

Khazanah Lingua The Personality of Manggarai Speech Society: Ecolinguistic Studies

Priska Filomena Iku^{1✉} & Ida Zulaeha²

¹ STKIP St. Paulus Ruteng, Nusa Tenggara Timur, Indonesia

² Universitas Negeri Semarang, Indonesia

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Abstract

This study aims to describe and explain the functions and meanings of lingua unit forms of characters characterized by ideo-socio-biological. Data in this qualitative research is collected by ethnography method, refer to, and capability while to analyze data using an interactive model of Mills and Huberman assisted by distribution method. The results of this study show: the lingual form of kepus found in the stage of pre-planting, planting, and post-planting, namely *ekoleksikon* and *ekowacana*; function and meaning implied in the form of lingual rice field environment, ideological meaning: the hope of rice grows well, the hope of rice plants free from pests and disasters, the hope of abundant crops, the hope of surviving while working the fields, and the hope of welfare; sociological functions and meanings: relationships with gods, relationships with ancestors, relationships with the carers of the land, relationships with others, and relations to ulayat lands; and biological functions and meanings.

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✉ Correspondence address:

Ahmad Yani 10 Manggarai NTT Tenda, Watu, Ruteng,
Manggarai, Nusa Tenggara Timur, 86511
E-mail: priskafilomena90@gmail.com

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INTRODUCTION

Manggarai language is a spoken language by geographically and socio-cultural-ecologically speaking societies occupying the western tip of the island of Flores with the distribution areas of West Manggarai, Manggarai, and East Manggarai districts. Based on Ethnologue data (<https://www.ethnologue.com/language/mqy>) Manggarai language is in vigorous status (strong) with the number of speakers 900,000 inhabitants. However, as the changes and inclusion of languages that are more prestigious in the existence of Manggarai languages in its sphere, little by little can be substituted with other languages to become social factors (compare Zulaeha, 2010) which can erode the treasures of Manggarai language.

In addition to the influence of other languages dominance in Manggarai language, ecological change is also one of the factors that bring about change in Manggarai language. The change is in the form of increasing the lexicon of Manggarai language as a result of the absorption of other languages or the decrease of Manggarai language lexicon because it is no longer used, the loss of lexicon entity of a language or replaced by another language. One form of lexicon group that relies on its ecology is the agricultural lexicon.

The transfer of agricultural land to housing, offices, and others, and the introduction of a new agricultural culture impact on the ecology of the Manggarai people. Decreased farmland, agricultural patterns, and agricultural support tools are changing, and farming practices are gradually fading away. The changes affecting the social and cultural aspects of its supporters have a profound effect on the use of Language, especially in the lexicons (Wiya, 2016), namely the lexicon of the pervading mentality. The ecological lexicon consists of over lingua units in the form of words, compounds of words, and sentences that are closely related to the diversity of environments and represent the environment, activity, and culture of Manggarai. Therefore, there is a need for awareness to maintain, inventory, and document lexicons in the ecology of the message so as not to disappear because

language can play a role in preserving the environment (Mardikantoro, 2016).

In an ecolinguistic perspective, the language and community of its speakers are viewed as organisms that live in a systematic way of life with other organisms (Mbeti, 2009). Also, language is also ideological, sociological, and biological dimensions as a dialogical model (Bang, and Dóór, 2000; Bundsgaard, and Steffensen, 2000). The rice field environment lingual has lingual forms of ideo-socio-biological character as part of the language. The characteristic lingual ideo-socio-biological character has a lingual form and function and meaning.

This study inventory and explain the forms of lingual units that exist in the ecology of the people in Manggarai language speech. Based on the context that has been described, there are two objectives revealed in this study, namely (1) describe and classify the form of lingua treasures of the people in Manggarai language speech and (2) describe the function and meaning of ideo-socio-biological treasures of wetland association language in Manggarai language speaking community.

METHODS

This research refers to two approaches, namely theoretical and methodological. Theoretically, this research uses the ecolinguistic approach to study the forms of the lingual treasures of characters characterized ideo-socio-biological and reveal the function and meaning of the forms found. Methodologically, this research uses qualitative descriptive research approach to describe facts and information about the wealth of ideo-socio-biological personality of Manggarai people.

