

Lexicon in Tradition Kuih Ashura Malay Society Nakhon Si Thammarat Thailand: An Ethnolinguistic Study

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Abstract. The study of ethnolinguistics is a combination of two sciences, namely, ethnology and linguistics. The study of certain ethnic groups, certain cultures, and the intricacies of their language is ethnolinguistic studies. With the merging of knowledge, ethnolinguistics is the study of culture and language or linguistics. This study seeks to explain the form of the lexicon and the form of culture in the Kuih Ashura tradition of the Malay society of Nakhon Si Thammarat Thailand. This research is based on the study of ethnolinguistic theory which explains the relationship between culture and language. This type of research uses a qualitative descriptive type. The techniques and methods in this study use note taking techniques and the listening method in mentioning terms or conversations when the Kuih Ashura tradition is carried out by the Malay community of Nakhon Si Thammarat. This study seeks to explain that the Kuih Ashura tradition is always carried out every year in the Islamic New Year. The results showed that there were 12 monomorphemic forms, 9 polymorphemic forms, and 2 forms of Kuih Ashura culture in the Malay society of Nakhon Si Thammarat as ideas, values, norms, provisions, and as community activities.

Keywords: *The Kuih Ashura, Malay Society Thailand, Ethnolinguistic Study*

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INTRODUCTION

Language can be interpreted as a marker of the identity of a nation that can shape the nation's character. Language has an important function for humans, especially the function of communicating. Humans have a system in the use of language, this is what can convey feelings or ideas in the human mind or commonly called language perception. Without language, humans will not have a culture or scientific civilization related to human activities. The importance of having a plan in language can be known as language planning which has the aim of making it easier to communicate with the use of a predetermined language.

Language is used by a society for cooperation, interaction, and self-introspection. Language is an expression that is conveyed and studied and used as a tool for communication. The study of language always places the study with life (Kridalaksana, 1985a:24). Therefore, language not only has benefits as a means of communication for individuals or groups, but can function to represent the community of speakers. Language becomes an identity, a means of communication, and local wisdom that becomes a cultural asset for certain community groups (Susanti, Yudita, 2021). Thus, language is the result of sound that comes from the human speech apparatus with arbitrary nature which ultimately has meaning to be understood in interacting between humans.

The use of language has its own meaning in society, starting from an event, situation, action, systematic, arbitrary, speech, symbol, communication, which is unique and universal which can be researched scientifically (Siswanto, 2012). Events that have occurred can be realized with the language that is the intermediary. Language within the scope of society can be used as a means to convey thoughts and ideas accompanied by a language (Maulidiah, 2019). Language can be understood as an arbitrary symbol system through the sound elements of human speech that can be used as an intermediary for communication. Thus, language has an important function in the survival of society. The use of language in society includes cultural events and all aspects of life. It can be seen that culture and language have a relationship that is difficult to separate. Culture in a society is reflected in its language, in other words, it is language that forms a culture. The relationship between culture and language is very close because they have a relationship that influences, fills, and goes side by side (Sumarlam, 2005:64). Language is a very important component of culture because it can affect acceptance, human behavior, feelings, and human tendencies to act something.

Talking about language also requires a special study to be able to understand it in detail. Language cannot be separated from the people who speak it. The condition or situation of the customs can affect the change and development of the language. Language and culture have a very close relationship. This relationship makes culture unable to develop without the participation of language. It can be said that language is a means for culture and language can be reflected through culture (Kastri, 2020; Supriyani et al., 2019). The relationship between the two has the same pattern and function, namely as a means of communication. The study of linguistics is a special study in linguistics that seems to be endless because the development and changes of language follow the development of the human

mindset in every era. Linguistics is a science that studies, examines or examines the nature and intricacies of language. The object of linguistic study is human language which is a communication tool or science that studies language scientifically (Kridalaksana, 1983). Linguistics has several streams, one of which is descriptive flow. Descriptive linguistic study is a study that discusses language to provide explanations with the work process and use of language by speakers in a certain time (Suhardi, 2013:15).

