

THE ACEHNESE LANGUAGE AND SOCIETY

LANGUAGE AND LINGUISTICS

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THE ACEHNESE LANGUAGE AND SOCIETY

language and linguistics

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PREFACE

Indonesia is a pluralistic state, consisting of numerous ethnic groups living throughout the country. Each ethnic group speaks their own language to communicate and interact within their group. With the language, they express themselves in their social interaction to get across their messages, ideas, and intention. Acehnese is one of the many ethnic groups in Indonesia who speaks their language called the Acehnese language. It is spoken by the majority of the people who live in Aceh, the Province on the extreme west of the archipelago.

However, only a few people know about the fundamentals of the Acehnese language. Structurally, the Acehnese language has many unique features. One of its uniqueness is the phonological aspect or the sound of the language. The Acehnese language has a higher number of phonemes when compared to other regional languages in Aceh, even Indonesian. Another of its uniqueness, for example, is in the aspect of vocabulary and how some word differences are seen in the varieties of Acehnese spoken throughout the province, country, and even those speakers who reside in other countries. There are also many social factors in Acehnese society that affect the meaning of a particular word or phrase in this language.

Therefore, we invited researchers and practitioners to contribute to writing the book 'The Acehnese Language and Society', as part of the Universitas Syiah Kuala Press Book Series 'Language and Linguistics'. We thank any parties who are involved for their contribution, comments, and suggestions, both in very specific and very general ways. This book is dedicated to students, researchers, and any interested parties in Aceh who are concerned about the Acehnese linguistic subject matters.

Banda Aceh, July 2022

Zulfadli A. Aziz
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CHAPTER 11

THE SUSTAINABILITY OF *PEUNAJÔH* ACEH LEXICON IN DELICACIES FROM THE ECOLINGUISTIC PERSPECTIVE

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1. INTRODUCTION

Indonesia is a country that is rich in traditional foods from each region. Today, Indonesia is rich in Indonesian culinary delights. The culinary diversity of the archipelago represents regional traditions and characteristics that use basic ingredients from their respective regions (Wijaya, 2019). The archipelago's cuisines contain various spices and seasonings so that it is rich in taste, aroma, shape, and even historical values inherited from the ancestors in the archipelago.

Original traditional culinary recipes are usually processed based on the basic ingredients of spices and seasonings from the area of origin of their predecessors which are well known to the local community. In Aceh, traditional food is known as *peunajôh Acèh*. *Peunajôh Acèh* is a term to name various types of Acehnese traditional food that take advantage of the flora such as plants from its natural environment, and animal products such as eggs (Gama & Agustina, 2022). The diversity of Aceh's *peunajôh* reflects its abundant natural resources, both natural resources that are in the sea and on land which are still preserved until now. This natural wealth is used by the community to fulfill their daily needs, and at the same time, as the traditional culinary in the Aceh region and the people of Aceh overseas.

Peunajôh Acèh is also a form of culture of the Acehnese people which has biological (filling), social, and economic values (Zurriyati & Sinar, 2018). Biologically, *peunajôh* raw materials are created and developed from various tastes, aromas, shapes, and colors that are derived from natural resources in the Aceh region for daily consumption and various socio-cultural events. The sociological value of *peunajôh* is its usefulness for people as an inseparable part of the life of the social community in Aceh. Meanwhile, its economic value is that *Peunajôh Acèh* is used as a source of livelihood for the wider community (Zurriyati & Sinar, 2018). The *Peunajôh Acèh* cultural values are manifested in the manufacturing process and are presented with a blend of flavors, aromas, colors, creative forms, and aesthetics. Various flavors, colors, creativity, and aesthetic shapes come from the ingredients and various spices from Aceh's natural sources.

Viewed from an ecolinguistic perspective, Acehnese people interact with the natural environment and express all of the elements that exist in their natural environment through language. The lexicon of *peunajôh Acèh*, in general, is mostly derived from the origin of the food raw material; its taste, its nature, or the manufacturing process (Davies, 2020), such as *eumping breuh* 'rice crackers', *bhoi* 'Acehnese sponge cake' which means unraveling, *thimpan* 'a kind of Acehnese little wet cakes wrapped in banana leaves' which means wrapped, *nyap* 'a kind flower-shaped printed Acehnese fried cookies' which means pressing and lifting. Some other Acehnese *peunajôh* do not cover these aspects, they are named separately, such as *dughok* 'a type of *thimpan* made of rice flour and banana, but without content' and *ukheu u* 'coconut root', which is a cake made from wheat flour, quick-rise powder, and refined sugar that reflects the nature and shape of the object, which is the coconut root.

