The Meaning of the Word Makan in the Banjarese Language as a Treasure of Language Culture

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Abstract

The diversity of meanings of a word indicates the treasure of people's knowledge system in the language. This research is to reveal the meaning of one of the words in question, namely, makan, in the Banjar language. The research problem is the meaning of the makan word as a language and cultural treasure in the Banjar people. The study objective is to describe the form of the word makan as a language and cultural wealth in the Banjar people. This research applies qualitative descriptive research methods with observation, note-taking, and documentation techniques. Data collection techniques are uninvolved conversation observation techniques and interviews. The research steps are observation, data collection, sorting, presentation, analysis, and conclusion. The theory related to this research is a semantic, pragmatic, anthropolinguistic approach. The data source is the speech of the Banjar people, who use the word makan. Data collection was in Banjar and Hulu Sungai Selatan Regencies. The collection of data was from June 2021—April 2022. Triangulation of data applies several sources and theories. The data analysis uses miles and Huberman models. The study results show 11 forms of the meaning of eating, swallowing, requiring, utilizing, functioning, damaging, eroding, hurting feelings, spending time, being deceived, and many experiences. The 11 meanings consist of denotations and connotations. The connotation consists of the synecdoche totum pro parte, metaphor, and personification. In conclusion, the results will provide the referral educational material on scientifically documented regional language cultures amid the influence of national and international language dominance.

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Introduction

Language is a means of communication to express something. Without language, each individual will have difficulty interacting correctly. One of the elements of language is words. Words have grammatical and lexical meanings. One of the determinants of whether or not a word is meaningful depends on the context of the speech, such as language structure, speakers and speech partners, social culture, natural situations, and conditions (Sulistyono & Fernandez, 2019) and (Hanafi, 2020) Speeches that have these word elements can refer to meaning according to object and non-object referents correspond to the language spoken, or it can also have meaning outside the spoken language (Lomas, 2019) and (Manaf, 2015). Each word can have the same or different meaning from other words. Expressing meaning in a word can be in the form of standard language, non-formal language, and figurative language (Abidin, 2021). The Banjar people are the language speakers who use the Banjar language as a medium of communication with others. Not all words in the Banjar language have one meaning. Several words in the Banjar language contain various meanings, such as makan. It is significant to research the word makan because, through this research, we will obtain scientific documentation of some literal or figurative meanings closely related to the life of the Banjar people. Knowledge of the meaning of a word will make it easier to understand and use the words in communication, whether spoken or written.

The role of makan in individual and societal activities is very influential, either in actions or words (Parmentier et al., 2018). This scientific documentation will become one of the literacy enrichment materials for present and future generations. Meanwhile, many words have several meanings that have narrowed, changed, and even disappeared due to pressure from various factors (Nursida, 2014). The same thing can happen to languages whose speakers are proficient in national languages mostly and some other regional languages, as well as foreign ones (Lomas, 2019). Besides, cultural changes can cause local vocabulary that was previously dominantly well-known to become less famous because the culture has experienced a shift. An example of the word gaguduh in the Banjar language is now better known by some people as fried bananas (Indonesian). The coming example is barakat, which has the meaning of souvenirs and blessings. The meaning of souvenirs from the word barakat has begun to be unknown because the culture of getting souvenirs from some people's celebrations has faded away, such as weddings in the building. Supatra (2012) has studied foreign languages, technological advancement, interaction, and developing cultures, which have more or less influenced this regional language, such as Javanese. Therefore, the more sustainable a culture, the more indigenous people use cultural words. It signifies that culture can protect the language (Noor & Qomariyah, 2019). The language contains culture. Language extinction will result in culture extinction. The continuous language used will affect the preservation of representation and the meaning is people's local knowledge that is significant for documentation through preservation efforts. One form of preservation is understanding language and its meaning so that it is always applicable in a culture of

Previous research related to makan was a study conducted by Setiawan (2016) regarding makan as a productive activity viewed from a philosophical aspect of a Foucaultian perspective. The results show that the meaning of makan is not only related to meeting nutritional needs. However, it also deals with knowledge, norms, and people's sociocultural life. Pujiastuti (2021) examines the lexicon makan in the Javanese dialect of Banyumas. The conclusion shows that the form of the lexicon varies, depending on the language users in various domains, such as between friends, family, and economic class.

