

THE BIOLOGICAL, SOCIOLOGICAL, AND IDEOLOGICAL ASPECTS IN THE CHILDREN'S STORY “PASAWITRAN I JANGKRIK TEKEN I PETANI”

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ABSTRACT

Children's stories, especially Balinese stories, are one of the effective media to provide environmental education to children and introduce their mother tongue or regional language as early as possible as a form of language preservation. In addition, the introduction of stories to children from an early age will have an impact on children's love of literacy. This research analyses the environmental lexicon from an ecolinguistics perspective found in Balinese children's stories. This research aims to identify biological, sociological, and ideological aspects of Balinese children's stories. This is qualitative research, the data was taken from a Balinese children's story entitled *Pasawitran I Jangkrik Teken I Petani*. The result shows that children can learn some environmental and farming-based lexicons in this story, which is very good and necessary for language preservation. Ideologically, children are invited to understand the importance of environmental protection and ecological balance. By applying these sociological aspects in the story *Pasawitran I Jangkrik Teken I Petani* children can learn about social dynamics, tradition, and social systems.

Keywords: Biological aspect, Sociological aspect, Ideological aspect

I. Introduction

Research on eco-lexicon in Balinese children's stories is important because of concerns about Bali's increasingly threatened environmental sustainability. Bali is known as one of the best tourist destinations in the world, but its beauty is increasingly threatened by the development of the tourism industry and increasing urbanization. Children's stories are one of the effective media to provide environmental education to children because stories can teach values about the importance of protecting the environment in a fun and interesting way. However, the use of appropriate and precise language in Balinese children's stories is crucial to ensure that the environmental messages conveyed reach the audience clearly and effectively. The real language environment is the social environment in which the language and each language

speaker live and interact, interrelate, and interdepend with fellow speakers and nature in that environment (Haugen, 1972). This means that the living environment of a particular language is manifested in a mini social environment starting from the family, in the neighborhood, village, and village environment, while the almost limitless living environment is the broader mental living environment (Mbeti, (2017), Mbeti, (2021)). Research on environmental language in Balinese children's stories can help writers and publishers of children's stories to enrich their vocabulary about the environment and make it more accessible to children.

As a form of local language preservation and efforts to increase children's literacy interest, the initial stage of research was carried out by identifying the form of the environmental lexicon, biological, sociological, and ideological dimensions in Balinese children's stories. After the identification is done, the data found is then analyzed using the theory of ecolinguistics. According to (Jørgen Chr. Bang & Jørgen Døør, n.d.), language and ecolinguistics are part of culture, social formation, and praxis. Any changes that occur in language use also identify changes in social praxis (Bang & Door, 1993). The following chart shows the relationship between language and social praxis resulting from all actions, activities, and behaviors of people among each other and the environment. S1 is the creator of the text, namely the speaker or writer, S2 is the consumer of the text, namely the speech partner or reader, S3 is the subject or anonymous category which is a sociocultural constituent, and O is the object referred to as in communication, while the topos is motivated by three dimensions of social praxis, namely the ideological, sociological, and biological dimensions. These three dimensions of social praxis are the ecology or environment of language that refers to the behavior of society and its environment (Figure 1).