The data in this research are linguistic units that allegedly encode and contain referential meanings about the existing in the natural environment and socio-cultural environment of Manggarai language speakers. Data collection was done by ethnography method supported by the method of referring and the method of ably.

The researchers do ethnographic method by involving themselves directly in the Manggarai language speech community. The method used to look at the use of language used by the community in the unit of the ecology. In the implementation, the method is assisted by several techniques, namely the basic techniques tapping with advanced techniques of referring lib at captive, recording techniques, and technical notes (Sudaryanto, 1988). The competent method is done with the conversation between researchers and informants regarding the unit of the ecology. In the implementation, the skilled method is assisted by the basic technique of the fishing rod with advanced technique of skillful face, recording technique, and technique of record (Sudaryanto, 1988).

The collected data is then analyzed using an interactive model (Miles, and Huberman, 2014) assisted by the distribution method (Subroto, 1992). There are three stages in the implementation of an interactive model that is as follows. Data reduction, at this stage the data is sorted, coded, and categorized based on the form, i.e. in the form of words, compounds of words, and sentences. In the data reduction phase, categorization is assisted by the distribution method; the elements of the language are analyzed in accordance with the behavior or linguistic behavior (Subroto, 1992). Presentation of data, at this stage the researchers uncovered the meaning and lingual function of Manggarai language based on the culture and ideology of Manggarai language speakers. Conclusion and verification, at this stage, concluded and verified the results of reduction and data stages and presentation of data both in terms of meaning and truth of conclusions.

RESULTS AND DISCUSSION

The results of the research that will be presented below include (1) the forms of the lingua treasures of the Manggarai language; (2) the function and meaning of the socio-biological bios of Manggarai language.

Forms of Lingua Khazanah The Personality of Society of Speech Language Manggarai

Forms of social language Khazanah environmental rice field in Manggarai language are ekoleksikon and ekowacana. These two forms of lingual units are found in pre-planting, planting, and post-planting stages. The lexicons found in these three stages reveal the meaning of activities, processes, circumstances or objects that are typical in matters of personality in the community of Manggarai language speakers.

1. Ekoleksikon

The form of ecologicone found in the ecology of personality is a word and a combination of words. The word combination consists of phrases, compound words, and word combinations with object-predicate constructs. Here are some examples of octexic arts forms of Manggarai language.

Word

Pre-planting	Planting	Post-planting
lingko [liŋkɔ]	wini [wini]	embo [əmbɔ]
bancik [bancik]	pepak [pɛpak]	doku [doku]
rimu [rimu]	elong [ɛlon]	rik [rik]
arit [arit]	gumuk [gumuk]	renco [rɛncɔ]

Lingko 'ulayat lands', *bancik* 'skop,' *wini* 'seeds', *pepak* 'tools to repel birds', *embo* 'rice that does not contain', dan *doku* 'tools for winnowing rice' is words with category nouns. *lingko*, *bancik*, *pepak*, and *doku* is a lifeless noun with *lingko* locative noun while *bancik*, *pepak*, and *doku* noun instrument. While *wini* and *embo* is an innumerable noun.

Rimu 'penetrated', *arit* 'mowed', *elong* 'mov', *gumuk* 'the seeds begin to open', *rik* 'separating the rice from the jerm with the feet', and *renco* 'collect and move the harvested rice' is a word with a verb category. Verbs *rimu* is a locative verb followed by an object stating the place.

Rimu puar kudut pande lingko
 [rimu puar kudUt pandɛ liŋkɔ]
 'penetrate the forest to make ulayat land'

Predicate *rimu* in the above sentence followed by the object *puar* 'forest' categorized

nouns. verbs *arit*, *elong*, *rik*, *renco* is a causative verb that expresses the cause of action.

