

## THE POWER OF CULINARY IN SUSTAINING ACEH ECOLEXICON

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### Abstract

Ecology is an interrelationship system of the nature. Currently issues on ecological study is on the application of ecological concept within linguistics field that is called eco-linguistics as an interaction between language and its environment for making a balance between natural or original language and the context of culinary culture. This study aims to examine the power of culinary in sustaining Aceh language related to eco-lexicons which focused on the language knowledge of Aceh society including Aceh culinary and eco-lexicons usage. The researcher used qualitative approach with depth interview method and recording techniques. Data were analyzed descriptively with Eco-linguistics interpretation. Ecology aspect includes both cultural and economic value. The sample of this study were Acehnese consist of 25 males and 25 females and one old subject who is professional in cooking. The techniques of data collection were in depth interview, direct observation, and questionnaires about *Kuah Pliek* and *timphan* which are local culinary of Aceh. The results show that Aceh culinary (*kuah pliek* and *timphan*) are known 100 % by all of the respondents as the Aceh societies but they have less knowledge about eco-lexicons used as their ingredients and the process of making them.

**Keywords:** Aceh culinary, ecolexicon, sustainability, Aceh language

### Introduction

Food is one of the human physiological needs. Through the mind and culture, human beings are able to create the resources of flora and fauna in making a variety of food forms and flavors that serve as a meal. Each person chooses a food to consume based on the taste, and his/her economic. However, according to Mirwanti (2002) there are three factors that influence one's attitude in determining the choice of food, namely the community environment, family and encouragement within himself.

In the modern era, people are generally faced on two choices of food, modern food (fast food) and traditional food. Traditional food is a food that has been entrenched in a particular society that reflects the character of a region, social, cultural and natural environment. In this case Sastroamidjojo (1995) states that traditional food is a food

commonly consumed by generations, made from local ingredients and spices, and not contrary to local religious beliefs.

The description provides an explanation that traditional food of existence is closely related to the availability of its natural resources used as its raw materials. Aceh as a rich and diverse natural resources, flora and fauna, has also inspired its ancestors to create a variety of food as daily meals and necessities at traditional events, both heavy (main food) and snack foods (snacks/snacks). All types of Acehnese food passed down by generations are now known for traditional food or Acehnese specialties. The main food of the Acehnese people is rice, combined with several other mainstream foods derived from flora and fauna resources, such as vegetables, fish and meat, which are halal according to Islamic views, such as chicken, duck, and beef.

Nowadays, Some Aceh's traditional foods have become culinary tour. They can be found easily in various places, rice stalls or restaurants, coffee shops, food outlets and others. Among the typical Aceh food that has become a culinary icon is the mie *Aceh* 'Aceh noodle' and *Kari kambing* (Dahlan. et al., 2015). However, there are also traditional Acehnese culinary that are almost swallowed up in times, such as *dughok* and *limpeung* cakes. To that end, the sample used in this study is traditional food that is still popular among the Acehnese although it has not become culinary icon yet, the *kuah pliek*.

The inheritance and revitalization of a culture, including food, are closely related to the language that the community possesses, because it can be learned and understood with the language of culture. Furthermore, the development and defense of language are determined by the existence of its environment, including the natural environment. One medium that can bring people closer to their natural resources is food. Thus, that consuming a food reminds the person to the source of its ingredients which cannot be separated from the name of each ingredients that are contained by a food. On the basis of this thought the authors assume that food has the power to maintain a sustainable language of a region of origin. The existence of foreign food (modern food) in a region cannot be separated from food culture including its language attached to it. Thus, its existence at once disseminates and solidifies the language attached to it.

Based on the description, the researcher wants to examine the extent to which the traditional Aceh food (*kuah pliek*) can maintain the Acehnese language attached to it, especially with regard to the natural resources used as material for its manufacture. This study will be explained using a qualitative approach, with an eco-linguistic perspective.

