



Article

Diversity of Culinary Ecolexicon of Main Cuisine in Malay Communities on the East Coast of North Sumatra

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A B S T R A C T

This paper aims to describe the diversity of the main culinary eco-lexicon in Malay society. Data were collected through interviews with informants who were very familiar with the traditional culinary eco-lexicon. An in-depth discussion with content analysis is carried out on each culinary eco-lexicon, especially in the effort of meaning and description. The analysis of the diversity of culinary eco-lexicon is done by using ecolinguistic theory. From the results of the analysis it was concluded that there is a diversity of culinary eco-lexicons which refer to certain types of culinary, for example for culinary weaving, four variations of the eco-lexicon, namely *anyang buas-buas* (Langkat Malay, and Asahan Malay), *anyang sibuas-savas* leaves (Serdang Malay), *anyang sibuih-buih* (Batubara Malay), and *labar buas-buas* (Panai Malay). It indicates that the eco-lexicon diversity of culinary names and types of herbs reflects the understanding of the speaker toward their environment. The more lexicons use to reflect the environment indicates the richness of the environment itself.

I. INTRODUCTION

Lexicon is a reflection that shows the identity of the people. There are quite several lexicon types that can demonstrate this identity, among others, is environmental lexicon (eco-lexicon) related to culinary. Malay, as one of the ethnic groups in North Sumatra, has a characteristic which is manifested the lexicon used in their language. It may lead the similar or different to Malays in other regions. In other words, the location or environment may contribute to the variation, even though the referents referred to the culinary. For

example, eco-lexicon *bubur pedas* (spicy porridge), some call it *bubuR podas*, some other call it *bubur pedas*. The ingredient includes *si kentut* or *daun sikontut* (*Paederia foetida*). However, not all Malay ethnics use these leaves for the ingredient. This is due to the difficulty of finding these leaves. For *anyang daun sibuas-buas* there are four variations, including *anyang buas-buas* (Langkat Malay and Asahan Malay), *anyang daun sibuas-buas* (Serdang Malay), *anyang daun sibuih-buih* (Batubara Malay), and *labar sibuas-buas* (Panai Malay). These lexicons are still familiar in Malay society. In short, it

can be implied that there are ecosexicon diversity of culinary names, and types of herbs of a language is a manifestation of people's understanding of their environment. Furthermore, lexicons containing information about the environment indicates that the rich of the environment within the language community.

The ecosexicon or environmental vocabulary is reflection of the rich of the environment and nature, both human, cultural, and society (Nuraisyah, Mohd Salehuddin Mohd Zahari, Mohd Zain Mohd Kutut, Mohd Shaazali Mohd Sharif, 2013). The research on culinary ecosexicon as part of the Malay language environment vocabulary aims to uncover the various spiritual and physical riches of the community (Fill and Muhlhasler 2001). However, over time and by the change of socioecological, some lexicons were displaced by the lexicon from outside Malay. The environment changes, the language that lives in the speech changes over time (Lindo and Bundsgaard, 2000: 10-11). The language level that changes quickly is the lexicon. This change is influenced by three dimensions, including ideological, social or sociological, and biological dimensions (Widayati et al., 2017, and 2018). Therefore, this paper aims to uncover the diversity of the culinary ecosexicon of the Malay community, especially the main cuisine ecosexicon, so that the diversity of the culinary ecosexicon is documented. Thus, the next generation can learn the language, the generation can even see it of documents that may no longer be able to speak in that language (Hwia, 2017: 17).

This research was conducted based on Ecolinguistic theory. Ecolinguistics is the study of interactions between existing languages and their environment (Haugen, 1972, in Peter, 1996: 57). Theoretically, a language that is in a certain area has a close relationship with the environment and the speaker community. Humans as users of language and the environment as living spaces of language, influence each other. Thus, the ecolinguistic study here focuses on

changes in the physical environment of speech that have an impact on language change (Liebert, 2001 in Mbetse, 2009) or language changes presenting ecological changes.

