



Local Wisdom on Lexicon in Rice Field Agriculture

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Abstract

Globalization had a great impact to language use not only to national language, like Indonesian, but also to local languages and cultures. This research examines the lexicon of rice field agriculture in Bekasi Regency and its local wisdom based on anthropolinguistics study. We employ ethnographic research methodology to gain insight into the research aim. We select nine informants who were representatives of the residents of Sukakarya, Sukatani, Serang Baru, and Cibarusah districts. The informants were active in rice field agriculture and actively use their mother tongue so that they were considered able to provide the information needed. The result of the research shows that: (1) the total of 99 lexicon related to rice field agriculture were found in Bekasi Regency. The lexicons show the language system embraced by the people of Bekasi Regency, the technological system, the economic system, the knowledge system, and the religious system. (2) local wisdom that appears in Bekasi Regency are 15 types of 17 types of local wisdom mentioned by Sibarani. We urge the people of Bekasi Regency to harmonize the impact of globalization and their local wisdom, to safeguard Bekasi’s indigenous language and culture.

Keywords: *lexicon, local wisdom, rice field agriculture*

Introduction

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In the face of globalization, concepts such as identity, heritage, local communities, and the Indigenous population seem threatened [1]. This statement goes with Werbner and Modood [2] who argue that, currently, the primary challenge of cultural hybridity in the age of globalization is “how to respect, protect, and defend the value ‘cultures’ of vulnerable minorities while at the same time allowing cultural creativity and cultural openness to thrive nationally and internationally. Globalization is defined as the progression towards the following criteria [3]: (1) globalization needs to be global in distance, that is, globalization transcends the separating lines between countries on the surface of the map by compressing the space and shortening the distance in terms of culture, politics, economics, and movement; (2) globalization needs to be globally inclusive in inputs and reach. Thus, globalization is not a one-way or unequal process from one place to another; (3) there needs to be interdependency rather than just interconnection. Namely, two entities need to be in connection to affect one another; (4) people need to have global consciousness and be aware of the globe as one place.

Globalization not only had a great effect on culture but also on language. The movement of people from one region to another causes the language to become separated from its mother tongue, as it adapts to the social, natural, and environmental conditions in which the community lives [4]. They stated that Indonesia is a multicultural and multilingual country that studies the languages of various parts of the world. In terms of language, the Language Center (now the Language Development Agency) once stated that there were 731 different mother tongues or regional languages throughout Indonesia. Meanwhile, the SIL group reported in 2001 that there are 726 mother tongues or regional languages in Indonesia (excluding records of three languages that have become extinct). The role of regional languages is crucial [5].

Not only have regional languages contributed to the Indonesian vocabulary, but they have also contributed to the vocabulary of other regional languages. Bekasi Regency, for example, is an area located next to the capital city of Indonesia, it has its regional language named Betawi Bekasi (Bekasi’s dialect Betawi). This language is a composite of its local lexicon, the Betawi language (located next to Jakarta), the Sunda language (since this regency is part of West Java Province), and the Javanese language. For instance, the Betawi Bekasi language has a term “*ende wadon*” and “*ende lanang*”. “Ende” refers to the older sibling of the mother or father; it is a local

lexicon of the Bekasi regency. The terms *lanang* and *wadon* are words in the Javanese language that mean man and woman. Thus, “*ende wadon*” refers to a female older sibling of either the mother or father, and “*ende lanang*” refers to the male older sibling of either the mother or father.

The lexicon of the Betawi Bekasi language resulted from technology and innovation in many aspects, including language in agriculture. Puspahaty et al. [6] said emerging agricultural equipment with increasingly sophisticated technology resulted in lexical innovation. These new lexicons appear to add or shift lexicons that are no longer used as the field of agricultural technology emerges. The field of agriculture has a unique lexicon. Words from the farming field show the culture and characteristics of their speakers. As Wierzbicka’s statement states [7], words reflect and tell the characteristics of the way of life and the way of thinking of its speakers to provide precious clues in understanding the culture of its speakers. Anthropological linguistics will be needed to analyze those lexicons. Anthropolinguistics is a branch of linguistics that studies the variation and use of language concerning the development of time, differences in places, communication, kinship systems, the influence of ethnic customs, beliefs, linguistic ethics, customs, and other cultures of an ethnic group [8].

One of the constructions of a culture is illustrated by the use of a language. From a language perspective, the adaptiveness of a community is reflected in the lexicon that appears to be so diverse [9]. Cultural development affects the development of the lexicon or terms related to a particular culture. The lexicon appears along with the human need to identify existing cultural products. The development of culture in a specific society can be observed, for example, through the expansion of its lexicon. Language is the most important manifestation of the mental life of the speaker.

Lexicons such as *ngewatun*, *nanjangan*, and *mopok galengan* are inextricably linked to the local wisdom prevalent in Bekasi Regency. The knowledge of the people of Bekasi Regency about the local ecosystem, natural resources, and how they interact with each other is reflected in their daily activities. Duranti in Jufrizal [10] states that if culture is learned, then much of it can be thought of in terms of world knowledge. This does not only mean that members of a culture must know certain facts or be able to recognize objects, places, and people. It also means that they

must share certain patterns of thought, ways of understanding the world, and making inferences and predictions.

