Ecotext Of Batar In Tetun Fehan Speakers, Timor, Indonesia

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Abstract: This article is entitled "The Ecotext of Batar in Tetun Fehan speakers, Timor, East Nusa Tenggara Province". The variety of the lexicon of batar is part of the treasure of local wisdom which needs to be studied for the continuity of the eternal ecology of batar. Ecological research has relevance to linguistics, exploring kinship between language and the environment because it has interaction, interrelation and interdependence. The lives of the people of TF depend on the natural environment because it realizes the origin of livelihoods that are always maintained and preserved between generations. Batar ritual is a traditional agricultural ritual which celebrates ancestral cultural heritage. This study aims: first, to analyze and find the form and category of the lingual text of batar; secondly, analyzing and discovering the influencing factors of the dynamics of the textual lexicon. This research uses ecolinguistic theory with three logical dimensions (ideological, biological, and sociological); supported by linguistic theory and cultural linguistic theory. The approach used is a qualitative descriptive approach that is quantitative naturalistic in nature. This research applies the field work method. The form of research uses the methods of participatory observation, interviews, and triangulation. The richness of the lexicon is the category of nouns, verbs, adjectives, and numerals. The implementation of the four dimensions of the modified product gives birth to a totality in dissecting the bathing ecolexicon in interdependence with batar ritual, namely the ideological dimension, the biological dimension, the sociological dimension and the ecolinguistic dimension. The results of the data analysis show that first, the lingual form is based on the data obtained, namely the single form lexicon, and the complex form. Second, the factors influencing the dynamics of understanding of the agricultural lexicon are the trust factor, the linguistic factor, and the TF factor.

Index Terms: Batar, Ecotext, Tetun Fehan, Indonesia, Linguistics, Social, Ideology

