

Ecology Approach in Preservation Rare Plants Growing in Bali

I Made Suweta

Faculty of Brahma Widya, the Institute of Hindu Dharma, Denpasar, Bali¹, Indonesia

Tel: 62-813-3845-4579 E-mail: madesuwetaihdn@yahoo.com

Received: December 31, 2012 Accepted: January 14, 2013 Published: February 28, 2013

doi:10.5296/ijl.v5i1.3311 URL: <http://dx.doi.org/10.5296/ijl.v5i1.3311>

Abstract

Language associated with the environment around us is highly correlated from ecology study. Aspects of the direct contact with the rare plants are very important from the point of view ecology studied, therefore very important term effort revitalized and rare plants can be incorporated in teaching, especially in terms of vocabulary learning.

The formulation of the problem to be studied are: (1) how the classification of rare herbs term vocabulary in Balinese language? and (2) how the term efforts to revitalize the rare plants in the teaching of vocabulary in Balinese language? The method used to discuss this paper is listening vocabulary of rare plants as possible, either through speech community understanding in Balinese language and literature over the script through the manuscript of medicinal plants. The analysis was done by descriptive qualitative integration between inductive and deductive.

This paper produces some results of the study as follows. Classification of rare plants, the term is described as follows: (1) related to Hindu religion, (2) residential building/sanctuary, (3) food/beverage, (4) agriculture/animal husbandry, (5) sacred/magical, (6) drug-medicines. Description in teaching Balinese terms are as follows: (1) the term two syllables, (2) three syllables, (3) four syllables, (4) five syllables, (5) The compound, and (6) repeated word.

Keywords: Ecology, Revitalization, Language teaching Bali.

¹ The author is a Lecturer in the consortium of linguistics, literature, and culture, in the Institute of Hindu Dharma Denpasar / Dean of the Faculty of Brahma Widya, Ratna Road 51 Denpasar Bali, Indonesia, Phone / Fax: 0361-226656

1. Preliminary

Indonesia is undergoing genetic erosion of cultural resources and loss of biodiversity due to deforestation and increasingly shrinking habitat wildlife. At the same time, cultural diversity with a unique belief system marred by a world moving towards globalization. In ecology, it is evident that the diversity of the system tends more supple and resistant disorders (disturbance) rather than a single structure system (mono structure system). Therefore, the MAB National Committee of Indonesia needs to maintain biodiversity and its culture and values towards sustainability (sustainable) which only occurs when integrated into the local culture. This effort is in line with the Main Line Action (MLA) from the UNESCO-MAB 2000-2007 Linkage between Biodiversity and Cultural Diversity (Soedjito, et al., 2009:1). In harmony with this, the conservation of biodiversity lingual, also can not be separated from the role of culture (Rasna, 2012:12). The role of culture can not be separated from the term revitalization of rare plants. Especially in teaching vocabulary related environmental Bali. Because, language ecology is not a separate part, but it is related transdisiplin (Halliday, 2001; Lier, 1994a; 1994c, and 2004:2).

Rare plants should receive serious attention, because not only have an impact on the environment, health, economic disaster, religious, but also have an impact on lexical extinction. Extinction will bring prolonged lexical language extinction (Rasna, 2012:12-13).

Language is a part of the social activities and cultural activities. When connected with the understanding that every culture has seven elements-(1) income, (2) equipment, (3) social, (4) science (5) religion (6) art, and (7) language (Koentjaraningrat, 1981:2) -, then it seems clear that the language included in it. In fact, the language can be said to be a central hub or culture, as well as a vehicle of culture. Dynamics of changes in sociocultural, socioeconomic, sosioekologis, and sociolinguistic happen very quickly penetrated niche-relungjiwa ethnic residents in many parts of the country (Aron, 2010:5). socio-ecological changes occur because of land use patterns, environmental conditions have changed accompany sustained economic dynamism agrarian infrastructure, thus changing the orientation of living space ideology (ideology), socio-cultural, including the concentration of linguistic, and socio-economic-ecological discourse (Aron, 2010:5) and Boadas, 2000:2-4).