Generally, it can be understood that local wisdom is local ideas that are wise, full of wisdom, and values, that are embedded and followed by community members [11]. They add that conceptually, local wisdom is human wisdom that relies on the philosophy of values, ethics, ways, and behaviors that are traditionally established. Local wisdom is an effort to discover shared values resulting from patterns of relationships arranged in an environment. That way, local wisdom is a product of the past culture, constantly used as a guide to life. It is local in setting, but its value is universal. It can be present in various forms, such as values, norms, ethics, beliefs, customs, customary law, and special rules. Local wisdom has certain functions in society, such as strengthening, defense, enforcement, consecration, inheritance, and so forth, where everything is applied in social life.

Puspahaty et. al. completed a study on the lexicon of the Betawi Bekasi Language in 2024. They explore the dynamic nature of lexical innovation and the impact of agricultural technology developments in agriculture in the Bekasi Regency. The influx of modern agricultural equipment has shifted the traditional farming system. The linguistic landscape of Bekasi Regency has also been adjusted to the occurrence of lexical innovations in the rice field agricultural sector. They used an ethnolinguistic approach in their research. Data are obtained through observation and interviews and then presented descriptively based on field conditions and relevant lexical innovation theories. The study findings indicate that the utilization of contemporary agricultural technology has a significant role in fostering lexical innovation within the agricultural sector of the Bekasi Regency. Lexical innovations found are not only internal but also external. The lexicon, which is a category of internal innovation, undergoes a process of forming new words through affixation, blending, and onomatopoeia. External innovation occurs by borrowing, as well as the expansion of meaning. The next finding is that lexical innovation due to the development of agricultural technology in the Bekasi Regency turned out to be threatened by the loss of several words in agriculture. They are lexicons related to traditional agricultural equipment and processes.

Every single lexicon has a philosophical value in its society. Pertiwi and Syihabuddin's

research in 2023 is the proof [12]. Their research is entitled “Nilai Filosofi dalam Leksikon Penamaan Motif Batik Khas Cianjur: Kajian Etnolinguistik”. Its purpose is to describe the linguistic form (lexical and grammatical), cultural meaning, and philosophical value of Batik Cianjur’s design. Research shows that the linguistic form of Batik Cianjur’s design consists of morphophonemes, affixes, phrases, and acronyms. The philosophical values found are moral value, social philosophical value, cultural value, and historical value. Moreover, the cultural meaning of the Batik shows the specificity of culture, social history, and the nature of the design of the Batik.

Finally, previous research about local wisdom was done by Risdiana and Andalas [13]. They were exploring the Maduranese’s local wisdom in a novel entitled *Silsilah Duka*. In their research, they describe the form and position of the local wisdom of Maduranese. As a result, folklore such as a pregnant woman may not touch the sea, the *saban tangis* myth, the prohibition of eating squid for pregnant women, the dangers of children not drinking herbal medicine, and the tradition of sharing *tajin lemak (mera-pote)*, the tradition for the dead. The position of local wisdom in Maduranese on social and religious aspects influences and regulates the Maduranese’s way of life.

Developing local languages in Bekasi is important for maintaining a distinctive cultural identity. In the face of the widespread influence of global language and culture, preserving local languages and cultures is growing in significance. This research was conducted as part of the initiatives to acknowledge and safeguard Bekasi's indigenous language and culture. In addition, there have been only a few studies that discuss the lexicon of agriculture in Bekasi Regency, particularly in Sukatani District, Sukakarya District, and Cibarusah District, which serves as the background for the research on "Lexicon with Cultural Elements in Rice Field Agriculture in Bekasi Regency".

Method

This study employs an ethnographic research methodology, in which the author provides a detailed description and analysis of the language spoken by a specific community group. According to Harris's definition in Creswell (2007), ethnography is a qualitative research method

where the researcher describes and evaluates the collective and acquired patterns of values, behaviors, beliefs, and language within a cultural group. According to Agar, as cited in Creswell [14] ethnography is a method of researching a group that shares a culture, as well as the resulting textual outcome of the investigation. Ethnographers' daily activities are prolonged observations of a specific group, typically achieved by participant observation.

In this approach, the researcher fully engages in the daily activities of the group, closely observing and interviewing its members. This study collected data through many methods, including observations, interviews, photo shoots, document analysis, and field notes. Data is categorized into two distinct types: main data and secondary data. Primary data refers to the data that researchers collect directly from the sources they are studying. This study utilizes a lexicon in agriculture from Bekasi Regency, which was gathered through field observations and interviews. Secondary data refers to information gathered from pre-existing sources, like books, research reports, journals, and the Internet.

The locations of data collection related to the lexicon in the Bekasi Regency in this study are Sukatani, Sukakarya, Serang Baru, and Cibusah Districts. Data grouping is carried out based on the colloquial language used in each district. The people of Sukatani and Sukakarya Districts use Betawi Bekasi as the language of instruction, while the people of Serang Baru and Cibusah Districts use the Sundanese language.