1. INTRODUCTION

The language has a very important role in human life. Human being and language are two things that are coexistent i.e. The two cannot be separated, because human languages exist because it serves to identify itself, so language exists there due to human who use it in the communication process every day. The role of language in relation to various aspects of human life can be seen from the concept of langue and parole, two key concepts are "...... introduced by Saussure (1959). Langue is the totality of the facts that the linguistic by Saussure called products and social facts stored in the mind of the speaker. Parole is a speech produced by the speakers. Parole can only be understood through assessment against the langue. Furthermore, one part of the uniqueness of a society can be observed from language forms of the language and behavior of speakers. The models of configuration of lingual form that is uttered and the meaning brought by the configuration of lingual form that reflect the values and norms of sociocultural aspect that develops among the speech community. Sapir (1949:162) stated that the world of the reality of a society was built on the language habits of their language. Thus, each language community is looking at the world of reality in its own way so parole speech-speech produced by the speakers and be heard by the said partners is included with the term performance of Chomsky which is different from a language to another. Mbete (2009) revealed that language is not limited as a tool of communication. Language contains a vision of culture: record, maintain, and bequeath the collective concepts, values, philosophical, historical, and ecological and socioculture of a society. Language is a symbol and a cultural element that is inherent in human life. In the socio-cultural component of language, is that there are real and directly also can distinguish one ethnic community with other ethnic communities. As a social reality, language is a phenomenon used by speakers ' communities to communicate and interact within the context of the situation and cultural context in a given environment. In the perspective of ecologists, language and native communities are seen as a living organism that has a basis in an environment, along with the other organisms. Thus, a language can evolve in accordance with the development of human culture and can easily be changed, and shifted continuously from time to time. In addition, the view of Malaka community is at large about the benefits of batar ' corn ' for the needs of clothing began to lose than eating fast food is instant. Corn is the food of the people of village (typical), it also reflects the local Tetun Fehan language that experiences the same thing. From the results of interviews and observations on the location of the research, it can be said that in general the majority of wild plants in the environment of the community, but the community does not know the name as well as its use. In addition, agricultural-related lexicon batar ' corn ' known name, but no longer exist in the environmental community. This is caused by a prolonged drought and deforestation for land, planted corn seedlings derived from one type of seed corn, instead of the various types of corn. So it is gradually declined in different types of maize. It can cause the extinction of corn seed to another. One of the solutions is to increase agricultural output of batar ' corn ', namely by introducing the program RPM or Revolution of agriculture in Malaka. The impact is quite significant because corn yields increased to 99 percent (LOOKING EAST TIMOR, Wednesday, 20 August 2018). Based on the results of the obtained data, the research on location also reflects the Tetun Fehan said, there are various types of agricultural lexicon batar ' corn ' that are known to be used in rituals in the local ceremony, the planting, harvesting corn, the corn harvest, old and young during the peak of the ritual that is hasae and hamis batar fohon. The lingual forms of lexicon natural environment especially lexicon batar ' corn ' for the traditional ritual as well as lexicon on other domains morphologically generally intangible basic word. The basic form is a unit, both a single and complex shape that is the base for larger units. The basic form (batar) is a form that forms the basis of a morphological process, which means that it can be given a certain affix in the process of affixation that can be repeated in the process of reduplication, or it can be combined with other morpheme in the process of forming compound. The basic form is a single morpheme, but it can also be a composite morpheme (Katamba, 1993:45). Significant and well-worthy studies related to the object of this study are Mbete, et al.
researching "Verbal Treasure as a representation of local knowledge, maintenance function, and environmental preservation of Waijewa and Kodi languages, Southwest Sumba. As the language of the environment in the socioecological environment rich in meaning and representation of cultivated biodiversity. Another study examining lexicon of national treasury as part of his research was Koroh (2017) researching language and the due-an culture at Sabu-Raijuja speakers in an ecolinguistic perspective. The similarities between Koroh research and researchers are both discussing the language and culture with an ecolinguistic approach according to Bang & Door. In addition, the implementation of three dimensions as stated by Lindo and Bundsgaard (2000:11) is an ideological dimension, sociological dimensions, and biological dimensions. The difference is that Koroh speaks the language and culture of Sabu-Raijuja speakers. Ecolinguistics is an interdisciplinary language, and it is both ecological and linguistic (Mbete 2008:1). This discipline examines the reciprocal relationship between the language and the human/social environment and the natural environment. The term ecolinguistic (ecological language) relates to the word 'ecology' which is the science that learns the interaction between organisms and their environment and the other. Ecolinguistic is a scientific discipline that examines the relationship between environment and language. In this context, the theory that is used as a reference in the study of the text of Batar Tetun is an ecolinguistic theory as an umbrella theory and is supported by other theories, namely linguistic theory of text, culture, language change theory, semantic theory. Talking about the nature of ecolinguistic studies will first be discussed about ecology. Ecology is the study of reciprocal relationships that are functional. The two parameters to be connected are language and environment. It depends on the perspective to be used, both the language and the ecological language. Fill (1993) states that ecolinguistics is a generic term for a combining approach and study of languages (languages) with ecology (in Lindo and Bundsgaard (eds), 2000:40). In addition, Bundsgaard and Steffensen state that ecolinguistic study of the interrelated biological, sociological, and ideological dimensions of the language (in Lindo and Bundsgaard (eds), 2000:11) and the study of extractions and relationships with each other (in Lindo and Bundsgaard (eds), 2000:19). Bundsgaard and Steffensen also say that ecolinguistic about the language as a whole, which includes pragmatic dimensions, semantics, syntax, morphology, phonetics, and other dimensions (in Lado and Bundsgaard (eds), 2000:33). Ecolinguistic is a theory that associates linguistics with ecology. Ecology in Linguistic sciences plays a very important role. The importance of ecology is in linguistic sciences, especially for language resistance. Departing from the philosophical thinking, the environment becomes one of the important studies in linguistics. Conversely, the fact has shown that the environment without language is dead. Without language, a person may not be able to reveal the confidentiality of the nature to others. Everything that is done must use language. Through language, communities can be constructed in the knowledge and experience or expressed in the real world around us. However, language is the result of the configuration of the human mind by its ecology to define itself as an ecological creature. Through language will be an image of how to think someone about something that exists in the real world including culture. Coding of any culture is of a difference or varies. The form of coding can occur via Lexicalize, Grammaticalize, Textualize, and Culturalize. The coding differences can be seen at the wealth level lexicon, grammatically, text, and culture (Al-Gayoni) Forum ecolinguistic Indonesia, blogspot.com). The ecolinguistic expert Haugen (1972:325) describes the natural environment of a language as a community user of that language, and language is in the brain of its narrative that only serves to connect the speakers with its neighbor, and with the environment of the social and natural environments. The meaning of the environment in question includes the mind of the people referring to the world or region where it exists and is used. Haugen (1972:325, in Fill and Muhlhuasler, 2007:57) states that ecology can be distinguished psychologically and sociologically. Psychologically, ecology is an ecological interaction with other languages in the minds of bilingual and multilingual speakers, whereas sociological ecology is an ecological interaction with the community that serves as a communication medium. The ecology of a language is found by people who learn it, use it, and pass it on to others. Furthermore, the phenomenon of language runs in a continuous and interrelated way. Language is the object of these three dimensions (Lindo and Bundsgaard, 2000:11).