Word Compound

Planting
saung gurung [sauŋ guruŋ]
ngi'is ri [ŋi'is ri]
Timbang gurung [timaŋ guruŋ]

Ecolexicons *saung gurung* 'rice leaves begin to blush,' *ngi'is ri* 'appeared rice shoots,' *timbang gurung* 'the leaves can move by the wind' is a lexical bronze composite. It is said to be a lexical compositum because each word of the word combination has its meaning before it is combined or the words form a new meaning after being combined. Compound words *saung gurung* 'rice leaves begin to blush' is a combination of words *saung* 'leaf' categorized nouns and *gurung* 'bamboo aur' categorized nouns. Compound words *timbang gurung* is a combination of words *timbang* 'move' categorized verbs, *gurung* 'bamboo aur' categorized nouns. Compound words *ngi'is ri'i* is a compound of nouns *ngi'is* 'tooth' and nouns *ri'i* 'alang-alang'.

Combined word with object predicate construct

Pre-planting	Post-planting
cake tana	rik acel
[cake tana]	[rik acəl]
lea pematang	cero woja
[lea pəmatan]	[cəro woja]

Combined word *cake tana* is a combination of words with object-predicate constructs composed of causative verbs *cake* and nouns are not spelled out *tana*. *lea pematang* is a combination of words with constructs of predicate-objects consisting of verbs *lea* 'clean' and nouns *pematang* 'embankment'. *Rik acel* consists of a combination of words *rik* 'injak' categorized verbs and *acel* 'collect' categorized verbs. *Cero woja* consists of a combination of words *cero* 'meet' categorized verbs and *woja* 'rice' categorized nouns.

Phrase

Pre-planting	Planting	Post-planting
ngali wae [ŋali wae]	ca ponte [ca ponte]	ba'o sepet [ba'o səpət]
		ba'o longkak [ba'o lonkək]

Ngali wae 'water flow' is a nominal phrase with *ngali* 'aliran' categorized noun as core and *wae* 'water' categorized nouns as a modifier. Frasa *ca ponte* 'one bunch' is a combination of words *ca* 'one categorized numeral' as the core and *ponte* 'bind' categorized nouns as a modifier. Nominal phrase *ba'o sepet* consists of a combination of words *ba'o* 'bran' categorized nouns and words *sepet* 'smooth' categorized adjectives as a modifier. Phrase *ba'o longkak* consists of words *ba'o* 'bran' categorized noun as core and *longkak* 'rude' categorized adjectives as a modifier.

2. Ekowacana

Ekowacana or ecolinguistic discourse refers to a speech that contains concepts, ideas, ideas, thoughts related to the ecological environment in a society with the propositions of cohesion and coherence. Speech of rice field environment in this research includes speech in the form of expression and prayer '*torok*' which is related to the language of personality and the phrase that borrows the term rice field environment.

Expression in a personality environment
Neka keta cece etas, neka barbar wa
 [neka keta cεcε etas neka barbar wa]
 'may rice flourish.'

Physically, the data above is the sentence of the request directive which is expected to be answered. The construction of the sentence is a compound sentence equivalent as a result of the integration of the following two independent clauses: (a) *neka keta cece etas* 'do not get chopped down' and (b) *neka barbar wa* 'do not slash under' The combination of both clauses is asyndeton, ie the relationship between the two clauses is not coupled by the conjunction. The lingua unit that forms the clause (a) is a verbal phrase *neka keta cece* which functions as predicate and noun *etas* serves as a description. Verbal phrases *neka keta cece* formed from the word *neka* 'do not' categorized adverbs, *keta* 'once' categorized nouns, *cece* 'tripe' categorized verbs. Nomina *etas* is a combination of words *eta* 'on' and cliché -s 'they.' The lingua unit that forms the clause (b) is

a verbal phrase *neka babar* 'do not slash' which functions as predicate and noun *wa* 'under' which serves as a description. Verbal phrases *neka babar* formed from adverbs *neka* 'do not' and verbs *babar* 'tebas.' Leksikon *cece* and *babar* in the two clauses have a synonymous with different nuances of meaning. Word usage *neka* 'do not' in each clause in the data shows that the sentence is an imperative sentence prohibition. This sentence contains the meaning of the request for rice plants to grow fertile and protected from all pests and diseases that often attack rice plants.

