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Agricultural Environmental Lexicon in Anding-Andingen: An Ecolinguistics Study

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Abstract

The purpose of this research is to investigate the agricultural lexicon used in Karo farming, focusing on anding-andingen, or proverbs, which reflect the Karonese people's deep connection with their ecological surroundings. The data for this research were anding-andingen derived from Karonese farming lexicon. The data were collected through listening and note-taking techniques. Distributional and referential techniques were used to analyze the data. This study found that (1) the grammatical forms consist primarily of base forms; (2) the farming-related lexicon used in the Karonese anding-andingen includes lexicon of gadung 'yam' (noun), galuh 'banana' (noun), sukat 'taro' (noun), menci 'rat' (noun), nipe 'snake' (noun), and biang 'dog' (noun); and (3) the dialog analysis model of Karonese anding-andingen shows that the proverbs are usually spoken by older people to younger people or peers because they convey advice, prohibitions, and moral messages. Based on the social praxis dimension, it is found that the proverbs reflect the relationship between speakers, their interlocutors, and the surrounding natural environment.

Keywords: lexicon, agricultural; anding-andingen; ecolinguistics

1. Introduction

Karo is one of the ethnic languages in North Sumatra that is still used by the people as a means of daily communication and a symbol of self-identity. In their daily lives, Karo people work as farmers. The farming tradition inherited by their ancestors is an example of the relationship between humans and their environment. They have traditions recorded in the Karo language treasury related to the farming environment.

The relationship between language and its environment, both the human/social environment and the natural environment can be studied through the study of ecolinguistics. The term ecolinguistics emerged when Halliday in 1990 in the Association Internationale de Linguistique Appliquée (AILA) described elements in the language system that were considered ecological ('holistic' system) and non-ecological ('fragmented' system). Halliday uses the concept of ecology in a non-metaphorical sense, namely ecology as a biological environment. Halliday, (2001) explains that language and environment are two things that influence each other. Language changes, both in the field of lexicon and grammar, cannot be separated from changes in the natural and socio-cultural environment of the community. On the one hand, environmental changes have an impact on language changes, and on the other hand, people's behavior towards their environment is influenced by the language used.

The language used by the Karo people is manifested in the form of *anding-andingen*. *Anding-andingen* or proverbs in Karo language is a form of oral tradition that has a role and position that covers various aspects of life in Karo culture. *Anding-andingen* contains messages, such as prohibitions, taboos, or advice because the Karo people are very concerned about how to speak (Ginting et al., 2018). *Anding-Andingen* aims to maintain Karo traditions and language that can be passed on to the younger generation.

Anding-andingen Karo is derived from environmental lexicons. One of the lexicons used in *anding-andingen* is the lexicon of farming. Lexicons such as gadung 'sweet potato', galuh 'banana', menci 'rat' become the main part of the Karo *anding-andingen*. The existence of *anding-andingen* Karo is one way to preserve the Karo language. This is in line with the opinion of (Furqan, et al, 2022) who stated that ancestral culture is important to be explored and documented so that it does not become extinct (see. Ginting & Nofasari, 2021; Monica; et al., 2020). Therefore, it is important to explore all local cultures in Indonesia, including *anding-andingen* from an ecolinguistic perspective.

2. Theoretical Foundation

Language and environment have a decisive relationship. This relationship is created due to the interrelation, interaction, and interdependence of humans, language, and the environment (language ecology/ecolinguistic parameters). This means that changes from the (physical) angle of the environment can result in changes in language or vice versa. Humans are the actors of these changes. Humans are the dominant environmental component (Resosoedarmo, 1993; see also Lubis & Widayati, 2022; Widayati et al, 2024). It is the nature of humans as social beings, language exists in the speech community and is clearly present in verbal communication and interaction both oral and written. Thus, the dynamism of community life, the dynamism of environmental change, and the dynamism of language are three things that are interconnected, influencing each other. In fact, Yuniawan et al. (2017) reveal that the language units found represent ideological perspectives, sociological, and biological meanings that are in the minds of the speakers. In the context of discourse analysis, text/language and ideology can influence each other until it becomes something that is acceptable (as reasonableness) because it can influence the way someone thinks (see Jones and Wareing, 2014).

The main parameters in ecology that also become parameters in ecolinguistics, namely (1) the existence of the environment, (2) the existence of diversity, and (3) the existence of interrelationships; interactions; and interdependency (Fill and and Muhlhausler, 2001). In the perspective of ecolinguistics, the speech community maintains interactions, interrelationships and interdependence with the environment. The emergence of ecolinguistic theory explains that the language lived and used by the community can describe, represent, depict (represent symbolically verbal) reality in the environment, both the physical environment and the man-made environment (Suweta, 2013). It can also be said that the study of ecolinguistics sees how the link between the diversity of a community and its environment in one unit with the language used by its users. The physical environment with various social conditions affects language speakers psychologically in the use of language (Al-Gayoni, 2010).

