



International Conference on Local Languages (ICLL) 2023

organized by Local Language Researcher Association (APBL) Indonesia

PROGRAM BOOK

"Empowerment of Local Languages
and Advancement of National Languages"

17 February 2023
Denpasar, Bali - Indonesia



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Empowerment of Local Languages and
Advancement of National Languages

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INTERNATIONAL CONFERENCE ON
LOCAL LANGUAGES

**Empowerment of Local Languages and
Advancement of National Languages**

Denpasar, 17 February 2023

**organized by
Local Language Researcher Association (APBL) Pusat Indonesia
in collaboration with
Udayana University and Warmadewa University, Bali**

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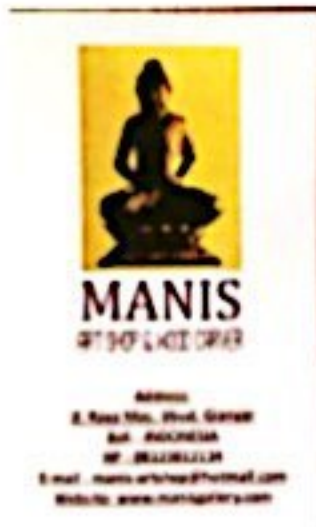
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BALI TIME (GMT+8)	AGENDA	VENUE	MODE	PIC
0730-0900 90"	Conference Registration Morning Tea and Refreshments	GDM2 Room	Hybrid	Committee
0901-0905 5"	Opening (MC)	GDM2 Room	Hybrid	MC
0906-0912 7"	Sekar Jagat Dance	GDM2 Room	Hybrid	Dancer
0913-0915 3"	Singing Indonesia Anthem	GDM2 Room	Hybrid	MC
0916-0917 2"	Praying	GDM2 Room	Hybrid	MC
0918-0925 8"	Report (Chairperson) Dr. I Gst Ag Sri Rwa Jayantini, M.Hum.	GDM2 Room	Hybrid	MC
0926-0933 8"	Speech 1 (Head of APBL) Prof. Dr. Made Budiarsa, M.A.	GDM2 Room	Hybrid	MC
0934-0943 10"	Speech 2 (Rector) Prof. dr. Dewa Putu Widjana, DAP&E.Sp.ParK	GDM2 Room	Hybrid	MC
0944-0946 3"	Introducing Moderator (A) Dr. Ni Ketut Dewi Yullanti, M.Hum.	GDM2 Room	Hybrid	MC
0947-0950 4"	Transition from MC to Moderator (A)	GDM2 Room	Hybrid	MC + Moderator (A)
0951-1000 10"	Introducing Keynote Speaker 1-4	GDM2 Room	Hybrid	Moderator (A)
1001-1020 20"	Keynote 1 I Gusti Ayu Bintang Darmawati, S.E., M.Si.	GDM2 Room	Hybrid	Keynote Speaker 1
1021-1030 10"	Q & A 1	GDM2 Room	Hybrid	Moderator (A)

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BALI TIME (GMT+8)	AGENDA	VENUE	MODE	PIC
1031-1050 20"	Keynote Speaker 2 Prof. Clifton L. Pye (Online)	GDM2 Room	Hybrid	Keynote Speaker 2
1051-1110 20"	Keynote Speaker 3 Prof. Natalia M. Filimonova, D.SC. (Online)	GDM2 Room	Hybrid	Keynote Speaker 3
1111-1130 15"	Keynote Speaker 4 Prof. Yoshiko Kubota (Online)	GDM2 Room	Hybrid	Keynote Speaker 4
1131-1135 5"	Interpreting (Japan-Indonesian)	GDM2 Room	Hybrid	Interpreter for Speaker 4
1136-1155 20"	Q & A 2	GDM2 Room	Hybrid	Moderator (A)
1156-1200 5"	Concluding Remark	GDM2 Room	Hybrid	Moderator (A)
1201-1203 3"	Photo Session	GDM2 Room	Hybrid	Committee
1204-1205 2"	Transition from Moderator (A) to MC	GDM2 Room	Hybrid	MC + Moderator (A)
1206-1305 60"	Break (Lunch, Friday Prayer)			Committee
1306-1308 3"	Introducing Moderator (B) Transition from MC to Moderator (B) Gusti Ayu Pramatinah, S.S., M.Hum.	GDM2 Room	Hybrid	MC Moderator (B)
1309-1315 7"	Introducing Invited Speaker 1-6	GDM2 Room	Hybrid	Moderator
1316-1330 15"	Invited Speaker 1 Prof. dr. Soetjningsih, Sp. A(K) (Offline)	GDM2 Room	Hybrid	Invited Speaker 1
1331-1345 15"	Invited Speaker 2 Prof. Dr. Made Sri Satyawati, M.Hum. (Offline)	GDM2 Room	Hybrid	Invited Speaker 2
1346-1400 15"	Invited Speaker 3 Prof. Antonia Soriente (Online)	GDM2 Room	Hybrid	Invited Speaker 3
1401-1420 20"	Q & A 3	GDM2 Room	Hybrid	Moderator (B)

