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# The Existence of Natural Lexicons in 'Awig-Awig' Tenganan Pegringsingan Bali: An Ecolinguistic Approach

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## Abstract

Tenganan Pegringsingan Village, as one of the original villages in Bali, has a local wisdom characteristic that is agreed upon by its citizens. Local wisdom is included in the 'awig-awig' (local regulation) village in the form of verbal texts that aim to preserve the flora and fauna of extinction. This study aims to determine the type of flora-fauna lexicon found in 'awig-awig' of the village, and to know the customary restrictions and fines that are set for residents who break them. This research is a qualitative descriptive method using 'awig-awig' as research data and analyzing data through literature review. The results of the analysis found 39 lexicons of flora and fauna that are prohibited from being cut down/killed. The entire lexicon is divided into 9 categories, namely fruit, trees, leaves, tubers, rhizomes, seeds, roots, animals and flowers. Each amounted to 7 pieces, 11 trees, 2 leaves, 5 tubers, 1 rhizome, 1 seed, 1 root, 9 animals and 2 flowers. This study recommends collaboration with various parties to preserve the ecotex contained in the 'awig-awig' village of Tenganan Bali.

**Keywords** : ecotext, *awig-awig*, local wisdom, ecolinguistic

## Abstrak

### Keberadaan Leksikon Alam dalam 'Awig-Awig' Tenganan Pegringsingan Bali: Pendekatan Ekolinguistik

Desa Tenganan Pegringsingan sebagai salah satu desa kuna di Bali, memiliki kekhasan kearifan lokal yang disepakati warganya. Kearifan lokal tersebut tertuang dalam 'awig-awig' desa yang berbentuk teks verbal yang bertujuan untuk menjaga kelestarian flora dan fauna dari kepunahan. Penelitian ini bertujuan untuk mengetahui jenis leksikon flora-fauna yang terdapat dalam 'awig-awig' desa tersebut, dan mengetahui larangan adat serta denda yang ditetapkan bagi warga yang

melanggarnya. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan ekolinguistik. Hasil analisis menemukan 39 leksikon flora dan fauna yang dilarang untuk ditebang/dibunuh. Keseluruhan leksikon terbagi menjadi 9 kategori, yaitu buah, pohon, daun, umbi, rimpang, biji, akar, hewan dan bunga. Setiap kategori ini masing-masing berjumlah 7 buah, 11 pohon, 2 daun, 5 umbi, 1 rimpang, 1 biji, 1 akar, 9 hewan dan 2 bunga. Penelitian ini merekomendasikan adanya kolaborasi dengan berbagai pihak untuk melestarikan ekoteks yang terkandung di dalam 'awig-awig' desa Tenganan Bali.

**Kata kunci:** ekoteks, awig-awig, kearifan lokal, ekolinguistik

## 1. Introduction

In general, all regions in Bali have *awig-awig*, a village regulation that is agreed to be implemented by its citizens. Uniquely, in the village of Tenganan Pegringsingan, Karangasem regency, Bali, there are special texts regulating environmental preservation contained in its *awig-awig* articles. The special text meant in *awig-awig* is the existence of lexicons of flora and fauna. However, lexicons of flora and fauna that exist in *awig-awig*, on the other hand, are a lot unknown by the community of Tenganan. If this continues unknown from one generation to the next generation, or there is no research documenting towards these lexicons in the study of ecolinguistic approach, then it is very worried that the existence of this lexicon will experience the extinction.

This present study, therefore, is conducted to documentate the lexicons of flora and fauna in ecolinguistics study in *awig-awig* that experienced the extinction. Moreover, this research uses ecolinguistic theory to analyze two things that become the focus of the discussion. First, finding out a number of natural lexicon originating from the environment contained in *awig-awig* in question and second, describing the meaning of natural lexicon in maintaining cultural social values. One of the uniqueness of *awig-awig* in Tenganan is all the lexicons that exist in *awig-awig* are related to the activity of Tenganan community (Photo 1). The activity such as meeting is contained in *awig-awig*.



Photo 1. The activity of Tenganan Community (Photo: Mirsa Umiyati)

A number of ecolinguistic studies that focused on this research have been conducted by some researchers, such as Derni (2008); Feng and Fan (2012); Do Couto (2014); Stibbe (2014); Pérez (2015); Yuniawan (2017); Mliless and Larouz (2018); Aryani and Potangaroa (2018); Norton and Hulme (2019); Luardini, Asi and Garner (2019); Jismulatif and Dahnils (2019); Tjendani *et al.* (2019); and Yi (2019). Aryani and Potangaroa (2018) conducted a study about Space and Culture Using Space Syntax for the Tenganan Pegeringsingan Housing of Bali, Indonesia. The results of their study showed that there is a connection between space and culture.

Culture could show in a complex idea of the human mind, which is the basis of the formation space. Jismulatif and Dahnils (2019) claimed that *Tunjuk Ajar* language practice in Melayu Riau society was formed by lexicon of flora and fauna such as the *hutan*, *keladi*, *padi*, *laut*, *binatang*, and *itik*. The meanings are closely related to the cultural values, and norms of the Riau society which reflect the interrelationship between human beings and nature. The cultural values of the *Tunjuk Ajar* language contain the values in education, moral ethics, and togetherness. All of these values become the orientation of each individual in Melayu Riau Society. Furthermore, Surtikanti, Syulasmis and Fatimah (2019) conducted a study about environmental conservation of Bali Aga Tenganan community in

Desa Pakraman Tenganan Pegringsingan Karangasem Bali. Their finding showed that Bali Aga Tenganan is still maintaining their local tradition. It shows with the presence their social practices in meeting places such as *bale banjar*, *bale wantilan* and *bale subak*; *awig-awig* as a tradition rules; local tradition ceremony *Mekare kare* related to the environment; and forest preservation. High attention of local people in environmental conservation is supported by their environmental science education background.