Ecolinguistic studies that describe the problem of language in society are a quite complex phenomenon. A language can have problems with its geographical location, with its environment both natural and socio-cultural, and with the community as a language speaking. The excavation of several Malay culinary ecosexicons (as part of ecolinguistic studies) in the speaker community is an attempt to extract verbal knowledge that is still remain in the speaker's cognitive. Verbal knowledge is classified into shapes and categories morphologically and ecolinguistically. The categorization includes noun categories, both animate (biotic) and inanimate (abiotic) which are the names and ingredients of culinary, while the verbal category covers activities in culinary processing and the adjective category includes the characteristics of entities and conditions found in the culinary, both when processing as well as at the time of presentation (Bauer, 1983; Kridalaksana, 1989; Alwi 2008). Without ignoring the ecolinguistic parameters adopted from ecological parameters, namely environment, diversity, and interrelationship, interaction, and interdependence (Fill and Muhlhausler, 2001; Odum, 1996) special environments (bioregion and ecoregion) (Haugen, 1972) become the foundation in interpreting some environmental culinary ecosexicon. It is from this natural environment that distinctive language, expressions, and words are realized. The sub-ethnic phenomenon or also the subculture based on environmental wealth is a symptom of a relationship between language, culture, and the environment (see Cassirer, 1999 in Mbetse, 2015: 12).

Diversity, interaction, and interdependence, or interplay and interdependence, are ecosystem concepts in ecology (Odum, 1996), including human ecology and language

ecology (see Mbetse 2009). That is, humans as users of language and the environment as living spaces of language influence each other. Thus, the ecolinguistic study here focuses on changes in the physical environment of speech that have an impact on language change (Liebert, 2001 in Mbetse, 2009) or language changes presenting ecological changes.

II. METHODS

Research data were collected by interviewing informants, who had an understanding of traditional Malay cuisine. The data is then tabulated and analyzed with descriptive methods. The depiction of the diversity of the culinary ecolexicon of the main cuisine is carried out with content analysis. An in-depth discussion was carried out on each culinary ecolexicon, especially in the effort of meaning and description. The analysis also provides the status of the lexicon, whether they remain, change, or disappear.

The analysis focuses on the lexicon associated with the environment where the lexicon exists, both the natural environment and the social and cultural environment. The aim is to sort, classify, give meaning to this culinary lexicon. This in-depth interview also serves to affirm the meaning and cultural value of each culinary type concluded.

III. RESULT

The main cuisine for the Malay community is a staple food companion. This means that this dish can be categorized as a side dish of staple food. Malay people who are close to the coast are very familiar with the main types of food made from fish, shrimp, shellfish, and coastal plants. From these ingredients, various types of dishes are processed, including fish fat curry, sour fish curry, and anyang.

1. Anyang

Anyang is generally known in the Pesisir Malay of North Sumatra community. *Anyang* lexicon is synonymous with *labar* in Panai Melay. *Anyang* is a Malay culinary which

contain fresh vegetables with a crispy and savory taste. Vegetables that are widely used in *anyang* include cassava leaves (*daon ubi*), papaya leaves (*daon botik*), kale (*kangkung*), beans (*kacang panjang*), bean sprouts (*tauge*), bananas bag (*jantung pisang*), cucumbers (*timun*), etc. The culinary lexicon is also related to some other food lexicons, herbs, flavors, and verbs of processing. Some similar culinary are generally related to spice lexicon, which is almost the same.

Anyang has some variations which come from different ingredients and complementary recipes. Several variations were found in this study. The naming of *anyang* variation has similarities and differences from the five research sites (Langkat, Serdang Bedagai, Batubara, Tanjungbalai, and Labuhanbatu). The name of *anyang* includes *anyang sibuas-buas*, *anyang ikan*, *anyang pakis*, *anyang kepah*, *anyang temu paoh*, *anyang umbut pisang*, dan *anyang jantung* (Langkat); *anyang daun sibuas-buas*, *anyang pakis*, *anyang kepah*, *anyang umbut pisang*, dan *anyang jantung pisang* (Serdang Bedagai); *anyang daun sibuih-buih*, *anyang pakis*, *anyang serai*, *anyang daun semanggi*, *anyang temu paoh*, *anyang umbut pisang*, *anyang jantung/anyang kerabu* (Batubara); *anyang buas-buas*, *anyang pakis*, *anyang kopah*, *anyang bajaronggi*, *anyang tomu paoh*, *anyang umbut pisang*, *anyang jantung* (Tanjungbalai); *anyang ayam* and *anyang ikan terubuk* (Labuhanbatu). *Anyang* is commonly available during the holy month of Ramadan.