Balinese Language is one of the regional languages in the country that are still alive and thriving, and has enough support. The number of supporters of the Balinese language is one language because it has a very important role in the governance of Balinese life. This is evident from the position of the Balinese language in education, home life, Balinese culture, arts, mass media, religious activity (Hindu), and the monograph Knowingly or not, many Balinese vocabulary that has disappeared from the vocabulary of a language-spoken Bali. If this is allowed, not only the extinction of languages that are endangered Bali, but the objects / materials hosted by Balinese vocabulary was also gradually be forgotten by the people of Bali. In the long run, especially objects is classified as very useful in people's lives, whether related to Hindu rituals, food / beverage, agriculture / animal husbandry, medicine, and other necessities of life. Therefore, there must be conservation vocabulary as an initial step to preserve the Balinese language, as well as well as to preserve the human environment for the

balance of life (Nala, 1993:76). In line with this, then here will take the concept of *mamayu hayuning Bhuana*, the beauty and goodness of human life depends on the goodness and beauty of the cosmos as a globe (Suryadarma, 2009:50). Goodness and beauty globe depend on the goodness and beauty of all elements of reality, mutual relations and normative systems of humans and its relationship to natural systems (Naess, and Hussein 1986:60, 1993:16).

This relationship is evident from the ecosystem even more critical as greed fruit development. As a result, many lost source of life diversity, various damage occur, whether physical, biological, and sociological to human survival and the survival of the environment (Algayoni, 2010; Marimbi, 2009; Ratna, 2009; Salim, 2007). Environmental viability viability also means language. Because, if life does not exist, it means the loss of all contents of the living. Loss of contents liveth, meaning disappearance of cultural values stored in that language. This means that language, too, was buried along with the contents disappearance natural life (Rasna, 2012:24). This shows that guessing discourse, depreciation functions, and changes the meaning, the dynamic aspects of the language lexical and grammar ethnic, language and behavioral changes mention language describing the change socio-ecological (Beard, 2004:6-8).

Looking role Balinese vernacular, it is deemed necessary to take conservation measures, with the inventory aspects of the language. Inventory of local languages have a positive effect on the development of the national language, because the language of the region as a supporter of the national language (Indonesian). This is consistent with the explanation of the Act of 1945 relating to Chapter XV, Section 36, which states that regional languages are still used as a means of transportation, living and nurtured by the wearer, respected and maintained by the state, because those languages Indonesian is a part of culture that is still alive (Chaer, 2004: 54). In this context, language preservation ecolinguistics Bali is also one of the environmental protection through the understanding that as the central cultural, language is a vehicle of culture, which in this case Balinese facilitate plant something around us that are useful for life.

As part of the cultural element, did not escape the Balinese language changes according to the essential characteristics of culture. On the one hand there is a new subcultures are flourishing, but on the other hand is missing. Loss of Bali subcultures language will impact the loss of some other aspects of Balinese culture, Balinese language is a vehicle for growth and development aspects of Balinese culture. Related to this, whether consciously or not many Balinese language term *mewahanai* term vegetation lost in Bali in line with the rare plants, which need to be revitalized so that younger generations do not forget that only the term. In addition some plants that term almost forgotten, which is very useful for real Balinese life, both in the life of religion (Hinduism), medicine, food, agriculture, livestock, and so forth. By revitalizing the term rare plant, is expected to have a positive impact on the younger generation who want to know the rare plants and communities will further touched him to preserve it.

Related to the background, which in principle ascertains the importance of preserving the Balinese language, especially related to the terms of rare plants in Bali, there are several

issues that need to be addressed formulations namely: (1) how the vocabulary classification of rare plants Balinese in language teaching? and (2) how the effort to revitalize the vocabulary of these rare plants in Balinese language teaching?

2. Methodology

The data used in this study conducted with the primary data in the form of listening vocabulary of plants, which is understood speaking Balinese villages outskirts of Singaraja, Buleleng regency by sampling the area around the village of Banyuning, Petandakan Village, Village Penglatan, Village Penarungan, and studies document the inventory of medicinal plants (Nala, 1993, Tinggen, 1996a, Interpreting script *Taru Pramana*, anonymous). Vocabulary in question, either in relation to the plants still exist or that no longer exists, but the benefits of these plants is still being felt by the people. Data were obtained through interviews with informants and observations of plants in question. Furthermore, the data collected are classified in accordance with the requirements discussed and analyzed qualitative descriptive (Alwasilah, 1993: 17).