The phrase that borrows the term rice field environment.

Lodong koe woja, rangkuk koe latung.
[londonj koɛ woja ranjuk koɛ latunj]
'so that all that is done man works well.'

In the above data there is a clause (a) *lodong koe woja* 'sprout like rice' and (b) *rangkuk koe latung* 'collide like corn.' Both clauses form a compound equivalent sentence. The Majenuk sentence is Asyndeton 'unrelated', i.e. the relationship between the clause is not coupled by the conjunction. The lingua unit that forms the clause (a) is *lodong* 'sprout' categorized verbs as predicates and nominal phrases *koe woja* 'such as rice.' Nominal phrase *koe woja* consists of adverbs *koe* 'as' and nouns *woja* 'rice.' The lingua unit that forms the clause (b) is a verb *rangkuk* 'banging,' adverb *koe* 'as,' and nouns *latung* 'corn.' The clauses in the sentence contain the personification of the personification that associates the hope of human life with the rice plant. The use of personification in this phrase to reveal that all human works work well like rice buds that grow into lush rice clumps and produce abundant and successful rice like corn with large cobs and corn solid.

Functions and Meaning of Ideo-Socio-Biological Khazanah Lingua of Manggarai Language

The function of language for humans is as the delivery of thoughts, ideas, and ideas to others (Falo, and Rohkman, 2016), While meaning relates to forms and functions related to culture or

specifically related to the symbolic world in culture (Duija, 2016). Thus, the functions and meanings of the lingua-sense treasures are interconnected in expressing what is implied in a lingual unit form. The functions and meanings of the lingual forms of personality in Manggarai languages found in the ecology of personality are as follows.

Ideological Functions and Meanings

Ideological functions and meanings relate to the individual's mental, collective, cognitive, ideological, and psychical psyches in the ecological sounds of Manggarai society. Here are some ideological functions and meanings found.

1. The hope of rice grows well

One mai puduk dara wini paka gumuk kudu todo telor sambe wake kudut uwa usang agu buak lesa
[onɛ mai puduk dara wini paka gumuk kudu todo telor sambe wake kudut uwa usanj agu buak lesa]
'Hopefully, because of the chicken blood we offer, we will get the best seeds that will bloom and grow roots in order to survive when strong winds and hot sun.'

The hope of rice flourishes and well on the data is evident from the virgin *wini* 'blood on the seeds' as offerings and words *todo* 'grow', *wake* 'root', and *kudut uwa* worn *agu buak lesa* 'in order to survive the strong winds and the hot sun. *Dara* 'blood' comes from the offering sacrifice, ie *manuk bakok* 'a rooster' which is interpreted as the beginning and source of life. With blood, the seed is expected to live and give life. Life is characterized by will grow (*todo*), bloom (*gumuk*) and rooted (*wake*).

2. Expectations of crops abound

ako neka lako, lalap neka lanta
[ako neka lako lalap neka lanta]
'to have abundant results'

Expectations of abundant harvest appear in the phrase *ako neka lako* 'harvest is not a way' *lalap neka lampa* 'lines are not hollow'. Harvest is abundant compared to when harvest does not

move from the place because the rice line is filled with all and the grains of rice

3. Hope to survive while working in the rice fields

Neka is reding beti neka pa'u one pate neka caka one salang neka cumang one du'at neka pelong eme me'e.
[neka rədiŋ bæti neka pa'u one pate neka caka one salaŋ neka cumaŋ one du'at neka peloŋ eme me'e]

'may be kept away from all kinds of distractions, calamities, and disasters in any form while tilling the ulayat lands'

The phrases include the expectation of safety during the early stages of pretreatment when opening new land, shown in the above data *neka reding beti neka pa'u one pate neka caka one salang neka cumang one duat neka pelong eme me'e* 'do not get sick, do not fall, do not meet in the street', do not meet while working, do not block'.

4. Welfare expectation

Po'ong pu'ung no'o maid koe kali lite ta'a keta neho tadaks, anak neho wakas kudu pande tenung le becur agu ka'eng dami. Ata lami tara dading agu riang tara di'a elor beo labar natas.