In the Malay area of Langkat, making *anyang* is usually accompanied by fish or other marine animals. In other variations, *anyang* is made with *pakis* (*diplazium esculentum*), *kepah* (*sterculia foetida*), *temu pauh* and shrimp. It can be seen from the use of variations, such as *anyang ikan sibuas-buas*, *anyang pakis*, *anyang kepah*, *anyang temu paoh*, and *anyang udang mentah*. In several Serdang Bedagai communities, they add pumpkin leaves as supplementary ingredients. Meanwhile, *anyang pakis* is

sometimes mixed with bean sprouts and some parts of the papaya tree, such as papaya flowers (*bungo botik*), papaya leaves (*daon botik*), and inner part the papaya tree trunk.

There are also ingredient from banana blossom which are used as plaiting material. *Anyang jantung pisang* or *anyang umbut pisang* is a typical cuisine in Malay. Banana blossom is a part of banana tree, which is heart-shaped. This part of a banana tree has a red, conical heart lining. Banana blossom is usually processed as a cooking dish because it tastes sweet.

The research shows that not all types of *anyang* still exist in the community. *Anyang buas-buas*, for example, is very difficult to find in the City of Rantauprapat and several Labuhanbatu areas. *Sibuas-buas* plants (*premla cordifolia*) are plants that have a fragrant aroma, usually live in low-land areas. In the processing, these wild leaves shoots are picked small (*diputil*, *diputik-putik*, *dipotik-potik*, *disait-sait*), then cleaned. The leaves should be boiled (*diRobus*) using water. Meanwhile, other ingredients needed in the making of these weavers are grated coconut (*digongseng*), crushed galangal (*ditumbuk*; *giling halus*), turmeric, ginger and coriander crushed (*digiling*), red chili crushed (*dipotong*; *diiris*; *ciRacip*), shallots (*dirampai*) and dried shrimp. Keep in mind that there is an ingredient that is always in the making of *anyang* and there are variations in *anyang*, which are lime (*asam limou*), which are squeezing (*diporasi*/*diramas*)/ squeezing, into *anyang* mixture. All these ingredients are processed to produce a distinctive aroma and taste. *Anyang* processing forms a procedural discourse.

The interrelation and interaction of the Malay community with various types of herbs was reduced by certain verbs to cook *anyang* culinary so that they could be consumed, such as the word *dipotik* (to pick) which has meaning to take leaves from the trees and to cut leaves by hand. Cutting leaves by hand will give different taste than using a knife.

The fresh green color will remain even if the leaves are collected (*dicoluR*) or boiled (*diRobus*). Other verbs are *dikukur*, *digongseng*, dan *digiling* for the noun *kelapo*. Verbs *digongseng* and *digiling halus* are commonly used to done the seasoning ingredient. The verb *digiling halus* is derived from the several nouns, including *cabai merah*, *ketumbar*, *meRica*, and *udang koRing*. The verbs *diRajang halus* is derived from the noun *umbut pisang*, *temu paoh*, *cabe meRah*, *halio*, and *bawang merah*. Furthermore, the verbs *digoreng*/*dipanggang*, and *dikupek* are derived from the noun *ayam* (chicken) as ingredients for *anyang umbut pisang*. Finally the verb *dibolah* and *dipoRas* are derived from the noun *asam limau* (lime).



Fig. 1. Sibuas-buas leaves



Fig. 2. Temu paoh leaves (dokumentasi pribadi)

2. Gulai

Gulai or curry (*gulai*; *gule*) is one of the most powerful types of food. Usually sugar is added to coconut milk as an ingredient to make the sauce. This cuisine is a form of community creativity in order to meet the needs of its living heritage that is passed down as a cultural heritage. *Gulai* which is found in Malay society as a form of cultural heritage

including *ayam masak putih*; *rendang putih*; *ayam masak putih/rendang ayam putih*), *gulai lemak* (*gulai lemak*; *gulai lomak*; *gule lomak*; *gulai lomak pocih pariok*; *gulai lomak sinangin*), *gulai pisang* (*gulai pisang*), *gulai rebung* (*gulai rebong*; *gulai robung*; *gulai rebung*), *gulai darat/terong sembah* (*terung sembah*; *gulai tewung*), *gulai kacang panjang daon buas-buas*, *gulai lambuk kemuna* (*sayur lambok*; *gulai keladi/lambu*), and *gulai telur terubuk* (*gulai telur terubuk/gulai ari-ari*). There are also two fishary souces that are well known to the Malay community, namely, *gulai masam ikan mayong* and *gule masam ikan sambilan*. These two cuisines have the main ingredients of fish. The ingredients are *ikan mayung* or *ikan sambilan* mixed with spices such as turmeric, ginger, galangal, onion, red pepper, hazelnut, tomato, sliced acid, basil leaves, turmeric leaves, solid leaves, and star fruit.