3. Discussion

3.1 Classification Term Rare Plants in Bali Language Teaching

The complexity of life that surround us are not spared from the use of language. Likewise Balinese can not be separated from the existence of the Balinese language in everyday life, because of the language and jell in Bali late Balinese cultural life in its various aspects (art, agriculture, Hinduism, tools, customs, etc.). For detailed terms of rare plants that would impact on preserving plants themselves as well as aspects of the language, it should be classified as described below in detail.

3.1.1 Related Terms Rare Plants Hinduism Ceremony

In Hinduism known as the Five *Yadnya* namely: *Dewa Yadnya*, *Pitra Yadnya*, *Butha Yadnya*, *Rsi Yadnya*, and to *Manusa Yadnya*. *Yadnya* related activities, there are some plants that are required as infrastructure facilities as follows.

- *meduri* 'species name for rituals'
- *base* 'betel for drugs'
- *adas* 'name of a type of medicinal plants'
- *padanglepas* 'type of grass for rituals'
- *intaran* 'a kind of tree for building and religious ceremonies'
- *plawa* 'decorative plants used religious ceremony'
- *delima* 'pomegranate, the fruit for food and religious ceremonies'
- *jebugarum* 'a kind of fruit for medicine'
- *cenana* 'sandalwood for drugs'

- *bila* 'bilwa, for rituals'
- *base* 'betel, plants for medicine'
- *teleng* 'lotus, for rituals'
- *kapkap* 'betel' medicinal plants'
- *padanglepas* 'type of grass for rituals'
- *menuh* 'a kind of jasmine flower on drugs'
- *masuwi* 'a kind of medicinal plants'
- *tebucemeng* 'black cane for rituals'

3.1.2 Related Terms Rare Plant Building

Local wood used as building materials are increasingly hard to find, but the terms wood should not just disappear from the Balinese language vocabulary. There are times when some kind of wood is considered indispensable in the manufacture of the building, especially the sanctuary building. There are also other types of wood that can become increasingly scarce building materials as follows.

- *kwanitan* 'a kind of tree for building'
- *lekukun* 'a kind of tree for building'
- *tangi* 'a kind of timber for buildings'
- *klampuak* 'a kind of tree for building'
- *majagau* 'a kind of tree can be used for sacred buildings'
- *teeb* 'a kind of tree for building'
- *wangkal* 'a kind of tree for building'
- *kusambi* 'beech wood for the buildings'
- *buloh* 'beech wood for the buildings'
- *intaran* 'a kind of wood to create a sacred building'
- *juwet* 'edible fruit trees and wood for Home Appliances Home'
- *suren* 'wood that can be used as Home Appliances Home'
- *piling* 'wood for termite Home Appliances Home'

3.1.3 Related Terms Rare Plants Faith Magis

In modern times, public confidence in the things that smells of magic is still there. Faith in something magical is also related to the type of wood that is around us. Although this is heresy, but wisdom lies behind the term needs to be maintained, at least the effort to preserve the species of trees that must be raised again. Some wood species are believed to have magical nuances as follows.

- *teeb* 'a kind of tree that sacred aura'
- *pule* 'a kind of wood to create a sacred mask'
- *pule* 'a kind of tree that lived around the grave'
- *bregu* 'a kind of palm is believed to be a sacred plant'

- *pandansudamala* 'which is believed to be a kind of pandanus sacred'
- *tulak* 'a kind of plant that is believed to be repellent reinforcements'
- *silihasih* 'a kind of plant that contain supernatural powers'
- *baingin* 'a kind of plants favored by fairies'
- *jahe* 'type tubers are used as a side dish spirits'
- *kelor* 'a kind of tree that has a magical aura'
- *jangu* 'tubers were believed to be evil spirits repellent'
- *camplung* 'a kind of growth is believed to be favored by the spirits'
- *kepah* 'a kind of plant that are widely grown around the graves'
- *ancak* 'tree body is believed to have a sacred aura '
- *kutuh* 'plants are believed to be occupied by supernatural beings like'

3.1.4 Related Terms Rare Plant Medicine

This era people started realizing the importance of herbal medicines Obata, ie from plants around him. People are also aware that medicines that are chemically contains a variety of things that can cause complications to the health effects, so consider taking medicine from plant material feels more secure. There are some herbs that can be used as a drug that is.