The ecolinguistics theory used in analysis of this research is based on the theory of Bang and Døør (1993); Essays *et al.* (2000); Subiyanto (2013); Chen (2016); Wenjuan (2017); Döring and Zunino (2014); Steffensen and Fill (2014); and Kravchenko (2016). Ecolinguistics is the study of the biological, social and dimensions of ideological logic (Essays *et al.*, 2000). This research adopts ecolinguistic theory, especially dialectical ecolinguistics (Bang and Door) which applies several advanced models for the study of critical ecolinguistics, applied linguistics relating to the ways in which language and linguistics are involved in ecological crises. The Core Contradiction Model of Language and Ecolinguistics is part of the culture, social formation, and praxis.

Grounded by the background and the latest related studies above, this present research is different from the previous studies since this study is never be done and focused on flora-fauna lexicons found in the '*awig-awig*' of the village and the customary restrictions and fines that are set for residents who break them. Thus, this study aims to determine the type of flora-fauna lexicon found in the '*awig-awig*' of the village and to discover the customary restrictions and fines that are set for residents who break them.

## 2. Research Method

This research is conducted by using descriptive qualitative method. The data of this research is *awig-awig* speech. The data collection is done by using the literature review, questionnaire and in-depth interview. The data collection is done from October up to December 2019. The location of this study is in Tenganan Pegringsingan Village, Manggis District, Karangasem Regency. In analyzing the data, the data is analyzed by considering four indicators

of data trustworthiness; they are credibility, transferability, dependability and confirmability. The step of analysis are (1) reading *awig-awig* speech, (2) identify the natural lexicon used, (3) classify the natural lexicon used and (4) describe the natural lexicon meaning in maintaining cultural social values.

### 3. Results and Discussion

As mentioned previously that this research is focused on the natural lexicon used in *awig-awig* manuscript and the natural lexicon meaning in maintaining cultural social values (Photo 2 and Photo 3). Thus, based on the result of analysis, the natural lexicon is found in *awig-awig* speech. The result of data analysis shows that natural lexicon in *awig-awig* speech consists of fruit lexicon, tree lexicon, leaves lexicon, tuber lexicon, rhizome lexicon, seed lexicon, root lexicon, animal lexicon and flower lexicon. These types of the natural lexicon are used to represent something intended to do with *awig-awig* speech. Some instances of the natural lexicon in *awig-awig* speech are presented as follows:



Photo 2. *Awig-awig* of Tenganan Pegringsingan Traditional Village (Photo: Mirsa Umiyati)

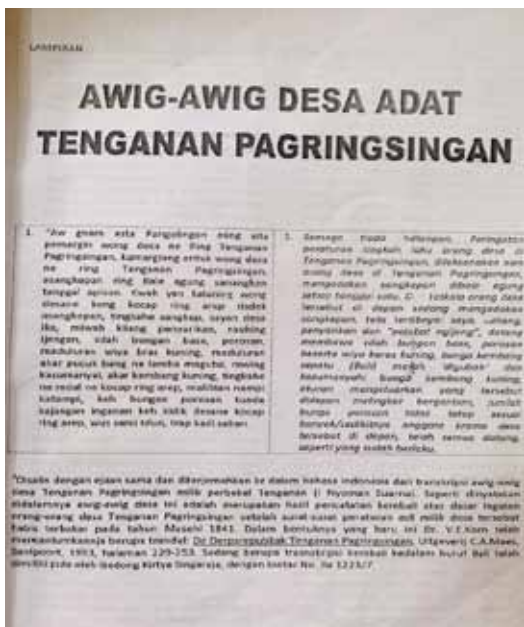


Photo 3. *Awig-awig* speech of Tenganan Pegringsingan Traditional Village (Photo: Mirsa Umiyati)

### 3.1 Natural Lexicon Found in *Awig-Awig* Tenganan Pegriingsingan

#### 3.1.1 Fruit Lexicon

There were seven lexicon found in article 55 and article 38 *awig-awig* Tenganan Pegriingsingan Village among others durian fruit, tehep, pangi, banana and tingkih which states that the fruits are forbidden to be stolen or picked, anyone who violates, in this case stealing or picking it will be fined around Rp 2000 rupiah which will be saved into the village treasury. The 2000 fine applies to villagers of Tenganan Pegriingsingan village, but if those who take are migrants who live in Tenganan Pegriingsingan Village, the fine given is 4000 rupiah and will be saved to the village treasury. If the violating person does not fulfil his obligation to pay a fine, he will be expelled and no longer allowed to live in the village of Tenganan Pegriingsingan. The full text of article 55 *awig-awig* is referred to as follows:

*“Pasal 55: Mwah jan ana wong desa ne ring Tnganan Pagriingsingan sinalih toenggil mamaling ngalap woh-wohan larangan desa lwirnija woh doeren, thep, pangi, tingkih, pada tan kawasa, jan ana wonge mameroeg rka wnang kadanda goeng arta 2000, danda ika mantoek kadesa sawoengkoel. Mwah jan ana wong angendok mwah angoengsi karija magnah ring wawengkon praboemijan Tnganan Pagriingsingan mamaling ngalap woh-wohan mwah mamaling manodoek larangan desa lwirnija woh doeren, who thop, pangi, tingkih, pada tan kawasa, jan ana mameroeg tka wang kadanda goeng arta 4000, danda ika mantoek ka desa sawoengkoel, janija nora naoer danda tka wnang kaboedalang, tan kawasa magnah ring wawengkon praboemijan Tnganan Pagriingsingan.”*