Peunajôh Acèh is not only related to language and culture, but there are other elements, namely nature as the main source of food raw materials. Thus, it can be seen that there is a system that is interconnected between language, culture, and the environment so that if there is a change in one element, the other elements will also change (Kim, 2003). The existence of a language can describe or represent the culture and language environment in which it subsists. One of the most easily observed aspects of language to assess the existence of language is through the lexicon aspect. The richness of the lexicon of a language is a representation of the various natural, social, and cultural environments (Yuniawan et al., 2020).

Lexicons related to the environment are known as 'eco-lexicons' (Yuniawan et al., 2018). The treasury of the Acehese eco-lexicons reflects the diversity of types, sizes, shapes, and natural events that the speakers have. Part of this diversity can be traced through its traditional food as a product of organism and cultural consumption. This is because each food has multi-material raw materials, sourced from natural diversity so that one food can represent more than two eco-lexicons (Widayati, 2019).

The interconnection of Acehese people with traditional foods in such a way has given rise to Acehese proverbs as Acehese local wisdom, such as *uroe göt buleuen göt timphan ma peugöt beumeutemè rasa* 'good day of the good month, *timphan* should be made for the mother to taste', which means that a child needs to visit his/her parents during Idul Fitri and Idul Adha (i.e., Eid, the two official holidays celebrated in Islam). Another proverb is *meunyoe jeut ta peulaku, boh labujeut keu asoe kaya, meunyoe han ta teu'oh peulaku, aneuk teungku jeut keu beulaga* 'if we can do it, we can turn a pumpkin into a sweet custard, if we do not know how to do it, the children of scholars can turn to be bad people'. This proverb means the importance of education for someone to grow and develop successfully.

This explanation reflects the uniqueness of the *peunajôh Acèh*'s existence with its people, both in terms of language, culture, and environment. *Peunajôh Acèh* should be preserved and developed to be inherited by generations so that it does not become extinct. However, the reality today is that they are starting to be abandoned by the younger generation. These youths prefer to eat food outside the region, known as 'modern' food, such as pizza, spaghetti, burgers, toast, coated fried chicken, and others, even during cultural events such as Idul Fitri and Idul Adha. *Peunajôh Acèh* such as *bhôi*, *timphan*, and *dôdôi* is now only provided by some families, both in urban and rural areas. The public is fonder of providing modern pastries such as *nastar* cookies and choco chips to be served during the holidays.

The habit of eating non-Acehese food has made the younger generation slowly lose connection with *peunajôh Acèh*. The research by (Zurriyati & Suadi, 2014) found that there are typical types of food with a consumption rate of only 20 percent in Aceh, which are *apam u* and *haluwa*. Of the 14 types of traditional foods surveyed, only two types of food had a consumption level of 50% and above, namely *kueh lapéh* (55%) and *pulôt* (65%). The results of our preliminary observations also show that most adolescents and children do not know and even have never eaten

peunajôh Acèh. This has an impact on the knowledge, understanding, and preservation of the younger generation of *peunajôh Acèh*.

The reduced public interest in *peunajôh Acèh* has automatically resulted in some Acehnese people leaving traditional tools for processing and making *peunajôh Acèh* which are processed products from the surrounding natural environment. Most people prefer practical tools which are processed products that are ready to use (Roascio-Albistur & Gámbaro, 2018). This in turn can affect the shift or shrinkage of language associated with Acehnese *peunajôh* equipment.

Thus it can be understood that *peunajôh Acèh* is starting to become marginalized and even threatened with extinction. This means that *peunajôh Acèh* will experience a shift in culture and language inherent in the life of the Acehnese people. The shift in culture and language has an impact on the extinction of collective memory about local wisdom in Acehnese proverbs and ecological values that are owned by the people of Aceh (Lauder et al., 2021). Indeed, it cannot be denied that in line with the time and technological advances in the era of globalization, the consumption of local culture and the use of regional languages are starting to fade, especially among the younger generation (Aziz et al., 2021; Fitriasia et al., 2018).

Therefore, a balance is required between the environment and the surrounding community to preserve the language, culture, and natural environment. Here, linguists have taken their role in studying the relationship between language and ecology, so a field of language studies has emerged known as eco-linguistics. It is an interdisciplinary linguistic science that combines ecology and linguistics (Mbetse, 2008) to record physical and social environmental conditions, especially through lexicons which indicate a verbal symbolic relationship between speech and its environment, flora, and fauna, including elements of nature (Fill & Muhlhauser, 2001).

