



Ecolexical Of Manufacture Process & Product Tapai Speaks Madurese in East Java Indonesia

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Abstract

Madurese as a regional language in Bondowoso is still used to communicate in various activities. Like the process of making tapai at Poler Bondowoso from *ngumbik* (remove the peel) to *ebunduk* (packing) and ready to be marketed. Due to the large number of orders for tapai both from inside and outside the city, the younger generation started to make tapai as a livelihood. However, due to the large number of orders and producers that were booming, the

raw material for tapai, namely cassava, was hard to come by. This happened because the land that used to grow cassava turned into sengon (*Falcataria Moluccana*) and papaya plants. The dynamics of these changes have implications for preserving nature that cannot meet raw materials. This study aims to inventory the lexicons used by the Poler societies in the process of making tapai and the process of preserving its raw materials. This study uses ecolinguistic theory by applying dialectical hierarchical models and referential models to study the form and grammatical lexicons related to make tapai.

Keywords: *Lexicon Treasures, Tapai, Ecolinguistics*

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INTRODUCTION

Madurese language as one of the regional languages in Indonesia is widely used in daily conversation, especially for people in the eastern region of the island of Java and the island of Madura itself. However, the population of Madurese speakers now has been spread in Indonesia because the speakers like to migrate to improve their lives. One of them is the Bondowoso people of Madurese descent who try to change their fortunes by farming because the Madura area is not good at farming. One of them is also selling tapai or better known as tape.

Tapai is both Madurese and Indonesian which means food made from yeast fermented cassava. However, the tapai product in Bondowoso is better known as tape. Tapai is a special sweet food from the Bondowoso region. The word tapai is used by the Bondowoso people in traditional markets that mostly speak up by the madurese people. Besides, who sell tapai using *budhul* 'a place of tapai made of woven bamboo shaped like basket' its means madurese people, while tapai which is packaged using *besek* 'a place made of woven bamboo with a square lid' is marketed by Javanese or Chinese people which will be marketed out of town. Most of the Javanese and Chinese people called tapai as tape. Actually, the word tape appeared which was adopted from the Javanese language. Now days, the madurese of tapai producer are also used *besek* as their packaging to follow the target market that more simple, practical, and easy to sell out of the Bondowoso town.

In addition to tapai products, Bondowoso also develops these products into prol tape, brownies tape, and burnt tape, the main ingredients of which are ripe tapai. The process of making tapai and its processed products is made in a very traditional way. From the process of *ngumbik*, *ekerrek*, *ebecco*, *ekolop*, *ebeta* ', *epecelep*, *ejiji'in*, *eragi'in*, to *ebunduk* using traditional tools such as knives, *budhul*, *Cadur*, *Lencak*, wrapped in banana leaves and then put in a woven bamboo basket. This product has also been copied by several neighboring cities in Jember and Probolinggo.

Tapai has been produced by the Bondowoso community since before 1960, both for personal consumption during Eid (day of celebration at end of fasting month), daily and also for sale in the market. Then in the



1970s tapai began to be branded and the uniqueness of the tapai brand in Bondowoso using numbers such as 31, 62, 66, 72, 77, 82. These brands that still exist today, while the tapai 27, 29, 63 brands are no longer in production. However, there are still many tapai that are sold in the market without a brand. But starts from 2019, there are so many new brands of Tapai appear in Bondowoso such as tapai 81, 36, 57, 59 and 73. Currently, tapai producers are producing a lot in Binakal sub-district, especially in the villages of Poler and Jeruk Soksok.

Although many producers have gone out of business, currently many new tapai producers have emerged because there is so much demand for tapai products both inside and outside the city of Bondowoso. Therefore, from the age of 35 years and over has desire to make tapai as a livelihood. Meanwhile, youths aged 20-34 years in Bondowoso do not have the desire to make tapai as their livelihood because they thought that making tapai is too difficult with long process. In addition, yellow cassava raw materials are starting to become difficult to obtain because the land that was originally planted with cassava has turned into sengan (*Falcataria Molluccana*) and papaya land. In fact, tapai products are increasingly in demand and those are not in balance with the existing cassava fields in Bondowoso.