## Literature Review

Food generally has been defined as a basic thing that human consumes for being survival. In Oxford Dictionary, food is defined as any nutritious substance that people or animals eat or drink or that plants absorb in order to maintain life and growth. La sanagola (2017) states" food is the environment, we eat our environment and we

create and maintain our bodies". In addition, food is produced in form of social contexts that include economic values, historical and traditional meals, and the local knowledge needed to foster a crop in varied geographies (Jacques and Jacques, 2012). Based on the definitions, the food can be classified into genuine or natural food and produced food or made food. The last one is also named cultural food, and then known culinary. To ensure it will be sustainable for next generations, culinary should be learned by or taught to their generations. For this, language is the most important means in teaching them about the culinary.

Food and language have been studied by many academicians, such as food lexicons, and food culture that serves as a medium of cultural communication. Wavqvist and Meei-Shyuan (2007) describes food cultures arise out of the origin people, shaped by their natural resources, by belief and information (religion, education and literacy, communication), by ethnicity (indigenous or immigrant), technology (hunting, gathering, agricultural, horticultural, aqua-cultural, fishing, food processing and storage, transport, and cooking). Furthermore, Beeman (2014) states food plays a central role in hospitality and commensality. Everyone has full knowledge that commensality or eating together builds a social bond, and hence refuse food or drinks from someone means refuse a social relationship, except doing it by apology. It means that food has functions beyond nutritious substance for human being.

Given previous explanation, I confirm that there is interrelationship between food, environment (natural resource), and language. In other word "biodiversity creates food diversity, and food diversity arises language diversity". Thus, this article will explore Aceh local culinary in eco-linguistic perspective, which focused on the power of Aceh local culinary in sustaining eco-lexicon

## **Research Method**

This research had been done in Lhokseumawe. The subjects were fifty persons in the age of 21-25 years old which consist of 25 males and 25 females and one old subject who is professional in cooking. The data were collected by the way of in depth interview, direct observation, and questionnaires. Descriptive method was applied in analysis method, meanwhile the data were analyzed by using ecolinguistic theory namely tridimensional logical concept; *ideo-logics*, *socio-logics*, and *bio-logics* Bang and Door in Fill (2001).

## **Discussion**

### **Lexicons in cooking *kuah pliek***

The data was found through in-depth interview with the experienced subject who is professional in cooking Aceh culinary specifically *kuah pliek*. Those data related to linguistic aspect, lexicons in cooking *kuah pliek* explained by lexical meaning. The followings are the data descriptions:

#### **Tools:**

*Beulangöng* 'skillet', *Sikin* 'knife', *Baté sèumupéh* 'stone spice grinder'.

**Ingredients:****Spices:**

*Pliek u*, *Bawang mirah* 'shallots/ red onion', *Bawang putéh*, 'garlic', *Boh halia* 'ginger', *Kunyet* 'turmeric', *Campli ubiet* 'cayenne', *Campli mirah/ campli kleng* 'red/dried chilli', *Awèuh* 'coriander', *Jèra maneh* 'cummin', *Lada* 'pepper', *Asam sunti* 'asam sunti',

**Vegetables:**

*Boh mulieng* 'melinjo', *bungöng mulieng* 'flower melinjo', *ön mulieng* 'leaf melinjo', *boh puték putiek* 'young papaya', *bungöng putek* 'papaya flowers', *boh rèutèuk* 'long bean', *boh panah putiek* 'young jackfruit', *boh trueng cawing* 'small round eggplant', *boh trueng punyok* 'eggplant', *boh trueng gadöng* 'purple eggplant', *reuböng trieng* 'bamboo shoots', *reubong kala*, *jantong pisang* 'banana bud', *ön rumpuen* 'water spinach', *ön ubi* 'cassava leaves'

**Supported ingredients:**

*Santan* 'coconut milk', *sira* 'salt', *reu* 'serai' (lemon grass), *ön kruet* 'lime leaves', *ön tumuruh* 'curry leaves', *campli ijö* green chili'