2 METHODOLOGY
Research on the agricultural verbs of ecolexicon of the community of Tetun Fehan: An ecolinguistic study is a descriptive research study with a qualitative approach. The use of a qualitative approach supported with a simple quantitative approach in the study aims to obtain facts and information about the idio-socio-biological of Tetun Fehan speakers. This approach was chosen to obtain the phenomenon of lexicon, speech, and environmental knowledge, especially in the real and still used agricultural environment and natural data sources as the embodiment the life of Socio-cultural-Ecological community of Malaka Regency, Timor, province of East Nusa Tenggara. This research was conducted in Malaka Regency, Timor, East Nusa Tenggara. Malaka Regency was chosen as a research site. In addition to the related research issues, it is also based on several considerations, namely the historical background of Tetun Fehan language, the character of the farm environment, and the character Tetun Fehan speakers. Based on the observations of the text of Batar lexicon forms, bibliography surveys and other descriptions, the study of the English ecology of Tetun Fehan texts related to the text of the speakers is in the form of Tetun Fehan. The data of this research in the form of linguistic (lexicon) text of the 'corn' of the rice field is traditional and the benefits used for farming rituals on the community of people in Malaka are said to build and record knowledge as treasures about natural resources (environment) in Tetun language. In a qualitative research, the data is conducted by researchers as the main tool of data-net (human instrument). This type of data and research are the tangible units of the lexicon and the texts as primary data. The primary data is the data about Batar text of the people of Malaka community. Not all of the Tetun Fehan texts are used as data for this study, but the linguistic units contain the meaning of reference (referential meaning) and the type of batar text. The data used in this research is oral data of the text from the people as the informants in the Malaka community who know the types of agriculture of Batar, which serve as the treasures, Adicina (ideology) and utilization, as

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well as write the data in the form of other sources that support oral sources. Speech in the text of batar with regional language and the translation is based on the linguistic text; then be interpreted culturally by using interview methods. The data sources in this study were obtained from people who have special skills and have a good knowledge of languages of (Ecolexicon) of the society in Malaka on knowledge, understanding, and utilization of agriculture in Malaka. Data was obtained directly from the informants through interviews. In setting the informants the researcher used the snowball sampling technique. Snowball sampling is a sampling technique with the help of key-informant (key informant) and the key informant that will evolve according to the instructions. In this case only the criterion is declared as a requirement for the sample. (Sugiyono, 2014:2019). Based on the criteria that have been displayed can be categorized by the informants, which is as many as 25 (twenty five) farmers who know, understand the text of Batar. Other informants elected 15 (fifteen) old speakers who know and understand culture and about utilization of the text lexicon of batar. In addition, there are also 10 (ten) informants as the key informants as Fukun ‘indigenous’ and as the holder of the custom. In this research researcher uses descriptive method because the data is collected qualitatively by describing the form of the language of the agricultural environment used in the people’s Speech of Malaka society in order to describe the type of lexicon in the text of Batar. The method used by researcher in collecting data in the field by using linguistic method of field research, namely (1) Direct elicitation, (2) Direct recording method, (3) The efficiency method of the elicitation. Referring to the methods and techniques of data collection, then for data analysis in this research author uses a method or model of qualitative research data analysis that can be seen below (Creswell, 2009). The data obtained by researcher is not directly analyzed, but the data will go through data validation paths. Data validation is one way of rechecking the data obtained as long as the researcher is in the field. The data validation path is seen in the following image.

3 RESULT AND DISCUSSION
The study of the research data begins with the wealth of lexicon of Batar in Tetun Fehan community then continued with the form and category of lexicon in the agricultural to the text of Batar. Next, is to search text ideology of batar, dynamics of lexicon understanding, metaphorical expression, forbidden things, and myth of Batar intergenerational of Tetun Fehan speakers. Later on is to find out the factors that influence lexicon, metaphorical expression, taboo and the myth of the intergenerational speakers in Tetun Fehan language.