This research is expected to provide benefits for the preservation of the Madurese language. With the problems faced by tapai producers above, it is hoped that the raw material land can be planted with butter cassava again. Hopefully, the younger generation is interested in continuing this business. This will prevent the extinction of the language used during the production process and the products will be preserved and enjoyed by people. The preservation of the natural environment, especially lexicons related to the process of making tapai from cassava. It can be inventoried as a form of documentation of the language and preservation of the Madurese language.

METHODS

The data to be analyzed in this paper is in the form of lexicons used in the process of making tapai and the tools used in making tapai in Madurese language. The data is taken from the Bondowoso societies, especially in the Binakal sub-district who use the Madurese language as their daily conversation. The primary data source is Madurese speakers located in the village of Poler Bondowoso, whose income is as a producer of tapai. The criteria for informants who were asked for information were physically and mentally healthy, native Madurese speakers made a living



as tapai, aged 30-60 years and not senile in order to provide representative information, and willing to become informants.

This paper uses descriptive analysis method. According to (Djajasudarma, 1993) argues that descriptive analysis is a method that describes data in a systematic and real manner accurately which has characteristics and relationships that occur between phenomena and qualitative methods used to describe data scientifically. This method is used to describe the form and function of the lexicon in the tapai-making process. The technique of data collection uses interview and recording the conversation to get the validity data.

The data above will be analyzed using an ecolinguistic model, namely Bang and Door's theory. These models include the dialectical hierarchy model and the referential model. The dialectical ecolinguistic theory assumes that the lexicons in the tapai-making process can be classified into words, word combinations and even sentences that are in three relational dimensions. In this case, what is distinguished is intertextual and intratextuality. Meanwhile, referential theory is used to describe the grammatical lexicons related to the tapai-making process.

The treasury of lexicons as data to be analyzed is divided into two, namely active and passive lexicons. Active lexicons are the richness of words a person uses, while passive lexicons are the richness of words that a person understands, but is rarely or never used in communicating (Guemade, 1977) & (Kridalaksana, 2008). The theory used to study lexicons in the tapai-making process is linguistic theory, namely morphology. Then it will be followed by the ecolinguistic theory put forward by Haugen.

According to Haugen (Fill and Mulhlausler, 2001), language ecology can be defined as a study of the interaction between a particular language and its environment. The real environment is a society that uses language as a code system. The language which the speakers have is in their minds and functions only with each other or with their social environment and with their natural environment. Therefore, ecolinguistics is called the umbrella which underlies various theoretical approaches (Bundsgaard & Steffensen, 2000).

The ecolinguistic parameters are based on ecological parameters, namely environment, diversity, and interaction, interrelation, and interdependence (Fill and Mulhlausler, 2001). This environment is divided into the physical environment, namely the natural environment which is called the universe, and the human environment with a cultural environment in which the language is called the social environment. The



natural environment can be described from the raw material requirements of tapai producers, namely cassava butter, which is a special environment with biodiversity and non-biological diversity and in it lives the social environment with its culture and the language used by the speakers. Therefore, as an ecological creature (Mbete, 2013), humans live with diversity in terms of biotic and abiotic diversity in an environment are influenced each other. Thus, the interaction between speakers and each other and the surrounding environment results in interconnectedness and interdependence. An overview of the ecolinguistic theory with its parameters developed by experts can be seen in the following table.

Table 2.1 Ecolinguistic Parameters and The Ecolinguistic Personage

Ecolinguistic Personage	Ecolinguistic Parameters
Bang and Døør (1996)	Interdependency
	Interactivity
	Diversity
	Mutual Interaction
Fill (2001)	Wholeness
	Unity
	Continuity
	Sustainability
	Bio-centrism
Fill and Mulhlhausler (2001)	Interrelationship
	Environment
	Diversity
Stibe (2010)	Interconnections
	Interdependency
	Relationship

Based on the parameters in the table above, the lexicons used by speakers, namely producers of tapai, will be categorized based on the above parameters.

RESULTS



The result from this research is the inventory of Madurese lexicons in the process of making tapai both from raw materials and also supporting equipment. Those lexicons must be recorded, grouped, and also inventoried to prevent the extinction. Therefore, the lexicon along with the object and natural object are also preserved. If objects and natural objects become extinct, it is possible that the reflections on the named objects will also become extinct.