Descriptive linguistics seeks to study language in a limited time by describing language as it is (Siminto, 2013). In addition, linguistics has several branches of study related to language. One of the branches of linguistics is ethnolinguistics. The science that investigates the relationship between culture and language is ethnolinguistics. Ethnolinguistics examines language not only from its structure, but also from its function and use in a socio-cultural context (Lauder, A F., 2005). The study of ethnolinguistics is a combination of ethnology and linguistics which studies culture and language. Ethnolinguistic studies can be called anthropological linguistic studies. Anthropological linguistics examines the relationship between language and the attitude of the people who speak it to language. The language phenomena to be studied are at the semantic, morphology, phonology, and syntax levels (Pulungan, 2016).

The discipline that studies language from a cultural point of view is ethnolinguistic studies. Ethnolinguistics can be said to be a combination of linguistics and culture based on community culture as a means of cultural communication. Culture and language have an interrelated relationship and go hand in hand with each other. This ethnolinguistic study focuses on the language dimension (vocabulary, phrase, clause, discourse, or other lingual unit) with a broader socio-cultural dimension to maintain cultural practices based on the social structure of society (W Abdullah, 2013:10). The combination of ethnology and linguistics is not arbitrary as long as they combine. However, both can contribute to each other. Linguistic studies can contribute to ethnological studies with the aim of knowing more deeply about the culture of a society that is stored and requires language as a revealer. Meanwhile, ethnological studies can contribute to linguistic studies related to culture which can explain the socio-cultural context of society as the owner of a very diverse language (Sudaryanto, 1996:9). Ethnolinguistic studies are used to study the language structure of a particular community based on the perspective and culture of the community (Inayatussalihah & Sudarmaji, 2020; Indrawati, 2020; Y. P. Sari, 2019).

Speaking of language, everyday communication in the Ashura kuih tradition of the Malay society of Nakhon Si Thammarat Thailand, the use of words that are often used in communication can lead to different perceptions. Communications that produce certain terms are special words that contain certain meanings for the Malay society in Nakhon Si Thammarat Thailand, the majority of whom use the Siamese or Thai language. Nakhon Si Thammarat is one of the provinces in Thailand where people use the Thai language when communicating everyday. However, this province is one of the provinces that has a fairly large Malay village in the middle of the province. The Ashura Kuih tradition has been carried out for generations by the

Malay society in Thailand, especially in Nakhon Si Thammarat Province. This tradition is carried out every year to welcome the Islamic new year. This tradition aims to honor history, the joy of the people, and the unity between the people. Thus, the meaning of the term in the communication of the Nakhon Si Thammarat community has a unique meaning and sometimes becomes a misunderstanding between the Malay community and the people who only use the Thai language. Along with the change in perception, the use of Malay is considered a lagging language among Thai society. The language in which it has a characteristic needs to take an action that is with an in-depth study and is associated with the language with the aim of maintaining the language itself. joy of society, and unity among the people. Thus, the meaning of the term in the communication of the Nakhon Si Thammarat community has a unique meaning and sometimes becomes a misunderstanding between the Malay society and the people who only use the Thai language. Along with changes in perception, the use of Malay is considered a lagging language among Thai society. The language in which it has a characteristic needs to take an action that is with an in-depth study and is associated with the language with the aim of maintaining the language itself. The meaning of the term in the communication of the Nakhon Si Thammarat community has a unique meaning and sometimes becomes a misunderstanding between the Malay community and the people who only use Thai. Along with changes in perception, the use of Malay is considered a lagging language among Thai society. The language in which it has a characteristic needs to take an action that is with an in-depth study and is associated with the language with the aim of maintaining the language itself. The meaning of the term in the communication of the Nakhon Si Thammarat community has a unique meaning and sometimes becomes a misunderstanding between the Malay society and the people who only use Thai. Along with changes in perception, the use of Malay is considered a lagging language among Thai society. The language in which it has a characteristic needs to take an action that is with an in-depth study and is associated with the language with the aim of maintaining the language itself. Ethnolinguistically there are several messages of meanings that are in harmony with the socio-cultural values and knowledge of the Malay community, especially related to local traditions (D. M. Sari et al., 2019; Sumitri & Arka, 2020).

