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

Dwi Widayati

Faculty of Humanities, Universitas Sumatera Utara, Medan, Indonesia

ABSTRACT

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 sibuih-buih (Batubara Malay), and labar sibuih-buih (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 kemut or daun sikontut (Paederia foetida). However, not all Malay ethnic use these leaves for the ingredient. This is due to the difficulty of finding these leaves. For anyang daun sibuih-buih there are four variations, including anyang buas-buas (Langkat Malay and Asahan Malay), anyang sibuih-buih (Batubara Malay), and labar sibuih-buih (Panai Malay). These lexicons are still familiar in Malay society. In short, it
can be implied that there are ecolexicon 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 ecolexicon 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 ecolexicon 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 ecolexicon of the Malay community, especially the main cuisine ecolexicon, so that the diversity of the culinary ecolexicon 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 Ecological theory. Ecological theory 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 Mbete, 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 ecolexicons (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 ecolexicon. 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 Mbete, 2015: 12).

Diversity, interaction, and interdependence, or interplay and interdependence, are ecosystem concepts in ecology (Odum, 1996), including human ecology and language
ecology (see Mbete 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 Mbete, 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 (jantong 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 sibua-buas, anyang ikan, anyang pakis, anyang kepah, anyang temu paoh, anyang umbut pisang, dan anyang jantung (Langkat); anyang daun sibua-buas, anyang pakis, anyang kepah, anyang umbut pisang, dan anyang jantung pisang (Serdang Bedagai); anyang daun sibua-buas, 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 bajaranghi, 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 pah and shrimp. It can be een from the use of variations, such as anyang ikan sibua-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 ingredients from banana blossom which are used as plaighting 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 (*premna 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, digongseRg*, dan *digiling* for the noun *kelapo*. Verbs *digongseRg* 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 meRica, 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).

**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.
The pelage makes the dish even more aromatic.

Cloves, cinnamon by mixing frying oil until fragrant. Adding a process of grinding finely grated ingredients into seasonings are coriander, pepper, nutmeg, fennel, door flowers, nutmeg, galangal, and lemongrass. 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 pisang 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); pisang abu mongkal ‘pisang kepok mengkal’ (Musa acuminata × balbisiana; jagung (Zea mays); toge ‘tauge’ (Phaseolus batatas); ubi kayu ‘singkong’ (Manihot esculenta); labu lemak ‘labu kuning’ (Cucurbita moschata); kaladi ‘talas’ (Colocasia esculenta); labu air (Lagenaria siceraria); jipang ‘labu siam’ (Schethum edule); wortel (Daucus carota); timun (Cucumis sativus); mi kuning; Sotong (Teuthida); Ikan tongkol (Euthynnus affinis); Ikan tembonong ‘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 kuda); daun ubi (daun ubi), kangkung (kangkung), kol (bungo kol), daun pegago (daon pegago), daun sikentut (daon sikontut), daun kunyit (daon kunyit), daun bajaronnggi/saraji; daun jeruk purut (daon jeRok puRut); daun sop, daun jambu bol muda, temu pahw (tomu paoh), toge (togeh); pisang abu mantah, jagung (jagung), ubi rambat (ubi rambat), ubi kayu (ubi kayu); keladi (kaladi), kentang (kontang), labu lemak/kuning (labu komak), 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 tögöö), dencis, dan cabe merah (cabe meRah), keping. However, some ingredients such as daun tapak leman, daun ubi, kangkung, kol, daun sop, daun jambu bula muda are rarely used by the Malay Langkat community.

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 selasi). 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.

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.

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.

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 binjei*. *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.

ACKNOWLEDGEMENT

This paper is part of a financially supported study by the Directorate of Research and Community Service - Directorate of Research and Community Service Directorate General of Research and Development Strengthening - Ministry of Research, Technology and Higher Education.

REFERENCES


