



AN ANALYSIS OF ECOLEXICONS FOUND IN SELECTED *PETATAH PETITIH* IN NAGARI GUNUANG

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Abstract

Human use language in their interaction in daily life to convey or deliver their thoughts and communicate with each other. This research belonged to the descriptive qualitative research to find out ecolexicons and the description of each ecolexicon based on the knowledge of community in Nagari Gunuang using triple dimension of social praxis. Based on data analysis and discussion found 30 words belonged to ecolexicons. Afterward, the data were classified into three categories biotic flora, biotic fauna, and abiotic. The researcher found 28 biotic lexicons, 22 of them are categorized as flora lexicons and 6 of them are categorized as fauna lexicons. On the other hand, abiotic lexicon was found only 2 by the researcher. Lexicons about biotic flora are considered as the most dominant type of ecolexicons that found. Among 22 biotic flora lexicons, 4 of them are classified as death words because it no longer used in daily life and unrecognized by the informant or society.

Key words: Ecolexicon, *Petatah Petitih*, Minangkabau language.

A. INTRODUCTION

Language is a product of culture and the richness of the natural environment which is expressed in language and especially in its lexicons. Based on Duranti (2002), culture can be defined as the complexity of the mental and physical reactions and activities that describe the behavior of the individuals who build social groups collectively and individually in relation to their natural environment.

Ecolexicon is an acronym of two words; ecology or nature and lexicon. The term ecology can refer to many things such as flora, fauna, stone, water, and any kind of things that exist naturally. Therefore, ecolexicons are words that

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correlated with the name of nature. According to Fill and Muhlhausler (2001), Ecolinguistics come from two words; ecology and linguistics. It is a study about the relation between linguistics and ecology or environment.

Ecolinguists such as Haugen (1972) and Stibbe (2015) argues that ecology is a science that reveals the relationship and interaction of humans with the natural environment that affects all activities in their lives. These experts emphasize that ecology is an environment that includes the entire elements of nature itself (flora, fauna, and all things that exist in earth and includes humans and all their social culture patterns of life. Societies use ecolexicons in their language to represent their environment in communicating with each other. One of them is society in Nagari Gunuang.

The society in Nagari Gunuang use the ecolexicons in their *petatah petitih* for various events as a way to representing their environment. The use of *Petatah Petitih* as an indirect word is considered politeness in Minangkabau community because it is related to their moral values in social life. As stated by Fahmi (2015) *Petatah Petitih* is Minangkabau verbal literature that contains sentences or expressions in deep, precise, subtle and figurative meanings. It inherited from generation to generation verbally as a way of life for Minangkabau people because it contains religious and moral values or advances about life. Minangkabau people use *Petatah Petitih* on many occasions, especially in their cultural events such as *Manyerak Bareh Kunyik* tradition and *batagak panghulu*. *Manyerak bareh kunyik* is an event to welcoming a new member of society in this case is groom while *batagak penghulu* is a traditional event to celebrate the chosen leader of the clan.

According to Lindo and Jeppe (2000) triple dimensions of environment include (1) ideological environment (mental order, also known as an ideo-logics dimension); (2) biological environment (physical order, also known as a bio-logics dimension); (3) sociological environment (social order, also known as a social-logics dimension). Ideo-logics dimension refers to mental, cognition, and psychological aspects of individuals within a certain collective society or environment. Bio-logics dimension relates to the interrelation of human-beings in existence with other species. Socio-logics dimension relates to collective individuals, from family as a basis of social organization to community members to speech community to a society. The environment aspect that discussed here refers to triple dimensions of the environment based on Dialectical Ecolinguistics perspective namely bio-logics dimension, social-logics dimension, and ideo-logics dimension.

B. RESEARCH METHOD

In accordance with the research objectives, this research used the descriptive qualitative method. The researcher presented the data in the form of explanation and data grouping. According to Igwenagu (2016), descriptive research involves studying a specific situation to ascertain whether any general theories may arise out of it. The purpose of descriptive research is to describe, as well as explain, or validate some sort of hypothesis or objective when it comes to a specific group of people. Based on Hancock, Ockleford and Windridge (2009:7), qualitative method using descriptive qualitative method because the data will be classified into some categories and described into textual form. The data of this research were eco-lexicons found in selected *Petatah Petitih* in Nagari Gunuang