- *liligundi* 'similar medicinal herbs'
- *sembung* 'a kind of herbs for medicine'
- *gamongan* 'rhizome similar to drugs'
- *bangle* 'rhizome similar to drugs'
- *temu* 'tubers similar to drugs'
- *isen* 'tubers similar to drugs'
- *kunyit* 'turmeric could be used for drugs'
- *temutis* 'a kind of bulbs for the fever medicine'
- *katikcengkeh* 'twig cloves to cure'
- *katumbah* 'a kind of fruit untu drugs'
- *kasimbukan* 'a kind of plants for medicine'
- *tabyabun* 'a kind of chili for Potion'
- *adas* ' plant similar to drugs'
- *mica* 'a kind of spice to mix drugs'
- *lunak* 'acids that can be used for medicine'
- *ginten* 'a kind of spice to drugs'
- *pulasari* 'a kind of herbs for medicine'
- *kasuna* 'garlic for medicinal herb'
- *sumanggi* 'a kind of herbs for medicine'

3.1.5 Related Terms Rare Plant Food

If we can empower the nature around, many of the plants that can be used as a source of healthy food regardless of the chemical elements. In addition also can utilize plants around for food, will help the government to maintain national food security. Some types of plants that can be used as food as follows.

- *bluluk* 'fruit similar to a mixture of ice'
- *gatep* 'as a kind of fruit mixed fruit ice'
- *katiwawalan* 'young jackfruit vegetable can be used'
- *kepondung* 'a kind of support on which to eat'
- *croring* 'a kind of support on which to eat'
- *jrungga* 'kind of a big grapefruit is called grapefruit'
- *blimbing* 'a kind of sweet and sour fruit'
- *lemo* 'a kind of fruit used to flavor vegetables'
- *komak* 'kind of nuts to vegetables'
- *kara* 'kind of nuts to vegetables'
- *bongkot* 'a kind of plant for vegetables tasted typical'
- *sekapa* 'kind tubers can eaten during famine in the mountains'
- *ubi* 'kind of tubers for food snack'
- *cacah* 'chopped cassava tubers for food'
- *sentul* 'a kind of fruit that can be eaten'
- *pangi* 'a kind of fruit that can be used to flavor vegetables'
- *kemangi* 'a kind of plant whose leaves can be eaten raw'
- *lenga* 'kind of nuts for cake mix'
- *sotong* 'similar guava'
- *kelor* 'plant the leaves can be used as a vegetable '
- *pakel* 'plant the fruit can be eaten '
- *paya* 'fruit crops to vegetables'
- *tuwung* 'fruit crops to vegetables'

3.1.6 Related Terms Rare Plant Agriculture / Animal Husbandry

Not only is human food sources tend instant fodder even today many are instant, such as temporal and sentrat remedy feeding hogs, cows, and chickens. Indeed, if you want to take advantage of the natural resources that are around, there are some herbs that can be used as follows makananan livestock.

- *bunut* 'berunut for fodder'
- *tuwi* 'leaves are edible and fodder'
- *dlundung* 'leaves for fodder'
- *santen* 'leaves for fodder'
- *segsegan* 'can be fed to pigs'
- *dagdag* 'leaves that can be used as pig feed'
- *dapdap* 'in addition to religious ceremonies as well as to feed cattle'
- *tewel* 'jackfruit leaves are used as animal feed'
- *telok* 'a kind of wood that leaves for fodder'

3.2 Rare Plants Vocabulary in Language Teaching Bali

Balinese terms of rare sounds even narrowly missing can not go unpunished. There should be an effort to save the existence in the system Balinese languages, including efforts to revitalize

these rare terms. One is the way the subject advance Balinese language teaching, from primary schools, secondary schools, and higher education. Subjects were allowed inserted in the discussion introduction of rare plants are (1) teaching vocabulary and (2) the teaching of sentence. More effort teaching aspect will be described as follows.

3.2.1 Vocabulary Words Two Syllables

Bali vocabulary belonging to the two most dominant syllable number. Likewise vocabulary associated with rare plants around us. For instance *bluluk* consists of two syllables with the *blu* and *luk*. Each syllable is not meaningful because it is still under the form bound morpheme. More information can be considered some vocabulary rare plants belonging to two syllables as follows.