DISCUSSION

3.1 Forms and Categories of Lexicon

3.1.1 Singular Form

The singular form is a linguistic form consisting of one morpheme (Simpén, 2009). The lexicon in its singular form can be found in the Madurese language in the speech of a tapai producer who lives in the Poler village. The following is the treasury of the lexicon in the singular form in Madurese.

Table 3.1 Lexicon of Singular Form in Madurese Language

Madurese language	English language
Kolop	Boil
Beta'	Remove the cassava from the boiler pan
Kumbik	Remove of a peel
Kerrek	Scraping
Becco	Washing/clean up
Celep	Cool
bunduk	Packing
Ladhhing	Knife
Cadur	Boiler Pan
Lencak	Divan
Besek	Place from Woven bamboo
Deun	Leave
Gedheng	Banana
Sabreng	Cassava



The lexicons above are a singular form which is part of the process ('kolop', 'beta', 'kumbik', 'becco', 'celep', 'bunduk'), equipment ('laddhing', 'mix', 'lencak', 'besek', 'deun') and also the raw material (*sabreng*) of tapai.

3.1.2 Affixation Form

Affixation is a word formation process that is carried out by affixing an affix to the basic form in the form of a word main, origin word, and other word forms (Mulyono, 2013). In Indonesian, there are four groups of affix affixes to basic words, namely: 1) prefix which means an affix that is attached to the beginning of the root word; 2) infix means the affix that is attached to the word conscious; 3) suffix means the affix attached to the end of the root word; 4) confix means the affix that is attached to the beginning and end of the root word. However, in Madurese the affix affixes only have three groups, namely prefixes, suffixes, and confixes. The following is the treasury of the Madurese lexicon in the form of affixations for making tapai.

Table 3.2 Affixation Lexicon in Madurese Language

Affixation			Base Form	English Language
Prefix	Suffix	Confix		
Ekerrek			kerrek	Scraped
Ebecco		Ebeccoaghi	becco	Washed up
Ebeta'			Beta'	Removed the cassava from the boiler pan
Epecelep			Celep	Making cool
		Ejiji'in	Jiji'	Chosen
		Eragi'in	Ragi'	Fermented
Ebunduk			Bunduk	Packed
	Berse'en		Berse	Cleaned up

3.1.3 Noun category

Nouns are all words that indicate objects or something that is hindered (Mulyono, 2013). Based on the definition of a noun which denotes an object which is nothing but a tool used to process tapai until it is ripe. The following lexicons indicate nouns that are used as supporting tools during the tapai-making process.



Table 3.3 Noun Lexicon

Noun	English language
Laddhing	Knife
Cadur	Boiler Pan
Deun	Leave
Gedheng	Banana
Besek	A place of tapai made of woven bamboo with square lid
Lencak	Divan
Sabreng	Cassava
Buddhul	A place of tapai shaped big basket made of woven bamboo

3.1.4 Numeral Category

Numeral (number words) are all words that state the number of objects, the number of collections of objects or the order in which they are located (Mulyono, 2013). Numerals are used in speech during the tapai-making process. The following is a lexicon categorized as numerals.

3.4. Lexicon Treasures of Numeral

Lexicon	English language	Numeral
Setaon	A year	Adverb numeral
Telo polo menit	30 minutes	Adverb numeral
Sacokoppa	At sufficiently	Adjective numeral
sakilo	One kilogram	Noun numeral



sabesek	A square woven bam boo basket of <i>tapai</i>	Noun numeral
segulung	A roll	Noun numeral
segintel	A bundle	Noun numeral

Nominal lexicons are spoken by the *tapai* maker during the *tapai*-making process and these lexicons are also used by other than *tapai* producers. *Setaon* lexicon is used for raw materials, namely *sabreng* (cassava) which must be harvested after one year of age. Likewise with the *telo polo minute* lexicon which is described during the *tapai ekolop* and *epecelep* processes until the *tapai* product is ready to be wrapped. For example in the sentence:

mon agebeyya tapai, sabrenga kodu seomor setaon

"If you want to make *tapai*, the cassava must be a year old"

In addition, lexicons with the main numeralia category of measure are spoken of by *tapai* producers when making transactions with sellers who sell the raw materials needed for making *tapai* such as the lexicons of a roll and a bunch of lexicons as well as buyers or consumers of *tapai*, such as the lexicons of *sakilo* and *sabesek*.