Bang, J. Chr. and Door (1993) state that language and ecolinguistics are part of culture, praxis, and social formation. In this study, the dialog model involves four constituents, namely speakers, speech partners, one other constituent who may not be in a dialogical situation but determines the course of communication, and objects. More details are depicted in the chart below.

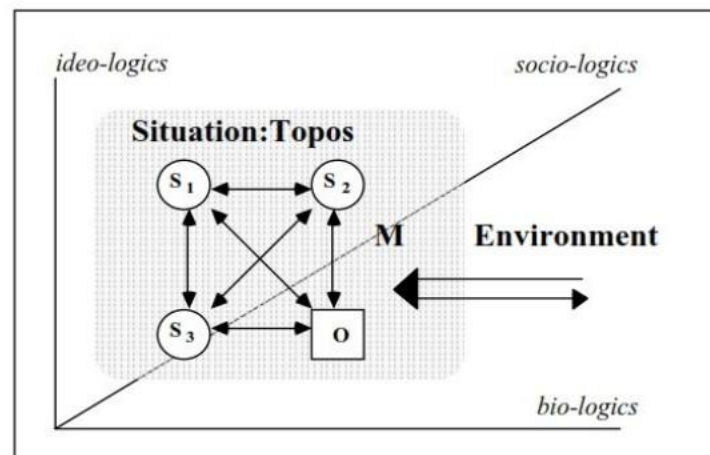


Figure 1. Dialogue Model (Bang, J. Chr. and Door, 1993; Bundsgaard & Steffensen, 2000)

The dialog model above explains that the four constituents, S1, S2, S3, and O occur in topos (space, place, and time). This happens against the background of three dimensions of social praxis, namely the biological dimension, the sociological dimension, and the ideological dimension. S1 is the creator of the text, the writer or speaker. S2 is the consumer of the text, the reader or speech partner. S3 is the subject of sociocultural constituents that are realized or not in the dialogue situation. O is the object referred to in communication (Bang, J. Chr. and Door, 1993; Bundsgaard & Steffensen, 2000). The analysis of lexicon in this study is grammatical identification in the form of form, and category.

3. Methods

This research is a qualitative descriptive research. Descriptive research aims to describe what is studied and describe carefully the properties, things, circumstances, and phenomena (Sutopo, 2002). The data in this study are words, phrases, clauses, sentences, or discourses containing expressions about the lexicon and metaphors of the natural environment. The data source is obtained from Javanese proverbs. The data collection technique in this research uses the method of listening and noting. Data analysis uses techniques in the commensurate and agih methods (Sudaryanto, 2013). In addition, it is also used. The commensurate method used in this research is the Pilah Elemen Penentu (PUP) technique. It is used in the PUP technique by using referential parsing. The techniques used in the agih method are back expansion, deletion, and paraphrasing.

4. Results and Discussion

Table 1. Grammatical form and environment of the Karo cultivation lexicon

No.	Leksikon		Grammatical forms		Environmental category		category		
	Name of Karo	Name of English	Basic form	Derivative Form	biotics	abiotic	N	V	Adj
1.	<i>gadung</i>	<i>yam</i>	v		v		v		
2.	<i>galuh</i>	<i>banana</i>	v		v		v		
3.	<i>sukat</i>	<i>keladi</i>	v		v		v		
4.	<i>belo</i>	<i>betel</i>	v		v		v		
5.	<i>menci</i>	<i>rat</i>	v		v		v		
6.	<i>nipe</i>	<i>snake</i>	v		v		v		
7.	<i>biang</i>	<i>dog</i>	v		v		v		

In the Karo *anding-andingen*, all lexicons belong to the noun category, namely: *gadung* 'yam' (noun), *galuh* 'banana' (noun), *sukat* 'taro' (noun), *belo* 'betel' (noun), *menci* 'rat' (noun), *nipe* 'snake' (noun), and *biang* 'dog' (noun). The following describes the *anding-andingen* in each of these lexicons.

1. *Gadung* 'yam',

Gadung in Indonesian means ubi. *Gadung* in Karo language *anding-andingen* refers to *gadung pajek* 'cassava'. *Gadung pajek* is a source of carbohydrates. By the Karo people, *gadung pajek* is usually processed into snacks either by frying it into chips or boiling it.