2. LITERATURE REVIEW

2.1. Lexicon

The lexicon of the adjective form is a lexical derived from the lexicon noun form (vocabulary, vocabulary, vocabulary). Meanwhile, the lexicon unit is the lexeme, which is a unit of meaningful forms of language (Cruse, 2017). If the lexicon is equated with vocabulary or vocabulary, then the lexeme can be equated with a word.

Haspelmath (2002) explains that the lexicon contains at least all information that is not predictable from general rules. Furthermore, Sibarani (1997) distinguishes lexicons from vocabulary, that lexicons include components that contain all information about words in a language such as semantic, syntactic, morphological, and phonological behavior. Meanwhile, vocabulary is emphasized more on the richness of words that a person or a language has. Meanwhile, Crystal (2008) states that the lexicon is a component that contains information about the characteristics of words in a language, such as semantic, syntactic, and phonological behavior.

In more detail, Kridalaksana (1982) divided lexicons into three categories, namely: (1) a language component that contains all information about the meaning and usage of words in the language, (2) the richness of words possessed by a speaker, writer or vocabulary, and (3) a list of words arranged like a dictionary but with short and practical explanations.

Furthermore, the concept of Mbetete et al. (2015) also refers to categorizing the lexicons of nouns, adjectives, and verbs in the language spoken in Lio, Flores. According to Mbetete et al. (2015), the category of nouns in the context of eco-lexicons is related to knowledge of environmental wealth, both biotic and abiotic categories. Meanwhile, the eco-lexicon verb category is related to human activities in processing resources in the environment, both action verbs, and process verbs. Based on that verb category, the sub-category of action verbs relates to activities or activities to cultivate certain entities, for example, cutting down and processing tree trunks or parts of tree trunks that can provide important information about diversity and the environment. Hence, the richness of the lexicon that marks specific activities and/or processes in the environment also describes the interaction, interrelation, and interdependence of residents in a certain environment with their plant species. Furthermore, the adjective category is a lexicon group that represents knowledge about the quality and characteristics of various environmental entities that are recognized and utilized by residents. Thus, the description of the nature, character, and biotic qualities of several plants and animals as well as a-biotic entities, especially land, water, sand, and rocks, is recorded and embodied in the lexicon of the citizens' language.

Based on the lexicon concepts above, it can be concluded that the lexicon is a short and practical dictionary containing some words that explain their characteristics, meaning, and how they are used. If this concept is associated with the eco-lexicon concepts, it can be said to be a short and practical dictionary that explains the terminology or words attached to the physical

environment which includes biotic and abiotic entities from the aspects of the types and characteristics of words, the meaning, and the way they are used by certain environmental communities. Thus, it can be understood that cultural development is the result of the interaction, interrelation, and interdependence of people in a certain environment with the various types of natural resources it contains.

Correspondingly, the theory used in this study refers to linguistics with an emphasis on eco-linguistic studies as its umbrella. From an eco-linguistic perspective, the ecological lexicon (eco-lexicon) can be explained through the interrelation of the biological, sociological, and ideological dimensions of language (Lindø & Bundsgaard, 2000). The existence of these three dimensions is known as the dialectical model proposed by Bang and Døør (1993). The general function of this dialectical ecolinguistic model is to analyze text, as shown in Figure 1.

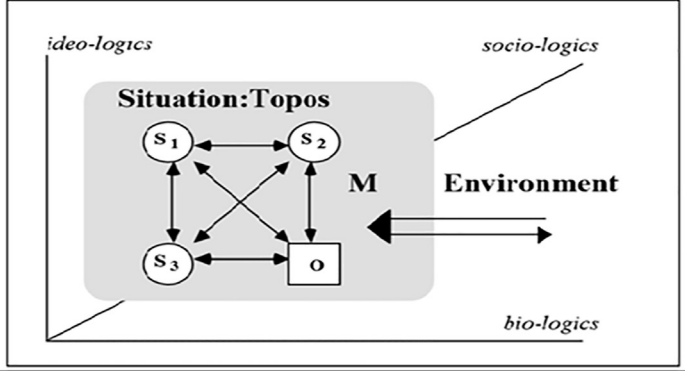


Figure 1. Dialectical dimension (Bang & Døør, 1993).