Gulai ayam (chickens curry) with white soup or spicy white chicken is called *ayam masak putih* by Langkat speakers. In the Serdang Bedagai, Batubara, and Tanjungbalai this cuisine is known as *rendang putih* or *rendang ayam putih*. Meanwhile, this cuisine is not available in Tanjungbalai and Labuhanbatu. This *gulai* has ingredients including chicken / meat, coconut milk, and thinly sliced onions. Ingredients that should be refined to combine into seasonings are coriander, pepper (*maRica*), cumin (*jintan*), fennel (*adas*), hazelnut (*kemiRi*), ginger (*haliya*; *haliyo*; *haliye*), galangal, and lemongrass (*soreh*; *sereh*) and salt (*gaRam*). There are other ingredients such as cloves (*bunga cengkeh*; *bungo congkih*), cinnamon (*kayu manis*; *kulit manis*), *bunga lawang* (*bunga lawing*; *bungo lawang*), nutmeg *buah pala*; *buah palo*), *buah pelage*, sliced lime and cooking oil.

By using the ingredients, the chicken soup (*gulai ayam bumbu putih*) is cooked through a process of grinding finely grated ingredients by mixing frying oil until fragrant. Adding cloves, cinnamon, door flowers, nutmeg, pelage makes the dish even more aromatic. The chicken pieces, coconut milk, sliced

onion, and sliced onions cook about a half-hour until it becomes white soup.

The Malay community also uses stems (*rebong*; *robung*; *rebung*), bananas, and eggplant (*teRong*; *terung*; *tewung*); In general, the ingredients used for the soups are similar, especially the use of coconut milk and various spices. For cooking *rebung* for example, the ingredients are *rebung* (*rebong*; *rebung*; *robung*), shrimp (*kopah*; *kepah*; *udang*), coconut (*kelambir*; *kelapa*; *kelapo*), chilli (*cabe merah*), onion (*bawah merah*), garlic (*bawang putih*), turmeric (*kunyit*), lemongrass (*sereh*; *soreh*), galangal (*lengkuas*), dan ginger (*haliya*; *halio*; *haliye*).

To make *gulai pisang* (banana curry), the same ingredients are also used, including coconut, red chili, onion, garlic, turmeric, lemongrass, galangal, ginger, kepah / shrimp, cayenne pepper. The bananas used are usually unripe bananas (*Pisang Kepok*) with green skin. Some banana curry also uses *Pisang Rotan* with sweet soup. To make *gulai terong* some additional ingredients are needed, including *asam keeping/asam potong*, and *daun ubi*.

In general, to make curry, the seasoning is first mashed and mixed. After that the spices are ground and sauteed. After a few moments of lemongrass, turmeric leaves, coconut milk, salt, *asam kandis* and the main ingredients are added while stirring until boils. Shrimp may be added as a complement.

3. Bubur (Porridge)

Bubur (porridge) is culinary that can be found in Malay specialties. This culinary has the characteristics of rice which is cooked until soft. Porridge generally uses rice, wet seasonings, sea animals, chickens and tubers. Porridge found in the Coastal Malay region includes spicy porridge *bubuR pedas*; *bubuR podas*), *bubur lambuk*, *bubur lambok*, *bubur lambut*, and *bubur sup*.

Bubur podas dominates all the lexicon of kitchen ingredients and the lexicon of *anyang* ingredients. With the addition of *daun si kontut* (*Paederia Foetida*), it makes the *bubur podas* become an icon of the richness of Malay spices lexicon. By some extra ingredients, including, *daun tapak leman* 'daun mangkok' (*Elephantopus scaber*); *daun ubi* 'daun singkong' (cassava leaves); *kangkung* (*Ipomoea aquatica*); *kol* (*Brassica oleracea* var. *Capitata*); *daun pegago* 'pegagan' (*Centella asiatica*); *kacang panjang* (*Vigna unguiculata* ssp. *Sesquipedalis*); *pisang abu mongkal* 'pisang kepok mengkal' (*Musa acuminata* × *balbisiana*); *jagung* (*Zea mays*); *toge* 'tauge' (*Phaseolus aureus*); *buncis* (*Phaseolus vulgaris*); *ubi rambat* 'ubi jalar' (*Ipomoea batatas*); *ubi kayu* 'singkong' (*Manihot esculenta*); *labu lomak* 'labu kuning' (*Cucurbita moschata*); *kaladi* 'talas' (*Colocasia esculenta*); *labu air* (*Lagenaria siceraria*); *jipang* 'labu siam' (*Sechium edule*); *woRtel* (*Daucus carota*); *timun* (*Cucumis sativus*); *mi kuning*; *Sotong* (*Teuthida*); *Ikan tongkol* (*Euthynnus affinis*); *Ikan temonong* 'ikan gembung' (*Rastrelliger*); *Ikan cincaRo* 'cincarau' (*Megalaspis cordyla*); dan *Ikan ogak* 'sarden' 'Sardinella Aurita', it makes *bubur podas* much more healthy to consume. This cuisine is commonly available during the month of Ramadan.