3.1 Lingual form and category of Batar
Based on data analysis, the writer finds out that lexicon of Tetun Fehan in Batar text has a single and complex lexicon. In addition, the category of batar lexicon is also found, such as phonological characteristics, such as nouns, verbs, and adjectives.

A. Phonological features
The phonological features in the text of Batar are traditionally composed of segmental and suprasegmental sound. A lexical and culturally sound from Vokoid [e]. A lexical and culturally distinct segmental sound from vocoid [e]. Vokoid [e] in the data shows the characteristic of the segmental sound in the text of the word in the text. Vokoid [e] has the meaning of an application so that the planted corn seeds flourish and get abundant results. The use of Supra-segmental elements is emetic for certain cultural advocates. The Supra-segmental element illustrates the cultural color differences of any speech. Supra-segmental, these sounds have different traits based on their artistic means. The characteristics are tempo, tone (soft, high-low and flat), in addition to the intonation and rhythm. To see the segmental features characterized by the use of phonological lingual forms, such as vocoid [e], which is supra-segmental pronounced long. The supra-segmental element as an emotional expression is like atu [u:] atu, Halamak: It is a supra-segmental element whose pronunciation is extended to vocoid [u:] (a) vocoid [u:] uma [you] begins with high sound pressure until it ends in the sound of a mystical, mythical long vocal length. The sound is in addition functioning as a request.

B. Morphological features
The shape and structure of the lingual units in the text of Batar can be seen from the morphological characteristics, and in total may exhibit certain categories. In detail each of the categories in the text of Batar is done during the traditional treatment process conducted by the Fukun ‘indigenous people’. The morphological features in the text of Batar are as follows.

C. Verb
In this section grammatical categories will be discussed. Based on its semantically characteristic, verbs can be distinguished from action verbs, process verbs, and state (static) verbs. There is a serial verb that is found in the text of Batar, as the example ‘Beia Sia Tun Mai’ descendants of the ancestors ‘is a greeting of supernatural beings, also as a supra-segmental element of application or demand.

D. Noun
Morphologically the noun in Tetun Fehan language can be distinguished by a single noun and compound noun. A single noun is a noun consisting of only a word, while compound noun is a noun consisting of two or more words (Yuda, 2011:81). In accordance with this opinion, in the text of batar there are single noun and compound noun. Classified as a single noun is the ema ‘people’, tahan ‘leaves ‘about ‘roots ‘, fulin’ fruit/bulir ‘stem ‘and so on, while the compound noun such as fukkan’, ‘indigenous people’, Tetua adat ‘, ‘custom holder’, bei ‘the ancestors’ ‘, Matabian ‘dead spirit’, Rainain ‘keeper of the universe’.

E. Adjective
Adjectives give a description of the noun to function as attributive (Putrayasa, 2014:80). Words that indicate adjectives in the text of batar related to the Batar as follows; mean ‘red ‘, modok ‘yellow ‘, Mutin ‘white ‘.

F. Numeral
To describe number in the text of Batar is very diverse, for instance, numerical numbers, as in the word Ida ‘one ‘, Rua ‘two ‘ and Sanulu’ ten ‘. The forms are self-contained, and cannot be combined with other words, there is also an unnecessarily numerical numbers stating the innumerable amount of ritual text of Batar. The following data referring to text of batar, Tanaasak no Fulin Tolu ‘Three pillars of Corn ‘, Batar iha to/os wain ‘Many corn in the garden ‘a form of wain ‘.
a lot ' in the text of Batar shows the amount of innumerable or countless.

G. Lexical semantics
The lexical semantic or termed as lexical meaning is the meaning of a unit of language elements, which independently, is a symbol of something that is outside the language as external referential meaning (Verhaar, 2014). The lexical meaning can be formed by either a language unit without having a grammatical process with other structural language units or after undergoing a grammatical process (Rahyono, 2012:51). Data (2) in table 5.3 which is also the lexicon of the corn plant is the skin of corn ' batar kakun '. In terms of utilization in the daily life of the BatarKakun is an important part that is inseparable from the biological dimension or life of the people of Malaka. Batar kakun matak used as to feed cattle cow, goat, while the batar kakun ' dried corn skin ' can also be used as an ornament hand crafts. Other uses of the block kakun maran ' dried corn leaf ' in addition to the utilization of livestock feed needs.