A similar study was conducted by Siti Komariyah with an ethnolinguistic study based on objects in household appliances made of bamboo in Magetan Regency. The research resulted in four lexicon categories, namely (1) the lexicon in the names of household appliances made of bamboo in monomorphemic form, (2) the lexicon in the names of household appliances made of bamboo in the form of polymorphemics, (3) the lexicon in the names of equipment. household items made

of bamboo in the form of repeated words, and (4) the name lexicon of household appliances made of bamboo in the form of (Komariyah, 2018). Other relevant research was also carried out by Edi Setiyanto by discussing the parts of the coconut tree and their functions in the life of the Javanese people in Yogyakarta, especially the Yogyakarta City and Bantul Districts. The results of the study contained 26 lexicalization of parts of the coconut tree and 31 lexemes of product names related to the utilization of parts of the coconut tree. Based on the classification, the function of using parts of the coconut tree can be divided into 6 domains, namely (1) building materials for houses, (2) culinary arts, (3) medicine, (4) decorations or equipment, (5) children's toys, and (6) firewood. The diversity of areas of utilization of the coconut tree proves the great function of the coconut tree in the daily life of the Javanese people (Setiyanto, 2018).

Research related to ethnolinguistic studies was also conducted by Subroto, et al. The research resulted in 1) the sociocultural aspects of Banyumas Javanese language and culture that can be observed in the realm of farmers because it is a migration link from the highlands (Watuagung, Tambak, Banyumas) to the lowlands (southern coast of Kebumen). (2) The mindset, outlook on life and worldview can be seen from their cultural activities, both verbal and nonverbal. (3) Socio-cultural factors of farmers and fishermen are awareness of their existence as subsistence farmers (irreplaceable). (4) Their perception of folklore related to the Javanese language and culture of farmers and fishermen is positive. This is reflected in their attention and care for folklore related to their belief in mystical things in the natural surroundings. (5) The local wisdom of Kebumen farmers and fishermen includes geographic wisdom, economic wisdom, cultural wisdom, spiritual wisdom, astronomical wisdom, and technical wisdom (Subroto, 2012). A similar relevant research was carried out by Ayu Saraswati with the title "The Lingual Unit in the Tambakbayan Tradition in Tambakboyo Village, Sukoharjo Regency". This study aims to describe the shape of the lingual unit in the Tambakbayan tradition in Tambakboyo Village, Sukoharjo Regency and describe the value of local wisdom. While the results of the study found that the form of the lingual unit was in the form of words and phrases in monomorphemic form with noun and verb categories and lingual units in monomorphemic form with noun form (Saraswati, 2019).

Some of the previous studies above are one of the reinforcements and references for this research. The difference between this study and previous research is that it lies in the location of the study and the study in the research. Previous research examines words, phrases, and uses. Meanwhile, this research examines the monomorphemic, polymorphemic, and cultural forms of the Ashura Kuih tradition. Aspects of the study in this study focused on the domain of language used in tradition. Traditional language was chosen because this domain has its own social characteristics that have certain meanings. The purpose of this study is to describe and explain the forms, meanings, and forms of culture in the Kuih Ashura tradition in Malay society. In accordance with the explanation above, this study takes an ethnolinguistic study with the topic of lexicon in the Ashura kuih tradition of the Malay society of Nakhon Si Thammarat Thailand.