*“Pasal 38: Mwah tingkahing i wong desa manjalarin pabijanan sawawengkon Tnganan Pagriingsingan, ne tan kawasa salarin, bijoe djoemoehan, njoeh dwang tanggoenghan, njoeh dwang tanggoengin, jen base tan kawasa mbatinin tjelan, tihing tan kawasa ndwang katihine alingseh, ne wnang makisa, akisa roras, mwah mindohine atjoetak, saika tingkah ing wong desa ne manjalarin anoet trap kadi saban.”*

or in English can be translated as follows:

*“Article 55: and if there are any goods, villagers in Tenganan Pagriingsingan steal, pick the village prohibition fruits, for instance: durian, tehep, pangi, tingkih are absolutely prohibited, if there are people who violate them, then it should be fined 2000, the fine will*

go in the village all. And if there are migrants and look for work in the village of Tenganan Pagringsingan village, stealing, picking the fruits or steals, picks up the village ban, for example: *durian, tehep, pangi, tingkih*, absolutely prohibited, if there is violation it is worth a fine of 4000, the fine will go in the village all, if they do not pay the fine, it should be expelled, forbidden, stayed, in the area of Tenganan Pagringsingan village."

"**Article 38:** and the implementation of village people to collect *salaran* (mandatory donations) in the area of Tenganan Pagringsingan, which is prohibited picking; **bananas that bear fruit for the first time, two stems (bunches) of coconut in a tree**, if **betel** is prohibited more than one hand, bamboo is prohibited two stems in a pile, which is appropriate to use *kisa* (a type of basket from **coconut leaves**) must one can contain 12 seeds (grains) and your second piece of land, according to the way the villagers collect the right *salaran* as it already applied."

The betel nuts that appear in article 1 are seen in the following ecotext:

"**Pasal 1:** Mwah jan kalaning wong desane kang kotjap ring arep ri sdek asangkepan, tingkahe sangkep, sajan desa ika miwah kalijang panjarikan, raoeh ing idjengan sdah boengan base **porosan**, madoeloeran widja bras koening, madoeloeran akar poetjoek bang ne lamba magoeba, rawing kasomandjai, akar kembang koening, tingkahe ne mdal kotjap ring arep, woes sami tdoen, trap kali saban."

or in English can be translated as follows:

"**Article 1:** and when the villagers in front are holding a *sangkepan*, the rules; I am, *keliang, panjatikan* and *ngidjeng* officer, came to bring sdah *Bungan base* (called to show a form of *sesadjen* that the contents): **porosan** (a small bunch consisting of betel leaves, betel nuts, lime powder) along with yellow rice seeds (colored with turmeric), red hibiscus flower whose the crown's leaf is opened and *kasomandjai* (leaves of a kind of vines), yellow flower flowers, the rules of issuing these in front of a circle alternately, the number of *porosan* flowers are not constant in accordance with many/at least the members of the *krama* village in front, has all come, like the one already in effect."

The entire lexicon and its functions in *awig-awig* text are summarized in the following table:



Table 1. Fruits Lexicon

No	Plant Names	Latin	Description	Fine (Rupiah)
1	Pisang	<i>Musa</i>	Fruit that is forbidden to be picked/stolen*	2000
2	Kelapa	<i>Cocos nucifera</i>	<i>Salaran</i> (mandatory donations)*	
3	Durian	<i>Durio zibethinus</i>	Fruit that is forbidden to be picked/stolen	2000 and 4000 for the outsider
4	Tehep	<i>unknown</i>	Fruit that is forbidden to be picked/stolen	2000 and 4000 for the outsider
5	Pangi	<i>unknown</i>	Fruit that is forbidden to be picked/stolen	2000 and 4000 for the outsider
6	Tengkeh	<i>unknown</i>	Fruit that is forbidden to be picked/stolen	2000 and 4000 for the outsider
7	<b>Pinang*</b>	<i>Areca catechu</i>	Ritual offering **	

From the table above, it can be seen that all fruits lexicon which categorized as natural lexicon found in *awig-awig* speech consists of 7 lexicons, namely *pisang* 'banana', *kelapa* 'coconut', *durian* 'durian', *tehep*, *pangi*, *tengkeh* and *pinang* 'betel nut'.

- \*) *salaran* (mandatory donations) which are not permitted are bananas that bear fruit for the first time. For coconuts, the ban is given as a ban on the coconut having two stems in one tree.
- \*\*\*) it is not a fruit that is forbidden to be picked, but *bettle nut* is one of the few fruits which is made for ritual offerings in one special place.

### 3.1.2 Tree Lexicon

There were 11 (eleven) tree lexicons found. The eleven lexicons of the trees mentioned above are found in article 61 and article 14 *awig-awig* Tenganan Pegringsingan village. *Durian*, *tingkih*, *tehep*, *nangka* and *tjempaka* trees are found in article 61, while *pohon nangka*, *pohon tehep*, *pohon tingkih*, *pohon pangi*, *pohon tjempaka*, *pohon durian*, *pohon enau* are found in article 14 *awig-awig* Tenganan Pegringsingan village. In Article 61 it is explicitly stated that the prohibition of a number of these trees specifically includes the prohibition of laying down (in this case meant as cutting), and taking the wood for use.