- *komak* 'a kind of bean for vegetable'
- *dlundung* 'kind of leaves for fodder'
- *tuwi* 'leaves can be used as a vegetable and fodder'
- *ental* 'palm tree whose leaves can be used to make crafts'
- *bluluk* 'a kind of fruit for food blended ice'
- *juwet* 'a kind of fruit to use as a salad'
- *bwangit* 'a kind of plant for vegetables'
- *sembung* 'a kind of plants for medicine'
- *billowing* 'a kind of tree that grows in very plain grave'
- *pule* 'a kind of tree to create a mask that sacred material'
- *tingkih* 'a kind of fruit for flavoring dishes'
- *pangi* 'a kind of fruit for flavoring dishes'
- *dapdap* 'plant leaves for fodder'
- *kelor* 'leaves can be used for vegetables'
- *bila* 'the leaves can be used a means of religious ritual'
- *kepah* 'a kind of sacred tree used to grow in the graveyard'
- *suren* 'beech wood can be used pekekas home'
- *sentul* 'a kind of fruit can be eaten'
- *sotong* 'guava for food and medicine'
- *gatep* 'a kind pieces for mixed ice'
- *pulet* 'a kind of plant that are used for medicine'
- *tangi* 'tree wood for Home Appliances Home'
- *juwet* 'a kind of fruit to eat'
- *wani* 'kind of fruit that can be eaten'
- *sembung* 'kind of plants for medicinal drugs'
- *taep* 'a kind of wood that can not be eaten by termites'
- *piling* 'a kind of wood can dinakan Home Appliances Home'
- *boni* 'people eat a fruit salad ingredient'
- *kutuh* 'a kind of sacred tree used to grow around the grave'
- *ancak* 'tree body, believed to have a sacred aura'

3.2.2 Vocabulary Words Three Syllables

Vocabulary rare plants belonging to three syllables is a word that can be broken down into three syllables example *masuwi* (*ma-su-wi*), *intaran* (*in-tar-an*), each syllable has meaning because it is not still a morpheme bound. Which includes vocabulary term rare plant three syllables are as follows.

- *temutis* 'a kind of herbs for medicine'
- *kwanitan* 'tree wood for Home Appliances Home'
- *mesuwi* 'a kind of plants for medicine'
- *buangit* 'a kind of vegetable crops'
- *intaran* 'plant timber for holy building'
- *kecicang* 'kind of plants can be used as a vegetable'
- *kepondung* 'duku similar edible'
- *kusambi* 'wood tree can for Home Appliances Home'
- *tenggulun* 'tree leaves can untu flavoring dishes'
- *blego* 'a kind pieces to be used as a vegetable'
- *blimbing* 'can be used as a fruit salad'
- *bidara* 'similar medicinal plants untu'
- *ceremen* 'that can be used as a fruit salad'
- *kusambi* 'a kind of wood used Home Appliances Home'
- *kecubung* 'a kind of herbs for medicine'
- *sikapa* 'a kind of tuber for food in the dry season in the mountains'
- *paspasan* 'a kind of plants for medicine'
- *kaliombo* 'thinking about the kind of wood that sacred aura'
- *segseg* 'a kind of plant to feed pigs'
- *kemangi* 'plant the leaves for flavoring vegetables'
- *ceremen* 'plant which can be used for salad fruit '
- *tengulun* 'wood whose leaves can be used as a flavoring vegetables'
- *blego* 'a kind of fruit that can be used as a vegetable'

3.2.3 Vocabulary Words Four Syllables

In addition to the name of the term rare plants in Balinese form of two syllables as the dominant form, there is also a small portion in the form of four syllables. Vocabulary consists of four types of syllables, eg *majagau*, comprising: *ma-ja-ga-u*, *jebugarum*, consisting of: *je-bug-a-rum*, *liligundi*, consisting of: *li-li-gun-di*. Another example vocabulary rare plants belonging to four syllables are:

- *kasimbukan* 'a kind of plants for medicine'
- *lekukun* 'a kind of timber for Home Appliances Home'
- *kantawali* 'a kind of plants for medicine'
- *liligundi* 'a kind of plants for medicine'
- *majegau* 'a kind of tree to create a sacred building'
- *kedongdong* 'to make a fruit salad'
- *kemerakan* 'a kind of relationship to medicinal and religious ceremonies'