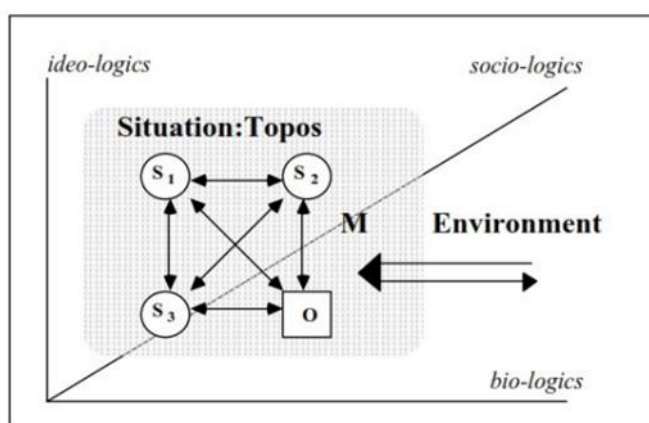


Figure 1. Dialogue Models In Linguistics Dialectal

Ecolinguistics is the study of the interaction of language and environment. Therefore, language only functions when it is used to connect speakers and connect speakers with their environment, either the social environment or the natural environment (Haugen, 1972). This theoretical framework refers to three dimensions, namely the ideological, sociological, and biological dimensions. The ideological dimension is the psychic, cognitive, and mental system of individuals and collectives. This ideological dimension is local wisdom. The sociological dimension concerns how we manage relationships with others, for example in the family, among friends, neighbors, or in a social environment. Biological meaning relates to our biological existence alongside other species such as plants, animals, the earth, the sea, and so on (Bundsgaard and Steffensen, 2000). This research is analyzed using Haugen's (1972) ecological theory which explains that ecolinguistics can be defined as the study of the interaction between a particular language and its environment. Research on eco-lexicon or environmental language, especially in Balinese literature and culture is still very limited, some of them are *Bebladan Bahasa Bali Dalam Perspektif Ekolinguistik* (Rajistha, 2017), *Ekoleksikon Bahasa Bali Dalam Dongeng I Siap Selem* (Sulatra, et al., 2023) and research entitled *Representasi Ekoleksikon Dalam Tembang Sekar Rare dan Eksistensinya di Lingkungan Anak-Anak* (Suari, 2022). This paper aims to find out the biological, sociological, and ideological aspects in the children's story of *Pasawitran I Jangkrik Teken I Petani*.

II. Methods

This research is descriptive-qualitative research. The research method for analyzing is as follows: The initial stage of the research was determined by determining the topic, the problem, and the data source. Data sources were taken from the collections of digital Balinese children's storybooks published by *Balai Bahasa Bali* entitled *Pasawitran I Jangkrik Teken I Petani*. The identification and data collection stages were carried out by reading and understanding the selected stories, sorting, and recording the use of environmental language in the stories, for example, the use of words related to nature, animals, and the environment, then classifying the forms and references of eco-lexicon in Balinese children's stories, as well as classifying the biological, sociological, and ideological dimensions in Balinese children's stories. The data presentation stage is carried out formally and informally by describing the results of data analysis clearly and in detail and presenting the data using tables (Sudaryanto, 1993).

III. Findings and Discussion

Every language has a structure that influences how humans interact with one another, with other organisms, and with their surroundings. Language can influence how we think about the world, which in turn influences how we act; thus, language can inspire us to protect or destroy the ecosystems that support life (Tarigan, et al., 2021). Ideological dimension is the

relationship of the individual with his mental, cognitive and psychological systems reflected in the ideology meanings in the society and behavior content. The sociological dimension is the dimension or measure of how a person organizes the activity of discourse, dialogue, and social discourse to realize the ideology. The biological dimension relates to the physical environment, such as the species of flora, fauna, rocks, micro-, and macro-organisms (Khotimah, 2021).

Biological Aspect

The biological dimension is related to the natural environment and coexists with nature and all of its contents, including the species of flora, fauna, rocks, micro-and macro-organisms (Khotimah, 2021).



Figure 2. The Book Cover The Story of *Pasawitran I Jangkrik Teken I Petani*

Table 1. Eco-lexicon Fpound in The Story of *Pasawitran I Jangkrik Teken I Petani*

No	Lexicon	Grammatical Form		Word Cateegory		Reference	
		Basic Form	Lexicon With Formation	Noun	Verb	Biotic	Abiotic
1	<i>Matan aine</i>		√	√			√
2	<i>Kedis – Kedise</i>		√	√		√	
3	<i>Buron-burone</i>		√	√		√	
4	<i>Jangkrik-jangkrike</i>		√	√		√	
5	<i>Batune</i>		√	√			√
6	<i>Bulan purnama</i>	√		√			√
7	<i>Hujan</i>	√		√			√
8	<i>Bukit</i>	√		√			√
9	<i>Petani</i>	√		√			√
10	<i>Carike</i>		√	√			√
11	<i>Padine</i>		√	√		√	
12	<i>Bikul</i>	√		√		√	
13	<i>Kebune</i>		√	√			√

The biological dimension is related to the biological existence of the lexicon, along with species, flora, fauna, and other lexicons related to the surrounding environment.