The cultivation of wood referred to in article 61 is to use wood to be processed into other goods. If this is done without an inspection of the village, then the violator will be fined 2000 and the wood will be confiscated by the village. The complete Article 61 referred to are as follows:

“**Pasal 61:** Mwah jan ana kajoe rebahang angin ring wawengkon praboemijan Tnganan Pagringsingan, kajoe larangan desa lwirnija doeren, **tingkih** kawasa kadjoerag wolih wonge ring Tnganan Pagringsingan, janija kajoe **tehep, mwah nangka, tjempaka** tan kawasa djoerang, wnanng kajoe ika mantoekkadesa sawoengkoel, jan ana wonge mamoroeg ngardi kajoe ikatan ana soepeksa ring desa, tka wnanng kadanda goeng arta 2000, awah kajoe ika wnanng kadawoet wolih desa.”

or in English can be translated as follows:

“**Article 61:** and if a *kaju* tree is exposed to the wind in the village area of Tenganan Pagringsingan, the village ban is for example; durian tree, *tingkih* may be collected (taken) by the people of Tenganan Pegringsingan village, if *tehep, jackfruit, tjempaka* trees are prohibited from taking, it is worth that *kaju* goes into the village of all, if there are people breaking work on the *kaju* without checking to the village, then it should be fined as much as 2000, and *kaju* should be confiscated by the village”

Furthermore, Article 14 prohibits cutting trees not only on *pohon tingkih, nangka, tehep* and *tjempaka*, but also *pohon pangi, pohon durian* and *pohon enau* are also prohibited from being cut down. In this case it is seen that the prohibition to cut down the four trees, namely *tingkih, tehep, nangka* and *tjempaka* appears in two articles, namely article 61 and article 14, while the prohibition to cut down *pohon pangi, pohon durian* and *pohon enau* only appears in article 14. In article 14, it is explicitly written that the fine imposed for violating this provision is a monetary fine of 400 by including the tree that was cut down to the village. Article 14 stipulates a more specific prohibition than article 61. In article 14 it is explained in more detail that, first, the prohibition on cutting *pohon enau* applies when the tree is in the fruiting period, thus if the said tree has finished fruiting, it is permitted to be felled. Second, the prohibition of cutting the *pohon enau* does not apply to the eastern area of the village and continues

until the hills, this means that all *pohon enau* in the area may be cut down and no sanctions will be given as a result of the act either by native villagers of Tenganan Pegringsingan Village and migrant residents who live in the village. The whole article 14 is seen in the following text:

*“Pasal 14:* Mwah wong desa ika sinalih toenggal angeker wit kajoe ring sawawengkon desa Tenganan Pagringsingan, rawoehing sagoemin Tenganan Pagringsingan, lwir kajoene kakeker, **wit kajoe nangka, wit tehep, wit tingkih, wit pangi, wit tjempaka, wit doeren, wit djaka**, ne sadawoeh pangkoeng sabaler desa tan kawasa ngrebah dijaka kari mabiloeloek; jan woes tlas biloekloekipoene, ika djakane w nang rebah; jan ana amoeroeng angrebah kajoe mwah djaka, w nang kang amoeroeng kadanda olih wong desa goeng arta 400, toer kang karebah w nang kadawoet olih desa, manoet trap kadi saban. Sadangin desa mangraris kagoenoenge kangin, tka kawasa angrebah djaka.”

or in English can be translated as follows:

*“Article 14:* and whoever the villagers are looking after *kaju* trees in Tenganan Pagringsingan village area, including in Tenganan Pegringsingan moorlands, as for the *kaju* trees that are maintained (meaning being maintained and used for necessary matters): *jack-fruit trees, trees tehep, tingkih tree, pangi tree, tjempaka tree, durian tree, palm tree*, which is on the west side of the river in the north of the village it is prohibited to cut the palm trees that are still flowering (bearing fruit), when the fruit is finished, it can be cut down “, if there is breaking *kaju* or *enau* tree, which should be violated by the village for a fine of 400, and those cut down should be confiscated by the village in accordance with what has already been applied. In the east the village continues until a hill in the east is allowed to cut palm trees.”

Specifically for *beringin* or **banyan trees**, there are in article 35 *awig-awig* Tenganan Pegringsingan village, there are a number of trees which are also found in articles 54 and 55. Specifically for the *epuh rangdu tree* in article 12, and the *tarum tree* in article 8.

The entire lexicons and their functions found in *awig-awig* text are summarized in the following table:

Table 2. Trees Lexicon

No	Plant Names	Latin	Description	Fine
1	<b>Pohon tingkih*</b>	Unknown	Prohibition to cut down	2000
2	<i>Pohon pangi</i>	Unknown	Prohibition to cut down	2000
3	<b>Pohon cempaka*</b>	<i>Magnolia champaca</i>	Prohibition to cut down	2000
4	<i>Pohon durian</i>	<i>Durio zibethinus</i>	Prohibition to cut down	2000
5	<i>Pohon enau</i>	<i>Arenga pinnata</i>	Prohibition to cut down	2000
6	Kepuh rangdu	<i>Sterculia foetida</i>	Prohibition to cut down	2000
7	<b>Pohon nangka*</b>	<i>Artocarpus heterophyllus</i>	Prohibition to cut down	2000
8	<b>Pohon tehep*</b>	Unknown	Prohibition to cut down	2000
9	Pohon beringin	Unknown	Ritual offering	
10	Pohon tarum	<i>Indigofera tinctoria</i>	Prohibition to cut down	
11	Pohon kapur	<i>Unknown</i>	Prohibition to cut down	

From the table above, it can be seen that all trees lexicons which are categorized as natural lexicon found in *awig-awig* speech consists of 11 lexicons, namely *pohon tingkih*, *pohon pangi*, *pohon cempaka*, *pohon durian*, *pohon enau*, *pohon rangdu*, *pohon nangka*, *pohon tehep*, *pohon kapur*, *pohon tarum*, and *pohon beringin*.