The ingredients used to make *bubur podas* manifest the use of noun, including *daun mengkudu*, *daun tapak leman* (*tapak leman/tapak kudo*), *daun ubi* (*daon ubi*), *kangkung* (*kangkung*), *kol* (*bungo kol*), *daun pegaga* (*daon pegago*), *daun sikentut* (*daon sikontut*), *daun kunyit* (*daon kunyit*), *daun bajarannggi/saraji*, *daun jeruk purut* (*daon jeRok puRut*), *daun sop*, *daun jambu bol muda*, *temu pauh* (*tomu paoh*), *tauge* (*togeh*), *pisang abu mantah*, *jagung* (*jagung*), *ubi rambat* (*ubi rambat*), *ubi kayu* (*ubi kayu*), *keladi* (*kaladi*), *kentang* (*kontang*), *labu lemak/kuning* (*labu lomak*), *jintan manis*, *kunyit*, *jahe* (*halio/alio*, *halia*, *halie*) *beras* (*boRas*), *lengkuas* (*langkuas*), *merica*, *ketumbar* (*katumbaR*), *serai* (*soRai*), *kelapa*

(*kalapo*), *bawang merah* (*bawang meRah*), *kacang tanah* (*kacang tanah*), *kerang* (*kerang*; *koRang*), *udang* (*udang*), *ayam* (*ayam*), *sotong asin*, *sotong*, *gembung* (*Ikan temönöng*), *cincarau* (*Ikan tögöh*), *dencis*, dan *cabe merah* (*cabe meRah*), *kepiting*. However, some ingredients such as *daun tapak leman*, *daun ubi*, *kangkung*, *kol*, *daun sop*, *daun jambu bol muda* are rarely used by the Malay Langkat community.



Fig 3. Bubur Pedas and Anyang Pakis

(Source: <https://www.republika.co.id/berita/gaya-hidup/kuliner/15/07/13/nrepd8-bubur-pedas-makanan-khas-langkat-berbuka-puasa>)

In addition to spicy porridge (*bubur podas*), *bubur lambuk* is also delicious. The porridge is cooked with rich spices to give a delicious taste. The ingredients used for making this porridge include sago/rice, water (boiling water), coconut milk, onion and white, pepper (*merica*), salt (*gaRam*), brown and white sugar (*gulo meRah dan putih*), pandan leaves (*pandan*), turmeric leaves (*daun kunyit*) and basil leaves (*daun selasih*). First, sago are mixed with hot water and evenly stirred (*dikacau*; *dicampuR*). The sago dough is leaved until it becomes fluffy, then rounded up like marbles. Meanwhile, turmeric and basil leaves are crushed. The seasonings, salt / flavoring, pepper, and sago that had been rounded off were then mixed into boiling water. After several minutes, the meshed basil leaves and turmeric leaves are put into the mixture. The last step is adding the fried onion (*diracip*, *ditumis*) into the porridge.

Unlike the previous two porridge, porridge soup has additional ingredients as a dish that gives flavor like soup to this porridge. These ingredients are peanuts, carrots, potatoes,

cinnamon, cloves, nutmeg, ginger, celery leaves. If the spicy porridge is usually eaten with *anyang*, soup porridge is a rice-based porridge that is added meat, vegetables and special spices as cooking spices.