The informants selected in this study are natives of Bekasi Regency who still use their mother tongue. In this study, 9 (nine) informants were selected; these informants were representatives of residents of Sukakarya, Sukatani, Serang Baru, and Cibusah districts who were active in agriculture and still used their mother tongue actively so that they were considered able to provide information about the lexicon in agriculture effectively and accurately. The selection of informants is under what Patton stated, that there are two informant selection techniques (sampling strategies) in qualitative research as data sources [15]. The first is a way of randomly retrieving informants from the population by taking into account the number of informants, with the aim that informants can be generalized to the population. The second is that informants are selected depending on the purpose of the study, without regard to their generalization ability.

The extra-lingual matching method is carried out to find out what local wisdom values appear in the lexicon that contains cultural elements in agriculture in the Bekasi Regency. The extra lingual matching method is a method used to analyze extra lingual elements, such as connecting language problems with things outside the language [16]. The researcher uses this method to analyze cultural values and local wisdom contained in the lexicon of agriculture in the Bekasi Regency.

Result and Discussion

The locations of data collection related to the lexicon in the Bekasi Regency in this study are Sukatani, Sukakarya, Serang Baru, and Cibarusah Districts. Data grouping is carried out based on the colloquial language used in each district. The people of Sukatani and Sukakarya Districts use Betawi Bekasi as the language of instruction, while the people of Serang Baru and Cibarusah Districts use Sundanese. Findings in the field show that the lexicon of rice field agriculture in the Sukatani and Sukakarya Districts is richer than in the Serang Baru and Cibarusah Districts. Sukatani and Sukakarya Districts are two sub-districts that still preserve rice cultivation as a culture. This is evident from the diverse professions of rice field owners. These professions include civil servants (ASN), teachers, and private employees. Planting rice in the rice fields is not done to meet daily needs, but an effort to continue the habits passed down by their parents. Based on the results of the interviews, it is known that the rice field owners continue to grow rice as taught by their parents only so that they do not need to buy rice for their daily food needs. They consider the quality of rice grown by rice itself to be better maintained because they do not use chemicals such as rice bleach to make rice look more attractive, as irresponsible rice sellers do.

The desire of rice field owners to continue to maintain the habit of planting rice in the rice fields is unfortunately inversely proportional to the number of people who still want to work in the rice fields. Many young people in the Sukatani and Sukakarya Districts are not interested in working in the rice fields and prefer to work in factories across various districts in Bekasi Regency, such as North Cikarang, Central Cikarang, East Cikarang, South Cikarang, West Cikarang, and Cibitung Districts. Due to the shortage of workers, rice field owners began to choose to use alternatives and innovations in rice farming, such as the use of modern machines to harvest

transportation services.

Slightly different from the situation in the Sukatani and Sukakarya Districts, the number of farmers who grow rice in rice fields in Serang Baru and Cibarusah Districts is much smaller. The existence of factories in Bekasi Regency attracts many immigrants from various regions to come to the Serang Baru and Cibarusah Districts. This increase in population has resulted in the mushrooming of housing and rented houses in the two sub-districts. This has an impact on the decrease in the number of rice fields due to the number of natives who choose to build leases for workers or sell their land to be used as housing.

In terms of planting rice in rice fields, the process of planting rice in the Serang Baru and Cibarusah Districts is also slightly different from the other two districts. Farmers are still found using traditional equipment such as *arit* (sickle) and *papan gebot* when harvest time arrives. However, not a few farmers choose to sell their crops regularly. Waiting for and doing a big harvest is considered not worth the results obtained, so when the rice plants are ready to be harvested, farmers sell them by estimating the amount of harvest based on the area of the rice fields planted.

Planting rice in rice fields in the four districts studied is the same in general. The process is divided into three stages: (1) plowing the rice fields; (2) rice planting; and (3) harvesting. At the stage of preparing to plant rice, farmers start by plowing the rice fields. The lexicons related to the process of plowing rice fields found in Serang Baru and Cibarusah Districts (from traditional to modern) are *ngaluku*, *wuluku*, *singkal*, *ngagaru*, *garu*, *nraktor*, *mopok*, *ngabibit*, and *geuleubeg*. Meanwhile, the lexicons appear in Sukakarya and Sukatani Districts are *pedang*, *babad*, *cacag*, *agon damen*, *mopok*, *namping*, *ngratain*, and *nraktor*. Based on the lexicons, it can be seen that the process of plowing rice fields in Sukatani and Sukakarya Districts is slightly different from the process in Serang Baru and Cibarusah Districts. This difference arises because the characteristics of rice fields in the Sukatani and Sukakarya Districts do not allow farmers to use equipment or assistance with cows and buffaloes like those used by farmers in the other two sub-districts. Rice fields in the Sukatani and Sukakarya Districts are a type of muddy soil (a form of soil characterized by a high clay content and a wet, sticky consistency). If the moisture content in the soil is too high, then the rice fields cannot be planted with rice. This is because the soil is

impossible to be plowed, in conditions like this, the depth of the soil in the rice field can reach the waist and even the chest of an adult.