G. Semantic Metaforic
A lexicon is a language component that contains all the information about the meaning and significance of the word in the language or richness of the word belonging to a speaker (Kridalaksana, 2008:142). Lexicon in Batar text ' Kejagungan ' has a variety of social significance and cultural ecology of local people. According to Keraf (1981:19), the selection of words is the ability to distinguish precisely the nuances of meaning according to the ideas you want to convey, and the ability to find shapes according to the situation and value of taste. The nuance of lexicon selection in the ' batar ' and the value of flavor without being arranged regularly, but has a beautiful arrangement and meaning that can cure the disease that is being suffered. Various lingual forms of natural-batar-nature semantic can be focused on some things namely, (1) Synonymy, (2) Antonymy, and (3) Hyponymy which can be displayed as follows.

H. Sinonymy
Tetun Fehan language has a synonym that is a unique trait like other text. In the ' Corn ' bar there is also a synonym unintentionally revealed in it. The motivation to use lexicon in the text of Batar to the ' old custom ' fukun ' corn ' crop yield abundant. Sinonymy is an interword relationship (phrase or sentence) meaning similar or similar but different in shape. Examples of Sinonymy data can be seen in the following data fragments. Laran Diak isin Midar ' sweet corn'. The Data shows that the form ' in ' and Isin ' in ' has the same meaning, that is inside. In addition to the Diak ' good ' and midar ' sweet ' forms have similar or almost identical meanings, i.e. good or sweet. So, it can be said that the form of word on speaker said Tetun Fehan generally has the same or similar word semantic that states a certain meaning.

I. Antonymy
In addition to the 'corn' or Batar, there is also antonymy or opposition that entersmeaning relation is contradictory or more meaningful. The term antonymy is used for the opposition meaning in a standard lexical level, as contained in the text of "the word" Loro Manas dari loriMaliirn ' hot gets cold ', Todan becomes kman ' heavy becomes mild '.

J. Hiponymy
In addition to Antonymy, in the text to-Batar there is also a hyponymy that specifically discusses the relation of meaning related to the text to-the-Batar is from the stage of pre-production, planting, harvesting, and post-harvest. Based on the study, the Hyponymy is an interword relationship indicating the hierarchy of superiors and subordinates or the relationship of meaning relating to the specific significance of the meaning in the generic meaning, covered in the meaning of other forms and speech.

3.2.1 Schematic structure of batar text
Sentence structure was used by nain/fukun/dato ' tetua adat ' or indigenous people/custom holder/which was pronounced in the ritual of Batar, although not composed, but was revealed spontaneously. This happens thanks to the special gift or charisma that has been given by the ancestors who received unknowingly. The schematic structure of the text of batar data consists of: 1) opening, 2) contents, and 3) covers. Each of these structural schemes can be outlined as follows.

A. Opening
The text of Batar generally has a scheme or plot of opening, filling, and closing. The delivered plot forms a unity of meaning. A text of Batar can begin from greeting Naimaromak iha leten as ba ' God the Most High ', Matabian Tuan no Nurak ' The ancestors ', Maktea iha Raiklaran ' rular/guardian of the universe '. The greeting indicates that the fukun/dato ' tetua adat ' or 'custom holder' should plead with the hope that the harvest is abundant.

B. Content
The content in a text is a message that you want to convey. Content found in text of 'Batar' actually refers to the content of the news. It also refers to the overall information about the tradition. Contents contained therein, namely the process of ritual events of batar. A liurai/dato/fukun ' indigenous People/Chiefs ' in initiating the process of a preview, planting, harvesting, post-harvest, will always see the right time in carrying out the ritual prayer that will be spoken at the time of the ritual of Batar. This process is done by liurai/dato/fukun ' indigenous People/Chiefs '.