1. Reference

In the story of *Persahabatan Jangkrik dan Petani*, 6 (six) lexicons were found in the biotic category, namely:

Kedis – Kedise
Buron-burone
Jangkrik-jangkrike
Petani
Padine
Bikul

And found 7 (seven) lexicons with abiotic categories, namely:

Matan aine
Batune
Bulan purnama
Hujan
Bukit
Carike
Kebune

2. Word Category

a. Noun

Found 4 (four) environmental lexicons with the basic noun category, namely:

Hujan

Bukit

Petani

Bikul

9 (nine) environmental lexicons were found with the category of formed nouns, namely:

Matan aine

Kedis – Kedise

Buron-burone

Jangkrik-jangkrike

Batune

Bulan purnama

Carike

Padine

Kebune

b. Grammatical Form

Grammatically, there are 2 (two) forms, namely the basic form and formation. The basic form is the free morpheme form and the basic morpheme hierarchically forms a single word. Single-form lexicons or basic words cannot be decomposed into simpler forms. Meanwhile, formations are compound word forms or basic word forms that have affixes. There are 4 (four) environmental lexicons with basic forms, namely:

Hujan

Bukit

Petani

Bikul

There are 9 (nine) environmental lexicons with formations (compound sentences), namely:

Bulan purnama

Matan aine

Kedis – Kedise

Buron-burone

Jangkrik-jangkrike

Batune

Carike

Padine

Kebune

The suffix *-e* in the lexicon *matan aine*, *kedis-kedise*, *buron-burone*, *jangkrik-jangkrike*, *batune*, *carike*, *padine*, *kebune* has a function as an affirmation that the object in the base form.

Sociological Aspect

The sociological meaning emphasizes the aspects of the relationship between humans and others (Tualaka, 2020). In the children's story *Pasawitran I Jangkrik Teken I Petani* two words namely *petani* and *padine* have strong sociological elements in society. Here are the sociological aspect of *petani* and *padine*.

Petani

Farmers have a very important role and meaning in Balinese life and culture. Bali is a predominantly rural island, and most of its people depend on agriculture for their livelihood. Traditional farming in Bali has existed for centuries, and farmers play an important role in maintaining a rich agricultural culture. This includes traditional ceremonies associated with planting to harvesting. Balinese farmers are responsible for producing various types of food such as rice, vegetables, fruits, and meat. They play an important role in ensuring that the community has enough food to fulfill their daily needs.

Padine

Rice has a very important meaning and role in Balinese society. Rice (*Oryza sativa*) is not only a staple food, but also a symbol of culture, religion, and social life in Bali. Rice is not only a source of food, but also an important element in the daily life, spirituality, culture and social life of the Balinese people. Rice is not just a plant, but an important symbol that reflects the connection of humans with nature and the deep meaning in their lives. Here are some of the meanings and roles of rice in Balinese society:

1. **Symbol of Life and Fertility:** Rice is considered a symbol of life and fertility. Lush rice plants and good harvests are considered positive signs for the survival and prosperity of the Balinese people.
2. **Culture and Ceremony:** Rice has a central role in various traditional ceremonies in Bali. For example, in the *Subak* ceremony, farmers gather to invoke blessings and fertility for their farms. Rice is also used in various wedding, birth, and death ceremonies.
3. **Balinese Hinduism:** In Balinese Hinduism, rice is considered a symbol of *Dewi Sri*, the goddess of agriculture and fertility. *Dewi Sri* is revered as the goddess who brings blessings and abundance to agriculture. Rice is used in various rituals and offerings to deities.

4. Social System and Togetherness: Rice farming in Bali is often done in groups through the *Subak* irrigation system. This system requires cooperation among farmers and promotes togetherness in water management and agriculture. It also reflects the importance of social collaboration in Balinese society.

Ideological Aspect

Ideology can be understood descriptively as a system of thinking, beliefs, symbolic practices associated with social action and politics (Tualaka, 2020). Here are the ideological aspect found in the story of *Pasawitran I Jangkrik Teken I Petani*

1. Educational Value: Children's stories also often include educational messages. In the context of farmers, this story might highlight the importance of knowledge and skills. When the cicada is instructed to vibrate its wings to make a sound and not to make a sound when the sun has not set. When the cicada does not carry out the instruction not to make a sound before sunset, it becomes prey for other animals. In addition, another educational value is teaching children that rats are pests for farmers, and crickets can help farmers repel rat pests because of the loud sound of crickets.
2. Environmental Protection: A message about the importance of protecting nature and the environment for ecological balance. This story teaches children to protect the habitat of cicadas so that rat pests do not damage farmers' rice.

IV. Conclusion

From the story of *Pasawitran I Jangkrik Teken I Petani* we can see how the interaction of language and environment, biological, sociological, and ideological aspects are three things that cannot be separated in an environmental lexicon. From the story, some environmental and farming-based lexicons children can learn in this story, and this is very good and necessary for language preservation. Ideologically, children are invited to understand the importance of environmental protection and ecological balance. And by applying these sociological aspects in the story *Pasawitran I Jangkrik Teken I Petani* children can learn about social dynamics, tradition, and social system in Bali.

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