Suryadi (2019) examines portraits of makan activities in the Javanese lexicon and philosophical values. His research finds a Javanese philosophic value behind the lexicon makan activities. These values, among other things, are related to the culture of the Javanese people in understanding life, managing nature, and continuing the life of generations from the past to the present. (Rustanti, 2018) held a comparative study of the meaning of makan in Indonesian and Japanese as a polysemy with cognitive linguistic studies. Besides, Alfisyah (2019) regarding the makan tradition of Urang Banjar. The results showed three functions of food in customs and ceremonies in the life of the Banjar people. Namely to be presented, to serve, and as a companion to treats. These three functions have local sociocultural meanings found in Banjar society.

Based on previous studies confirmed that things that have a correlation with the meaning of eating play a role in life. The results of the study mentioned that there are various variations in form, function, meaning of pilosophy, and the value of local wisdom in the concept of eating. Thus, all five studies have differences with what researchers are researching now. This is because there is still a side to the meaning of the word eat that can be studied such as from stylistic aspects and based on local socio-cultural aspects. This is emphasized oleh Agyekum(2019, p. 309) and Nursida (2014, pp. 50–52), the language meaning varies due to several factors, such as association, sociocultural context, response differences, and others.

Other statements, the speech context factor is both from what is said, the reactions of the speech members, and the point of view of the social culture of the speech community will affect meaning so that one of the determinants of the change in meaning becomes a new concept (Odyntsova & Kondratieva, 2022). Meaning in a language relates to semantic and anthropolinguistic studies (Karim, 2022). The word meaning reflects the culture and local knowledge of the community.(Fadhilah et al.,

Based on this, we do not examine the form of the word eat with all its variations and philosophical meanings but reveal the meaning of eating with all its variations in connotative and denotative language styles . This meaning is studied based on Research on the meaning of makan in Banjar language speech based on the context of the problem of study has a goal, which is to describe the form the meaning of the word makan as a language cultural wealth in Banjar society. The meaning description correlates to the context of the daily life of the Banjar people. Hopefully, the results provide one of the references needed for teaching materials enrichment for local content in the Banjar language. Learners will feel interested and motivated to have the local language understanding because it has an element of direct involvement with knowledge, grammar, sensory activities, and communication in everyday life (Athanasopoulos & Bylund, 2021). Another objective is that the research results will provide documentation that enriches the cultural treasures of language about the meaning of makan. The language culture of a local community also has a role in developing human values (Kim, 2020) and (Singh, 2021).

Method

This research is a qualitative descriptive This research type corresponds to objectives for describing the form and meaning of makan found in the Banjar language. Research-based is the results of field data (Yasin et al., 2018). The research method includes observation, interviews, and documentation (Wantini et al., 2019). To find the research location, the researcher makes observations. Observation and library techniques have selected communities in the village of Hulu Sungai Selatan and Banjar Regency. The reasons are the two places have the sustainable language and socio-cultural

life of the Banjar community. Hulu Sungai Selatan is the representation of the Banjar community in rural areas, while Banjar Regency is the representation of the Banjar community near the city.

The next is the interview. The interview technique is to ask questions without structure to several community members. This technique helps correct or reinforce the results of the researcher's perception of the meaning analysis of makan. In addition, this technique will support researchers in translating the meaning of the written and recorded dialogue. Information from the interview helps with data analysis. Besides, other methods support the other two methods, namely documentation. Documentation is an effort to clarify researchers' understanding of data from the results of observations and interviews. Documentation is the technique used, such as recording the conversation of the Banjar language and writing from other libraries related to data. The following data collection technique is the uninvolved conversation observation technique. This technique helps gather additional information concerning the research by observing and recording things that support the research. Researchers are not involved in the discussion, so the speech found naturally comes from the local Banjar community.

The research steps include observation, data collection, selection, analysis, presentation, and conclusions (Arianto & Simanjuntak, 2020). The primary data source is the speech of the Banjar people, which has elements of the word makan. The data source comes from the Banjar people over 20 years old with diverse social backgrounds. Secondary data sources come from the Great Dictionary of the Indonesian Language (2018) and the Indonesian Banjar Dictionary (2008). This dictionary will support reinforcing a semantic understanding of the meaning of the word makan. Data collection was from June 2021 to April 2022. The data analysis technique took Miles, Huberman, and Saldana (Karmina et al., 2021). This research applies triangulation through data and theory. The research theory includes semantics and pragmatics with an anthropological approach.