[po'oŋ wakaŋ pu'uŋ no'o maid koɛ kali lite ta'a keta neho tadaks anak neho wakaŋ kudu paŋde tənunŋ lə bæcur agu ka'eŋ dami ata lami tara daðiŋ agu riãŋ tara di'a elor beo labar natas]

'Hopefully, because our fellowship with the ancestors of the harvest will be abundant for the welfare and prosperity of life of all citizens of this village.'

The expectation of welfare is in line with the expression of hope for abundant harvests. The petition is addressed to God as the Owner and Master of the Universe in order that, in the coming season of the planting season, the abundant harvests (Bustan, 2008). This is because the people of Manggarai believe when the harvest is abundant, people do not starve then the life of the community will be guaranteed. In the above data the phrase *tenung le becur atau tenung becur* 'weaving with satiety' interpolating the welfare of the people who work with full stomachs. Weaving is one of the activities undertaken by the Manggarai community in addition to farming

when the community does other work than farming and doing so under the circumstances 'full stomach' it is clear that the harvest is abundant, the welfare of society is realized.

Sociological Functions and Meanings

The sociological functions and meanings relate to the interaction between man and God, neighbor, or spirits outside himself. Here are some forms of relationships woven by the Manggarai community.

1. Relationship with God

Mori agu ngaran, ata bate jari agu dedek ,ite dedek tana agu awang.

[mori agu ŋaran ata bate jari agu dɛdɛk ite dɛdɛk tana agu awaŋ]

'God the owner who guards and creates. You created the heavens and the earth.'

The relationship with God is expressed in parallelism *mori agu ngaran, ata bate jari agu dedek,ite dedek tana agu awang*. From this phrase, it can be seen that the sociological relationship of the Manggarai Society to God is a vertical relationship, God is *ata ngaran* 'owner', *ata bate jari* 'guard', *dedek* 'creator'. God as the supreme being is always called in every *torok* 'prayer' at every ceremony performed in the sensed environment as the only hope or in other words all the prayers that are uttered are addressed *mori* 'God'.

2. Relationship with The Ancestors

Meu mpo, meu ame meu guru agu ceki ata na'a tana agu igor lingko. tepati lami anak dading ata elor beo, labar natas bate ka'eng mbaru igor ka'eng kilo.

[mɛu mpo mɛu amɛ mɛu guru agu cɛki ata na'a tana agu igor liŋkɔ tɛpati lami anak daðiŋ ata elor beo labar natas bate ka'eŋ mbaru igor ka'eŋ kilo]

'O! ancestors and progenitor of ulayat land for us all the descendants who inhabit this village.'

Ancestors in Manggarai culture were dead spirits, ie *mpo* 'grandmother', *ame* 'father', *ende ema* 'father and mother', *ende tu'a* 'old mama', *ema tua* 'old father'. Ancestors of the people speak Manggarai language is *ata na'a tana agu igor lingko* 'who inherited ulayat land'. Not only the

ancestral land also inherits the teachings that must be obeyed and implemented (Raru, 2016). Ancestors not only inherited objects and teachings but also kept their offspring.

3. Relationship with Ground Keeper

Denge lechau ata riang agu lami lingko
[dɔŋɛ ləhau ata rianɔ agu ata lami liŋkɔ]
'Hear the patron and guardian of ulayat lands'

Ata riang 'the guard' and *ata lami* 'that keep' is a phrase used by the Manggarai community to refer to the spirit keeping the tana ulayat. *Ata riang/ata lami* keeping the rice from an invisible distraction like rice taken away by *darat* 'angel' or by people with malicious intent (with black magic) to prevent the crop failure. Land guard relations with humans are expressed in the hope of being heard by land guards who inhabit communal lands.