Based on Figure 1, it can be seen that biological, sociological, and ideological dimensions of language are interconnected with each other. The ideological dimension is related to individual mental, collective mentality, cognitive, ideological systems, and psychological systems (Bang & Døør, 1993). Every cognitive knowledge in the form of lexicons, expressions, and texts has an ideological existence for speech people which means that their existence is known, can be produced, and used by the speech itself (Bundsgaard & Steffensen 2000). The cognitive knowledge of each individual shows the strength of the interactions that are carried out to influence the individual's mindset so that the ideology emerges. This is then made into the concept of life as a result of a guarded interaction relationship between the individual and the natural environment (Mbetete 2008).

While the sociological dimension is related to the way humans regulate their relationships with each other (individuals and their environment) to maintain individual collectivity. Furthermore, the biological dimension relates to the biological collectivity of humans who coexist with other species (animals, plants, land, sea, etc.). This phenomenon runs continuously and is interrelated, so language is an object of these three dimensions (Lindø & Bundsgaard, 2000).

2.2. Traditional Acehese Food (*Peunajôh Acèh*)

Traditional food is food and drink that is regularly consumed by a specific group of people and has a distinct flavor that is approved by that group. Traditional cuisine, on the other hand, as a type of social culture, has not only nutritional value (filling), but also social, economic, and artistic worth (Fadhilah, 2013). Generally, traditional food raw materials come from natural resources owned by the area where it is created and developed. Therefore, traditional food differs from one region to another. Even if there is a similar name, the taste is different. This is due to the different ingredients, seasonings, and manufacturing methods. For example, the Acehese *rendang* with the Padangnese *rendang* is different in color and taste. This kind of difference, according to Wibowo (2009), is due to the ingredients, experiences, and culture of each region.

Peunajôh Acèh can be translated to the Acehese traditional food, and it is all kinds of processed food originating from Aceh that is typical to the people; meaning that starting from the complete meals, drinks, and nutritional content, they are commonly consumed by the Acehese people. The essential ingredients come from a variety of natural sources, allowing them to prepare a variety of delectable traditional cuisine while maintaining a healthy diet. The processing method is also carried out in various ways and varies according to the type of food it wants to produce, namely boiling, cooking, roasting/roasting, smoking, stirring, steaming, and frying (Fitrisia et al., 2020).

Traditional food has now become a cultural phenomenon that is increasingly interesting to study, although some societies consider traditional food to be obsolete so that it is slowly being forgotten, and they turn to modern food. Traditional food is a form of cultural heritage that must be preserved, with the hope of being proud of its existence, as well as being justified as the uniqueness of a region. Food is not just for sustaining life, but also for maintaining culture, which can now be used as

a tourist attraction in an area, called culinary tourism (Rahmalianti et al., 2016). In line with this, Wurianto (2008) states that traditional things are not necessarily obsolete. It has taken on an exotic connotation, namely a quality with economic, social, and cultural significance, and the things from the past can reappear in modern presentations. Globally this is better known as the term 'back to nature', or in a postmodern perspective the slogan 'the past in the present' is introduced (Aretoulakis, 2014). This is a cultural phenomenon that has implications for social, economic, and cultural life, which leads to the concept of strengthening cultural identity as part of the community's socio-cultural resilience system. In practice, it gives positive significance to the economy, such as emerging restaurants serving traditional menus and traditional medicines that can strengthen cultural identity as well as economic strength and national resilience. Furthermore, Wurianto (2008) asserts that traditional (culinary) food can be conceptualized as a description of the complexity between people's lifestyles that can present a collective identity and a culinary-based socio-cultural representation, from the concept of food, its social function, how it is obtained, how it is processed and served. Therefore, the designation includes multidimensional, so that local indigenous traditional food describes the local wisdom of food which informs the state or level of a healthy, social, religious life and local initiatives of society.

2.3. Language Sustainability

Language sustainability is when people continue to use their language collectively or collectively in the domains of traditional use. Language sustainability is related to social and psychological factors, such as the strength of ethnic ties, settlement patterns, kinship systems, value systems, age types, and economics (Kelly-Holmes & Atkinson, 2017). According to Moreno (2012), social factors that influence language survivals are age, ethnicity, social status, social position, and position. Besides social factors, situational factors can also affect the survival of a language (Ritchie & Bhatia, 2013). Besides, it can be said that a language can last a long time if it is seen as an important symbol of ethnic identity.