Different from the stage of plowing the rice fields, in the second stage, namely the stage of rice planting, the process found in the four districts observed is the same. Although there are several different lexicons, the process carried out by farmers is more or less the same. The rice planting stage begins with seedlings, moving seedlings from the seed land to rice fields, applying fertilizer, cleaning grass that interferes with rice plants, cleaning grass from grass, preparing sajen, and eradicating pests. The lexicons appear in Sukatani and Sukakarya Districts are: *ngabibit, naplak, tandur, ngoyos, ngarambet, babad galengan, nyemprot, mupuk or ngarabuk, ngambeng, rujakeun, and bebegig*. Meanwhile, the lexicons that appear in Sukakarya and Sukatani Districts are: *sebar bibit, naplak, nandur, nandur op, ngoyos, ngewatun, ngebabad galengan, nyempret, ngorea, ngedederin, nanjangin, ngancak, ngambeng, and orang-orangan sawah*.

The final stage in the process of planting rice in rice fields in Bekasi Regency is harvesting. In this process, the difference is again seen in terms of the use of equipment to harvest rice plants. Farmers in Serang Baru and Cibusah Districts still use traditional harvesting equipment such as *papan gebot*. However, the number of farmers who use more modern equipment such as shredding machines (*mesin rontog*) remains increasing. On the other hand, farmers in Sukatani and Sukakarya Districts no longer use traditional harvesting equipment, despite their familiarity with the lexicons related to the conventional harvesting process and equipment. Instead of *papan gebot*, for example, farmers in Sukakarya and Sukatani Districts are using *sintok/gerababag* to thresh rice grains. This machine is used to separate the grains of rice from the stalks. Although the machines used by farmers in the four districts are the same, the names of the machines are different. The lexicons related to the harvest process found in Serang Baru and Cibusah Districts (from traditional to modern) are *arit, ngarit, gundukan, papan gebot, ngagebot, gabah, damen, mesin rontog, ngarontog, and ojeg*. Meanwhile, the lexicons appear in Sukakarya and Sukatani Districts are: *arit, ani-ani, etem, ngarit, ngetem, gundukan, papan gebot, ngegebot, gabah, damen, sintok, gerabag, nyintok, komben, tukang panggul, ojeg onlen, naker, and nimbangin*.

Table 1 Lexicon Containing Cultural Elements in Sukatani and Sukakarya Districts

No.	Lexicon	Meaning	Description
1	<i>Namping</i>	Tidying up the paddy fields using a hoe	Show activity
2	<i>Mopok</i>	Tidying up the paddy fields by adding mud to the paddy fields	Show activity
3	<i>Ntraktor</i>	Cultivate the soil using a tractor	Show activity
4	<i>Sebar Bibit</i>	Making seedlings by spreading / sowing	Show activity
5	<i>Ngeratain</i>	Leveling rice fields manually using a board tool	Show activity
6	<i>Nyempret</i>	Providing medicine for rice plants by spraying, either in the form of nutrients (fertilizer) or to overcome diseases in rice plants	Show activity
7	<i>Ngorea</i>	Fertilize rice plants during seedling and planting	Show activity
8	<i>Nandur</i>	Planting seedlings from seedlings	Show activity
9	<i>Ngoyos</i>	Cleaning rice plants from grass on the map when the rice plants are still small	Show activity
10	<i>Nanjangin</i>	Adding rice plants that are depleted due to being affected by golden snail or leafhoppers	Show activity
11	<i>Ngedederin</i>	Preparing a reserve of rice trees in anticipation of running out of golden snail or leafhoppers	Show activity
12	<i>Nandur OP</i>	Planting rice trees from the nursery by working together 30 to 40 people	Show activity
13	<i>Ngewatun</i>	Cleaning rice plants from grass on the map	Show activity
14	<i>Ngebabad galengan</i>	Cleaning the grass on the rice paddies, to avoid rat pests nesting in the paddy fields	Show activity
15	<i>Nyilakin</i>	Arrange rice trees that are ready to harvest so that they are not scattered in the rice fields	Show activity
16	<i>Motong</i>	Carrying out a big harvest using manual tools or using machines	Show activity
17	<i>Ngarit</i>	Conducting a big harvest using a sickle tool	Show activity
18	<i>Ngegebot</i>	Shedding rice grains from the stem using materials from boards and bamboo	Show activity
19	<i>Nyintok</i>	Shedding rice grains from the stem	Show activity