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BALI TIME (GMT+8)	AGENDA	VENUE	MODE	PIC
1421-1435 15"	Invited Speaker 5 Prof. I Wayan Arka (Online)	GDM2 Room	Hybrid	Invited Speaker 5
1436-1450 15"	Invited Speaker 6 Dr. Katubi, M.Hum. (Online)	GDM2 Room	Hybrid	Invited Speaker 6
1451-1505 15"	Invited Speaker 7 Dr. Mirsa Umiyati, M.Hum. (Offline)	GDM2 Room	Hybrid	Invited Speaker 7
1506-1525 20"	Q & A 4	GDM2 Room	Hybrid	Moderator (B)
1526-1535 15"	Concluding Remark	GDM2 Room	Hybrid	Moderator (B)
1536-1538 3"	Photo Session	GDM2 Room	Hybrid	Committee
1539-1540 2"	Transition from Moderator (B) to MC	GDM2 Room	Hybrid	MC + Moderator (B)
1541-1555 15"	Break (Afternoon Tea and Refreshments)			Committee
1556-1600 5"	Parallel Session Preparation Moderators: 1. Dewa Ayu Dyah Pertiwi Putri, S.S., M.Hum 2. Nurdin, S.S. 3. Epos Sister Krismon Selan Dakhi, S.Pd. 4. Lusianisa Wahana Putri 5. Arielle Giovanni Sharon 6. Gusti Ayu Ketut Pradnyawati 7. Ni Putu Nia Damayanti	GDM2 Room + Parallel	Hybrid + offline	Moderator 1-7
1601-1610 10"	Opening Parallel Session of All Speakers	Audi + Parallel	Hybrid + offline	Moderator 1-7
1611-1620 10"	Presenter 1 (Parallel Session)	Audi + Parallel	Hybrid + offline	Moderator 1-7
1621-1630 10"	Presenter 2 (Parallel Session)	Audi + Parallel	Hybrid + offline	Moderator 1-7



BALI TIME (GMT+8)	AGENDA	VENUE	MODE	PIC
1631-1640 10"	Presenter 3 (Parallel Session)	Audi + Parallel	Hybrid + offline	Moderator 1-7
1641-1650 10"	Presenter 4 (Parallel Session)	Audi + Parallel	Hybrid + offline	Moderator 1-7
1651-1700 10"	Presenter 5 (Parallel Session)	Audi + Parallel	Hybrid + offline	Moderator 1-7
1701-1710 10"	Presenter 6 (Parallel Session)	Audi + Parallel	Hybrid + offline	Moderator 1-7
1711-1720 10"	Presenter 7 (Parallel Session)	Audi + Parallel	Hybrid + offline	Moderator 1-7
1721-1730 10"	Q & A 5	Audi + Parallel	Hybrid + offline	Moderator 1-7
1731-1740 10"	Break			Committee
1741-1750 10"	Closing	GDM2 Room	Hybrid	MC + Committee
1751-1755 5"	Photo Session	GDM2 Room	Hybrid	MC + Committee
1756-1800 5"	Announcement	GDM2 Room	Hybrid	MC + Committee

PARALLEL SESSION

#1 (Online)

Venue : Zoom Cloud Meeting (Main Room)