- *kemurugan* 'a kind of plants for medicine'
- *kepasilan* 'parasite, which can be used for medicine'
- *sambungrambat* 'a kind of plants for medicine'
- *bawangadas* 'type of plants for medicine'
- *katikcengkeh* 'stick cloves can be used as medicine'
- *kasimbukan* 'a kind of plants for medicine'
- *jawum-jawum* 'kind of plants for medicine'
- *padanglepas* 'type of grass for rituals'
- *tebucemeng* 'cane similar to drugs'
- *gamongan* 'rhizome similar to drugs'
- *jebugarum* 'a kind of fruit plants to be used as a spice'
- *majagau* 'similar plant for medicinal plants'

3.2.4 Vocabulary Words Five Syllables

Vocabulary rare plants five lowest tribes perbedaharaan word frequency in Bali. The vocabulary of this type can be exemplified as follows: *katiwawalan* (*ka-ti-wa-wal-an*), which has five syllables form bound morpheme not have meaning independently before joining the other elements. Some types vocabularies may be exemplified as follows.

- *katiwawalan* 'young jackfruit'
- *donnangkadaha* 'young jackfruit leaves'
- *roningsigugu* 'similar names herbs'
- *donkembangkuning* 'flowers similar name'
- *sulasihmiik* 'kind of flower names for drugs'
- *peletsedangan* 'similar names medicinal plants'
- *gadungkasturi* 'plants that can be used as drugs'

3.2.5 Vocabulary Shaped the compound

The compound is a combination of two or more words that refer to one meaning. The elements that make up the compound word is still a bound morpheme that does not have meaning independently. The compound includes productive vocabulary vocabulary Balinese language. The types of rare plants including vocabulary compound words can be described as follows.

- *sembungbikul* 'name of a type of medicinal plants'
- *gedangrenteng* 'papaya type name'
- *temuireng* 'name of a type of medicinal plants'
- *nagasari* 'name of a type of medicinal plants'
- *temutis* 'rhizome similar names for drugs'
- *pohweni* 'mangoes similar names for drugs'
- *ikutlutung* 'similar names herbs'
- *kaliombo* 'name of a type of wood that is considered haunted'
- *ampelgading* 'name of a type of bamboo that are yellow'

- *sambungrambat* 'similar names ivy'
- *bawangadas* 'type of onion name drugs'
- *padanglepas* 'name of a type of grass for drugs'
- *tebucemeng* 'cane similar name black'
- *jebugarum* 'name of a fruit untu drugs'
- *blatungngelot* 'name of a type of medicinal plants'
- *bangsingbingin* 'banyan roots hanging'
- *pancasona* 'name of a type of plant that is believed to be sacred'
- *klapaijo* 'name of a type of palm green'
- *telengputih* 'names similar white lotus flowers'

3.2.6 Vocabulary Shaped Repeated

The word is a word repeated base doubled. Type the word also includes the re-productive vocabulary Balinese language. The types of rare plants vocabulary that includes words are repeated as follows.

- *awar-awar* 'name for the type of plants Potion'
- *uyah-uyah* 'similar names forage plants'
- *damuh-damuh* 'name of a type of herbs for medicine'
- *biyah-biyah* 'similar names tubers'
- *bawang-bawang* 'kind of plants like onions'
- *pengeng-pengeng* 'names for medicinal plants'
- *jawum-jawum* 'kind of plant names for drugs'
- *uku-uku* 'other variants of basil for drugs'
- *paci-paci* 'medicinal plants names'
- *buyung-buyung* 'thre the leaves can be used as medicine '
- *uwut-uwut* 'wood whose leaves can be used as a medicinal herb'
- *paspasan* 'vines can be fed to pigs'
- *bawang-bawang* 'plants for stomach medicine'
- *galing-galing* 'plants for stomach medicine'
- *ingan-ingan* 'whose leaves can be used as a medicinal herb'
- *padi-padi* 'a kind of plant can be used for medicine'
- *tapis-tapis* 'a kind of wood that leaves can be used as medicine boils'

4. Conclusions and Suggestions

Many things in the environment can be discussed from the point of language as a study ecolinguistics; either related plants, animals, and objects around us. Language functions in principle is to accommodate various cultural complexity related to human activity. Without the language, of course, the things that are around us can not be understood by the public. Related to this paper, the discussion ecolinguistics plants important in the context of the environment through Balinese language teaching, which is associated with the need for the plant classification (Hindu religious ceremonies, medicines, sacred buildings/houses,

farm/ranch, beliefs/religious, and food) and vocabulary are taught in Bali (two syllables, three syllables, four syllables, five syllables, compound words, and the word reset). Because of the fundamental importance of language related to the environment, the government and the Balinese language teacher education should strive to preserve the environment by encouraging learners revive rare terms almost forgotten, so that the public will be invited to recall the importance of plants to the environment, as well as implicitly as an attempt to preserve the Balinese language related to the environment.