### 3.1.3 Leaves Lexicon

It was found 2 (two) leaf lexicons, *daun sirih* and *daun kelapa*. The two lexicons are found in article 38 *awig-awig* Tenganan village. The two leaves have different functions and uses. *Daun sirih* or betel leaves in article 38 function as part of ritual offering given by villagers to the village. In this case, betel leaves are offerings that are bound by a rule, may be given to the village with no more than one human that hold on. The fine that will be given to its villagers if it violates this provision is to hand over 12 coconut leaves in one

basket and a plot of land which is the second land ownership for the violating villagers. The coconut leaves or *daun kelapa* in this article function to hold the ritual offering to be given to the village. *Daun kelapa* has function as the main material in making baskets where the ritual offerings are placed. Verbs attached to the betel leaf or *daun sirih* lexicon are *memunguti* ‘picking up’, *dilarang* ‘forbidden’, *melebihi* ‘exceeding’, while the verbs attached to the *daun kelapa* lexicon are *membuat* ‘making’, *memungut* ‘picking’ and *memberikan* ‘giving’. The entire text of article 38 is set forth as follows:

“**Pasal 38:** Mwah tingkahing i wong desa manjalarin pabijanan sawawengkon Tnganan Pagringsingan, ne tan kawasa salarin, bijoe djoemoehan, njoeh dwang tanggoengan, njoeh dwang tanggoengin, jen **base** tan kawasa mbatinin tjelan, tihing tan kawasa ndwang katihine alingseh, ne wngang **makisa**, akisa roras, mwah mindohine atjoetak, saika tingkah ing wong desa ne manjalarin anoet trap kadi saban.”

or in English can be translated as follows:

“**Article 38:** and the implementation of the villagers collecting *salaran* (mandatory donations) in the area of Tenganan Pagringsingan, which is prohibited to collect; bananas that bear fruit for the first time, two stems (bunch) of coconut in a tree, if **betel** is prohibited more than one grip, bamboo is prohibited two stems in a pile, which is suitable to use *kisa* (a kind of basket made from **coconut leave**) compulsory one *kisa* contain 12 seeds (grain) and a plot of land, that is the way the villagers collect *salaran* according to what is already in force.”

All lexicons that are found and their functions in the *awig-awig* text are summarized in the following table:

Table 3. Leaves Lexicon

No	Plant Names	Latin	Function
1	Daun sirih	<i>Piper betle</i>	Ritual offering
2	Daun kelapa	Unknown	Baskets making material

From the table above, it can be seen that all leaves lexicons which are categorized as natural lexicon found in *awig-awig* speech consist of 2 lexicons, namely *daun sirih* and *daun kelapa*.

### 3.1.4 Animals Lexicon

In the table below, all the animals are clearly seen in articles 51, 45 and article 44 (a) and (b). In Article 44 (a), 6 (six) animals which are prohibited from being released in the fields or in the fields of Tenganan Pegringsingan village are mentioned, namely *babi, kerbau, banteng, kambing, kuda dan biri-biri*. Uniquely, the prohibition contained in article 44 (a) only applies to migrants. Immigrants who violate the prohibition for the six animals will be fined for 2000, then damage caused by the act of these animals if there is a violation, then charged to the owner of the animal in question and if the immigrant who did the violation did not carry out a fine then will be punished by the village according to applicable regulations. From the explanation above, it can be seen that some verbs which are in direct contact with the appearance of this natural lexicon are *melepas* 'release', *mencari* 'search', *melanggar* 'violate', *mengembalikan* 'return', *membayar* 'pay', *dihukum* 'get punished', *dirusak* 'defaced'. The entire ecotext in article 44 is described as follows:

**"Pasal 51:** Mwah wong desa Tnganan Pagringsingan mwah wong angendok ngoengsi karija ring wawengkon praboenijan Tanganan Pagringsingan pada tan kawasa maleloembaran ring abijan mwah ring tjarik, sawawengkon Tanganan Pagringsingan, nagloembar **babi, kbo, banteng, kambing, koeda, beri beri**. Jan ana amoeroeg salih toenggil, tka wngang kadanda goeng arta 2000, ne karoeboeh wngang paslangen ring kang ndrewenin. Jan tan arep naoer danda salih toenggil akadi danda ne kotjap tka wngang kapratingkah olih desa sapatoeing."

or in English can be translated as follows:

**"Article 51:** and the Tenganan Pagringsingan villagers are also migrants seeking work in the Tenganan Pagringsingan village, which are forbidden to release animals in the fields or in the rice fields in Tenganan Pagringsingan region, such as releasing: **pigs, buffaloes, bulls, goats, horses, sheep**. If there is anyone breaking the item, then it should be fined a sum of 2000, which is damaged should be replaced returned to the owner. If anyone does not want to pay the fine as stated, then it should be punished by the village according to regulations."

Furthermore, the animal lexicon in *awig-awig* Tenganan Pegringsingan village also appears in article 45 and article 44 (b)

which is implied from its contents, the natural lexicon of animals that appears in this article is derived from the animal lexicon in article 45, namely *daging kerbau*, *daging sapi*, *daging kerbau putih*, *daging banteng* dan *daging babi*. The appearance of the natural lexicon in this article correlates with the appearance of 8 (eight) verbs which are *memotong* ‘cutting’, *menjual* ‘selling’, *menyerahkan* ‘handing over’, *membayar* ‘paying’, *diserahkan* ‘turned over’, *didudukkan* ‘sitting’, *didenda* ‘being fined’, *dihukum* ‘being punished’. The entire ecotext in article 44 (b) is described as follows:

“**Pasal 45:** Mwah tingkahing i wong desa Tnganan, matatampahan marebahang **babaloengan**, **kbo sampi**, **mwah maisa**, **banteng**, **bawi**, jen **bawi** lintangan ring mapangadji goeng arta 2000, wnanng kni pangoeptjarajan oelam mapangadji 66, pangoeptjara poenika kna masrah ring pasek, asing kaoenggoehang pasek, antoek ring wong desa ne ring Tnganan Pagringsingan jen nora masrah pangoeptjara, sinalih toenggal ring pasek, tka wnanng wong ika kadanda goeng arta 2000, danda ika mantoek kadesa sawoengkoel, nawoer danda sasihan, masengker 3 sasih, jen nora nawoer danda, tka wnanng wong ika salah toenggal kapratingkah olih wong desa kadi koena.”

or in English can be translated as follows:

“**Article 45:** And regarding Tenganan villagers cutting off, selling **buffalo meat**, **beef**, **white buffalo**, **buffalo**, **pigs**, if **pigs** are worth more than 2000 (perforated money) worth the meat as *upakara* for 66, the *upakara* meat to be handed over to *pasek* officials or who was seated as a *pasek* by a villager in Tenganan Pagringsingan, if he did not hand over the meat to *pasek*, whoever, then the person should be fined 2000, the fine will go in the village all, pay monthly, pay three months, if not pay the fine, then whoever that person is should be punished by the villagers as before.”