The theory for data analysis is pragmatic semantics with an anthropological approach. Semantics is a meaning study and its references, either denotative or connotative. Semantics will translate signs with what they signify in a language. (Hauksson-Tresch, 2021), (Agwuele, 2021), (Previtali et al., 2020), and (Ivanovic, 2017). The analyzed data is in the form of speech of the Banjar-speaking community in the form of dialogue. This speech has a word that means makan. Interpreting makan in communication is the right choice because the word meaning cannot seclude from speech and interaction. (Jamzaroh, 2019) and (Kuhn, 2021). Apart from semantics, data analysis also uses pragmatics. It is an attempt to clarify the answers to problems with the concept of makan in the social and cultural life of the Banjar people (Abu Bakar et al., 2021) and (Okeke & Okeke, 2022). Meanwhile, behind the meaning of makan, there is a good value if you understand the language meaning of a society related to socio-culture through the combination of pragmatic semantics (Athanasopoulos & Bylund, 2021) and (Kim, 2020). The meaning of language obtained from this semantic and pragmatic analysis cannot set it apart from local cultural elements that are valuable for education (Fadhilah et al., 2019). An anthropological approach related to education in the local language is the approach that underlies this research. Language culture is a unique and developing part of the local culture so that it can spread to the next generation, especially in the language field (Américo & Carniel, 2022), (Sulistyono & Fernandez, 2019), and (Wimrayardi et al., 2021).

Results and Discussion
Form and Meaning of The Word Makan in The Banjar Language as a Linguistic-Cultural Heritage

Makan is necessary for every living creature, such as humans and animals. However, when this word enters a speech context, the meaning changes from the original, although it still has a relation due to similarities or resemblances in the activities carried out by the subject. The meaning shift in makan has a connection to the speech environment it enters; it relates to the language knowledge system of the people who use that language, namely the Banjar people.

The following is the form and meaning of the word makan, which amounts to eleven examples. These eleven data serve as representative examples of the 29 data obtained in the field. These examples consist of two meanings, namely denotation, and connotation. The connotative meaning of makan uses the figurative language of synecdoche totem pro parte, metaphor, and personification. Here's the presentation

The form and meaning of putting into the mouth, chewing, and swallowing

Data (1)
A: Ikam sudah makan ketupat batumis balum
'Have you eaten sauteed ketupat yet?'
B: Balum, tadi hanyar ja makan nasi kuning
'Not yet, I just ate yellow rice.'
A: Oh heeh, kaina ambil saurang lah di dapur
'Oh, you get it yourself in the kitchen later.'
B: Iinggih
'Ok'.

Data (1) is a conversation between two speech members who still have a kinship relationship. At that time, it was still in the situation of Lebaran. The custom of Banjar people usually serves a variety of traditional culinary on religious holidays, one of which is ketupat. Ketupat is a rice-based food. The speech Ikam sudah makan ketupat batumis balum 'Have you eaten sauteed ketupat yet?' contains the context of a question from A. He asks whether person B has eaten ketupat or not.

The meaning states an eating process from putting a food called ketupat in the mouth, chewing, then swallowing in data (1) depends on the context of who eats and what kind of food it is. Like rice, one consumes ketupat by chewing it in the mouth and swallowing it. Ketupat is solid, not mushy or liquid. It needs a chewing process before the ketupat reaches the stomach.

The meaning of eating in this speech does not use figures of speech. The denotative of eating in speech is directly related to the eating process in general. The actors who do eating activities are living creatures of the human type, while the food consumed is gravy ketupat.

Thus, the meaning of eating in this context relates to the benefits of eating food to satisfy hunger and add nutrition to health. Without food, living things cannot survive. One form of eating is through the process of chewing. KBBI in (Rustanti, 2018) states that eating is putting staple food into the mouth, chewing, and then swallowing it.