Glossary

<i>Taru Pramana</i>	: name one manuscrip about medicinal plants
<i>Dewa Yadnya</i>	: Hindu religious ceremony associated with worship of God
<i>Pitra Yadnya</i>	: Hindu religious ceremonies related to ancestor worship
<i>Butha Yadnya</i>	: Hindu religious ceremonies to respect for other creatures
<i>Rsi Yadnya</i>	: Hindu religious ceremonies related offerings to priests
<i>Manusa Yadnya</i>	: Hindu religious ceremonies related to purification of human
<i>Banyuning</i>	: the name of the object of research in Bali village
<i>Patandakan</i>	: the name of the object of research in Bali village
<i>Panglatan</i>	: the name of the object of research in Bali village
<i>Panarungan</i>	: the name of the object of research in Bali village
<i>Singaraja</i>	: one city in the province of Bali
<i>Buleleng</i>	: one district in the province of Bali
<i>mamayu hayuning Bhuana</i>	: one of effort to rid the world of Balinese culture

References

- Algayoni, Yusradi Usman. (2010). Know Ecolinguistics. http://www.The_globe_journal.com. Downloaded May 20, 2010.
- Alwasilah, A. Chaedar. (1993). Introduction to the Sociology of Language. Bandung: Space.
- Anonymous. TT. Rather script *Lontar Taru Pramana*. Collection Gedong Kirtya, No. IIId.1854/12. Singaraja: Library UPT Lontar Kirtya Building, Government of Buleleng, Bali, Indonesia.
- Chaer, Abdul & Leonie Agustina. (2004). Sociolinguistics: Early Introduction, Revised Edition. Jakarta: PT. Rineka Notices.
- Halliday, MAK. (2001). New Way of Meaning: The Challenge to applied Linguistics, In E.Fill & P. Muhlhausler (Eds). The Ecolinguistics reader (pp. 175-202). London: Continuum.
- Hussein, Aaron. (1992). Environmental Impact Assessment. London: Earth Literacy.
- Koentjaraningrat. (1981). Some Basic Cultural Anthropology. New York: Scholastic
- Mbete, Aron, Meko. (2010). Keetnikan and Linguistics Problems in Perspective Ecolinguistics. [Http://www. The Global Journal. com](http://www.The_Global_Journal.com). Downloaded August 20, 2010.
- Naes, A. (1986). The Deep Ecological Movement, Some Aspects Phylosophical. Deep Ecology for the 21 th Century. Session g. Editor Shambala. Boston.

- Nala, Ngurah. (1993). *Usada Bali* (Treatment of Bali). Denpasar: PT Upada Sastra.
- Rasna, I Wayan. (2002). Local Wisdom in Conservation Ecology Keaneragaman safe Lexical Tan Bali Traditional Medicine: A Study of Ecolinguistics. Introduction speech Permanent Position Professor in Linguistics at the Faculty of Languages and Arts Undiksha. Singaraja: Undiksha.
- Salim, Emil. (2007). *The Role of Culture in Biodiversity Conservation*. Jakarta: Indonesia Obor.
- Soedjito, et al. (2009). *Sacred Natural Site*. Jakarta: Indonesia Obor.
- Suryadarma, I.G.P. (2009). *Perspective Sacred Region Biodiversity Protection*. Jakarta: Indonesia Obor.
- Tinggen I Nengah. (1996b). *Sarining Usada Bali* (The essence of Bali treatment system Heritage Ancestors II). Singaraja: Indra Jaya.
- Tinggen I Nengah. (1996c). *Taru Pramana Gegalian Mpu Kuturan* (Manuscripts Ancestral Heritage). Singaraja: Indra Jaya.
- Tinggen, I Nengah. (1996a). *Sarining Usada Bali* (The essence of Bali treatment system Heritage Ancestors I). Singaraja: Indra Jaya.
- Van Lier, L. (2004). *The Ecology and Semiotics of Language Learning A sociocultural Perspective*. Boston: Kluwer Academic Publishers. <http://dx.doi.org/10.1007/1-4020-7912-5>