C. Cover
As with the preliminary part, the ritual prayer of 'corn' is always at the beginning followed by the content that makes the process of previewing, planting and after planting ritual of Batar. The belief of the people of Malaka, always greet the universe and everything from the east to the west, north to the south, from the mountain to the coastal line, will be revealed in the closing sentence of the application of ritual speech. The sentence model is always used to describe the situation The owner of the spirit of the old PRO-3 house There is young PRO-3 they ' The spirit of old and young ancestors ' Hosi Ain Foho too AinTasi From the foot of the mountain to the sea 'From Mountain to Coast ' HosiFoho too Fehan savanna From the mountain to the south ' From Mount to south Tinanne'eaimKrian no IsniTian This year PRO-1 work no results already
'Good harvest'
It is a...
You food we give now noon also night
'Our offerings are delivered'
To'os no isintua no wen
The universe to protect and keep everything disturbing the corn plants to be fruitful and abundant crops.

D. The function of the text of Batarin Tetun Fehan language
The language functions in the text of Batar are analyzed by the frameworks delivered by Jakobson (1992) and Leech (2003). The language function in the text of Batar is the word form, phrase or sentence that has its own function. The text of Batar functions are as follows; (1) Informative function, (2) emotive function (expressive), (3) directive functions, (4) Poetic function (aesthetic), and (5) magical functions.

3.2 Factors influencing depreciation and cultural practice of text of batar
In conjunction with the agricultural environment of Batar, it is based on data analysis and findings in the field, and there are seven factors that influence the dynamic level of lexicon understanding, the lexicon, the metaphorical and the intergenerational myth in GTTF. The seven factors referred to are as follows: The perception of Tetun Fehan speakers, (2) The belief system, (3) The linguistic Factor, (4) The factor of Speakers of Fehan (5) Intergenerational inheritance, (6) Ecological factors, (7) Ecological rituals of Batar.

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Morphologically the noun in Tetun Fehan language can be distinguished by a single noun and compound noun. A single noun is a noun consisting of only a word, while compound noun is a noun consisting of two or more words (Yuda, 2011:81). In accordance with this opinion, in the text of batar there are single noun and compound noun. Classified as a single noun is the ema ‘people’, tahan ‘leaves ‘abut ‘roots’, fulin’ fruit/bulir ‘stem’ and so on, while the compound noun such as fukun’, ‘indigenous people’, Tetua adat ‘, ‘custom holder’, bei ‘the ancestors ’’, Matabian ‘dead spirit’, ‘Rainain ‘keeper of the universe’.

E. Adjective
Adjectives give a description of the noun to function as attributive (Putrayasa, 2014:80). Words that indicate adjectives in the text of batar related to the Batar as follows; mean ‘red’, modok ‘yellow’, Mutin ‘white’.

F. Numeral
To describe number in the text of Batar is very diverse, for instance, numerical numbers, as in the word Ida ‘one’, Rua ‘two’ and Sanulu ‘ten’. The forms are self-contained, and cannot be combined with other words, there is also an unnecessarily numerical numbers stating the innumerable amount of ritual text of Batar. The following data referring to text of batar, Tanasak no Fulin Tolu ‘Three pillars of Corn’, Batar iha to’os wain ‘Many corn in the garden’ a form of wain a lot ‘in the text’ of Batar shows the amount of innumerable or countless.

G. Lexical semantics
The lexical semantic or termed as lexical meaning is the meaning of a unit of language elements, which independently, is a symbol of something that is outside the language as external referential meaning (Verhaar: 2014). The lexical meaning can be formed by either a language unit without
having a grammatical process with other structural language units or after undergoing a grammatical process (Rahyono, 2012:51). Data (2) in table 5.3 which is also the lexicon of the corn plant is the skin of corn ‘ batar kakun ’. In terms of utilization in the daily life of the BatarKakun is an important part that is inseparable from the biological dimension or life of the people of Malaka. Batar kakun matak used as to feed cattle cow, goat, while the batar kakun ‘ dried corn skin ’ can also be used as an ornament hand crafts. Other uses of the block kakun maran ‘ dried corn leaf ’ in addition to the utilization of livestock feed needs.

H. Semantic Metaforic
A lexicon is a language component that contains all the information about the meaning and significance of the word in the language or richness of the word belonging to a speaker (Kridalaksana, 2008:142). Lexicon in Batar text ‘ Kejayungan ’ has a variety of social significance and cultural ecology of local people. According to Keraf (1981:19), the selection of words is the ability to distinguish precisely the nuances of meaning according to the ideas you want to convey, and the ability to find shapes according to the situation and value of taste. The nuance of lexicon selection in the ‘ batar ’ and the value of flavor without being arranged regularly, but has a beautiful arrangement and meaning that can cure the disease that is being suffered. Various lingual forms of natural-bator-nature semantic can be focused on some things namely, (1) Synonymy, (2) Antonymy, and (3) Hyponymy which can be displayed as follows.