Related to language vitality, this study is based on the concept put forward by Fishman (1991) that the vitality of language can be measured by the inheritance or inheritance of language from one generation to the next. The level of language vitality can be seen from several stages including the level of safe (safe), unsafe (unsafe), endangered (definitively

endangered), very endangered (severely endangered), critical (critically endangered), and extinct (extinct) (Moseley, 2010). An overview of these criteria is shown in Table 1.

Table 1. Language degree of endangerment scale (Moseley, 2010).

Degree of Endangerment	Score	Speaker Population
Safe	5	The language is used by all ages, from children and up.
Unsafe	4	The language is used by some children in all domains; it is used by all children in limited domains.
Definitively endangered	3	The language is used mostly by the parental generation and up.
Severely endangered	2	The language is used mostly by the grandparental generation and up.
Critically endangered	1	Language is used by only a small percentage of the elderly (great-grandmothers).
Extinct	0	There exists no speaker.

2.4. The Classification of *Peunajôh Acèh*

Aceh is one of the regions in Indonesia that has a variety of culinary specialties that are typical to its people. Aceh’s traditional cuisine has developed since the Hindu era as brought by Arabs, Indians, Siamese, Spanish, and Chinese to the Dutch (Gardjito et al., 2018; Saputra & Arfan, 2019). The diversity is from the main food to snacks consumed by the people of Aceh. The natural wealth of the region is used as the basic material to manufacture the types of *peunajôh Acèh*. The richness of the ecosystem and the natural environment helps the people to cultivate various types of delicious *peunajôh*. The processing of various foodstuffs produces a variety of different types of food such as: boiled, cooked, baked, steamed, fried, and fermentation (Fitrisia et al., 2020).

Peunajôh Acèh in this chapter focus specifically on the Acehnese delicacies (i.e., cakes, cookies, sweets). It is interesting to study due to its decreasing existence within society, especially among the Acehnese youth. The presence of a variety of fast food and food that comes from abroad has resulted in *peunajôh Acèh* being ignored by its people. They began to switch to fast food and modern food, such as those originating from other Southeast Asian and Western countries. Based on various research, Acehnese food is cooked with various spices that have a sharp aroma and rich flavor.

Peunajôh Acèh is made from natural raw ingredients, not processed products, so they are safe and healthy for consumption. The sustainability of language in *peunajôh Acèh*, especially those related to ecology, can be seen from the perceptions of the speaking community which include knowledge, recognition, the experience of eating, and the experience of making them. Before expounding on the sustainability of the language in *peunajôh Acèh*, they are firstly described by their name classification based on the ecological and non-ecological lexicon. The names of the ecological lexicon mean that the *peunajôh* have the same name as plants and the environment. While the names of non-ecological lexicon mean that the *peunajôh* are based on other factors and processes such as shapes, cooking processes, making processes, and others.

Based on the research result, *peunajôh Acèh* can be classified into several types: *peunajôh ie sirap*, *peunajôh uroe raya*, *peunajôh khanduri*, and *peunajôh* of other traditional rituals. *Peunajôh ie sirap* is food consumed for breakfast, and snacks for workers such as construction workers, farmers, traders, teachers, and other office workers. *Peunajôh uroe raya* is food that is eaten and served on both Eid (Idul Fitri and Idul Adha) holidays. *Peunajôh khanduri* is food provided for traditional ceremonies such as *mèe ranub* 'engagement', *meunikah* 'marriage', wedding parties such as *intat lintô* 'a ceremony when the groom is sent to his wife's house by his family', *intat dara barô* 'a ceremony when the bride is sent to her husband's house by his family', *peusijuek lueng* 'baby shower at 7 month's pregnancy', *peucicap* 'a ceremony on the birth of a child', and death at *seuneujôh* 'a ceremony held by the family of the dead on his/her seventh day of death'.

Table 2. Names of *Peunajôh Acèh* (source: the Authors, 2022).

No	Ecological Lexicon	Non-Ecological Lexicon
1.	<i>Boh usén</i>	<i>Bhôi</i>
2.	<i>Timphan sage</i>	<i>Kue seupét</i>
3.	<i>Timphan u</i>	<i>Timphan balôn</i>
4.	<i>Bada reuteuk</i>	<i>Nyab</i>
5.	<i>Bu grieng</i>	<i>Keukarah</i>
6.	<i>Bada pisang</i>	<i>Timphan asoe kaya</i>
7.	<i>Adee tupông</i>	<i>kueh gleung</i>
8.	<i>Adee ubi</i>	<i>Kueh nagasari</i>
9.	<i>Bu leukat kuah tuhe</i>	<i>Boh rhôm-rhôm</i>
10.	<i>Bada sukôn</i>	<i>Meusekat</i>