Interestingly, in the following description, it is still in article 44 but contained in the next paragraph (we named article 44 b), a lexicon derived from lexicon of *babi* is found, namely *babi betina* lexicon. Furthermore, the lexicon is further specified as *babi betina yang sudah pernah beranak*. The verbs that correlate with the lexicon are *menjual* ‘sell’, *menyembelih* ‘slaughter’, *melanggar* ‘violate’, *dilarang* ‘prohibited’, *dihukum* ‘punished’. The complete ecotext article 44 (b) are elaborated as follows:

“**Pasal 44:** Mwah jan ana wonge ring Tnganan Pagringsingan, ngadol oelam mati, malih magorok, miwah manampah **bangkoeng** pada tan kawasa, jan ana amoeroeg sinalih toenggal, wnanng ija kadanda, goeng arta 10.000, panaoeran danda ika sasihan, masengker 3 sasih, jan lintangan ring tigan sasih, tan panaoer danda, wnanng wong ika kapratingkah olih wong desa, pemratingkahe sapatoeing kerta, danda ika sawoengkoel wnanng mantoek ka desa, anoet trap kadi saban.”

or in English can be translated as follows:

“**Article 44:** and if there are people in Tenganan Pagringsingan, selling meat of dead animal that has been cut again, or slaughtering *Bangkung* (female pigs that have ever given birth) are totally prohibited, if there is any violation, anyone should be fined 10,000, paying the fine monthly for three months, if more than three months do not pay a fine, the person deserves to be punished by the village, the punishment is in accordance with the provisions, the fines all deserve to go to the village in accordance with what is already in force.”

Overall, the lexicons that are found and their function in the *awig-awig* text, it can be summarized in the following table:

Table 4. Animals Lexicon

No	Animal Names	Latin	Function	Fine
1	Kerbau	<i>Bubalus bubalis</i>	Prohibition to be released in the fields	2000 (monthly/3 months)
2	Babi	<i>Sus Scrofa</i>	Prohibition to be slaughtered	10.000 (monthly/3 months)
3	Banteng	<i>Bos javanicus</i>	Prohibition to be released in the fields	2000 (monthly/3 months)
4	Kambing	<i>Capra aegagrus hircus</i>	Prohibition to be released in the fields	2000 (monthly/3 months)
5	Kuda	<i>Equus caballus</i>	Prohibition to be released in the fields	2000 (monthly/3 months)
6	Biri-biri	<i>Ovis aries</i>	Prohibition to be released in the fields	2000 (monthly/3 months)
7	Sapi	<i>Bos Taurus</i>	Prohibition to slaughter and sell	2000 (monthly/3 months)
8	Kerbau Putih	Unknown	Prohibition to slaughter and sell	2000 (monthly/3 months)
9	Bakung or Babi Betina •	<i>Sus Scrofa</i>	Prohibition to slaughter and sell	10.000 (monthly/3 months)



From the table above, it can be seen that all animals lexicons which are categorized as natural lexicon found in *awig-awig* speech consists of 9 lexicons, namely *kerbau*, *kerbau putih*, *sapi*, *babi*, *banteng*, *kambing*, *kuda*, *biri-biri*, and *bangkung/babi betina*.

- The pig in question refers to the lexicon of *Bangkung*, which is a female pig that has ever given birth

### 3.1.5 Flowers Lexicon

It was found 2 (two) lexicons of flower types in *awig-awig* Tenganan Pegringsingan village. The two referred flower lexicons comprise one basic form of *kembang sepatu* or hibiscus forming the noun phrase *bunga kembang sepatu* or hibiscus flower and are reduced to 2 (two) forms, which are derivatives of *bunga kembang sepatu kuning* or yellow hibiscus flowers and red hibiscus flowers. The two lexicons *awig-awig* that are found in article 1 which always correlates with the verbs are *dibuka* 'opened', *datang* 'coming', *membawa* 'carrying', *menunjuk* 'pointing', *mengeluarkan* 'removing', and *datang* 'coming', as an explanation of the actions associated with the appearance of the two lexicons. In more detail the article 1 *awig-awig* referred to are as follows:

**"Pasal 1:** Awignam astoe. Pangelingeling sita pamargin wong desa ne ring Tenganan Pagringsingan, kamargijang antoek wong desa ne ring Tenganan Pagringsingan, asangkepan ring bale agoeng sanangken tanggal apisan. Mwah jan kalaning wong desane kang kotjap ring arep ri sdek asangkepan, tingkahe sangkep, sajan desa ika miwah kalijang panjarikan, raoeh ing idjengan sdah boengan base porosan, madoeloeran widja bras koening, **madoeloeran akar poetjoek** bang ne lamba magoeba, rawing kasomandjai, akar **kembang koening**, tingkahe ne mdal kotjap ring arep, woes sami tdoen, trap kali saban."

or in English can be translated as follows:

**"Article 1:** and when the villagers in front are holding a *sangkepan*, the rules; I am, *keliang*, *panjatikan* and *ngidjeng* officer, came to bring *sdah Bungan base* (called to show a form of sesadjen that the contents): *porosan* (a small bunch consisting of betel leaves, betel nuts, lime powder) along with yellow rice seeds (colored with turmeric), **red hibiscus flower** whose the crown's leaf is opened and *kasumandjai* (leaves of a kind of vines), **yellow flower flowers**, the rules of issuing these in front of a circle alternately, the number of *porosan* flowers

are not constant in accordance with many/at least the members of the krama village in front, has all come, like the one already in effect.”