Gadung pajek is special because each part of it has benefits. The root part of *gadung pajek*, which is in the form of a tuber, can be processed into nutritious food. The stem part is utilized again for planting. The leaves are useful as one of the vegetables often referred to as yam leaves. Because it has many benefits, in *anding-andingen* Karo, *gadung* lexicon describes good things. Here is an example.

Ampar batang gadung jadi budas, ampar besi tama tertitip

'Falling trees yam become buds falling iron lies rust'

'Lying on the ground the sweet potato trunk becomes a bud, lying on the ground the iron becomes rust'.

The *anding-andingen* above means that the environment in which we live, work and associate can have a great influence on our achievements. The yam stem that lies on the ground is a symbol of a supportive and nutritious environment so that it turns into a sprout which is a symbol of positive growth and development. Meanwhile, iron placed in the ground is a symbol of a harsh and unsupportive environment that turns into rust, which is a symbol of damage and failure.

In the dialog analysis model of *anding-andingen* *ampar batang gadung jadi budas, ampar besi tama tertitip*, several constituents were found to appear. the constituent of the speaker (S1) is occupied by parents or people with more experience, and the consumer of the text (S2) is occupied by children. If we look at the three topos environments (space, place, and time) we can conclude, namely (1) a space where an older person gives advice to a younger person or the same age as the speaker; (2) a place where the speaker is in one environment with a younger person or the same age as the speaker; and (3) a time where the speaker invites the speech partner to tell stories about life. Other *anding-andingen* related to *gadung* lexicon are:

Bagi perbuah gadung si lipo, erbuah datas erbuah teruh

Like the lipo yam that bears fruit above bears fruit below'

'Like a yam that bears fruit above and bears fruit below'

Anding-andingen above is used to describe someone who is very successful and always benefits in various aspects of his life. Like a sweet potato plant that we can utilize every part of it, both the roots, stems, and leaves.

The dialog analysis model of *anding-andingen* for *perbuah gadung si lipo, erbuah datas erbuah teruh* is that the constituent speakers (S1) are parents (S2) are children who are being advised. When referring to the topos (1) the space is a parent who is talking to his child and giving advice related to life; (2) the place where the speaker and speech partner are in the same environment; and (3) the time is when the speaker conveys to the speech partner who is his child to be useful like the lexicon of *gadung* which is fruitful above and fruitful below.

2. *Galuh 'banana'*

Galuh in Indonesian means pisang. *Galuh* is a plant that has many benefits for the Karo people. Every part of the banana is utilized, such as the leaves are used as material for wrapping things, the tree water can be used as a fever medicine, the fronds can be used as material for making rafts. *Galuh* is very useful in the daily life of the Karo people. *Galuh* lexicon is very close to Karo people, so it is used for naming villages. In addition, *galuh* lexicon is used in Karo *anding-andingen* which means good deeds. The following is *anding-andingen* which means good deeds.

Itungkat galuh ia erbuah, ndigan pe la nabah
trunks banana he bears fruit, whenever not cut down'
'I will never cut down a tree'

Anding-andingen above teaches us to always appreciate and return the favor of those who have contributed to us. This shows a person who will never hurt or harm people who have contributed to him.

The dialog analysis model of the *anding-andingen itungkat galuh ia erbuah, ndigan pe la nabah* is that the speaker constituents (S1) are parents (S2) are children who are being advised. When referring to the topos (1) the space is a parent who is talking to his child and giving advice on treating people who always help him; (2) the place where the speaker and speech partner are in the same environment; and (3) the time is when the speaker conveys to the speech partner who is his child to always return the favor of those who help and do good to him like the helper is *galuh* then as a person who has been helped we should not cut down the *galuh* that has given many benefits to us.

In addition to meaning good deeds, the lexicon *galuh* in this case referred to banana afternoon has the meaning of fate. Here's the *anding-andingen*.

Bagi galuh pisang sore, ia sada nanamna
'like an afternoon banana, it has one flavor'
'like a banana afternoon, has one flavor'

The *anding-andingen* above means that everyone will eventually have the same fate. *Anding-andingen* reminds us that no human is immortal and everyone will eventually experience death.

The dialog analysis model of *anding-andingen* for *galuh pisang sore, ia sada nanamna* is the constituent speakers (S1) are parents (S2) are children who are being advised. When referring to the topos (1) the space is a parent who is talking to his child and giving advice related to life; (2) the place where the speaker and speech partner are in the same environment; and (3) the time is when the speaker conveys to the speech partner who is his son to keep his actions because rich, poor, old, and young the mouth of man is death.