The form and meaning of putting into the mouth and swallowing

Data (2)
A: Anak hayam di balakang banyak nang hilang
   'Lots of chicks behind the house are missing.'
B: Paling dimakan tadung
   'Yes, the snake will probably eat them.'
A: hiy ngerinya
   'What, it is horrible.'
B: Makanya hati hati bila ka balakang ha, jangan tapi ka sabat
   'So be careful when you go to the backyard, don't go into the thicket.'

Data (3) is a conversation that occurs between mother and child. The child states that many chicks in the backyard house are missing. His mother mentioned that it was the snake that ate them.

The meaning of makan in this data has the connotation of putting food directly into the mouth, then swallowing it without chewing, then entering through the throat cavity. The snake is an actor do eaiting activity. The chick is the kind of food the snake swallow. The snake eats chicks because its prey is small. This snake swallows its prey directly.

The word makan in this sentence functions as a word that replaces the meaning of swallow. Swallow in the Banjar language is taguk. Snakes hold their prey in their mouths by pressing their teeth without chewing (Bringsoe et al., 2020). KBBI (2017) states that swallowing is putting food into the esophagus.

Form and Meaning of Requiring

Data (3)
   A: Amunnya lumbuk ini dicancang pang kaya apa?
   'What if we chop the chili?'
   B: Baik di balindir lansung, kada makan waktu
   'It's better to blend it right away, and it doesn't take time.'
   A: Iya bujur, tapi jar urang labih manis
   'You are right, but some people say it's sweeter.'
   B: Kada ah, kita nang ambil nang hancap haja ginlah
   'Not really, let's just take the fastest ones.'

Data (3) tells the communication between two relatives. The first person asked about suggestions for chopping chilies to cook red chili sauce. The second person answered that it would be better to blend it. Since chopping the chilies will take a long time. The first person suggested that the blended chilies were not sweet as the chopped ones. The second person still disagreed because he chose a quick process.

The meaning of makan in this data relates to requiring. What is needed is a longer time duration compared to the activity of chopping chilies. The chopping and blending are both verbs.

The meaning of makan shifts to memerlukan because it depends on the context of the text. As a result, the word makan in the speech is an example of a word that has a personification figure of speech. The reason is the personification figure of speech, which expresses inanimate objects as animate beings that can carry out activities like living things.

Form and meaning of utilizing

Data (4)
A: Jangan katuju makan daging kawanlah
   'Don't be happy to cheat your friend.'
B: Napa artinya
   'What does it mean.'
A: Kawan nang bagawi bahimat, ikam santai tapi umpat nang maambil duitnya
   'Friends work hard, but you are relaxing and enjoy the money.'
B: Kada, aku tahua ai
   'You really know who Iam'

A conversation is between the two relatives. The first person suggested to the second person not to cheat his friends. The second person was going to migrate to find work with his friends and asked what this meant. The first person said the second person should not take advantage of friends by letting friends work hard but enjoy their hard-earned money together.

If a friend has the heart to see, his friend expends his energy on shared work while he is taking it easy. It means that he is taking advantage of a friend. In the expression, it means eating the flesh of a friend. Thus, there is the meaning of eating which means taking advantage of friends by taking/enjoying the rights of friends and enjoying them without feeling guilty. The flesh of a friend is something that belongs to a person. Meat is related to the energy possessed. Energy might be helpful for survival through efforts to sell your work skill to complete certain activities. These hard workers should get more wages, but they don't because they share their salary with friends who don't want to work for the same job.

The meaning of the word makan occurs in the context of the expression. The expression used is a metaphor, eat the flesh of a friend. Meanwhile, what is meant by metaphorical language style is a style of language that indirectly depicts something in a symbolic form but has the intention to express something with a similar nature. (Short, 2021). Expressions of taking advantage of a friend are a warning not to do this act. It is unacceptable.

Form and meaning of functioning
Data (5)
A: Bujur haja mutur ku nih jadul tapi rimnya makan banar
   'My motorbike is indeed old, but the brakes grip well.'
B: Iyakah, kalah baarti ampunku, Kandaraanku nih hanyar ja nukar, tapi
   sudah   kada tapi makan rimnya.
  'Are you sure? it is better than mine. I just bought the motorcycle, but the brake
    seems losing its grip.'
A: Nyataai, amun girnya gundul, cuba haragu
   'Probably, this may be due to worn-out brake pads. Try to fix them.'