No.	Lexicon	Meaning	Description
		using materials from the machine	
20	<i>Ngetem</i>	Harvesting rice by cutting using <i>etem</i>	Show activity
21	<i>Ani-Ani</i>	Harvesting rice by cutting using <i>ani-ani</i>	Show activity
22	<i>Nimbangin</i>	Weighing the weight of rice during harvest that is already in the sack	Show activity
23	<i>Naker</i>	Dividing rice harvest from rice field owners to farm workers	Show activity
24	<i>Ngangkut</i>	Bringing the harvest in the middle of the rice field map is already in a sack, to the place of the owner of the rice field	Show activity
25	<i>Manggulin</i>	Bringing crops by way of pelvis	Show activity
26	<i>Cacag</i>	Small cutting, chop	Show activity
27	<i>Agon</i>	Storing <i>damen</i> that has been soaked and chopped.	Show activity
28	<i>Babad</i>	Cut	Show activity
29	<i>Ngancak</i>	Preparing offerings to be stored in every corner of the rice field when the rice plants begin to grow	Show activity
30	<i>Ngambeng</i>	A form of gratitude for farmers when the harvest season arrives. This gratitude is articulated in the form of preparing certain dishes to be taken to the rice fields and eaten together after reading the holy verses of the Quran and offering prayers.	Show activity
31	<i>Selametan</i>	Thanksgiving made by farmers when the harvest season arrives	Show activity
32	<i>Bonyok</i>	Rotten	Stating the state
33	<i>Gabug</i>	Does not contain, empty	Stating the state
34	<i>Ngeraras</i>	Dry	Stating the state
35	<i>Arit</i>	Tools for cutting rice plants	Rice planting tools in rice fields
36	<i>Gerabag</i>	A tool (machine) for threshing rice grains (so named because of the noise of the machine, onomatopoeia)	Rice planting tools in rice fields
37	<i>Sewa</i>	Agricultural cooperation system in the distribution of crops, with certain conditions / rent	Cooperation system between rice field owners and rice cultivators
38	<i>Maro</i>	The agricultural cooperation system in	Cooperation system

No.	Lexicon	Meaning	Description
		the distribution of crop yields is divided into 2 between cultivators and rice field owners	between rice field owners and rice cultivators
39	<i>Ngegade</i>	The system of borrowing money with rice field guarantees from rice field owners to money owners, with the consequence of crop yields is regulated according to the re-agreement	Cooperation system between rice field owners and rice cultivators
40	<i>Gundukan</i>	Pile of rice stalks after cutting	Terms for rice
41	<i>Gabah</i>	Unhulled rice	Terms for rice
42	<i>Singgang</i>	Rice trees that grow back after the harvest	Terms for rice
43	<i>Padi Gabug</i>	Rice trees that fail to fill or have no grain, because they are affected by caterpillars on the trunk / stem borer	Terms for rice
44	<i>Galengan</i>	Path in the rice field	Terms for path in rice fields
45	<i>Wereng</i>	Small pest insect	Types of rice pests
46	<i>Walang Sangit</i>	Rice pests small locust insects	Types of rice pests
47	<i>Kiong Mas</i>	Rice pests of the golden snail type	Types of rice pests
48	<i>Lembing</i>	Rice pests of insect types	Types of rice pests
49	<i>Uler</i>	Rice pests of the caterpillar type	Types of rice pests
50	<i>Kupu-Kupu</i>	Rice pests of the butterfly type	Types of rice pests
52	<i>Lompat Pucuk</i>	Rice trees affected by leafhopper pests	Terms for rice
53	<i>Okeman</i>	Row of rice trees during planting	Specific groove term for planting
54	<i>Petakan</i>	Rice Field	Term for land that is used as a rice field
55	<i>Damen</i>	The rest of the rice plants that have been harvested and taken from the rice	Terms for rice
56	<i>Sintok</i>	Rice threshing machine	Rice planting tools in rice fields
57	<i>Papan Gebot</i>	Board for threshing rice grains	Rice planting tools in rice fields
58	<i>Pedang</i>	A type of machete with a longer size	Rice planting tools in rice fields
59	<i>Komben</i>	A combination machine that can be	Rice planting tools in

No.	Lexicon	Meaning	Description
		used to cut rice plants while shedding rice grains	rice fields
60	<i>Ojeg Onlen</i>	People who transport rice grains from the rice fields to the place of the rice field owner using a motorcycle	Performers of a job
61	<i>Tukang Panggul</i>	People who transport rice grains from the rice field to the rice field owner's place by carrying on the shoulder	Performers of a job
62	<i>traktor</i>	Rice ploughing tools that use machines	Rice planting tools in rice fields
63	<i>Ani-ani</i>	Rice harvesting tools are in the form of small knives attached to a piece of wood or bamboo	Rice planting tools in rice fields
64	<i>Bebegig</i>	Scarecrow	Rice planting equipment in the rice field
65	<i>etem</i>	Other names of <i>ani-ani</i>	Rice planting tools in rice fields

Table 2 Lexicon Containing Cultural Elements in Serang Baru and Cibarusah Districts

No.	Lexicon	Meaning	Description
1	<i>Ngoyos</i>	Cleaning rice plants from grass on the map when the rice plants are still small	Show activity
2	<i>Tandur</i>	Planting seedlings from seedlings	Show activity
3	<i>Ngarambet</i>	Cleaning rice plants from grass on the map	Show activity
4	<i>Ngaluku</i>	Ploughing the rice fields using a ploughing tool made of wood which is then pulled by a cow or buffalo and controlled by a human	Show activity
5	<i>Mopok</i>	Tidying up the paddy fields by adding mud to the paddy fields	Show activity
6	<i>Ngagebot</i>	Threshing rice grains using a board	Show activity
7	<i>Nebar</i>	Planting rice seedlings by spreading them on the ground surface	Show activity
8	<i>Moe Pare</i>	Drying rice grains that have fallen off the stem	Show activity
9	<i>Macul</i>	Turning or leveling the ground	Show activity