I. Sinonymy
Tetun Fehan language has a synonym that is a unique trait like other text. In the ‘ Corn ’ bar there is also a synonym unintentionally revealed in it. The motivation to use lexicon in the text of Batar to the ‘ old custom ’ fukun ‘ corn ’ crop yield abundant. Sinonymy is an interword relationship (phrase or sentence) meaning similar or similar but different in shape. Examples of Sinonymy data can be seen in the following data fragments. Laran Diak isin Midar ‘ sweet corn’. The Data shows that the form ‘ in ’ and Isin ‘ in ’ has the same meaning, that is inside. In addition to the Diak ‘ good ’ and midar ‘ sweet ’ forms have similar or almost identical meanings, i.e. good or sweet. So, it can be said that the form of word on speaker said Tetun Fehan generally has the same or similar word equivalent that states a certain meaning.

J. Antonymy
In addition to the ‘corn’ or Batar, there is also antonymy or opposition that enterms meaning relation is contradictory or more meaningful. The term antonym is used for the opposition meaning in a standard lexical level, as contained in the text of "the word" Loro Manas dadi loro Malirin ‘ hot gets cold ’. Todan becomes kman ‘ heavy becomes mild ’.

K. Hiponymy
In addition to Antonymy, in the text to-Batar there is also a hyponymy that specifically discusses the relation of meaning related to the text-to-Batar is from the stage of pre-production, planting, harvesting, and post-harvest. Based on the study, the Hyponymy is an interword relationship indicating the hierarchy of superiors and subordinates or the relationship of meaning relating to the specific significance of the meaning in the generic meaning, covered in the meaning of other forms and speech.

3.2.1 Schematic structure of batar text
Sentence structure was used by nain/fukun/dato ‘ tetua adat ’ 0r indigenous people/custom/holder/which was pronounced in the ritual of Batar, although not composed, but was revealed spontaneously. This happens thanks to the special gift or charisma that has been given by the ancestors who received unknowingly. The schematic structure of the text of batar data consists of: 1) opening, 2) contents, and 3) covers. Each of these structural schemes can be outlined as follows.

A. Opening
The text of Batar generally has a scheme or plot of opening, filling, and closing. The delivered plot forms a unity of meaning. A text of Batar can begin from greeting Naimaromak iha lenen as ba ‘ God the Most High ’, Matabian Tuan no Nurak ‘ The ancestors ’, Makleat iha Raiklaran ‘ ruler/guardian of the universe ’. The greeting indicates that the fukun/dato ‘ tetua adat ’ or ‘custom holder’ should plead with the hope that the harvest is abundant.

B. Content
The content in a text is a message that you want to convey. Content found in text of ‘Batar’ actually refers to the content of the news. It also refers to the overall information about the tradition. Contents contained therein, namely the process of ritual events of Batar. A liurai/dato/fukun ‘ indigenous People/Chiefs ’ in initiating the process of a preview, planting, harvesting, post-harvest, will always see the right time in carrying out the ritual prayer that will be spoken at the time of the ritual of Batar. This process is done by liurai/dato/fukun ‘ indigenous People/Chiefs ’.

C. Cover
As with the preliminary part, the ritual prayer of ‘corn’ is always at the beginning followed by the content that makes the process of previewing, planting and after planting ritual of Batar. The belief of the people of Malaka, always greet the universe and everything from the east to the west, north to the south, from the mountain to the coastal line, will be revealed in the closing sentence of the application of ritual speech. The sentence model is always used to describe the situation The owner of the spirit of the old PRO-3 house There is young PRO-3 they ‘ The spirit of old and young ancestors ’ HosiaInfohoo too AinTasi From the foot of the mountain to the sea ‘From Mountain to Coast ’ HosiaFohoo too Fehan savanna From the mountain to the south ‘ From Mount to south Tinannaeamikrian no IsinTian This year PRO-1 work no results already ‘Good harvest ’ It is a... You food we give now noon also night ‘Our offerings are delivered’ To’os no isintua no wen The universe to protect and keep everything disturbing the corn plants to be fruitful and abundant crops.
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