RESEARCH METHOD

The data collection in this research is using the method of observing with the note-taking technique. The listening method is a method used to obtain data by listening to the use of data (Mahsun, 2007:29). While the note-taking technique is a technique that is carried out when applying the listening method by recording data obtained from informants (Ali, 2014:218). The type of research in this research is descriptive qualitative research method by producing descriptive data in the form of written or spoken words. A qualitative approach is used to study the lexicon of daily communication in the Kuih Ashura tradition of the Malay community of Nakhon Si Thammarat Thailand. This research is based on a theoretical review of ethnolinguistic studies that describes the relationship between culture and language. In addition, the theoretical approach used is an ethnolinguistic approach to understand every element of language in everyday communication which is in accordance with Humboldt's study of the relationship between language and culture in the study of cross-cultural communication (N. R. Sari, 2018). The data and data sources were obtained through the speech used in the Kuih Ashura tradition by the Malay community of Nakhon Si Thammarat Thailand when the Kuih Ashura tradition is commemorated. The utterances of the terms found in the conversation are used as data in this study.

The method of data analysis in this study is that the researcher records the data that has been collected in order to make it easier to analyze based on the purpose of the discussion. Recording data based on Malay community conversations during the Kuih Ashura tradition. After that, the researcher identified the data to classify the data into a term or not a term. Identifying data by writing data by classifying terms and their meanings. The next step, the researcher interprets the meaning of the term based on information from the community. The data analysis was linked based on an ethnolinguistic study with an interactive model that adopted the Miles and Huberman qualitative data analysis model consisting of data collection, data reduction, data presentation, verification and final conclusions (Miles and Huberman, 2007).

RESULT AND DISCUSSION

Tradition is a tradition that is passed down from generation to generation. There are several traditions carried out by certain communities to commemorate something every year. Like one of the traditions that are carried out in Indonesia every year in the month of Sura or precisely 1 Muharram in welcoming the turn of the Islamic new year related to humans and nature which is carried out at Mount Merapi (Makrifah & Fateah, 2020). Different in Thailand, the tradition of celebrating the Islamic new year is called the Kuih Ashura tradition. *Kuih Ashura* is an event held on the day of 'Ashura' every year to welcome the Islamic new year. The Ashura Kuih tradition is carried out in a Malay village in the middle of Nakhon Si Thammarat Province. Kuih which means cake, while ashura is the month of 'Ashura' in the Hijri calendar. The month of 'Ashura' or the month of Muharram is a historical month that has deep meaning for Muslims. The month of 'Ashura' or the month of Muharram is one of the noble months for Muslims. Materials The celebration of the

ashura kuih tradition is held at the mosque which is attended by the Malay society by working together to make sura cakes which are cooked on a large cauldron with a total of 9 cauldrons. How to cook this sura cake is quite unique, the article is that it is required for people who have a lot of energy to stir the cake so that it tastes good. Cooking this sura cake is not difficult, namely by preparing a cauldron, coconut milk that has been cooked and added with seeds by stirring all the ingredients together. Stirring time for 6 to 7 hours. When stirring, you can't stop, but you can take turns. After the cake is cooked, the cake is poured into the space provided for distribution to the Malay villagers.

Based on observations and the results of data carried out in the field, data were obtained in the form of a lexicon in the Ashura kuih tradition of the Malay society of Nakhon Si Thammarat Thailand. Judging from the number of lexicon, it can be categorized into three categories, namely, (1) the lexicon in the Ashura kuih tradition of the Malay society of Nakhon Si Thammarat Thailand is in monomorphemic form, (2) the lexicon in the Ashura kuih tradition of the Thai Nakhon Si Thammarat Malay society is polymorphemic, and (3) the form of Ashura's traditional culture.