**The cooking process**

All of spices, *pliek u*, *bawang mirah* 'shallots/ red onion', *bawang putéh* 'garlic', *boh halia* 'ginger', *kunyet* 'turmeric', *campli ubiet* 'cayenne', *campli mirah/ campli kleng* 'red/dried chilli', *awèuh* 'coriander', *jèra maneh* 'cummin', *lada* 'pepper', *asam sunti* 'asam sunti', *geupéh* 'are grinded' *ngon* 'by using' *baté sèumupéh* 'stone spice grinder' or blender. the vegetables, *boh mulieng* ' ', *bungöng mulieng* 'flower melinjo', *ön mulieng* 'leaf melinjo', *boh puték putiek* 'young papaya', *bungöng putek* 'papaya flowers', *boh rèutèuk* 'long bean', *boh panah putiek* 'young jackfruit', *boh trueng cawing* 'small round eggplant', *boh trueng punyok* 'eggplant', *boh trueng gadöng* 'purple eggplant', *reuböng trieng* 'bamboo shoots', *reubong kala*, *jantong pisang* 'banana bud', *ön rumpuen* 'water spinach', *ön ubi* 'cassava leaves', *geukoh-koh* 'are cut' *ubiet-ubiet* 'in a small size' by using *sikin* 'knife'. while supported ingredients, *reu* 'serai' (lemon grass), *ön kruet* 'lime leaves', *ön tumuruh* 'curry leaves', *campli ijö* green chili', *geucang-cang* 'are chopped' *aloh-aloh* 'small', both spices and vegetables *geupaso* 'are put' into *beulangöng* 'skillet' and *santan* 'coconut milk' *geuleng* 'is poured' into it.

All of the lexicons mentioned as spices and ingredients have lexical meaning or denotative meaning. They are categorized as nominal cluster. The lexicons included as verbal cluster; *geukoh-koh* 'are cut', *geucang-cang* 'are chopped', *geupaso* 'are put', *geuleng* 'is poured' are verbal process. The verbal categories mentioned above show the lexicons of adjectival categories are also mentioned by the informant when describing the process of cooking *kuah pliek* such as: *ubiet-ubiet* 'in a small size' and *aloh-aloh* 'small'.

**The Maintenance and Sustainability of Ecolexicon Aceh Culinary**

Language, as complex objects, will simultaneously live in the minds, in the social interaction, and in the general communication of a given community, which will make

use of them for purposes of social relations, categorization of reality and, when necessary, to identify themselves in relation to other humans speaking other languages.

The maintenance of language perception in the Acehnese cognition strongly related to their experience knowledge. In this context, this means the experience in consuming and cooking *kuah pliek* and *timphan*. Beside of the main informant, the researcher also interviewed fifty respondents and gave them questioners to know their knowledge or perception of Aceh culinary.

The questions and the percentage of the result shown in the following table:

**A. *Kuah pliek***

Questions	Male	Female
Ever hears, knows, ever eats, knows the ingredients, knows how to make	4%	40%
Ever hears, knows, ever eats, knows the ingredients, doesn't know how to make	56%	32%
Ever hears, knows, ever eats, doesn't know the ingredients, doesn't know how to make	40%	28%

**B. *Kueh timphan***

Questions	Male	Female
Ever hears, knows, ever eats, knows the ingredients, knows how to make	4%	76%
Ever hears, knows, ever eats, knows the ingredients, doesn't know how to make	80%	8%
Ever hears, knows, ever eats, doesn't know the ingredients, doesn't know how to make	16%	16%

From the table mentioned before shows that all of (100%) the respondents know and ever consume Aceh culinary both *kuah pliek* and *kueh timphan*. But there are significant differences between the male and female perception about them. This means that the female tends to familiar to culinary. Beside the female have many responsibilities, they often take apart in cooking at home. From the percentage of the table explain that Aceh culinary are still popular and well known by the societies. It means those culinary have been possibility to be maintained and sustained in the future.

The sustaining of the culinary gives the impact to the sustaining of ecological system and ecolexicons themselves. This also effect the economical societies and the social values which are able to be empowered.

## Conclusions

The purpose of this research is to examine the power of culinary in sustaining Aceh language related to ecolexicons which focused on the language knowledge of Aceh society included Aceh culinary and ecolexicons usage. The results showed that Aceh culinary are still alive and very maintenance in the societies' knowledge and cognition. However, there are some differences perception between male and female in understanding the components and the way of cooking *kuah pliek* and *timphan*. So what we have done to the sustainability of Aceh culinary is thus aware of avoiding a break in the dynamic balance of the different elements that participate in the

ecosystem. It is necessary to produce only what is reasonably held to be needed and with the least number of possible of destroying external factors. Thus, the aim is always to conserve/preserve the fundamental balance that makes possible the very maintenance of the ecosystem and of its components.

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