Moderator : Dewa Ayu Dyah Pertiwi Putri, S.S., M.Hum

Co-Host : Antera Live & Sabarian Riskinto Ramadani Ali

BALI TIME (GMT+8)	PRESENTER	AFFILIATION	TITLE
1501-1610 10"	Opening Parallel Session of All Speakers		
1611-1620 10"	1. Nuzwaty Nuzwaty 2. Devi Pratiwy 3. Faridah	Universitas Islam Sumatera Utara ¹² Universitas Islam Negeri Sumatera Utara ³	Eco-Lexical Flora From Peusijek Tradition in the Formal Event of the Aceh Community
1621-1630 10"	Ni Luh Sutjiati Beratha	Udayana University	The Revitalization of the Balinese Language
1631-1640 10"	1. I Gusti Ayu Sundari Okasunu 2. Komang Yuly Sintia Dewi 3. I Nyoman Udayana ³	Udayana University	The Changing of 'Sor Singgih Basa' in Balinese Root Based on The Internal Modification: Morpho-Phonology Study
1641-1650 10"	Salahuddin	Universitas Gadjah Mada	Integrating Reduplication Patterns in the Western Flores Languages
1651-1700 10"	Putu Weddha Savitri	Udayana University	Semantic Change on Imitative Slang Used by Indonesian Netizen
1701-1710 10"	Q & A		



ECO-LEXICAL FLORA FROM PEUSIJUEK TRADITION IN THE FORMAL EVENT OF THE ACEH COMMUNITY

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ABSTRACT

This article identifies eco-lexical flora that supported the Peusijeuk tradition in the formal event of the Aceh Community. It is one of the main determinants inherent that its existence prominently manifests the traditional events. Peusijeuk is a verb phrase of Aceh language to convey the meaning of making cool. Peu is the verb to denote to make, and sijeuk points to cold or cool (to make something cool). This tradition exposes philosophical value patterns and networks of powerful symbols that suggest particular ways of interpretation to express gratitude to God The Almighty for all have been given to the society, the enjoyment of life, all favors, and blessings. Moreover, it covers philosophical perspectives to illustrate high well-being that is allied with the frame of society.

The theory involved in the data is the three Dimension of Social Praksis of Eco-linguistics by Bang and Door, which are idio-, socio-, and bio-logical dimensions to inspire this article in terms of providing plausible inference.

Collecting the data, it employed six informants in a trusted credit as a measure correlated with sociocultural community characteristics. It provided four volunteer participants who considered making inquiries conclusive way.

*Peusijeuk tradition denotes five ecolexical flora as the essential components. Those are bu leukat [bu ləkət] 'sticky rice, breueh pade [brəh padɛ] *Oryza Sativa* 'unhusked rice and rice, on sisijeuk [on sisidʒəʔ] (*Bryophyllum pinnatum*), manek manoe [manɛʔ mano] (*Aerva lanata*), and on naleueng sambo [on naləŋ sambo] (*Cynodon dactylon*). Each lexical flora aspires to philosophical values representing symbols of harmony, well-being, gratitude, and so ford.*

Keywords: ecolexical, flora, peusijeuk, tradition

ECO-LEXICAL FLORA FROM PEUSIJUEK TRADITION IN THE FORMAL EVENT OF THE ACEH COMMUNITY

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Keywords: *ecolexical, flora, peusijeuk, tradition*

INTRODUCTION

Aceh is one of the provinces in the northern part of Sumatera Island of Indonesia, called Nanggroe Aceh Darussalam. As a tool of communication in daily life or unformal domain, Acehnese uses Aceh Language. However, in formal ones like at schools and Government offices, they use Indonesian.

Aceh stores plenty of cultural heritage as local wisdom inherited from the decedent and has been transferred from generation to generation. One of them, the most familiar one, is the *peusijeuk* tradition. The word *peusijeuk* is a verbal phrase of the Aceh language consisting of the verb *peu* means *to make*, and the noun *sijeuk* means *cool*. In literal meaning, the word *peusijek* means to make something cool. However, it has figurative metaphorical expressions to convey philosophical values that care for the world and its people in a peaceful life, harmonious, bringing happiness as well, and the like (Khairunnisak, 2020).