(1) Monomorphemic

Monomorphism is a word that consists of morpheme units called monomorphemic or single word. Monomorphism or single word is a grammatical form that consists of one morpheme. Another term is that it has not undergone a morphological process or has not received additions, repetitions, and combinations (Luwmanawati, 2016). Monomorphism is a word that consists of one morpheme. A monomorphemic word will not experience a previous formation event because the morpheme is the only word element or member (Muslich, 2010:32). The following classification of data is said to be monomorphemic based on the reference of previous studies that discussed data classified as monomorphemic (Janah et al., 2020; Susanti et al., 2021). Monomorphisms in the Ashura Kuih tradition are as follows.

Table 1. Monomorphemic Forms

No	Monomorphemic Form	Meaning
1	Cak	Try or say invitation
2	Bilamano	Question words to ask a way or an action
3	Budak	Small child
4	Besa	To show a size that is more than medium
5	Surau	Mosque, place of worship for Muslims
6	Rumoh	Houses, buildings for residence
7	Hijab	Barrier, which is used as a limit
8	Tapak	Place, something to put (container)
9	Sedu	Long wood for string things
10	Purung	Coconut shell or shell that has been taken cocnut
11	Kawah	The cauldron used to cook the asura cake
12	Make	Putting food in the mouth to chew and swallow

Based on the table above, it can be seen from the cultural elements in Malay society when the *Kuih Asura* tradition has a slightly different meaning from Indonesian. The explanation of each monomorphemic form in the *kuih asura* tradition is as follows.

“*Cak*” in Malay it is interpreted as an invitation or a word to try. The word has a unique meaning so that people who are not used to using the word “*cak*” as an invitation will have difficulty understanding it. The word “*cak*” in Indonesian has the meaning of a title or a nickname for an older brother for the people of East Java, especially for the people of Surabaya. “*Bilamano*” in Malay is interpreted as a question word how. The word “*bilamano*” is used when asking how. “*Bilamano*” in Indonesian is not used or has no meaning. “*Budak*” in Malay is defined as a small child. However, “*budak*” in Indonesian generally have the meaning of servant or helper. “*Besa*” means big size in Malay. The mention of “*besa*” is from the word “*besar*”, however when the Malay society pronounces the letter “*r*”, it seems that the pronunciation is not very clear. It makes “*besar*” words “*besa*”.

The word “*surau*” means a place of worship for Muslims in Malay. “*Surau*” functioned as a place of worship or a place to learn to recite the quran for Islamic children. “*Surau*” is a mosque or prayer room if in Indonesian. “*Rumoh*” is a building for residence. Malay society when mentioning the letter “*a*” often reads the letter “*o*”, as in the mention of house. Malay people call the house with the word “*rumoh*”. “*Hijab*” comes from Arabic which is absorbed into the Malay language which has the meaning of limiting. Because the majority of Malay people study in Middle Eastern countries, many everyday words used in communication are taken from Arabic. Unlike the word “*Hijab*”, if it is translated into Indonesian, it is a cloth used to cover the face or head for women.

The word “*tapak*” in Malay means a place to put something. Indonesian has a similar word but has a different meaning, namely the word “*tapak*” which means traces or can be called the palms of the limbs of the hands and feet. “*Sedu*” is a tool used to stir something or take something in Malay. “*Sedu*” in Malay can be interpreted as a spoon. “*Sedu*” has a different meaning if it is translated into Indonesian, namely sad or sad. The word “*purung*” means coconut shell which is used as a food container. “*Purung*” is often used by small children to place food in the Malay society, especially in big events such as the commemoration of the Islamic New Year. The word “*purung*” in Indonesian does not exist or is not used.

The word “*kawah*” has the meaning of a large cauldron or pan used for cooking. Cooking Ashura porridge using only the “*kawah*” which is a tradition passed down from generation to generation. Cooking must use a “*kawah*” so that it can be directly cooked in very large portions with one cooking, which is unique in this tradition. Cooking using a “*kawah*” makes people work together to mix Ashura porridge together. The word “*make*” means to eat. In Malay society, the mention of the letter “*n*” at the end of the word often becomes the letter “*y*”, so that at first the word eat becomes the word “*makey*” or “*make*”. Unlike the Indonesian language, the word make does not exist in Indonesian. Therefore, the mention of the word “*make*” only occurs in Malay society.