3. *Sukat 'keladi'*

Sukat in Indonesian means taro. *Sukat* is a type of plant that has benefits but its processing must be correct. If not processed properly *sukat* causes itching. In addition, *sukat* leaves have a surface that will not get wet when exposed to water because the surface is slippery and uneven. The lexicon *sukat* is used in Karo *anding-andingen* which means futile actions. The following is the *anding-andingen*.

Bagi si natang lau tare bulung sukat
'Like holding water holds leaves keladi'
'like carrying water in a taro leaf'.

Anding-andingen means doing something that is futile and will not produce anything. This prohibits us from doing futile work and for that we need to be careful in choosing actions and ensuring that the action will produce something useful.

The dialog analysis model of *anding-andingen* for *si natang lau tare bulung sukat* is that the constituent speakers (S1) are parents (S2) are children who are being advised. When referring to topos (1) the space is a parent who is talking to his child and gives a prohibition not to do something futile; (2) the place where the speaker and speech partner are in the same environment; and (3) the time is when the speaker conveys to the speech partner who is his child so as not to do a futile act which is likened to carrying water in bulung sukat.

4. *Belo 'betel'*

Belo in Indonesian means *sirih*. *Belo* is a vine plant and is grown by the Karo people. *Belo* leaves can be used to maintain oral health, help heal wounds, relieve stomach pain, and improve skin health. In the Karo *anding-andingen*, *belo* is seen as a creeping plant which means that it always follows others. Here is the *anding-andingen* of *belo*:

Bagi belo kadok, tapel ia tertapel, anjungken ia teranjungken
 'Like *sirih kadok, tapel* he *tertapel*, push he *terdorong*'
 'Like *sirih kadok, tapel* he *tertapel*, push he *terdorong*'

Anding-andingen above has the meaning of someone who always follows what others say or do. reminds us to always have a firm stance and not be easily influenced by others.

The dialog analysis model of *anding-andingen* for *belo kadok, tapel ia tertapel, anjungken ia teranjungken* is that the constituent speakers (S1) are parents (S2) are children who are being communicated with. When referring to topos (1) the space is a parent who is talking to his child and gives a prohibition not to be easily influenced by others; (2) the place where the speaker and speech partner are in the same environment; and (3) the time is when the speaker conveys to the speech partner who is his child not to be easily influenced by others like *belo* who easily grows following the surrounding environment.

5. *Menci 'rat'*

Menci is known as *tikus* in Indonesian. *Menci* are found in houses, fields, paddy fields and sewers. *Menci* are wild animals from the mammal class and are known as nuisance animals in human life, especially domestic rats. In a farming environment, *menci* are often considered to have no benefits. However, the presence of *menci* contributes to the balance of the ecosystem in terms of the food chain. In Karo *anding-andingen*, *menci* are likened to weak humans because of their small size. The following is an *anding-andingen* of *menci* lexicon:

Ketep menci ikur kucing
 'bitten rat tail cat'
 'Rat bites cat's tail'

Anding-andingen means someone who dares to fight against people who are stronger or more powerful than him. This reminds us that courage is not always measured by physical strength, but also by the determination and spirit to fight injustice.

The dialog analysis model of *anding-andingen* *ketep menci ikur kucing* is that the constituent speakers (S1) are parents (S2) are children who are being communicated with. When referring to the topos (1) the space is a parent who is talking to his child and giving advice to dare to fight something wrong even though the mistake was made by his own boss; (2) the place where the speaker and speech partner are in the same environment; and (3) the time is when the speaker conveys to the speech partner who is his child to always uphold the truth and fight against people who do wrong. It is like the *anding-andingen* of a rat fighting a cat.

In another *anding-andingen*, *menci* is likened to a human being who tries little by little but does it regularly. Here is the *anding-andingen*.

Bagi ipen menci but
 'like teeth rat' but'
 'like the teeth of a but rat'

This *anding-andingen* means little by little but surely. It reminds us that success can be achieved with small and sustained efforts. Success does not come suddenly, it comes because of seriousness and relentless effort.

The dialog analysis model of *anding-andingen* for *ipen menci but* is that the constituent speakers (S1) are parents (S2) are children who are being communicated with. When referring to the topos (1) the space is a parent who is talking to his child and giving advice to keep trying even if little by little; (2) the place where the speaker and speech partner are

in the same environment; and (3) the time is when the speaker tells the speech partner who is his child to never give up and keep trying even if a little but regularly like a mouse's teeth in gnawing the rope until finally the rope is successfully broken.

In other *anding-anding menci* has a negative meaning because it is likened to humans who do not want to try. Here is the *anding-anding*.