The tradition exhibits the sacral situation in formal events of the society. This tradition emerged hundreds and hundreds of years ago and still exists now. Even nowadays, technology like the internet and others are not only epoch-making, facilitating, and distributing information among people, but it might also influence cultural arrays of tribes worldwide. This kind of cultural change does not happen in Aceh's socio-culture. It is prominently visible that the existence of *peusijek* is strongly sustainable; thus, there is no single event without it.

It is much believable that the *peusijeuk* tradition exposes philosophical value patterns and networks of powerful symbols. It covers philosophical perspectives to illustrate high well-being affiliated with the frame of society. The most important to know this tradition is merely cultural. It is not a part of ritual under any religion, however some of the community regards it as a particular way of interpretation to express gratitude to God, The Almighty who has given society the enjoyment of life, all favors, convenience living, and blessings. Implementing *the peusijeuk* tradition involves several elements, such as humans, the participants who accede and undertake to the agenda. Moreover, other compulsory materials are flora scattered around the home, water, *sangee* (extensive foot cover made from bamboo), *glok* (small bowl), and *dalung* (big tray). These compulsory elements ecologically represent philosophy manifestation as indicative of peaceful and convenient life harmony and happiness.

Before hosting each event, the person who takes charge or the organizer must account for the *peusijuk* tradition. Thus, this tradition will be present in all circumstances, like wedding events, baby shower events, wishful thinking events, education graduate events, beginning rice planting events, other rituals, and events, and the like. To implement the tradition, first, they pore water mixed with a spoon full of flour and put it down in a *glok* (small bowl). Next, three kinds of flora (*on seusijeuk*, *on naleung sambo*, and *on manee mono*) are tied up into a bunch of flora, dipped into the mixing flour water in the *glok*, and next placed on a *dalung* (big tray). In addition, they also prepare a small plate of uncooked rice (*breueh pade*) and a plate of cooked sticky rice (*bu leukat*), all together arranged on the top of the *dalung*.

The study focuses on the inter-relationships between the eco-lexical performance of *peusijeuk* with the environment, the language, and society. Therefore, the performance of the flora entailed in the *pesijeuk* tradition would become eligible to study. So, to exhibit the array of the study, Ecolinguistics is reliable and plausible employing.

Under the eco-linguistics umbrella, intrinsically, the mater point of the study is to identify the inter-relationship between language and environment. The environment consists of natural and social environments, and the proper environment of a language is the society that uses it as one of its codes. Fill & Steffensen note that a language exists only in the minds of its users, and it only functions in relating these users to one another and nature. Either the social or the natural environment will adhere to the cognitive of the language users. Therefore, this interrelationship is much about the eco-lexical with social nature recorded in the verbal cognitive of the language users or the language community. Part of its ecology is, therefore, psychological. Hence its interaction with other languages is in the minds of bi- and multilingual speakers (Fill & Steffensen, 2014).

An identical view also comes from (D&Coulis, 2014); he notes that studying an ecosystem in the language is equivalent to the linguistic ecosystem, more explicitly denoted speech or language community. Moreover, the equality of the population of organisms is people or folks dependent on their *ecoregion* or territory. The ecological inter-relationships are equal to language. Thus, a language can be regarded as a network of interactions, not a thing. Interactions may occur between members of the population with the world in the web of neuronal connections of the brain between language and society. Therefore, to overcome the relationship among flora lexical from *peusijeuk* with the world in the web of neuronal connections of the brain of society and Aceh language are under eco-linguistic consideration.

Language as an interaction tool implicitly employs the cognitive compartment. That posits language as an activity and structural grammar inherent in it. As an interaction tool, language is not only the outcome of an interaction between humans and nature, but it is also a binding up of the structural grammar, such as eco-lexical and the like, with semantic or pragmatic interpretation. Furthermore, the environment of language, in this case, is where these inter-relationships happen. Hence, inside this primary linguistic ecosystem, the world with its populations designates the natural environment of the language. Thus, the social environment of language is manifestly the society that supports it (Finke, 2014), (Wenjuan, 2017). It means nearly all societal activities must involve language.

As it says beforehand, the social environment of language is society. Accordingly, the social environment of the Aceh language is the Aceh society. *Peusijeuk* tradition is a kind of activity done by Aceh society. For the tradition, the language used is undoubtedly Aceh which refers to the performance of lexical flora concerning the biological and physical environment. The flora scattered and ubiquity grow around the community's gardens.