This conversation took place between two friends. The first speaker said his vehicle's brakes could function properly, even though it was old enough since he bought it. The second speaker said that the braking capabilities are better for his vehicle. The second speaker recently purchased it. The first speaker noticed that the second speaker didn't take good care of his new motorcycle and said the incident might happen. The reason is that the second friend does not maintain his vehicle properly through maintenance at the garage.

There is the word makan in the speech above, which has the meaning of function. This speech is noticeable from the actor's use of vehicle parts, namely brakes. The brake functions as a tool to slow down and stop the vehicle. Based on the speech context, it describes the vehicle brakes of the first speaker still gripping well. Meanwhile, the vehicle brakes of the second speaker do not work well. The Banjar language describes the condition of the brake rimnya makan banar 'brake grips well once.' This phrase uses a figurative language style, namely personification. It personifies brakes have teeth that can grip and hold a bicycle. Teeth can slow down something, which means the tooth owner is alive. A living person means that his body can do all his activities function.

Form and meaning of wrecking
Data (6)
A: Parasaan ikam mama tukarakan sapatu tiga, kanapa ini ini haja
   nang dipakai?
   ''As far as mom remembers, I bought three shoes; why are you only wearing this
   one?'
B: Bujur tiga, jua ai, tapi dua sudah rusak.
    'True, three pieces, but two breaks.'
 A: Uma lah, makan banar, batis ikamlah awan sapatu
   'Wow, your feet ate the shoes.'
 B: Iinggih (tertawa)
   'Yes'(laughing)

Data (6) is a speech that occurs between mother and child. The mother said she felt she had bought three of her children's shoes some time ago. The child confirmed this statement by providing additional information that two pieces broke, and only one was still in good shape, which was the one he was wearing. Hearing what her child said, the mother said the child's feet had eaten the shoes. The child agreed with a laugh.

The data speech (6) use the word makan. The word makan has the meaning of wrecking slowly. This expression seems to position the speaker who eats the shoes, namely the feet. The object eaten by the foot is the shoe. Feet that often wear shoes become the subject of destruction in this context. The strength of shoes varies, depending on the material and how to use them. The expression feet eat shoes is a style of personification. The feet behave as objects that can do human-like activities such as chewing and swallowing. The mother compares the condition of the child's torn shoes, like feet that like to eat shoes, as if biting and chewing while walking. So the shoes wreck.

Form and meaning of eroding
Data (7)
A: Jalanan nih makin rumbih
  'This road is getting worse.'
B: Dimakan banyu pang
   'The river erodes it'
A: Amun pas banjir magin ai lah
   'It worsens due to the flood.'
B: Lawas kalawasan, pagat tu jalan
   'Over time, it will split the road.'

Data (7) is a conversation between a husband and wife. At that time, they were driving along a road with a long, fast-flowing river on the right. The husband said that the road they were passing on getting worse at the edges. The wife responded that it was the result of the river eroding it. The husband added that the situation would get worse if the floods were high. The wife thought that one day if this continued, the road they were walking on could be cut off.

The data (7) contains the word makan, which means to erode. The speech uses personification. Every second, the river flow hits the road and causes part of the road to disappear, then the soil falls gradually into the river. The assumption that water takes up part of the road comes from the relation of river flow as if they were carrying out the activity of taking part of the road, then chewing and swallowing. Gradually, part of the road is partially lost or eroded slowly.

Erosion occurs as a result of heavy river flow. It causes the personification expression in the phrase eaten by the banyu; 'eaten by the water.' This process requires a lot of time. Erosion does not only occur on roads but also on plateaus and river walls. (Mazur et al., 2016)

Form and meaning of dissapointing

Data (8)
A: Si Ari Makan hati banar wayahini
'Ari is very disappointed now.'
B: Ai kanapa tih?
'What happened?'
A: Pas bulik hari raya tadi, barataan barang dirumahnya di juali
dangsanaknya sakalinya.
'When he came home from the holiday, his relatives sold everything in his house.'
B: Kasihanlah inya, maka inya tuhuk bacari
'Oh, what a pity, he is a hard worker.'