No	Ecological Lexicon	Non-Ecological Lexicon
11.	<i>Bada ubi</i>	<i>Dôdôi</i>
12.	<i>Pisang reubôh</i>	<i>Leumang</i>
13.	<i>Timphan ubi</i>	<i>Kueh lapéh</i>
14.	<i>Ubi reubôh</i>	<i>Ruti canèe</i>
15.	<i>Bu bajèk</i>	<i>Kueh marké</i>
16.	<i>Ukheu u</i>	<i>Dungok</i>
17.	<i>Ruti u</i>	<i>Cagruk</i>
18.	<i>Bu thai</i>	<i>Apam</i>
19.	<i>Aneuk mamplam</i>	<i>Putu</i>
20.	<i>Buleukat keurabè</i>	<i>Leumang</i>
21.	<i>Buleukat si seun</i>	<i>Kue bangkét</i>
22.	<i>Eumping breuh</i>	<i>Ruti jala</i>
23.	<i>Ubi teumbang</i>	<i>Putroe manoe</i>
24.	<i>Kipang kacang</i>	<i>Kueh prèt maméh</i>
25.	<i>Bu payéh</i>	<i>Timphan iem</i>
26.	<i>Bu umpep</i>	<i>Eungkhui</i>
27.	<i>Pisang teumbang</i>	<i>Limpeng</i>
28.	<i>Bulukat dua seun</i>	<i>Kueh rasyidah</i>
29.	<i>le bu</i>	<i>Ruti seuop</i>
30.	<i>Bungong kayèe</i>	<i>Pulôt</i>
31.	<i>Ubi teumbang</i>	<i>Malinda</i>

Table 2 shows that of several types of *peunajôh* Acèh, 31 *peunajôh* directly express the ecological lexicon and another 31 that have no direct ecological lexicon.

3. LANGUAGE SUSTAINABILITY LEVEL OF *PEUNAJÔH* ACÈH

One of the ways to determine the sustainability of *peunajôh* Acèh is through the perceptions of the Acehnese people which consist of 100 persons who have a different levels of age. For more detail regarding the persistence of the Acehnese *peunajôh* language, an explanation of the perceptions of the Acehnese society, which includes ideological, sociological, and biological dimensions are calculated for its average for each age category of the respondents. Then the index is calculated to obtain the value of the vitality scale index (sustainability) of each *peunajôh*.

This has been calculated manually using Excel, with the following index formula.

$$I = \frac{(\bar{x} - x_{min})}{(x_{max} - x_{min})}$$

Figure 2. The index formula to obtain the value of the vitality scale index (sustainability) (Moseley, 2010).

Ideologically and sociologically, it is seen from knowledge and consumption that *bhôi*, *pulot*, *rhôm-rhôm*, *keukarah*, *timphan*, and *bada* are the highest perceived *peunajôh*, reaching 95% to 99%. While based on the knowledge of the materials and experience, these *peunajôh* are also perceived to be high, but the percentage is lower, which is 61% to 80%. The lowest number of *peunajôh* perceived by the community is *bada reuteuk* (25%), *bungong kayèe* (31%), *ruti seuop* (31%), and *limping* (30%).

The biological perception of the Acehese people towards Acehese *peunajôh* is slightly different from the ideological and sociological perceptions. Not all of the *peunajôh* with the highest ideological and sociological perceptions are perceived to also have the highest biological perception, such as *bhôi* and *pulôt*. It turns out that both of them are not biologically the highest, even though they are still often found in markets and coffee shops. The highest biological perception perceived by the Acehese who look directly at the shapes of the *peunajôh* (i.e., ecology) are *bada* (79%), and fried cassava (78%).

The index value of each *peunajôh* Acèh was then included in the category of the vitality level of the Grimes language, which was extended by the UNESCO's Language Vitality and Endangerment framework (Moseley, 2010). There are six degrees of vitality endangerment, which were then modified slightly by the researcher, namely the index number (0.00) in the extinct category, as shown in Table 3.

Table 3. Criteria for language vitality (Moseley, 2010).