Understanding the ecological theory of language, a trans-disciplinary, is fundamental and aspires to be a linguistics ecological approach. That is, linguistic and trans-disciplinary could reveal empirical hypotheses that reinforce the natural phenomenon of linguistic work in the organism, that is, environmental relation. There are three environments of language conceived by Door's and Bang (1996:23) called Three logical dimensions of Social *Praxis*. They are the dimensions of bio-logics as a natural environment, ideo-logics as a mental web in a cognitive domain. Moreover, the other one is the socio-logic or social environment that covers socio-cultural and social life. Therefore, the three logical dimensions of Social *Praxis* would manifest a hallmark of the definition of Eco linguistics. According to this view, language is regarded as a network of absolutely entailed intertwining (natural), ideo-logics (mental), and socio-logics (social) (Kravchenko, 2016), (Bang & Trampe, 2014), (Nash & Mühlhäusler, 2014), (Uryu et al., 2014).

METHODOLOGY

The lexical flora that supports the *peusijeuk* can be discussed by employing the approach of three logical dimensions of Social *Praxis*. Therefore, finding out the interrelationship between the lexical flora and the environment has to utilize the natural (bio-logics, dimension), the mental (ideo-logics dimension), and the social domains (socio-logics dimension).

This work only discusses the flora as eco-lexical flora entailed in the *peusijeuk* tradition. Other materials such as *glok*, *sangee*, *dalung*, *flour*, and *water* will be ignored. The discussion is under the eco-linguistic platform by proposing the lexical flora for the *peusijeuk* tradition in how the interrelationship between the flora and with cultural concept of Acehnese co-existence.

To collect the data, employed six informants who conceived all about the *peusijeuk* tradition in a trusted credit as a measure correlated with sociocultural community characteristics. To recheck the validity of the data, provided four volunteer participants who considered making inquiries conclusive way.

The setting is in three locations; one was at a wedding party *inthat lintoue* [intat lintou] (to take the bridegroom to the bride's house). The other is at *Khanduri treun tanoh* [handuri trən tanɔ](a party held for a baby when he learns to walk). Next is at *Khanduri rumoh baro* [handuri rumɔh baro] (a party held for entering a new house to stay in).

RESULTS AND DISCUSSION

RESULT

Acehnese identifies five eco-lexical flora to support the conducting of the *peusijeuk* tradition. Each flora manifests philosophical value to record in ideo-logic and bio-logic dimensions, representing in socio-logic one. *On naleung sambo* [on naləŋ sambo] symbolizes *strength and unity*. *On sisijuek* [on sisidʒəʔ] symbolizes stability, feeling, and serenity. *On manek manoe* [manɛʔ mano] represents aesthetical values and hospitality. The performance of these three floras harmonizes beautifully, tying up into one altogether. While *breueh pade* represents a prosperous life and *bu leukat* [bu ləkət] symbolizes solidarity, an extraordinary and intrinsic social life. The bunch of flora, together with the existence of *Breueh pade* and *bu leukat*, illustrate an array of philosophical perspectives symbolizing high well-being, prestigious, harmony, trustworthiness, blithe, unity, and prosperous life that is allied with the frame of society inherent.

DISCUSSION

On naleung sambo [on naləŋ sambo] (*Cynodon dactylon*)

On naleung sambo [on naləŋ sambo] is a lexical flora constituting a kind of tall grass with Latin name *Cynodon dactylon*. The point of this flora origin is Africa, which also grows in tropical countries like Indonesia and Aceh. It is quickly grown up and frequently grows up to 2 meters high. It is because its root is rigid and tuff that it will be hard to pull it out. The flora can stay long in the drying climate, even the stem change to a brownie.

The interrelationship between this lexical flora (*on naleung sambo*) and the society involves the cultural concept of identifying ideo-logics, bio-logics, and socio-logic dimensions. Through these dimensions' approach, *on naleung sambo* refers to the texture of its rigid and tuff root that it could be hard to pull out (bio-logic). This specific condition of the root is recorded verbally in the cognitive of the society (ideo-logic). Cause of this recording natural empirical fact, the Acehnese ancestors (socio-logic) take this flora into one of the materials to inspire the peusijeuk tradition transferring to the offspring to symbolize strength and unity.