Data (8) describes a conversation between two neighbors. The first speaker said that Ari was now in a state of sadness. The second speaker asked the reason. The first speaker said that the incident happened when Ari returned to his hometown, and the goods in his house had gone. His brother had sold the goods at his home. Ari bought the item with the efforts of his hard work. The second speaker felt sorry for Ari's condition.

The data (8) contains the word makan, which indicates the use of figurative language. The expression disappointed is not a denotative language or true meaning. Based on this context, it states that Ari is experiencing sadness, disappointment, and anger. The reason is that his brother sold the goods in his house without permission.

The bad feeling is concerned with a painful condition. The emotion is inside a person's heart. If someone's heart hurts, in the Banjar language, it is called makan hati. There is a metaphor in this expression. The pain was so deep. It seemed that he was slowly swallowing it like food. The feeling crumbled his heart, and it seemed like ruining his heart. His condition fell apart because of the situation.

Form and meaning of just relaxing

Data (9)
A: Kita baapa ka sini Bah
'What are we here for, Father.'
B: makan angin banarai

Just traveling
A: Inggih, sambal nunggu buka
  'Yes, while waiting for breaking the fast.'

Data (9) uses the word makan angin. This speech comes from the communication between a father and his son in a city park. The child asked what they were going to the park for that afternoon. The father answered that they were just for traveling. The child responded to his father's statement by agreeing because it was the right thing to do before breaking the fast.

There is a metaphor in this data. The expression of makan angin (traveling) indicates relaxing activities, enjoying time, or just taking a walk to get some fresh air after having a tiring day. Traveling is like putting something into the soul in the form of everything seen and felt by the environment. Something that makes a feeling of being pleasant and soothing.

The form and meaning of overly trusting and being deceived

Data (10)
A: Jar samalam Utuh hari ini hanadak mambawai kita ka pasar nang
    hanyar tuh
    'Utuh said yesterday he would take us today to the new market.'
B: Ikam parcaya awan inya, inyatuh sudh rajin bajanji kaya itu
  'You trust him although he has often promised like that.'
A: Iyalah, aku kada ingat nah, rancakkah hudah, padahal aku sudah
     mambawa banyu minum
    'Yes, I forgot. I realized it, even though I had brought drinking water.'
B: Jar urang tuh ikam tamakan pandernya
  'People say you are overly trusting.'

This data contains a speech of two friends. The first speaker said that one of their friends, Utuh promised to take him to the market that had just opened. The second person said that the truth was untrusted. Because Utuh had often promised to take the two of them somewhere, but it always didn't happen. The first speaker said that he was not aware of this. The second speaker told unconsciousness of this first speaker as overly trusting by his talk, 'overly trusting by Utuh's speech.'

Data (10) uses the word tamakan: 'eaten.' This word means overly believing in someone's promises resulting in being deceived. The proof is the words of trusting in the truth of the vow and bringing supplies that will support the day's activities. The expressions in the data use metaphorical language.

Utuh is the subject who makes the promise of someone and has made his friend believe. They believe that Utuh took them to the market that has just opened in their city. The reality is the contrary. The promises that go out of Utuh's mouth are in the form of 'talking.' It is the case of overly trusting. The promised description comes into the other person's ear. The promise settles and sticks in the party's memory. The object caught symbolically is the talk.

The form and meaning of many experiences

Data (11)

A: Sudah sering Piyan nih banyak mamadahi ulun
   'You often advised me.'
B: Nah acil mamadahi karena rancak makan uyah hudah
   'Well, I advise you because I have many experiences'
 A: Ayuha, bakalah haja nang anum
   'Iya, yang muda mengalah saja.'
B: Han bila dipadahi kaya itu, ayuha asal maasi ha kada papa.
   ' As long as you heed the advice, it is acceptable.'

Data (11) is a speech of a nephew with his aunt. At that time, the aunt was advising that her nephew had to study hard so that one day he would become successful. The nephew then said that his aunt had given him advice. His aunt replied that she was advising because she had many experiences. The nephew finally said yes, joking that young people say yes to what adults say. The aunt did not scold her nephew. Otherwise, she said it was okay for you to say that as long as you obeyed the advice she had given.

There is the word makan in the speech in data (11). The word makan is a form of metaphorical figurative language. The expression makan uyah 'eat salt' has more or less the same meaning as many experiences. In Indonesian, eat salt and sour. Salt is the symbol of experiences. Salt is part of the food seasoning with a salty taste. This salty taste symbolizes one's experiences that are not always sweet. The aunt considers that experience as daily food that she must swallow.