No.	Lexicon	Meaning	Description
10	<i>Nraktor</i>	Ploughing the rice fields using a machine	Show activity
11	<i>Naplak</i>	Give a line to the soil for planting distance by using bamboo or wood that has been assembled	Show activity
12	<i>Nyemprot</i>	Giving drugs to overcome pests	Show activity
13	<i>Mupuk</i>	Fertilizing rice	Show activity
14	<i>Ngarit (pare)</i>	Harvesting rice plants using sickles	Show activity
15	<i>Ngarontog</i>	Threshing rice grains using a machine	Show activity
16	<i>Ngagaru</i>	Cleaning previously plowed soil from residual roots or straw using a rake, the last process in preparing the soil before the planting process	Show activity
17	<i>Ngaderep</i>	Harvesting rice plants using others service	Show activity
18	<i>Singkal</i>	Flipping the ground using a hoe	Show activity
19	<i>Geuleubeug</i>	Plow the land using a tractor machine	Show activity
20	<i>Ngabibit</i>	Seedling process	Show activity
21	<i>Derep Pare</i>	Bringing the harvest from the rice field to the rice field owner's place	Show activity
22	<i>Ngambeng</i>	Giving offerings to the ancestors is done when the rice begins to fill and when it is about to be harvested. In addition to making <i>rujakeun</i> , the community also makes <i>nasi uduk (ngauduk)</i> and grilled chicken (<i>bakakak</i>) to be distributed to neighbors	Show activity
23	<i>Ngarabuk</i>	<i>Fertilizing rice</i>	<i>Show activity</i>
24	<i>Ojeg</i>	People who transport rice grains from the rice fields to the place of the rice field owner using a motorcycle	Performers of a job
25	<i>Galengan</i>	Path in the rice field	Terms for path in rice fields
26	<i>Papan Gebot</i>	Tools for shedding rice grains made of wood and bamboo	Rice planting tools in rice fields
27	<i>Mesin Rontog</i>	Machine for separating rice grains from their stalks	Rice planting tools in rice fields

No.	Lexicon	Meaning	Description
28	<i>Arit</i>	Tools for cutting rice plants	Rice planting tools in rice fields
29	<i>Garu</i>	Tools for cleaning the ploughed rice fields, made of wood	Rice planting tools in rice fields
30	<i>Rujakeun</i>	Offerings for the ancestors consisting of <i>dawegan</i> coconut, bitter coffee, sweet coffee, milk, bananas, 7 forms of flower water, banana slices in small glasses and small <i>tumpeng</i> . This <i>rujakeun</i> is then stored in the rice field	The term offerings that farmers prepare for their ancestors
31	<i>Bebegig</i>	Scarecrow	Rice planting equipment in the rice field
32	<i>Gabah</i>	Unhulled rice	Terms for rice
33	<i>Damen</i>	The rest of the rice plants that have been harvested and taken from the rice	Terms for rice
34	<i>Gelebeg</i>	Machines used for plowing rice fields, tractors	Rice planting tools in rice fields

In Tables 1 and 2 above, it can be seen that in Sukatani and Sukakarya Districts had a total of 65 lexicons related to rice field agriculture, whereas Serang Baru and Cibusah Districts had 34 lexicons. A total of 99 vocabularies in rice field agriculture that appear in the four districts are included in the lexicon containing cultural elements. This is because culture can be understood as a comprehensive way of life in the daily life of the people of Bekasi Regency. As Duranti's statement, this variety of vocabulary reflects a person's education, experience, and interest in something [17]. Through these lexicons, it can be seen that the language, technology, economic, knowledge, and religious systems embraced by the people of Bekasi Regency can be seen. The language system is reflected in the word formation used in rice field agriculture.

Morphologically, the lexicon of rice field agriculture in Bekasi Regency includes several word formation processes. These processes are affixation, compounding, blending, onomatopoeia, and borrowing. Affixation is the most common word formation process in Bekasi Regency. The process can be seen in the following lexicon, which is analyzed by research location.

In terms of forming new words, people use the affixation process a lot, as seen in the

table below. The number of new words that go through this process is 23 lexicons, followed by the compounding process of 8 lexicons, the blending process of 2 lexicons, and each 1 lexicon undergoes the onomatopoea and borrowing process.

Table 3 Word Formation Process in the Lexicon of Rice Field Agriculture Bekasi Regency

