

ETHNOLINGUISTIC STUDY OF AGRICULTURAL SIGN LANGUAGE KATA KOLOK BENGKALA BULELENG BALI

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ABSTRACT

The character of the Bengkala kolok (deaf) residents is known to be easy to get along with, initiative-people and hard-workers. This is due to the warm acceptance of Bengkala villagers who care about the existence of the kolok brothers and sisters who live and stay with them. Most of the kolok people support themselves by working as farmers or agricultural laborers, and when there is no agricultural work, there are also those who seek casual work as manual labor in building constructions or repairing roads or waterways. This research specifically wants to find out more about the word Kolok sign language which has a meaning related to the agricultural and plantation realms and to discover how wide sign language Kata Kolok describes Bengkala culture. By doing this research, obtaining sign language use, it can be found as well the value of Kolok people among their relatives and their village society. The data of this research is in the form of corpus data that is processed from video recordings which are converted into images combined with sign translation transcriptions that are matched with the image. The data collection method used is the go fishing method; by recording and note-taking techniques. Some informants, either from the hearings or the deafs, are involved in this research to provide information and reconfirmation. Meanwhile, the data analysis method used a descriptive qualitative method with structural and ethnolinguistic analysis of kata kolok which focused on agricultural signs. The analysis is conducted not only from the sign language meaning and function but also from cultural points of view. The results of this study are various agricultural signs in Kata Kolok which are categorized according to the following parameters: (1) agricultural-equipment signs, (2) plant signs, (3) livestock signs, (4) religious ceremonial ritual signs in agriculture, and (5) other farming-related signs.

Keywords: Ethnolinguistic, Kata Kolok, sign language, farm, environment

INTRODUCTION

Bengkala village is located in the district of Kubutambahan, Buleleng regency, Bali. This village has a uniqueness that is not owned by other villages. Since the Bengkala people have some deaf (Balinese: Kolok means mute) inhabitants, the village community has been creating a village sign, Kata Kolok, which is very helpful to bridge the communication between the hearings and the deafs. Nowadays, the village government are monitoring 42 deaf people in the village, who are spreading among Bengkala families. In 2015, a research discovered that the deafness in Bengkala is a genetic cause, which is mentioned as a congenital deafness with genetic code DFNB3.

It is recognized that Bengkala deaf people are cheerful and energetic characters, diligent, having many ideas, and physically strong. They are working daily as helpers in the field, raising livestock such as cows, and pigs. Sometimes, they were also working as helpers in building or road constructions. The Kolok people are also involved in some cultural roles, for example, they are appointed to take care of the burial process in village funerals. They are involved in every preparation of Hindu Bali religious-ceremony in Bengkala, for example, the women, including the deafs, are responsible for preparing offerings for the ceremony on the day. Meanwhile all men, including the deafs, are busy preparing the temple equipments and cleaning the place where the ceremony to be performed in the temple area.

Bengkala Kolok people are also very active in the farm. Some of them have been cultivating fruits and vegetables, meanwhile some others are raising cows and pigs. According to the explanation spoken by the Head of Bengkala and also by the Head of the Bengkala Deafs Community, the agricultural living in Bengkala is an integration of farming activities and Bali cultural traditions, in which the Hindu Bali customs are taking the integral parts into the whole activities. Starting from making a decision on farming-schedule, every date has to be according to the *dewasa*, good days to do particular things for example: the date of seedling, the date of putting seeds into the soil on the field, and so on until the date of harvesting. The worship of plants, *Tumpek Wariga*, the worship of livestock and pets, *Tumpek Kandang*, and the biggest ceremony is Galungan, the Earth ceremony, *Otonan Jagad/Rahinan Gumi*. The phenomena brings into curiosity of knowing how Kolok people express their agricultural activities using their sign language, Kata Kolok, and how wide Bengkala sign language Kata Kolok can describe Bengkala culture. These are the two research questions to be discussed in this article.

RESEARCH METHOD

Theoretical Basis

There are many definition on Ethnolinguistics. One of those is stated by Duranti (1997, 1-2), who terms Ethnolinguistics as Anthropological Linguistics. He defined Anthropological Linguistics as the study of language as the source of culture and verbal language as customs or cultural practices. The study of Ethnolinguistics is related to Sapir and Whorf hypothesis that language forms and impacts the environment of human-perspectives especially in the process of the reality categorization around them.

Another theory about Cultural Anthropology and Linguistics was said by Goodenough in Hymes (1964, 39), who stated that language is a major instrument for learning culture. On the other side, Greenberg in Hymes (1964, 31) stated that the analysis using linguistic and anthropological approaches reveals the richness of language and the diversity of viewpoints. Having observed on these two statements, it is concluded there are two purposes of Ethnolinguistics research; the first is to discover a particular culture by recognizing and exploring the language use in a community, and the second is to discover the richness of a particular language by observing the facets of culture which is created and followed by a community.