Survival Rate	Score	Score Index Cobwebs
Safe	5	0.81 – 1.00
Stable, but potential to reverse	4	0.61 – 0.80
Experiencing setbacks	3	0.41 – 0.60
Very threatened	2	0.21 – 0.40
Very critical threatened	1	0.01 – 0.20
Extinct	0	0.00

Based on the criterion of language vitality, the results show that a small proportion of the *peunajôh* language is at the 'stable, but the potential to reverse' level and no *peunajôh* is categorized as safe. Most of the *peunajôh* are in a position of experiencing decline, while those at the endangered level have exceeded the number of stable positions, reaching 14 types of *peunajôh*. However, no *peunajôh* is found to be categorized at the extinct level.

Table 4 shows the *peunajôh* that are included in the 'stable, but potential to reserve' level.

Table 4. *Peunajôh* Acèh included in the 'stable, but potential to reverse' category (source: the Authors, 2022).

No	<i>Peunajôh</i> Acèh	Index	Score	Sustainability Rate	%
1.	<i>Bada sukôn</i>	0.715	4	Stable, but potential to reverse	20
2.	<i>Pisang reubôh</i>	0.711			
3.	<i>Ubi reubôh</i>	0.710			
4.	<i>Bada ubi</i>	0.706			
5.	<i>Bada pisang</i>	0.686			
6.	<i>Pulôt</i>	0.641			
7.	<i>Timphan u</i>	0.633			
8.	<i>Timphan asoe kaya</i>	0.616			
9.	<i>Cagruk</i>	0.616			
10.	<i>Buleukat keurabè</i>	0.615			
11.	<i>Leumang</i>	0.614			
12.	<i>Timphan ubi</i>	0.607			

Table 4 shows that in the 62 kinds of *Peunajôh* Acèh which were used as data, a number of twelve or 20% of *peunajôh* are still at a stable level of survival, but have the potential to reverse. The *peunajôh* with the highest index value (0.715-0.686) are those that are easily recognized and found in the community. These foods are sold in markets so that it is easy for children and teenagers to recognize them and conceptualize them. These *peunajôh* are such as those made from glutinous rice such as *pulôt*, *buleukat keurabè*, and *leumang*. Besides that, these *peunajôh* are processed in simple main ingredients. *Cagruk* and *buleukat teukeurabè* are rarely sold in the markets but are often consumed by the Acehnese in their homes.

Table 5 shows the *peunajôh* that are at the level of 'experiencing setbacks' based on the results of its sustainability rate. There are 34 out of 62 delicacies within this category.

Table 5. *Peunajôh Acèh* which is included in the 'experiencing setbacks' category (source: the Authors, 2022).

No	<i>Peunajôh Acèh</i>	Index	Score	Sustainability Rate	%
1.	<i>Apam</i>	0.603	3	Experiencing setbacks	56
2.	<i>Bu grieng</i>	0.600			
3.	<i>Bulukat kuah tuhè</i>	0.590			
4.	<i>Kue marké</i>	0.584			
5.	<i>Bulukat dua seun</i>	0.583			
6.	<i>Boh rhôm-rhôm</i>	0.577			
7.	<i>Putu</i>	0.567			
8.	<i>Timphan sage</i>	0.557		Experiencing setbacks	
9.	<i>Bulukat si seun</i>	0.555			
10.	<i>Bu umpèp/ keuteupèp</i>	0.554			
11.	<i>Ruti cane</i>	0.547			
12.	<i>Dungok</i>	0.541			
13.	<i>Kueh lapéh</i>	0.530			
14.	<i>Ukheu u</i>	0.526			
15.	<i>Kue bangkét</i>	0.521			
16.	<i>Nyab</i>	0.518			
17.	<i>Kue seupét</i>	0.513			
18.	<i>Bhôi</i>	0.512			
19.	<i>Ie bu</i>	0.506			
20.	<i>Timphan balôn</i>	0.500			
21.	<i>Dôdôi</i>	0.500			
22.	<i>Bu payéh</i>	0.495			
23.	<i>Bu bajék</i>	0.492			
24.	<i>Eungkhui</i>	0.486			
25.	<i>Kueh nagasari</i>	0.482			
26.	<i>Ubi teumbang</i>	0.477			
27.	<i>Putroe manoe</i>	0.473			
28.	<i>Aneuk mamplam</i>	0.473			
29.	<i>Timphan iem</i>	0.471			
30.	<i>Boh usén</i>	0.464			
31.	<i>Kueh gleung</i>	0.452			
32.	<i>Pisang teumbang</i>	0.451			
33.	<i>Adee ubi</i>	0.438			
34.	<i>Keukarah</i>	0.428			

The data in Table 5 show that there are 34 (56%) kinds of *peunajôh Acèh* that are experiencing setbacks. These *peunajôh* are still easy to find in the market. Next, Table 6 displays the *peunajôh* that are within the category of 'very threatened'.