No.	Process	Sukatani and Sukakarya District	Serang Baru and Cibarusah District
1	Affixation	1. N- + noun = verb <i>n- + traktor = nraktor</i> 2. Ng- + noun = verb <i>ng- + etem = ngetem</i> <i>ng- + orea = ngorea</i> 3. Ng- verb = verb <i>ng- + angkut = ngangkut</i> 4. Ny- + noun = verb <i>ny- + sempret = nyempret</i> <i>ny- + sintok = nyintok</i> 5. Nge- + verb = verb <i>nge- + gebot = ngegebot</i> 6. Verb + -in = verb <i>nimbang + -in = nimbangin</i> <i>manggul + -in = manggulin</i> 7. Nge- + verb + -in = verb <i>nge- + rata + -in = ngeratain</i> <i>nge- + deder + -in = ngedederin</i>	1. Nga- + verb = verb <i>Nga- + rambet = ngarambet</i> <i>Nga- + derep = ngaderep</i> 2. Nga- + noun = verb <i>Nga- + wuluku = ngaluku</i> <i>Nga- + gebot = ngagebot</i> <i>Nga- + garu = ngagaru</i> <i>Nga- + arit = ngarit</i> <i>Nga- + rontog = ngarontog</i> <i>Nga- + bibit = ngabibit</i> 3. N- + verb = verb <i>n- + tebar = nebar</i> <i>n- + traktor = nraktor</i> <i>n- + taplak = naplak</i> 4. Ny- + verb = verb <i>Ny- + semprot = nyemprot</i>
2	Blending	AB + CD = AD <u>Ta</u> <u>nam</u> + <u>mun</u> <u>dur</u> = <u>tan</u> <u>dur</u> A B C D A D AB + CDE = BE <u>Me</u> <u>sin</u> + <u>pe</u> <u>ron</u> <u>tok</u> = <u>sin</u> <u>tok</u> A B C D E B E	-
3	Compounding	1. Noun + adj = noun <i>Walang + sangit = walang sangit</i> <i>Padi + gabug = padi gabug</i> 2. Noun + verb = noun <i>Papan + gebot = papan gebot</i>	1. Noun + adj = noun <i>Mesin + rontog = mesin rontog</i> 2. Verb + noun = verb <i>Ngarit + pare = ngarit pare</i> <i>Derep + pare = derep pare</i>

No.	Process	Sukatani and Sukakarya District	Serang Baru and Cibarusah District
		<i>Tukang + panggul = tukang panggul</i>	
		3. Verb + noun = noun	
		<i>lompat + pucuk = lompat pucuk</i>	
4	Onomatopoeia	<i>Gerabag</i>	-
5	Borrowing	<i>Komben</i>	-

Furthermore, the technological system is reflected in the tools used to cultivate land, maintain crops, harvest crops, and transport crops. This system is reflected in lexicons such as: *nraktor, nyempret, ngorea, nyintok, sintok, gerabag, komben, ojeg onlen, nyemprot, ngarontog, mesin rontog, geuleubeug, ojeg, arit, ngarit, etem, ngetem, ani-ani, gebot, ngegebot, ngagebot, pedang, ngaluku, wuluku, tukang panggul, manggulin, moe pare, singkal, garu, ngagaru, cacag, babad, agon damen, rujakeun, ngancak* and *ngambeng*. The economic system is reflected in the cooperation between landowners, cultivators, workers, and distributors. The lexicons that represent this system are *sewa, maro, and ngegade*.

The knowledge system is reflected in the way farmers manage the rice fields and rice plants they plant, keeping them thriving and avoiding various pests. This system is reflected in lexicons such as *padi gabug, wereng, walang sangit, kiong emas, lembing, kupu-kupu, and lompat pucuk*. Finally, the religious system is reflected in the way some people of Bekasi Regency still use *rujakeun* as an offering for their ancestors to bless their rice plants so that farmers get a good harvest. Lexicons related to the religious system include *rujakeun, ngambeng, selametan, and ngancak*.

Talking about a certain culture of a society will not be complete without discussing its local wisdom. Rahyono [18] and Apriyanto [19] argue that local wisdom is a guideline for life that is sourced from various values created, maintained, and developed by the community as a form of intelligence of a certain group based on the collective experience of the community. Local wisdom consists of knowledge, perceptions, habits, and norms that are embraced by a community and inherited from generation to generation [20], then grouped local wisdom into two main categories: 8 types of local wisdom for prosperity or welfare; and 7 types of local

wisdom for peace or goodness.

Local wisdom of prosperity or welfare consists of local wisdom of (1) welfare; (2) striving; (3) discipline; (4) education; (5) health; (6) preservation and creativity of culture; (7) cooperation; gender management; and (8) care for the environment. Meanwhile, local wisdom, peace, or goodness consists of (1) peace; (2) commitment; (3) positive thoughts; (4) honesty; social solidarity; (5) harmony; (6) conflict resolution; (7) gratitude, and courtesy. Based on findings in the field, the local wisdom that emerges in the lexicon of rice field agriculture in Bekasi can be seen in the table below.

Table 4 Local Wisdom on the Lexicon of Rice Field Agriculture in Bekasi Regency

No.	Lexicon	Connotative meaning	Types of Local Wisdom	
			Prosperity	Peace
1	<i>Nraktor</i>	Neatness, fertility, and avoiding catastrophe	Hard work and care for the environment	Positive thinking, harmony and conflict resolution
2	<i>Ngaluku</i>			
3	<i>Traktor</i>	hard work, meticulousness, and care	Hard work and care for the environment	Commitment, harmony and conflict resolution
4	<i>Wuluku</i>			
5	<i>Pedang</i>			
6	<i>Mopok</i>	Neatness, strength and stability	Hard work and care for the environment	Commitment
7	<i>Namping</i>			
8	<i>Galengan</i>			
9	<i>Nandur</i>	Caution, respect, and harmony with nature	Hard work, mutual cooperation, and caring for the environment	Positive thinking, social solidarity, harmony, and conflict resolution
10	<i>Tandur</i>			
11	<i>Ngoyos</i>	taking care of what nature has given to avoid disaster	Discipline and care for the environment	Commitment, harmony and conflict resolution
12	<i>Ngewatun</i>			
13	<i>Nyempret</i>	Hard work and care	Hard work and care for the environment	Commitment and positive thoughts
14	<i>Mupuk</i>			
15	<i>Ngarabuk</i>			
16	<i>Ngorea</i>			
17	<i>Ngedederin</i>	Caution and readiness for all possibilities to	Hard work, discipline, and care for the	Commitment, harmony and conflict resolution
18	<i>Nanjangin</i>			