In this research, the observation is on the sign language Kata Kolok that composed conventionally among Bengkala Villagers, *Kolok* (deaf) and *Inget* (hearing), which also consists of values and traditions. By signing Kata Kolok, the Bengkala villagers can express their cultural activities that describe their identity as part of the whole Balinese Hindu culture.

Some data classified as agricultural signs are collected and categorized into (1) agricultural-equipment signs, (2) plant signs, (3) livestock signs, (4) religious ceremonial ritual signs in agriculture, and (5) other farming-related signs.

Data source, Data collection and Data analysis

The research is located in Bengkala Village, in the district of Kubutambahan, Buleleng, Bali. The deafs people live with their family. Generally, the Bengkala people are giving their best support to the deafs. Therefore the deafs people live in confidence and have a comfortable social life. The family keep helping the Kolok to survive by giving jobs or simply by giving some food. The government also keeps paying attention and helping them with several programs that possibly could raise their ability to survive. For example, the government gave them piglets and calves, and several varieties of small fruit-plants.





The data of this research is in the form of corpus data that is processed from video recordings which are converted into images combined with sign translation transcriptions that are matched with the image. The data collection method used is the go fishing method; by recording and note-taking techniques. Some informants, either from the hearings or the deafs, are involved in this research to provide information and reconfirmation. Meanwhile, the data analysis method used a descriptive qualitative method with structural and ethnolinguistic analysis of kata kolok which focused on agricultural signs. Meanwhile, all sorted data are elaborated and explained starting with Kata Kolok signs, the meaning and description of the sign motions. The analysis is qualitative-descriptive, based on the Anthropological Linguistics approach, which is stated as Ethnolinguistics in this article, and using ethnographical method (Abdullah, 2017: 67). Foley (2001) said that such research at least involved two disciplines namely, Linguistics Anthropology and Anthropological Linguistics, whereas the study doesn't only conduct in the context of linguistics, but also in the context of a wide range of socio-cultural context, so the research can achieve its function as the support of cultural practices.



FINDINGS AND DISCUSSION

Research Findings

The data findings are divided into five categories namely: (1) agricultural-equipment signs, (2) plant signs, (3) livestock signs, (4) religious ceremonial signs in agriculture, and (5) other farming-related signs. The data are limited into three signs per each category.

Table 1. Five Categories of Agricultural Sign Language Kata Kolok

No.	Category	Sign and Meaning	
1.	Agricultural equipments		<p>Hoe (two hands imitate the motion of digging soil by using a hoe)</p> <p>Sickle (two hands imitate the motion of cutting grass by using a sickle)</p> <p>Rice mill machine (two hands imitate the motion of putting the rice paddies into the rice mill machine)</p>
2.	Plants		<p>Mango plant – <i>Mangifera indica</i> (two hands imitate the motion of peeling a mango fruit)</p> <p>Orange – <i>Citrus sinensis</i> (one hand imitate the motion of eating a carpel of orange)</p> <p>Rambutan – <i>Nephelium lappaceum</i> (1. Right hand’s fingers imitate the shape of fruits cluster, 2. Right hand touches hairs, Indonesian: <i>rambut</i>)</p>
3.	Livestocks		<p>Bali cattle – <i>Bos javanicus domesticus</i> (two hands imitate the shape of cow horns)</p> <p>Pig – <i>Sus scrofa domesticus</i> (a facial expression and right hand pointing to the middle of the neck)</p> <p>Chicken – <i>Gallus gallus domesticus</i> (right hand imitate the motion of chicken beak)</p>
4.	Religious agricultural ceremony		<p>Galungan Balinese Ceremony – Worship for the Earth Anniversary (two hands imitate the motion of</p>

			<p>praying, and right hand pointing to the middle of the neck; pig sign)</p> <p><i>Tumpek Wariga</i> – ceremony for plants (1. two hands imitate the motion of praying. 2. two hands imitate the process of cooking/stirring porridge)</p> <p><i>Tumpek Uye/Kandang</i> – Ceremony for livestock and pets (1. Praying sign, 2. Cattle/cow sign, 3. Pig sign, 4&5 Chicken sign)</p>
<p>5.</p>	<p>Other farming related sign</p>		<p>Hulled rice, cooked rice (two palms are twisted, like the movement of washing the rice under the flowing water.</p> <p>Grain rice, unhulled rice (right hands make a shape like holding a small bowl.</p> <p><i>Nitigang</i> (Balinese), to hit the cut rice paddy-plants until the grain falls from the cluster (two hands imitate the motion of holding a big bunch of plant and hit it on the ground.</p>