 Based on the results, the data analysis illustrates that the meaning of eating in the Banjar language is one of the cultural treasures of the Banjar language. This treasure relates to the various meanings of the word makan and the meaning types and style of the language contained in the utterances that use the word eat. The intended meaning includes denotative and connotative meanings. The denotation meaning is in the data (1). Data (1) provides information about the activity of eating sautee ketupat. This data uses the word makan, which has a real meaning. The subject in the context of speech is a human putting a ketupat into his mouth.

The first makan process states the denotative meaning, namely the activity of putting something in the mouth, chewing, then swallowing (Rustanti, 2018). In this context, makan means to satisfy hunger. Food is also a source of nutrition and energy (Intan, 2018). Eating is an activity to struggle to survive. Humans need food as nutrition (Setiawan, 2016). The word makan is a verb of an activity concept (Pulido & Dussias, 2019).

Meanwhile, ten other data use the word makan in speeches to have a connotative meaning. The language style in the utterances that use makan consists of synecdoche totum pro parte, personification, and metaphor. The sense in the speeches varies but still relates to the initial one, namely makan, because of the attribution to representative processes, similarities in nature, conditions, and functions. Data (2) uses the word makan with the meaning of swallowing. The subject of the eating activity is a snake. Besides, the object is a chicken. Snakes do not chew food but directly swallow prey. However, this data said that the snake eats the chicken.

The word makan is a synecdoche totum pro parte to represent the process of eating. The eating means to swallow denotes the meaning expansion of the part as a whole (sinekdoke totem proparte) (Moehardini et al., 2017). The figure of speech in this utterance is an example of a transfer of meaning due to attribution based on similarities in putting food into the stomach. It is still in the same concept about putting food inside

and relates in meaning as a polysemy in the general idea of eating activity, one of them is swallowing food. (Nursida, 2014).

The meaning of makan in the following data has a connotation that gives an image of human nature. This figure of speech has an element of comparison with the actual meaning. Because semantically expressing something animate based on the assumption that there is a similarity in human characteristics to a word or a combination of words has led to a new meaning (Muryasov et al., 2018) and (Ortega & Özyürek, 2020). The intended data, namely data (3), uses the word makan with the meaning of needing, data (5) means functioning, data (6) means destroying, and data (7) stands for eroding. These 4 data are examples of the word makan in the form of personification.

In data (3), animate character relates to blending activities. This activity imitates a figure that can take time. Time in this text resembles food as if blending activity can eat something. Time-consuming means spending time.

Data (5) has human nature, namely, brakes. Brake has a functional meaning that imitates someone who does eating activities. The person can bite the part, which prevents the vehicle from moving.

Data (6) has human characteristics, namely legs. The object eaten is the shoe. The feet are the subject that can bite and chew shoes as though the food continuously. The shoe's attribution to food does not last long because it will run out. Meanwhile, the number of shoes is nearly three. As the subject, the speaker said that the feet destroy the footwear quickly. It means that shoes quickly damage and wreck.

Data (7) considers water to imitate a human character that can eat the roadside. The edge of the road is like bitten food constantly until some of it erodes. Water is a subject that does the consuming activity to an object, namely the road. This assumption explains the meaning of eroding.

Next, data (4), (8), (9), (10), and (11) use the word makan with their respective meanings, namely taking advantage, disappointing, spending time relaxing, overly trusting and being deceived, and lots of experiences. The 5th data uses the figure of speech metaphor. The style of metaphorical language has a type of connotative meaning.

Metaphor is figurative language that compares something directly without using comparative words (Godioli & Pedrazzini, 2019). Something with similarities or resemblances can be from characteristics, stories, circumstances, etc. (Dementyev, 2021). Data (4) is the example, using the expression 'makan daging kawan' taking advantage of friends.' The meaning of taking advantage resembles poor activities and terrible ones. It means taking advantage of the hard work of friends, while the one who reaps the benefits is the subject, not a friend.

The data (8) compares a person's heart hurt by something. It is a painful act. As a result, the person feels hurt. Unpleasant actions have slowly undermined, biting his feelings. It is like the gnawed and swallowed food.