4. Relationship with others

One lesu ho'o lami adak ngasang lea sose. One lesu ho'o lami wangke wase kuduk berek labe kubus.
[oŋɛ ləso ho'o lami ada? ŋasaŋ lea sose. oŋɛ ləso ho'o lami waŋkɛ wase kudu bəɾək labɛ kubus]
'On this joyous day, we prepare a pig to convey our gratitude and pity to the creator and the ancestor who made this garden'

In cultural rice field environment ritual, some custom ceremonies cannot be done alone usually invited people who qualified, ie *tongka* 'people who say *torok*.' *Tongka* reciting prayers that contain expectations by rice growth such as selecting good rice seeds at the event *dara wini*, for agricultural land and workers to be blessed at the event *benco racik*, herbs well at the ceremony *kalok* and *tegi renggo*. The spoken prayers represent the expectations of the whole village that works on *lingko* that is.

5. Relationship Lingko 'Ulayat Land'

Adak bengko wase kuduk berek labe kudut pati jari wingke wirek sor mosok nggelak mata ngaji lea sose porot pati jari widang di'a.
[ada? bɛŋkɔ wase kuduk bəɾək labɛ kuɖut pati jari wiŋkɛ wiɾək sor mosok ŋgelak mata ŋaji lea sose porot pati jari wiɖaŋ di'a]

'by customs, we agree on this division and ask for blessings on the part so that the hope of this garden is granted by the god of the heavens and the earth.'

The relationship with ulayat land is illustrated in the above data, the Manggarai language community believes that the blessed ulayat lands will provide abundant results for their owners. Therefore, every new customary land clearance always begins with the ceremony, namely the *lea sose* with its offering of a pig/buffalo. The use of offerings does not determine the yield but is related to the ability of the community.

Biological Functions and Meanings

Biological functions and meanings relate to human relationships with their environments depicted in human interest with the environment. Here are some speeches that describe the human interest with the rice field environment.

Eme rimu, olong wetas bombon, poli hitu wangkas wase.
[ɛmɛ rimu oloŋ wɛtas bombon poli hitu waŋkas wase]
'if it penetrates the forest, first slash the creeping plants, then dig the roots and tie with the rope'(data 1)

Eme manga lingko rame no'o one tana Manggarai ho'o, pake lea sose muing cang ge lodokn hitu.
[ɛmɛ maŋa liŋkɔ rame no'o oŋɛ tana maŋgarai ho'o paɕɛ lea sose muinj caŋ ge lodokn hitu]
'if this large ulayat land in Manggarai, use a *lea sose* event for one *lodok*' (data 2)

Adak dara wini, poli hitu wecak wini
[ada? dara wini poli hitu wɛcak wini]
'the traditional ceremony of blessing the seed after it spread the seed' (data 3)

On the data (1) words *rimu* 'clear away' is an activity undertaken when opening a new ulayat land to be used as a rice field/garden. Further data (2) ekoleksikon *lingko* 'ulayat land' refers to the results *rimu* 'clear away forests' which must be done before starting the planting process. The ceremony is done so that the

cultivated land can provide abundant results for those working on it. While on the data (3) ekoleksikon *ni'i woja* 'rice seedlings', that will be spread on the field, it must do the ceremony so that it can grow well and avoid any calamities (pests and disease). After this, the farmers start to irrigate, so the field ready for planting.

CONCLUSION

Forms of lingua treasures Manggarai language there are two, namely *ekoleksikon* and *ekowacana*. Ekoleksikon includes ekoleksikon pre-planting, planting, and post-planting. Ecolixin-ekoleksikon is a word and a combination of words (compound words and phrases). Ekowacana found in the form of expression, the phrase used in the environment of the phrase and the expression that utilizes the lexicon in the rice field environment. Functions, and meanings that contain biological-socio-biological characters: (a) ideological functions and meanings: the hope of rice grows well, the hope of rice plants is free from disease and disasters, the expectation of abundant crops, the hope of surviving the rice fields, and the hope of prosperity; (b) sociological functions and meanings: relationships with gods, relationships with ancestors, relationships with the carers of the land, relationships with others, and relations to *ulayat* lands; and (c) biological functions and meanings.

Suggestions that can be submitted are as follows. It needs an active role of Manggarai language community, in maintaining and preserving the ecology of its personality so that the customs and language that surround it is maintained and can be inherited in the next generation.

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