***On sisijuek* [on sisidʒəʔ] (*Bryophyllum pinnatum*,)**

On sisijuek [on sisidʒəʔ], in the Indonesian language, is named '*daun sosor bebek* with the Latin name *Bryophyllum pinnatum*. This flora is a kind of species in perennial herbs growing widely in tropical Africa, India, China, Australia, and Indonesia. The flora consists of a soft stem and thick segmented leaves containing lots of water. The flora commonly used in folkloric medicine is the source of methanol extract. Moreover, it also acts as an antioxidant to protect gastric muscles (Kouitcheu Mabeku et al., 2017), (Khairunnisak, 2020). In Aceh, traditional medicine to cure hypertension, headache, fever, and cancer frequently utilizes the coolness of the leaves. This traditional knowledge was transferred from their ancestor's hundreds of years ago.

The coolness produced by the leaves naturally (biologic) intertwines with the cognitive domain that processes the peace feeling (ideo-logic), and it affects the coolness situation among the social community (socio-logic). It is stored in the verbal vernacular. Coolness, as the natural characteristic of the flora, refers to the heart situation admittedly confronting the equilibrium of natural conditions to symbolize the stability of feeling and serenity, which is not easily influenced by the rigid state of life.

***On manek manoe* [manɛ? mano] (*Aerva lanata*)**

On manek manoe is a kind of herb with the Latin name *Aerva lanata*. This herb, origin in Asia and Africa, grows in ubiquity. We can consume All facets of this herb as cooked food. Its leaves are mixed material soup like spinach. It might not only be consumed by humans but is also helpful for animal feed. Societies traditionally make use of this herb, too as to bend the snake venoms, and the root is trustworthy to cure hepatitis as well.

On manek manoe comes from the lexicon *on* 'leave,' *manek* 'beads,' and *manoe* 'to take a bath. Because beads cover the appearance of this leave, the language community calls this leave *on manek manoe*. The performance of this herb is captured and deposited in mind (ideo-logic), and its leaves and root are useful (bio-logic) and contribute to the repository of herb tradition medicine. All these appearances attract society's attention (socio-logic). Thus, all the conditions exclusively exhibit to symbolize aesthetical values and hospitality.

***Breueh pade* [brəh padɛ] *Oryza Sativa* 'unhusked rice and rice**

Breueh pade is pure rice (uncooked rice). *Breueh* is rice, and *pade* is unhusked rice. *Breueh pade* comprises a handful of unhusked rice mixed with a handful of rice put on a small plate. When the *peusijeuk* is held, it is spread over the person or the thing entailed by the *peusijeuk*. This herb grows in Asian countries with the Latin name *Oryza Sativa*.

Breueh pade (rice) is a primary food in social life. Thus, rice is compulsorily available in every single home. The deep need for rice posits the mental (ideo-logic), whereby the growth of this herb (bio-logic) deservedly ably impetus society (socio-logic). Because of this, society fascinates *Breueh pade* as representing a prosperous life.

***Bu leukat* [bu ləkət]' sticky rice (Oryza Sativa Var Glutinosathis)**

Bu leukat is sticky rice. Pure sticky rice (uncooked) is the same variety of species of *breueh*. It grows in Asian countries with the Latin name *Oryza Sativa Var Glutinosathis*. Its name in Aceh is *breueh pulut*.

As one of the materials provided, the *peusijeuk*, *breueh pulut* is cooked and called *Bu leukat* (sticky rice). Its sticky texture (bio-logic) is analogous to the densely intertwined socio-cultural, society, and social life (ideo-logic, socio-logic). It thereby symbolizes solidarity, an extraordinary and intrinsic social life.

CONCLUSION

The ancestor of the Acehnese produced a hereditary line of plenty of cultural heritage stored as local wisdom, and all of them are genuine artistic creativities proceeded until nowadays. One of the prominent sustainability cultures is *the Peusijeuk* tradition. It is a tradition admittedly utilized before society conducts an event. This tradition is intrinsically an initial typographic symbol of the exhibition of an event, which exposes philosophical value patterns. The exhibition of the tradition is composed of five eco-lexical flora. Each illustrates the symbol of philosophical value as three flora are tied together into elegant performances to symbolize unity, strength, solidarity, aesthetics, and hospitality.

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