(2) Polymorphemic

Morphologically, a word can consist of two or more morphemes. Words with more than one morpheme are called polymorphemic words. In polymorphism, the morphemes that are members of the word experience a previous formation event or better known as the morphological process (Muslich, 2010:32). Polymorphemia is the result of a morphological process in the form of a morpheme sequence. Polymorphemic is a word that consists of two or more morphemes. Words with more than one morpheme, which have undergone a morphological process. Polymorphemic words can be changed into new morphemes. These symptoms can be seen from the morphological process. The morphological process includes affixation or affixation (addition of affixes). The addition of affixes can be done in front, in the middle, behind, or in front and behind the base morpheme (Luwmanawati, 2016). Polymorphemic can be said as a word form that undergoes a morphemic process. Classification of data into polymorphemic based on references from several previous studies that discuss polymorphemic in certain traditions or terms (Janah et al., 2020; Mahendra, 2021; Makrifah & Fateah, 2020; Riana, 2019). The polymorphisms in the Ashura Kuih tradition are as follows.

Table 2. Polymorphemic Forms

No	Polymorphemic Form	Indonesian Meaning	Description
1	Betuah	Beruntung	The prefix from of adding affixation (ber) and (untung)
2	Betandang	Bertemu	The prefix from of adding affixation (ber) and (temu)
3	Same-same	Bersama-sama	Prefix reduplication or repetition (Bersama) and (sama)
4	Beseloro	Bergurau	The prefix from of adding affixation (ber) and (gurau)
5	Besenandong	Bernyanyi	The prefix from of adding affixation (ber) and (nyanyi)
6	Menggelatuk	Gemetaran	Prefix form of affixation that is placed after the base (gemetar) and (an)
7	Mencagil	Mengganggu	Prefix form of affixation (me) and (ganggu)
8	Kanak-kanak	Anak-anak	Prefix reduplication or repetition (anak) and (anak)
9	Ziarah	Berkunjung	The prefix from of adding affixation (ber) and (kunjung)
10	Cakap	Berbicara	The prefix from of adding affixation (ber) and (bicara)
11	Nampak	Terlihat	Prefix from of addition affixation (ter) and (lihat)

Based on the table above, the cultural elements in Malay society during the *kuih asura* tradition have a slightly different meaning from the Indonesian language. The explanation of each polymorphemic form in the *kuih asura* tradition is as follows.

The word “*betuah*” means lucky. The word can also be used by the Malay society to express anger, but “*betuah*” in the Ashura kuih tradition means lucky. The word “*betandang*” in Malay means to meet. Meeting in the sense of going to every community's house to distribute the cooked sura cake. The word “*same-same*” in Malay has two meanings, the first is the same or an answer to thank you and the second is together. The word “*beselero*” has the meaning of joking or joking with other people. The use of the word “*beselero*” in this tradition is usually used when stopping small children who are busy joking around the Ashura cake cooking place, this “*beselero*” is considered to interfere with cooking activities and he is afraid that by joking this little child will spill the cooked sura cake.

The word “*besenandong*” means to sing, but the “*besenandong*” in the Ashura kuih tradition sings the prophet's salawat by muttering while cooking the sura cake. The word “*menggelatuk*” means to tremble. The use of the word “*menggelatuk*” means shaking when stirring the sura cake in a large skillet because the texture of the cake is thick which makes the mixture heavy. The word “*mencagil*” has the meaning of disturbing, this word is intended to warn a small child who interferes with cooking by joking or playing around the place to cook sura cakes in the Ashura cake tradition. “*Kanak-kanak*” are small children who participate in the event of cooking sura cakes at the mosque. There are two names for “*kanak-kanak*” in the Malay environment, namely, “*kanak-kanak*” and “*budak*”. This mention makes no difference, it's just that language users like to use which designation.