Overall, the lexicons found and their function in the *awig-awig* text, it can be summarized it in the following table:

Table 5. Flowers Lexicon

No	Flower Names	Latin	Function
1	Bunga kembang sepatu	Hibiscus rosa-sinensis	Ritual offering
2	Bunga kembang kuning	Unknown	Ritual offering

From the table above, it can be seen that all flowers lexicon which categorized as natural lexicon found in *awig-awig* speech consists of 2 lexicons, namely *bunga kembang sepatu* and *bunga kembang kuning*.

### 3.1.6 Rhizome Lexicon

There is a word of *bambu* that is included in a family/type of rhizome lexicon in article 38 and article 54. Seen in article 38, the word *bamboo* or bamboo appears in its basic form while the word *bambu* in article 54 appears in the form of noun phrase of *bambu sebatang yang serumpun*. Despite the different forms of words, but in the emergence of *bambu* in article 38 it has been explained that the prohibition of cutting specifically applies to bamboo which is two stems in a family, and also that is suitable to use *kisa* (a kind of basket made from coconut leaves). The complete two articles are shown as follows:

“**Pasal 38:** Mwah tingkahing i wong desa manjalarin pabijanan sawawengkon Tnganan Pagringsingan, ne tan kawasa salarin, bijoe djoemoehan, njoeh dwang tangoenghan, njoeh dwang tangoengin, jen base tan kawasa mbatinin tjelan, **tihing** tan kawasa **ndwang katihine alingseh, ne wngang makisa**, akisa roras, mwah mindohine atjoetak, saika tingkah ing wong desa ne manjalarin anoet trap kadi saban.”

“**Pasal 54:** Mwah tatkalaning papajon roesak salwirnija sane kaemponin antoek wong desa ne ring Tnganan Pagringsingan kawasa i wong desa ngarmpag ring abijan abijan lwiripoen: wit klapa awit kang satjoetak, wit djembe awit kang satjoetak, wit

djembe awit kang satjoetak, wit djaka awit kang satjoetak, **tihing** akatih kang salingseh, jan ana wonge sinalih toenggag tan ngawehin I wong desa ngrampag tka wnanng kadanda goeng arta 10.000, denda ika mantoek kadesa sawoengkoel.”

or in English can be translated as follows:

“**Article 38:** and the implementation of village people to collect *salaran* (mandatory donations) in the area of Tenganan Pagringsingan, which is prohibited picking; bananas that bear fruit for the first time, two stems (bunches) of coconut in a tree, if betel is prohibited more than one hand, **bamboo** is prohibited **two stems in a pile, which is appropriate to use kisa (a type of basket from coconut leaves)** must one can contain 12 seeds (grains) and your second piece of land, according to the way the villagers collect the right *salaran* as it already applied.”

“**Article 54:** And when damage to buildings such as those maintained by villagers in the village of Tenganan Pagringsingan, entitled to the village people to *ngrampag* in the fields for example: a coconut tree which is a piece of land, an areca nut that is a plot of land, an *enau* tree that is a plot of land, a **bamboo** which is a cognate, if there is anyone who does not give the village people *ngrampag*, then it is worth a fine of 10,000, that fine goes to the villages all.”

From the entire lexicon found in *awig-awig* text, above, it can be seen that all rhizome lexicon which categorized as natural lexicon found in *awig-awig* speech consists of 1 lexicon, namely *bambu*. The Latin name of *bamboo* is *bambuseae*.

### 3.1.7 Seed Lexicon

There are derived words of *biji beras kuning* that belongs to the lexicon seed type family in article 1. Seen in article 1, the word *biji beras kuning* appears in the derivative form of the basic word of *beras*. This lexicon correlates with the verb *membawa* ‘carry’, coupled with other natural lexicon such as *daun sirih*, *buah pinang*, *serbuk kapur* in forming of ritual offering at the implementation of ceremonies in Tenganan village. The complete article referred to is displayed as follows:

“**Pasal 1:** Awignam astoe. Pangelingeling sita pamargin wong desa ne ring Tenganan Pagringsingan, kamargijang antoek wong desa

ne ring Tenganan Pagringsingan, asangkepan ring bale agoeng sanangken tanggal apisan. Mwah jan kalaning wong desane kang kotjap ring arep ri sdek asangkepan, tingkahe sangkep, sajan desa ika miwah kalijang panjarikan, raoeh ing idjengan sdah boengan base porosan, madoeloeran **widja bras koening**, madoeloeran akar poetjoek bang ne lamba magoeba, rawing kasomandjai, akar kembang koening, tingkahe ne mdal kotjap ring arep, woes sami tdoen, trap kali saban."

or in English can be translated as follows:

"**Article 1:** Hopefully there are no obstacles. The regulatory warning of Tenganan Pegringsingan villagers behavior, carried out by villagers in Tenganan Pegringsingan village, holds a *sangkepan* in *Bale Agung* every first date. And when the villagers in front are holding a *sangkepan*, the rules; I am, *keliang*, *panjatikan* and *ngidjeng* officer, came to bring sdah Bungan base (called to show a form of *sesadjen* that the contents): *porosan* (a small bunch consisting of betel leaves, betel nuts, lime powder) along with **yellow rice seeds (colored with turmeric)**, red hibiscus flower whose the crown's leaf is opened and *kasumandjai* (leaves of a kind of vines), yellow flower flowers, the rules of issuing these in front of a circle alternately, the number of *porosan* flowers are not constant in accordance with many/at least the members of the krama village in front, has all come, like the one already in effect."