Research Discussion

The Impact of Spoken Language on the Sign Language

Having observed all data discovered in this research, it is recognized basically the Kata Kolok sign language is rarely influenced by the spoken language. Kata Kolok is more like explaining the signer's mind by using sign language, which is conventionally among Bengkulu people. If we observe carefully, the Kata Kolok sign is like explication of a meaning. For example, the sign for agricultural equipment: hoe, sickle and rice mill machine, which motion is miming the process of hoeing and sickling and milling; the sign for mango fruit, which motion is miming the process of peeling the mango fruit with a knife. Another example is *Tumpek Uye/Kandang* – Ceremony for livestock and pets, that consists of praying sign, cattle/cow sign, pig sign, chicken sign; or praying sign with kinds of pet and livestock signs). There are also signs showing nominal meaning, but the signs actually showing actions (in spoken language: verbs). However, some signs have no relation between the sign and the meaning, for example the unhulled rice/rice grain sign: right hand which fingers make a shape like a small bowl.

Here are some examples of the explicating-sign:

1. Hoe sign: *two hands imitate the motion of digging soil by using a hoe.*
The sign meaning is either for the hoe, noun (N) or the verb (V), to hoe or to dig by a hoe.
2. Sickle sign: *two hands imitate the motion of cutting grass by using a sickle.*
The sign meaning is either for the sickle, noun (N) or the verb (V), to sickle or to mow by a sickle.
3. Rice mill machine sign: *two hands imitate the motion of putting the rice paddies into the rice mill machine.*
The sign meaning is either for the rice mill machine, noun (N) or the verb (V), to mill.
4. Mango sign: *mime the action of peeling a mango fruit.*
The sign meaning is either for the fruit (N) or the mango tree (N).
5. Orange sign: *mime the action of eating an orange carpel.*
The sign meaning is either for the fruit (N) or the orange tree (N).
6. Rambutan sign: *1. Right hand's fingers imitate the shape of the fruit cluster, 2. Right hand touches hairs.*
The sign meaning is either for the fruit (N) or the orange tree (N).

Sign Language Showing the Culture – Agricultural Sign Language

Actually, the data consist of three recordings taken from two individuals and two persons in one conversation. Having watched the video and listened to the interpretations by Pak Kanta, the Chief of Bengkulu Kolok Community, there are many signs about fruits and roots. Geographically, the land of Bengkulu village is most suitable for fields that grow perennial crops namely: mango, rambutan, mangosteen, cashew, local black grape; and also some roots like ginger, saffron and cassava, taro, etc. The agriculture in Bengkulu is enriched by several dry field plants.

The other activity of farming is raising cattle, pigs, and chicken. The Bali ceremonies related in agricultural-living in Bengkulu are *Tumpek Wariga*, *Tumpek Uye*, and *Galungan*, and basically there are many Hindu-Bali ceremonies in Bengkulu which has its sign in Kata Kolok. *Tumpek wariga* is the day of plants/trees and *Tumpek Uye* is the day of animals.

The Bengkulu Culture that enriches the Sign Kata Kolok

During the observation and interviewing season, many agricultural signs have been collected from the Kolok People. There are around 50 video recordings successfully obtained. Basically, deaf people learned and understood culture from their hearing-relatives. They have all their understanding in their mind, but

what are in their mind actually cannot be identified as a particular language from the hearings. So, the concept in their mind then is composed to be several signs telling about cultural ideas, in this case, the agricultural ideas. Generally they don't not know the language, what is *Tumpek Wariga* or *Tumpek Uye* or event *Galungan*, or what are mango, rambutan, cattle, pig, and mango, orange. The language of the hearing in Bengkala have vocabularies of those meanings and for the sake of communication, the Bengkala culture enriches Kata Kolok since the beginning of deafness happened in the village. Later on, when some of the Kolok people can afford the education for difables, the schooling Koloks learned about the hearing language and they can communicate by hand writing or nowadays, by online texting through SMS, MMS and several social medias including WhatsApp, Instagram, Facebook, and etc.

CONCLUSION AND SUGGESTION

Based on the research discussion, it is concluded that language is the output of human ideas, and the form of the language is not merely spoken and written, but also in the form of signs. The activity of using language timely enhances the language vocabularies. By sign language Kata Kolok, Kolok people are able to express their agricultural activities. By interpreting the Bengkala sign language Kata Kolok, Bengkala culture is reinvented, whereas several agricultural signs can figure the living of peasants community in Bengkala village, in which the Kolok people have been involved for a long time.

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