The word “*ziarah*” means to visit. Visiting for the living or visiting the cemetery or the dead. The use of the word pilgrimage is used by the Malay society when visiting their family's or neighbors' homes. The word “*ziarah*” is taken from Arabic which means visit. Therefore, the word “*ziarah*” is used to visit people who are still alive or people who have died. Unlike in Indonesia, the word “*ziarah*” is defined by visiting graves or praying for people who have died in graves. The word “*ziarah*” in Indonesian is not used to visit the living. The word “*cakap*” in Malay means to speak. While the word “*cakap*” in Indonesian is defined as proficient or clever. The word “*Nampak*” in Malay means visible. The word “*Nampak*” is often used in Malay communication when showing something. However, the word “*visible*” in Indonesian is a non-standard form of the word “*tampak*” which has the same meaning, namely seen or see.

(3) The Cultural Form of the Ashura Kuih Tradition

As for the cultural form of the Ashura Kuih tradition, it can be seen when there are activities in the community which are people's behavior and are carried out continuously. Social regulations include all actions and socialization relationships with other communities. The form of activity is a complete form that is easy to observe. The form of culture used in this study refers to previous research that has been carried out. Previous research has discussed the same thing about

various forms of culture in tradition. It is focused on knowing more about the meaning of terms based on cultural aspects (Hilman et al., 2020; Sanjaya, 2021; Y. P. Sari, 2019). Activities and actions carried out in the Ashura tradition of the Malay society of Nakhon Si Thammarat Thailand can be seen as follows.

a. The form of culture as ideas, values, norms, and provisions

The form of culture is in the form of ideas, values, norms, and provisions that are interconnected to form a system that can be called customs. The cultural form of ideas is a form of culture related to religion or the religion of the Malay society in Nakhon Si Thammarat Thailand. The Malay society of Nakhon Si Thammarat Thailand believes that a series of kuih asura traditions are carried out with the aim of only expecting the pleasure of Allah SWT. This can be seen in the stages are carried out by reading the prayer first and hoping to get protection and fluency. The form of values and norms is a form of culture that is related to togetherness or strengthening the ties of brotherhood among the Malay society. This can be seen when the cake is made by helping each other between people from the beginning of making it until it is distributed to the entire Malay society in every house in the Malay village. The form of provisions is a form of culture related to the regulations carried out by the Malay people of Nakhon Si Thammarat Thailand. This provision can be seen when the implementation of the Kuih Asura tradition is carried out every year during the Islamic New Year and its implementation is carried out in a surau or mosque with the whole community in mutual cooperation.

b. The form of culture as an activity in Malay society

The form of activity is when in a society it is seen from the behavior carried out for generations. The tradition of *kuih asura* was discovered when something done by the Malay society of Nakhon Si Thammarat Thailand during the *kuih asura* took place. The activities and actions carried out in the *Kuih Asura* tradition are as follows.

Table 3. Lexicon of Cultural Forms

No	Lexicon	Activity Meaning
1	Kenduri	Distribution of sura cakes to the Malay society in every house
2	Ziki Same	Dhikr to Allah and the messenger together and performed in the mosque
3	Bedoa	Reading a prayer of hope for the next year
4	Aduk Kuat-kuat	Stir the sura cake dough vigorously so that it tastes good
5	Tunggu Make	A child waiting for the asura cake to cook with a coconut shell for the sura cake
6	Bagi Keje	Divide or alternate work to complete the preparation of the asura cake event

Based on the table above, activities in Malay society during the Kuih Asura tradition are a form of culture as an activity. The explanation of each form of activity or action in the Kuih Asura tradition is as follows. *Kenduri* a celebration on Asyura day by distributing sura cakes to the Malay society in every house. This distribution is carried out evenly in every house in the Malay village of Nakhon Si Thammarat Thailand. *Kenduri* can be interpreted as a banquet to commemorate an event or ask God for blessings. *Kenduri* are followed only for the men in each house. The implementation is by distributing sura cakes evenly by adult men or representatives from each house. The cakes that are distributed are cakes that have been made together at the mosque.