3.1.5 Verbs Category

Verbs are all words that express actions or behavior (Mulyono, 2013). Based on Mulyono's opinion, verbs are categorized into three, namely action verbs, process verbs, and state verbs. The following are lexicons including to the verb category.

3.5 Lexicon Treasures of Verb Category

NO	ACTION VERB		PROCESS VERB		STATE VERB	
	Madurese Language	English Language	Madurese Language	English Language	Madurese Language	English Language
1.	Ekombik	Removed the peel	Epetoron	Leaked	Epecelep	Make it cold
2.	Ekerrek	Scraped off	Ekolop	Boiled		



3.	Ebeta'	Removed from the boiler pan	Ejiji'in	chosen
4.	Ebunduk	Packed	Eragi'in	Given a ferment
5.	Ebecco	Washed		
6.	Eberse'en	Cleaned up		

The verb forms in the lexicons *ecombic*, *ekerrek*, *ebeta '*, *ebunduk*, *ebecco*, *epetoro*, *ekolop*, and *epecelep* are the affixed verbs that contain affixes at the beginning of the root word, while the lexicons *eberse'en*, *ejiji'in*, and *eragi'in* are also verbs with an affix which contains an affix at the beginning and end of the root word.

In addition to the form of verbs and verb categories, these lexicons are also classified as derivative verbs that experience affixation, especially prefixes and confixes. For example the lexicons of action verb such as *ecombic*, *ekerrek*, *ebeta '*, *ebunduk*, *ebecco* are deverbials, while the lexicons *ebersee'en* are deadjectives. The lexicon in all process verbs is deverbial except for the lexicon *eragi'in* which is deadjective. The lexicon of state verb *epecelep* is deadjectives.

3.1.6 Adjective Categories

Adjectives are words that state the nature and condition of a certain thing or thing (Mulyono, 2013). In terms of meaning, adjectives are divided into 2, namely standard quality adjectives and non-standard classificatory adjectives (Alwi et al, 1993). The following is the lexicon data which includes quality grade adjectives.

3.6 Treasure Lexicons of Adjective

Madurese Lexicon	English Language	Adjective of quality
<i>Genyong</i>	Unwell done food	Touch
<i>Koneng</i>	Yellow	Color
<i>Berse</i>	Clean	Quality

The lexicons above were spoken by the makers of *tapai* to determine and to describe the material that will be used when making *tapai*. Here are some of the example sentences.



1. *Sabreng se epele sejenis mentega bernana koneng.*
'The selected cassava is a king of yellow butter'
2. *Mare sabreng ekolop pas ejiji'in, sabreng segenyon polana tak nyaman egebei tapai.*
'After the cassava is boiled, then choose a tapai that is hard because it makes the tape undelicious'
3. *Olahan tapai se berse ngasilaghi tapai se nyaman bik manis.*
'Processes tapai that is clean will produce a delicious and sweet tapai'

3.2 Hidden Lexicon of Plants in Making Tapai

Every lexicon spoken by a speaker is already stored in the mind according to the area and topic of discussion because each region has its own unique characteristics in language. The naming of an object in each area is different even though the object referred to is the same object. The lexicon really describes the cognitive knowledge used by speakers to refer to and refer to objects and activities that are and are important in their environment (Casson, 1981). Thus, the cognitive knowledge of the tapai maker in Poler village is in the form of a lexicon that refers to the entities in their immediate environment, whether seen, touched or sensed.

Changes in an environment can occur naturally or artificially due to certain factors. Therefore the number of entities in the environment can increase or decrease due to environmental changes that occur. The Changes in the planting area for raw materials into sengon, papaya and banana leaves every time they are taken to cover the tapai. If these plants are exploited every day without any preservation and replanting, the extinction of the plants will occur as well as the extinction of the lexicon. The following is the lexicon data of the plants used and supports the process of making tapai until it is wrapped.