The data were collected by observing 3 performances of *Petatah petitih* found in society of Nagari Gunuang. At this stage, the researcher used the listen and note taking method during collecting the data as proposed by Sudaryanto (1993) in Nadra and Reniwati (2009). Then, the researcher entered the data into a table which was then distributed to 10 informants whether they recognized the list of words obtained. The researcher used method of *simak bebas libat cakap* and joined the community directly. According to Sudaryanto (1993:133) *simak bebas libat cakap* technique means that the researcher is not directly involved in deciding the formation and form of data. So, the researcher listened to the informants about ecolexicons used by the community. It took 1 week-long observation from 08 February to 15 February 2022. However, the researcher used Bahasa Indonesia and Minangkabau language to avoid misunderstanding.

The data were classified into some categories for example, the word *dasun* is categorized as plant and it classified as biotic flora lexicon. The word *cacak* is categorized as animal and it classified as biotic fauna lexicon. Then the researcher put the data in the table based on its type. Second, the researcher analyzed each lexicon based on triple dimension theory proposed by Lindo and Jeppe (2000) Triple dimension of social praxis is constructs environment, which they called as (1) ideological dimension; (2) biological dimension; (3) sociological dimension

C. RESULT AND DISCUSSION

1. Research Finding

Ecolinguistics as part of linguistic study that specifically examines the relation between human language and the ecological environment. According to

Sapir in Fill and Muhlhausler (2001:2) ecolinguistics sees language as a container that functionally records human knowledge of the surrounding natural environment and the socio-cultural environment as a sign of relations and interactions between human and nature. Following table shows the list of ecolinguistics found in selected *Petatah petitih* in Nagari Gunuang.

The following table shows the sample of ecolexicons found in selected *petatah petitih* in Nagari Gunuang.

Table 3
Sample of Ecolexicons

No.	Environment	Data	BI	Latin
1.	Biotic			
	a. Flora	Dasun	Bawang putih tunggal	<i>Allium sativum</i>
		Kunyik	Kunyit	<i>Cucuma longa linn</i>
		bungo kinango	Bunga kenanga	<i>Cananga odorata</i>
		pisang	Pisang	<i>Musa paradisiaca</i>
		batang silundang	Batang Bajakah	<i>Spatholobus Littoralis Hassk</i>
		daun jirak	Daun jarak	<i>Ricinus communis</i>
		Daun katari		

According the data shown above, Reviewed from biological dimension, Nagari Gunuang community knows the word *dasun* as a plant that has many benefits, this lexicon resembles ordinary garlic but its size is smaller and has only one clove. *Dasun* is classified as the basic lexicon and categorized as noun. *Dasun* recorded in verbal cognitive by the society of Nagari Gunuang in ideological dimension and sociological dimension. Reviewed from sociological dimension aspect, Nagari gunuang people still use this lexicon because they use this *dasun* as a cooking spice, eliminate fishy odor and as an herbal remedy that can cure or relieve various diseases such as cholesterol, mild flu, high blood pressure, etc. Meanwhile, reviewed from ideological dimension aspect, the use of *dasun* is as an herbal remedy, the nagari gunuang community also has the belief that this *dasun* can be used to prevent subtle creatures that are around baby and pregnant women. Because of the sociological dimension and ideological dimension of this flora is still preserved, Nagari Gunuang community still knows and uses this lexicon in social life.

Kunyik or Turmeric has the Latin name *curcuma longa*. Reviewed from biological dimension, Nagari Gunuang community knows the word *kunyik* a plant that has the characteristics of its stems that do not branch its shape that elongates each leafy plant 3-8 strands. The word *Kunyik* is classified as the basic lexicon and categorized as noun. *Kunyik* recorded in verbal cognitive by the society of Nagari Gunuang in ideological dimension and sociological dimension. The word *Kunyik* is still familiar by the society in Nagari Gunuang because they encourage *kunyik* in everyday life as cooking spices, food coloring, and food preservatives. Some dishes that use turmeric as a spice is *gulai pangek*. As food color, turmeric is used to give yellow color to *nasi lamak*. *Kunyik* lexicon is still use in Nagari Gunuang because the belief in community especially in nagari gunuang that this plant is used as a medium for the treatment of fever, but not a common fever, in minang terms called *tasapo*, it is a fever caused by subtle creature which is requested to *tabib* (physician) around Nagari Gunuang. Because of the sociological dimension and ideological dimension of this flora is still preserved, Nagari Gunuang community still knows and uses this lexicon in social life.