Bagi Menci ibo-ibo: Notoken kuta terulang
 'Like rat ibo-ibo: praying village to be left behind'
 'Like an ibo-ibo rat: praying for the village to be left behind'

gelah ia kerina mangani buah sinisuan
 'so that he all eat fruit plant'
 'so that he can eat something that someone else has planted'

This *anding-anding* is an allusion to someone who does not want to try and work to achieve something, instead he hopes that others will fail and he gets the benefits and failures of others without having to do anything.

Dialogue analysis model of *anding-anding* for *menci ibo-ibo: Notoken kuta terulang, gelah ia kerina mangani buah sinisuan* is the constituent speaker (S1) is an experienced or older person (S2) is a younger person or a peer. When referring to the topos (1) the space is an experienced or older person who is talking to a younger or peer person and giving sarcasm; (2) the place where the speaker and speech partner are in the same environment; and (3) the time is when the speaker conveys sarcasm to the speech partner who is a younger or peer person because he does not want to try to get what he wants but instead hopes for bad things for others.

6. *Nipe 'snake'*

Nipe translates to ular in Indonesian. *Nipe* are a group of legless, long-bodied reptiles that are widespread in the world. In farming environments snakes are useful for killing rats that damage the fields. In Karo *anding-anding nipe* means something very dangerous. Here is the *anding-anding nipe*.

Bagi Katak Puru: Lompat katak, lompat ia. Silap nipe i tagutna.
 'Like puru frog: jump frog, jump him. stumbles snake bitten its'.
 Like a puru frog: jump the frog, jump it. Strike the snake on the stake'.

Adi la ia lompat, nipe pe labo pet.
 'If not he jump, snake will not'.
 'If he doesn't jump, the snake won't'.

This *anding-anding* implies a person who does not want to be rivaled. What that person does, even if he is not capable, he still does so that others are not better than him.

Dialogue analysis model of *anding-anding* for *Puru katak: lompat katak, lompat dia. Silap nipe i tagutna Adi la ia lompat, nipe pe labo pet* is the constituent speaker (S1) is the parent (S2) is the child being communicated with. When referring to topos (1) the space is a parent who is talking to his child and giving advice so as not to measure his own abilities through others and feel himself most righteous; (2) the place where the speaker and speech partner are in the same environment; and (3) the time is when the speaker conveys to the speech partner who is his son so as not to be arrogant in life like what the *puru* frog does because arrogance will only bring danger.

7. *Biang 'dog'*

Biang in Indonesian is defined as a *anjing*. The most common physical characteristics of a *biang* are that it is furry, has a tail, sharp fangs, and has two ears located on top of its head. As carnivorous animals, dogs are very fond of eating meat and bones. Karo people choose *biang* to guard their homes and fields. In *anding-anding biang* is described as an enemy to cats. Here is the *anding-anding*.

Bagi biang ras kucing
 'Like dogs and cats'
 'Like dogs and cats'

Anding-andingen means hostile and not getting along. It is used to describe the relationship between two people or groups who always fight and cannot get along well. The dialog analysis model of *anding-andingen* for *bagi biang ras kucing* is that the constituent speakers (S1) are parents (S2) are children who are being communicated with. When referring to topos (1) the space is a parent who is talking to his child and advising him to always get along with fellow siblings; (2) the place where the speaker and speech partner are in the same environment; and (3) the time is when the speaker conveys to the speech partner who is his child to always get along with fellow siblings, do not like to fight like the behavior of dogs meeting cats.

When viewed from the analysis of the dialog model above, the formation of metaphors contained in Karo *anding-andingen* occurs with the process of ecolinguistic cross-mapping. The cross-mapping process is caused by the closeness of the characters or characteristics possessed by the target domain and the source domain, especially the Karo people with the natural environment of farming which has various flora and fauna. The phenomenon is then recorded formally patterned at the level of ideological, biological, and sociological social praxis dimensions in the view of speakers and speech partners and the relationship between the two.

5. Conclusion

From the discussion above, it can be concluded that the grammatical form in *anding-andingen* Karo in this study is the basic form. The lexicon of farming in *anding-andingen* Karo, namely the lexicon of *gadung* 'yam' (noun), *galuh* 'banana' (noun), *sukat* 'taro' (noun), *belo* 'betel' (noun), *menci* 'rat' (noun), *nipe* 'snake' (noun), and *biang* 'dog' (noun). The dialog analysis model of Karo *anding-andingen* shows that *anding-andingen* is usually spoken by older people to younger people or peers because it contains advice, prohibitions, and messages. Based on the social praxis dimension, we can find out the relationship between speakers and speech partners with the natural and surrounding environment.

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