Data (9) uses the word makan with the meaning of spending time relaxing. This condition compares to eating wind. The wind is chilly and relaxing that feeling of pleasure arises. The process of enjoying delicious food will make you feel happy.

The word makan in data (10) means cheated due to overly trusting. Makan pandernya 'overly trusting' is like swallowing raw food that one considers delicious because it attracts the appetite from the outside. After engulfing, it has a terrible taste. The similarity of these conditions created the expression. Speech and promise have deceived someone who believes it.

Last data (11). The word makan uses figurative language, which means a lot of experience. Makan garam is a general expression that describes that experience is like salt that tastes like process and time. Salt has a salty taste but makes food delicious. Experience is not always sweet but can make a person wiser in speaking and acting. Good talk and thoughtful action will make life better through many life experiences.

Discussion

The use of the word makan in the Banjar language in everyday life has a meaning as a medium for fulfilling the body's needs. It also relates to the culture of the local community. For example, the denotative sense in the lexicon of makan in data (1) is about eating traditional ketupat with gravy and sautéed vegetables. It is a means of the body's need for food. However, this type of food is harmless, comes from the traditional environment, has a delicious taste, and appears on holidays or celebrations. The tradition of making sautee ketupat has transferred from generation to generation in terms of traditional cuisine that is sustainable and has local wisdom values.

This connection between the word makan as an activity and the norms of community life has emphasized what Setiawan stated (2016), Suryadi (2019), and Alfisah (2019). Setiawan said that makan is a nutrition fulfillment that relates to philosophical values and the knowledge system of the community in everyday life. Setiawan gave an example of humans consuming animals and plants to meet their nutritional needs. In addition, knowledge about the danger and taste is still under consideration. The philosophy gives motivation to humans about the need to live through the food they eat. Meanwhile, Suryadi stated that behind the eating activities of the Javanese people, there are values of life, such as how the local community understands the management of nature and the sustainability of the next generation. Alfisah (2019) focuses more on the function of serving food for the Banjar people in traditions and ceremonies that have socio-cultural meaning.

Furthermore, the connotative meaning of makan in the Banjar language does not have a variety of lexicons but has a variety of symbolic meanings. The meaning diversity of the word makan relates to the purpose of the speaker to the speech partner, such as to express other activities that have semantic elements which are almost the same as the meaning of eating, to give statements, joke, and advise. Thus, there is an additional treasure of the word makan, apart from Pujiastuti (2021) and Rustanti (2018). Puji Astuti found variations of the lexicon form of makan used in various social domains of the Javanese dialect of Banyumas. Meanwhile, the researcher found variations in the connotative meanings behind the word used of makan in Banjarese regardless of social background. Furthermore, the meaning variations of makan in the Banjar language have formed various language styles. It shows that the Banjar people have language knowledge and culture that is not denotatively monotonous in expressing what they think, feel, and see about themselves and their environment. The language culture that forms this richness of connotative meanings is available in Rustanti (2018), who found various connotative meanings in language styles in Indonesian and Japanese.

Conclusion

The form and meaning of makan as a language and cultural treasure in the Banjar people includes putting something in the mouth, chewing then swallowing, needing, taking advantage, functioning, destroying, eroding, disappointing, spending time or relaxing, overly trusting to be deceived, and a lot of experience. These meanings appear in the word makan in denotative and connotative speeches. The connotation consists of

three groups of figurative language. The first group is totum pro parte because it uses a general word to refer to the part or specific. The second group uses personification because it gives human nature the meaning of the word makan. Finally, the third group, namely metaphorical language style, because it uses an analogical comparison of the meaning that uses the word makan. Knowledge, use, and documentation of the word makan with its meaning as part of the local language culture are significant for present and future generations in the globalization era that can shift the persistence of the Banjar local language vocabulary. The word and meaning of makan in Banjarese speech is a cultural treasure that can inspire local content and educational material, enriching the Indonesian language and literature in general and the region in particular.

The results of this study can be one of the references regarding the treasure of language culture found in local communities, especially Banjar. Further research is needed on the meaning of makan with more data, bearing in mind that the location for data collection in this study is still limited. It is significant to find new information that can add to the treasury of these life support activities and life based on the perspectives of language, literature, and culture.

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