Bungo Kinango or memento flower has the Latin name *Cananga odorata*. This lexicon is use by the community because it widely used by the Nagari Gunuang community as a therapeutic aroma, it can release the stress and relaxing. *Kinango* flower is also used as a mixture of *rampai* flowers. *Kinango* is classified as the basic lexicon and categorized as noun. *Kinango* recorded in verbal cognitive by the society of Nagari Gunuang in ideological dimension, biological dimension and sociological dimension. In biological dimension, this lexicon encountered in Nagari Gunuang as a flower with the characteristic features of its branches perpendicular, and has drooping leaves. *Kinango* lexicon is recognized by the community because the point view of the Nagari Gunuang community towards the *kinango* flower can be used as a *pakasih* (charm spell) and antidote to reinforcements. In addition, the term *kinango* flower in *petatah petitih* symbolizes a girl. Because of the sociological dimension and ideological dimension of this flora is still preserved, Nagari Gunuang community still knows and uses this lexicon in social life.

Pisang or banana has the Latin name *Musa paradisiaca*. Nagari Gunuang community recognized this lexicon as one of the fruits that do not have seeds, the fruit tends to have a sweet taste, when unripe the banana peel is green and yellowish when it is ripe. This lexicon is use in daily life by the community. Reviewed from social dimension, this lexicon is familiar by the community in Nagari Gunuang because bananas are always used in traditional events. *Pisang* is classified as the basic lexicon and categorized as noun. *Pisang* recorded in verbal cognitive by the society of Nagari Gunuang in ideological dimension and sociological dimension. Reviewed from ideological dimension, *pisang* lexicon is use in daily life for tradition. There is a tradition in Nagari Gunuang called as

Batagak Kudo-kudo, this tradition is held during building a house. Nagari Gunuang community believe that this tradition is necessary. Pisang will be hanged in the top of the house with other complimentary. Nagari Gunuang community believe that this tradition will give a good energy during the building process. It can help to avoid many negative things that might happen like accident and interference from subtle creature. Because of the sociological dimension and ideological dimension of this flora is still preserved, Nagari Gunuang community still knows and uses this lexicon in social life.

Silundang is recorded in verbal cognitive by the society of Nagari Gunuang in biological dimension, ideological dimension and sociological dimension. Reviewed from biological dimension, this lexicon knows by the community as a plant that have a large and sturdy stem. The roots of this plant can grow very long and the roots propagate up to more than 5 meters, the root is the one that is benefited by the community. *Silundang* is classified as the basic lexicon and categorized as noun. In the faith and social community in Nagari Gunuang, this lexicon is familiar because this plant is use in daily life. The roots have water that can cure many diseases like fever and sprue, and as water sources while in the middle of the forest. Because of the sociological dimension and ideological dimension of this flora is still preserved, Nagari Gunuang community still knows and uses this lexicon in social life.

Reviewed from biological, *jirak* lexicon is use by the community to represent leaves which has wooden brown stem and branched. The shape of the leaves is notched at an angle of 3 or 5. *Jirak* is classified as the basic lexicon and categorized as noun. In nagari gunuang community *jirak* are used as traditional medicine to cure many illnesses. Because of the sociological dimension of this flora is still preserved, Nagari Gunuang community knows and uses this lexicon in social life.

Daun Katari term is no longer known by the people in Nagari Gunuang. All informant believes that katari was once exist in the environment. But there is no information about the form or even the function. The informant believe that the term is only used to make the rhyme of *petatah petitih* sync. There is no sociological dimension and ideological dimension of this flora preserved today, Nagari Gunuang community did not know and not use this lexicon in social life.

2. Discussion

Based on the findings of ecolexicons found in selected *Petatah Petitih* in Nagari Gunuang, there are three categories appear in 30 words. There are 22 words for biotic flora category, biotic fauna category with 6 words, and abiotic category with only 2 words. For instance, plants like fruits, cooking spices, and herbal medicine as the most frequent type appear with amount 22 words. This

study found that more than two-thirds of all ecolexicons that found are flora. This result indicates that society in Nagari Gunuang used ecolexicons in their daily life but some ecolexicons are slowly disappear because the environment already changed. Some ecolexicons are no longer used because the objects are no longer exist in environment. One lexicon can be forgotten because the society found another object with the same function but more effective and keeping up with the times. Then, the strong dominance of second languages such as Indonesian and foreign languages can decrease the use of ecological words especially among younger generation. Whenever this condition continuous, some particular words will become obsolete.