Table 3.7 Treasures of the Plant Lexicon in the Manufacture of Tapai

No	Plant		Linguistics category	Ecology category		Entity reality	
	Madurese	English		Biotic	Abiotic	Before	Now a days



	language	language	Morphology category				exist	Unexist	exist	Unexist
1	Deun gedheng	Banana's leave	Compound word	Animate	+	-	+	-	+	-
2	Sabreng	Cassava	Base form	Animate	+	-	+	-	+	-
3	Pereng	Bamboo	Base form	Animate	+	-	+	-	+	-
4	Kajuh tonoh /proditen	Firewood	Compound word	Animate	+	-	+	-	+	-
5	Besek	A place of tapai made of woven bamboo with square lid	Base form	Inanimate	-	+	-	+	+	-
6	Kolek guweh	Residue of cassava chips soaked in water	Compound word	Inanimate	-	+	-	+	+	-
7	Buddhul	A place of tapai shaped big basket made of woven bamboo	Base form	Inanimate	-	+	+	-	-	+
8	Teker	Mat of woven reeds	Base form	Inanimate	-	+	+	-	-	+

The reality of the entities in the previous *buddhul* and *teker* lexicons was numerous and easy to find on the market. However, nowadays these two objects are very rarely found and used by Poler people, especially for those selling tapai. It is different with the *besek* and *kolek guweh* lexicons that didn't exist before because they weren't created yet. Then because of the need to wrap the tapai so that it could be taken out of the city the object with the name *besek* appeared and used. Likewise, the lexicon of *kolek guweh*, which is the residue of cassava chips soaked in water, is used to eat cows. The lexicon emerged after the public knew about the properties of the *kolek guweh* collection for their livestock. All of the



trash or waste during the tapai-making process can be utilized without a single one being wasted.

3.3 The Treasures Lexicon of Tapai Manufacturing Processes and Equipment

The lexicon arises from the mind of the speaker that has been stored because the speaker knows the objects and objects of the lexicon, especially from plants. It is different with a process that must be given a term or name as well as the equipment that supports the tapai-making process. Therefore it is very important to make an inventory of existing lexicons by continuing to use these lexicons and also maintaining the processes and equipment that have been created. The following are lexicons that are described during the process and also the equipment that supports the manufacture of tapai until it is wrapped.

Table 1



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No	Processes and Equipment	English language	Morphology category	Semantics	Ecology category		Entity reality			
					Biotic	Abiotic	Before Exist	Before Unexist	Now a days exist	Now a days Unexist
1	Ngumbik	Remove the peel	Prefix	Inanimate	-	+	+	-	+	-
2	Ekerrek	Scrapped	Prefix	Inanimate	-	+	+	-	+	-
3	Ebecco	Washed	Prefix	Inanimate	-	+	+	-	+	-
4	Ekolop	Boiled	Prefix	Inanimate	-	+	+	-	+	-
5	Ebeta'	Removed from the boiler pan	Prefix	Inanimate	-	+	+	-	+	-
6	Epecelep	Make it cool	Prefix	Inanimate	-	+	+	-	+	-



7	Ejji'in	Chosen	Confix	Inanimate	-	+	+	-	+	-
8	Eragi'in	Fermente d	Confix	Inanimate	-	+	+	-	+	-
9	Ebunduk	Packed	Prefix	Inanimate	-	+	+	-	+	-
10	Laddhing	Knife	Base form	Inanimate	-	+	+	-	+	-
11	Ebak	washbasi n	Base form	Inanimate	-	+	+	-	+	-
12	Cadur	Boiler pan	Base form	Inanimate	-	+	+	-	+	-
13	Besek	A place of tapai made of woven bamboo with square lid	Base form	Inanimate	-	+	+	-	+	-
14	Lencak	Divan	Base form	Inanimate	-	+	+	-	+	-

Table 3.8 Treasures of Lexicon Making Tapai Processes and Equipment

Conclusion and Recommendation

From the discussion that has been explained above, it can be concluded that the lexicons in the process of making tapai both from raw materials and also supporting equipment must be recorded, grouped, and also inventoried so that the lexicon along with the object and object are also preserved. If objects and natural objects become extinct, it is possible that the reflections on the named objects will also become extinct. Therefore, the tapai producer and government must incessant especially in preservation the biotic need such as the raw material of butter cassava by replanting it and supply the land for planting the cassava.



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