The next implementation is *ziki same* which means dhikr together which is carried out in the mosque at night in the hope of seeking the pleasure of Allah and the Apostle for this Kuih Asura celebration. This implementation is also only attended by men. The readings that are read are similar to the *tahlil* readings in Indonesia, only that there are some readings that are added or subtracted. When *ziki same* begins, all those who come are required to face *qiblat* or west and no one leans on the wall except those who are not strong enough to sit for long. The implementation of this *ziki same* does not have a provision for wearing similar clothes when praying and being led by a local *Babo* or a highly respected pious person in that place.

Bedoa is a continuation event after *Ziki Same* with the hope of getting salvation, pleasure, and protection from God for the next year. *Bedoa* is also led by *Babo* who leads *ziki Same*. When he prayed, the Malay community was very solemn to follow him. The prayer reading is about half an hour. When the prayer takes place, is not only the men who are in the mosque who can follow the prayer, but the women who are at home can follow it because when praying it is answered on the loudspeaker. So, when praying, anyone who can hear it can confirm the prayer led by *Babo*.

Aduk kuat-kuat vigorously is a community activity when making sura cakes by kneading the dough with all their might and not stopping before cooking. Stirring this cake is done for 6 to 7 hours alternately. When kneading this cake only men are able to stir it because the cake batter is very sticky on the pan. Women only help mix the ingredients for this cake. Mixing it is not only resigned to a few people but anyone can stir it alternately. If the one who initially stirred the cake when it was tired, it would be replaced by someone else who was ready to stir. One pan for one dough is not only one person who stirs, it can be two to four people who can stir it. Thus, the work of making this cake is not felt because it is done alternately.

Tunggu make is an activity to wait for food to cook, this is done by children by bringing coconut shells for this sura cake place. Then the sura cakes are eaten simultaneously by the children who are enlivening in the mosque where the *kuih asura*. Before eating the cake together, the children played around the mosque. They use coconut shells to make cakes. Coconut shells that have been taken coconut for cake making ingredients are cleaned first with running water. Usually the children scramble to get a large coconut shell. However, they did not fight to get it.

Bagi keje, it is an activity before cooking sura cake. This division of tasks is done so that no one just sees it. However, the division of tasks also aims to make this big event a success. If someone whose task has been completed then that person must help others who have not finished then that person must help others who have not finished. The division of tasks is divided by the chairman of the event committee. This distribution is done fairly. This distribution is divided before the day of the event. The chairman of the committee usually announces his duties by visiting people's homes one by one. Thus, the division of tasks is solely to strengthen the ties of brotherhood among the Malay society.

CONCLUSION

Based on the findings and results of the data above, it can be concluded that the development of a culture can be seen from the lexicon that exists in the culture itself. This lexicon is taken from the tradition of kuih ashura in the Malay society of Nakhon Si Thammarat Thailand. The results of data analysis are in the form of monomorphemic, polymorphemic, and cultural forms in the Kuih Ashura tradition of the Malay society Nakhon Si Thammarat Thailand. This can be seen in the communication used by the Malay society of Nakhon Si Thammarat Thailand when the Kuih Ashura tradition takes place. Research on lexicon in traditions in other countries still needs renewal, especially in Thailand. This study focuses on the domain of language used in tradition or the use of speech terms in Malay which have a certain meaning forms that language. Traditional language was chosen because this domain has its own social characteristics that have certain meanings that are difficult to understand. Through this research, it is expected to be able to preserve the existing language and culture so that it does not become extinct.

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