Fig. 4. *si Kentut* leaves

4. Sea food

Various kinds of sea animal are also used for Malay. Beside curry, there are still a number of seafood dishes such as *pindang ikan*, *sembam ikan*, *ikan panggang*, dan *rendang serai kepah*. Among the characteristics of *pindang* of costal Malay is the use of starfruit or *asam potong*. Shallots (*bawang meRah*), lemongrass (*seReh*; *soreh*; *serai*) ginger (*haliyo*; *haliya*; *haliye*), galangal (*lengkuas*), red chillies (*cabe meRah*), basil leaves (*daon kemangi*), turmeric leaves (*daon kunyit*) are among the ingredients that must also be prepared to make this dish. The spices are then blended with fresh gravy.

Sembam ikan is a dish that is processed by simply grilling it using hot coals (charcoal / coconut shells). The fish that are usually planted are *ikan gombung*, *sonangin*), stingrays (*ikan pari*) and some freshwater fish. The additional seasoning to provide freshness to these preparations is turmeric, and cut acid or lime (*asam limo*). A little may also added to enrich the taste.

Rendang serai kepah is a Malay dish made by chopping mussels or mussels using lemongrass. Lemongrass is quite dominant feels. Other ingredients needed to make this dish are *kepah*, red chili, cayenne pepper,

onion, turmeric, lemongrass, ginger, galangal, coriander, and coconut.

5. Pajri Nenas

Pajri Nenas is a Malay traditional dish made from pieces of pineapple which is seasoned with savory spice. The materials needed to make pineapple *pajri* are pineapple, onion/white, chili, cloves, nutmeg, cinnamon, peanuts, coconut milk, hazelnut, cumin, brown sugar, turmeric, and ginger.



Gambar 5. Pajri Nenas (*pajri nenas*, *pajri nonas*) (Sourcer: <https://resepdanmasakan.com/resep-pajri-nanas-khas-melayu-sederhana/>)

The first step taken to make *Pajri Nenas* is to cut the pineapple into a small size. Then chopped (*dirajang*) onion, salt or flavoring are pan-fried (*ditumis*) while adding a few red chillies and water. After a few minutes, cinnamon, clove powder, and nutmeg powder are added a little to have a taste of pineapple *pajri* sauce. Next, pineapple is added and sugar is sprinkled a few minutes. The Langkat and Serdang Bedagai Malay call this dish as *pajri nenas*, while Batubara, Asahan / Tanjungbalai, and Labuhanbatu called it *pajri nonas*. The research shows that *pajri nenas* are well known in these five coastal Malay regions. This dish usually served along with fatty dishes, such as curry and meat. The steps of making this type of food also results in procedural discourse.

6. Sarak terong

The Serdang Bedagai Malay community knows this dish as *serak terong*; Batubara and Asahan Malay call it *SaRak toRung*;

Labuhanbatu Malay call it *sarak torong*. This cuisine is made from eggplant, which is processed using coconut milk similar to curry rendang. In addition, sometimes *sarak terong* is also use peanut to give more taste. The ingredients needed are including eggplant, red chili, *belacan*, onion, fried coconut, cumin, cinnamon, brown sugar, white sugar. The process of serving *sarak terong* provides several verbs including splitting (*membelah*) eggplants in half, roasting (*menyangrai*) coconut until oil comes out, meshing (*menghaluskan*) dried shrimp, meshing (*menghaluskan*) or pan-fried (*menumis*) the seasonings, and finally brushing (*menyarak*) eggplant.

7. Sambal

The types of sambal known in the Malay community are *tempoyak durian*, *sambal cecah* (sambal acar), *sambal terasi asam sundai*, *sambal belacan asam binjai*. *Tempoyak durian* is a type of sambal made from fermented durian fruit. It also served with *pais* or *pepes ikan*. The ingredients used for making *tempoyak durian* are durian (*duRian*), salt, red and white onions, durian tempoyak (*pekasam duRian*), red chili, cayenne, sugar (*gulo pasiR*), and cooking oil. In contrast to tempoyak sambal, *sambal terasi asam sundai* and *sambal belacan*. Other ingredients needed are cayenne, red pepper,

tomatoes, salt, sugar, cooking oil, and bitumen.

IV. CONCLUSION

Culinary ecolexicons in the Malay Community reflect the richness of nature and the environment where the speaker lived. Some lexicon is not available in a certain area due to the availability of the ingredient found in that area, while some other area use different lexicon to refer to one ingredient. The ecolexicon diversity of culinary names and types of herbs of a language is a manifestation of people's understanding of their environment. These insights are inseparable from the cultural reflection of the local community. The more lexicons that contain information about the environment of a language indicate the greater the wealth of the environment within the language community. Besides the name of the culinary itself, some other lexicon are also use, especially noun and verb.

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