The researcher pointed out that among 30 ecolexicons found in selected *petatah petitih* in Nagari Gunuang, there were only 26 lexicons that recognized by the society and 4 words were unrecognized. For the unrecognized words, there were no informant can give information about the shape and function. The society believes that the object of the unrecognized lexicons was once exist in the environment and the existence of the unrecognized words is only used to make the rhyme of *petatah petitih sync*.

Moreover, this research has similarities and differences with the studies were conducted by Panggabean (2019) and Rizqan (2019). Panggabean (2019) analyzed fauna lexicons found in Bataknese. While Rizqan discussed about ecological lexicons analysis of selected nature poems written by William Wordsworth.

There are some similarities and differences between this research and two previous studies. This study is same like study that was conducted by Panggabean (2019) about fauna lexicons found in Bataknese. However, there are two differences. The first difference is the study analyzed Bataknese ecolexicons, while this study analyzed ecolexicons found in selected *petatah petitih* in Nagari Gunuang. The second difference is her study analyzed fauna lexicons into three categories according to the place in nature such as fauna lives in water, fauna lives in the land and amphibian fauna. In this study, the researcher analyzed ecolexicons based on the elements such as flora biotic, fauna biotic and abiotic.

The second study was conducted by Rizqan (2019) the similarity with this study is about the referents; biotic flora, biotic fauna and abiotic. However, Rizqan (2019) analyzed the ecolexicons found in selected nature poems written by William Wordsworth, while this study analyzed the ecolexicons found in selected *petatah petitih* in Nagari Gunuang

D. CONCLUSION AND SUGGESTIONS

1. Conclusion

This research was conducted to find out the ecological words found in selected *petatah petitih* in Nagari Gunuang. The researcher analyzed the study based on triple dimension theory. The results of the analysis of ecolexicons found in selected *petatah petitih* in Nagari Gunuang lead to a number of conclusions. First, regarding to the research, it can be concluded that there are 30 lexicons that found in the selected *petatah petitih* in Nagari Gunuang. The most dominant lexicon that found is flora lexicon. The less frequent category of lexicon that found is abiotic lexicon.

Second, the data are classified into three categories; flora, fauna and abiotic. There are 22 ecological words categorized as flora, 6 words categorized as fauna, and 2 words categorized as abiotic. The dominant category of ecolexicons found in selected *petatah petitih* in Nagari Gunuang is flora lexicons. From 30 lexicons selected, 4 lexicons are no longer use by the community in Nagari Gunuang. There is no single informant that familiar with those 4 lexicons; *buah janjuri*, *bungo kasumbo*, *buah dalu-dalu*, and *daun katari*. Those 4 lexicons cannot be reviewed from triple dimensions because the plants are unrecognized by the community.

Third, ecolexicons in this research are analyzed using triple dimension of social praxis. The dimensions are biological dimension, ideological dimension, and sociological dimension. This research proves that the society in Nagari Gunuang use elexicons in their social life. The understanding of each ecolexicons based on three terminology parameters; diversity, interrelation and environment, proves that Nagari Gunuang community is interracting with ecolexicons in their social life. From 30 ecolexicons found in selected *petatah petitih* in Nagari Gunuang, there are 4 ecolexicons that are unrecognized by the community. The relation between Nagari Gunuang community with nature led to the growth of several flora and preservation of its fauna. The meaning and function of ecology words based on knowledge and experience of Nagari Gunuang community. Those ecology word functions are identified as customs, tradition, rituals, and as a source of food.

The dependence of Nagari Gunuang community on nature and its environment makes the community aware of what characteristics are contained in every ecology thing. Furthermore, this also shows that Nagari Gunuang community give serious care and preservation to their environment. The result of the interactions from generation to generation causes ecological lexicon to be known and maintained by the Nagari Gunuang community. This means that in addition to the interaction between generations, there is also the interaction of humans and nature in environmental care by the Nagari Gunuang community.

2. Suggestion

This research gives more information about ecosexicons found in selected petatah petitih in Nagari Gunuang. This study only focuses on the triple dimension of social praxis; biological dimension, sociological dimension and ideological dimension. Therefore, it is suggested to the further researchers to conduct the study related to this subject in different perspectives or deeper research that can develop the study related to this topic.

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