Table 6. *Peunajôh Acèh* which is included in the 'very threatened' category (source: the Authors, 2022).

No	<i>Peunajôh Acèh</i>	Index	Skor	Sustainability Rate	%
1.	<i>Ruti jala</i>	0.403	2	Very threatened	24
2.	<i>Kipang kacang</i>	0.400			
3.	<i>Adèe teupông</i>	0.397			
4.	<i>Kueh rasyidah</i>	0.392			
5.	<i>Eumping breuh/haluwa</i>	0.391			
6.	<i>Meuseukat</i>	0.390			
7.	<i>Bu thai</i>	0.382		Very threatened	
8.	<i>Bungong kayèe</i>	0.377			
9.	<i>Malinda</i>	0.365			
10.	<i>Kue prèt mameh</i>	0.360			
11.	<i>Ruti seuop</i>	0.351			
12.	<i>Ruti u</i>	0.349			
13.	<i>Limpeng</i>	0.341			
14.	<i>Bada reuteuk</i>	0.327			

Table 6 shows that 24% of *peunajôh Acèh*, or 14 kinds of *peunajôh*, are in a position that is threatened with extinction. This cluster consists of the highest indexes, which are 0.403 and 0.400 for *ruti jala* and *kipang kacang*. While the lowest indexes are 0.341 and 0.327 for *limpeng* and *bada reuteuk*. Indeed, most of them are rarely found in markets, are low-produced, and excommunicated among children and teenagers, except for *kipang kacang*, *adèe teupông*, and *ruti u*.

4. CONCLUSION

The chapter has shown that about 20% of *Peunajôh Acèh* in delicacies (i.e., cakes, cookies, sweets) are in the level of 'stable, but potential to reverse', followed by 56% in the level of 'experiencing setbacks', and 24% in the level of 'very threatened'. These findings imply that the Acehnese must make swift

moves to preserve these *peunajôh* in their society. The setbacks or decreased vitality are perhaps caused due to people rarely making these delicacies in their own at home. As time goes by, the situation endangers the stance of these *peunajôh* because other foods from other places and cultures are also rapidly circulating in the Acehnese markets. As mentioned earlier, the Acehnese youth prefer these delicacies compared to the traditional ones. Therefore, society's lifestyle and habits in consuming and producing the *peunajôh* tend to affect their perception of these delicacies. Consequently, the interconnection and reliance of interlinked speech on the object that is utilized as a requirement give rise to the speech mirrored in the local community's ideology that must be conserved. This can be done by triggering the effort and desire of the community to continue to communicate the *peunajôh* names in life through social relations between individuals and groups, such as starting to produce these *peunajôh* for consumption at home, and more promotions from the markets' division are needed to endorse them to the community.

The level of public perception of the *peunajôh Acèh* traditional delicacies (i.e., cakes, cookies, sweets) must be increased to not just offer a positive impact on the development of community culture but also to unconsciously help preserve the regional language of Acehnese itself, especially from the eco-linguistic perspectives. The high existence of the *peunajôh Acèh* in the community would provide a great opportunity for the inheritance of the Acehnese language from generation to generation from the past, present, and future.

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Indonesia is a pluralistic nation, consisting of various ethnic groups throughout the country. Each tribe has its own language to communicate, both among ethnic and inter-ethnic groups. Language has an important role as a means of communication for humans to convey their intentions, and ideas, and express themselves in interactions in society. The Acehese language is one of the regional languages in Aceh Province, one of the provinces out of 37 provinces in Indonesia. This language is one of the languages with the largest number of speakers in the province. It dominates in the acquisition of the language of the people in Aceh.

However, until now, few people know about the fundamentals of the Acehese language. Structurally, the Acehese language has many unique features. One of its uniqueness is the phonological aspect or the sound of the language. The Acehese language has a higher number of phonemes when compared to other regional languages in Aceh, even Indonesian. Another of its uniqueness, for example, is in the aspect of vocabulary and how some word differences are seen in the varieties of Acehese spoken throughout the province, country, and even those speakers who reside in other countries. There are also many social factors in Acehese society that affect the meaning of a particular word or phrase in this language.

Therefore, we had invited researchers and practitioners to contribute to writing the book 'The Acehese Language and Society', as part of the Universitas Syiah Kuala Press Book Series 'Language and Linguistics'.



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