No.	Lexicon	Connotative meaning	Types of Local Wisdom	
			Prosperity	Peace
		come	environment	
19	<i>Ngambeng</i>	respect for ancestors and gratitude for gifts from the Creator; Efforts and Expectations	Cultural	gratitude and
20	<i>Ngancak</i>		preservation and creativity	courtesy,
21	<i>Bebegig</i>	patience, caution, and thoroughness	Cultural preservation and creativity, hard work	Commitment, harmony and conflict resolution
22	<i>Etem</i>	Precautions	Cultural	Positive
23	<i>Ani-ani</i>		preservation and creativity, hard work	thoughts and courtesy
24	<i>Ngagebot</i>	Precision, Caution,	Hard work, mutual cooperation, and cultural preservation and creativity	Commitment, harmony and conflict resolution
25	<i>Ngegebot</i>	Hard Work, and		
26	<i>Papan gebot</i>	Patience		
27	<i>Sintok</i>	Precision, prudence, speed and cooperation	Hard work and	Commitment, harmony and conflict resolution
28	<i>Nyintok</i>		mutual cooperation	
29	<i>Komben</i>	speed, cooperation and effectiveness	Discipline and hard work	Harmony and conflict resolution
30	<i>Tukang panggul</i>	patience and hard work	Strive	Commitment
31	<i>Ojeg</i>	speed and effectiveness	Strive	Commitment
32	<i>Ojeg onlen</i>			
33	<i>Nimbangin</i>	Cooperation,	Hard work and mutual cooperation	Honesty, harmony and conflict resolution
34	<i>Naker</i>	Carefulness, and Fairness		

In addition to the 34 lexicons directly related to the cycle of planting rice in the rice fields, there are also lexicons associated with the economic system that can be seen from the cooperation between rice field cultivators and rice field owners. The lexicons are *sewa*, *maro*, and *ngegade*. The vocabulary contains local wisdom of welfare, cooperation, commitment,

honesty, and conflict resolution. The three words demonstrate that the owner of the rice field can cultivate his property, as well as the option to lease or lend the rice field to a rice cultivator, subject to a mutually agreed upon arrangement between the two parties. For example, with *maro*, rice field cultivators and owners agree to divide the crop equally.

The lexicons reflect the farmer's knowledge system by effectively managing rice fields and plants, ensuring their growth, and protecting them from potential pests that can harm the rice crops. The vocabulary is *padi gabug*, *wereng*, *walang sangit*, *kiong emas*, *lembing*, *kupu-kupu*, and *lompat pucuk*. Based on the local wisdom mentioned by Sibarani, the number of lexicons related to pests and their effects on rice plants shows that farmers have quite a lot of knowledge about natural environmental management which is included in the category of local wisdom of prosperity or welfare.

Conclusion

The vocabulary related to rice field agriculture found in the four districts is a lexicon that contains cultural elements. These lexicons show the system embraced by the people of Bekasi Regency, which is reflected in the process of word formation in the field of rice field agriculture; The technology system is reflected in the equipment used to cultivate rice fields, maintain crops, harvest, and transport crops. Socio-economic development in Bekasi Regency ultimately demanded changes in the process of planting rice in the rice fields. Farmers have to adjust to the decreasing number of people who want to work in the rice fields. The use of rice planting equipment in the rice fields has shifted from traditional equipment such as *wuluku*, *garu*, and *pedang* in the process of plowing rice fields and *ani-ani*, *etem*, and *papan gebot* in the process of harvesting to modern equipment such as *traktor*, *sintok* or *mesin rontog*, and *komben*. This change is farmers' effort to maintain the culture of rice cultivation in the rice fields, in addition to cutting the planting period and increasing crop yields (as seen from the application of chemical fertilizers such as in the *ngorea* and *nyempret* processes).

Local wisdom in the process of planting rice in Bekasi Regency is quite maintained, starting from planting preparation, planting period, and harvest period. Finally, the values of local wisdom that appear in the lexicon that contain cultural elements in the field of rice field agriculture in

Bekasi Regency are hard work, discipline, natural environment management, honesty, cooperation, preservation of creativity and culture, commitment, conflict resolution, gratitude, courtesy, positive thoughts, social solidarity, and harmony. Local wisdom that appears in Bekasi Regency is as many as 15 types of the 17 types of local wisdom mentioned by Sibarani, the types with details of local wisdom for prosperity or welfare as many as 7 types (welfare, education, hard work, discipline, natural environment management, cooperation, and preservation of creativity and culture) and local wisdom for peace or goodness as many as 8 types (commitment, conflict resolution, gratitude, honesty, courtesy, positive thoughts, social solidarity, and harmony). There is no local wisdom on the type of health and gender management in Bekasi Regency.

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