Overall the seed lexicon found in *awig-awig* text is only one, which is *Biji beras kuning*. This seed lexicon is categorized as natural lexicon which its function is to the ritual offering.

### 3.1.8 Root Lexicon

It was found 1 (one) lexicon included in the root category, the lexicon of the *pohon merambat* contained in article 1 in this article it appears that this lexicon of *pohon merambat* correlates with the verb *melingkar* 'circular' and their existence is not as a protected or prohibited tree in the Tenganan Pegringsingan, but its appearance functions as a noun that explains the meaning of the '*kasumandjai*' lexicon which is categorized as 'leave'. In detail, article 1 which shows the emergence of this lexicon, is described as follows:

"**Pasal 1:** Awignam astoe. Pangelingeling sita pamargin wong desa ne ring Tnganan Pagringsingan, kamargijang antoek wong desa ne ring Tenganan Pagringsingan, asangkepan ring bale agoeng

sanangken tanggal apisan. Mwah jan kalaning wong desane kang kotjap ring arep ri sdek asangkepan, tingkahe sangkep, sajan desa ika miwah kalijang panjarikan, raoeh ing idjengan sdah boengan base porosan, madoeloeran widja bras koening, madoeloeran akar poetjoek bang ne lamba magoeba, rawing **kasomandjai**, akar kembang koening, tingkahe ne mdal kotjap ring arep, woes sami tdoen, trap kali saban.”

or in English can be translated as follows:

“**Article 1:** and when the villagers in front are holding a *sangkepan*, the rules; I am, *keliang*, *panjatikan* and *ngidjeng* officer, came to bring *sdah Bungan base* (called to show a form of sesadjen that the contents): *porosan* (a small bunch consisting of betel leaves, betel nuts, lime powder) along with yellow rice seeds (colored with turmeric), red hibiscus flower whose the crown’s leaf is opened and *kasumandjai* (**leaves of a kind of vines**), yellow flower flowers, the rules of issuing these in front of a circle alternately, the number of *porosan* flowers are not constant in accordance with many/at least the members of the krama village in front, has all come, like the one already in effect.”

Based on the text above, it can be seen that all root lexicon which categorized as natural lexicon found in *awig-awig* speech consists of 1 lexicon, namely *pohon merambat*. The Latin name of this tree is *Ficus pumila* and its function is to explain a certain lexicon.

### 3.1.9 Tubers Lexicon

The emergence of the lexicon tubbers is found in Article 8 for *bawang merah* and *bawang putih*, article 54 for *ubi kayu*, *keladi* and *kunyit* which is seen in detail as follows:

“**Pasal: 54:** Mwah tatkalaning 1 krama desa ring Tnganan Pagringsingan ngambeng sadjeng abijane sane atjoetak kakninin sadjeng akaling, janija nora mdal sadjeng, tka wnang kadanda goeng arta 400, danda ika mantoek kadesa sawoengkoel. Mwah kalaning i krama desa ring Tnganan Pagringsingan ngwangoenang poedja kerti, kawasa ngrampag sarwa pala ring abijan mwah ring tjarik sawawengkon praboemijan Tnganan Pagringsingan, janija rampage woh klapa, kni pitoeng boengkoel kang satjoetak, woh pisang aidjeng kang satjoetak, woh djambe aidjeng kang satjoetak, woh – wohan sane patoet kangge ring desa akisa roras kang satjoetik, woh angka aboengkoel kang satjoetak; mwah baboengkilan Iwirnija **kladi** asija wit kang satjoetak, **woebi** akisa roras kang satjoetak.

Mwah tatkalaning papajon roesak salwirnija sane kaemponin antoek wong desa ne ring Tenganan Pagringsingan kawasa i wong desa ngarampag ring abijan abijan lwiripoen: wit klapa awit kang satjoetak, wit djembe awit kang satjoetak, wit djembe awit kang satjoetak, wit djaka awit kang satjoetak, tihing akatih kang salingseh, jan ana wonge sinalih toenggal tan ngawehin I wong desa ngrampag tka wnang kadanda goeng arta 10.000, denda ika mantoek kadesa sawoengkoel."

or in English can be translated as follows:

"**Article 54:** and when the manners of Tenganan Pagringsingan village need offering (*nira* water), a plot of land is subjected to one *kaling* of *nira* water (a place like a jar of porcelain material) if not removing *nira*, then it is worth a fine of 400, it is fine to go in the village all. And when the manners of the village in Tenganan Pagringsingan hold ceremonial worship services, they are deserved to *ngrampag* (take for free) various fruits (yield) on moor or rice fields in the village of Tenganan Pagringsingan, when taking (look for) coconuts so that 7 items are a plot of land, a bunch of banana, a piece of betel nut and a piece of land, fruits that are used in a village *kisa* (a basket of coconut leaves) contains 12 seeds, a plot of land, a jackfruit fruit that is a plot, and tubers, for example, **taro** 9 trees are one plot, *isen* (plant like turmeric) 9 trees are plot of land, *sweet potato kaju* one *kisa* (basket) contains 12 seeds that are a plot. And when damage to buildings such as those maintained by villagers in the village of Tenganan Pagringsingan, entitled to the village people to *ngrampag* in the fields for example: a coconut tree which is a piece of land, an areca nut that is a plot of land, an *enau* tree that is a plot of land, a bamboo which is a cognate, if there is anyone who does not give the village people *ngrampag*, then it is worth a fine of 10,000, that fine goes to the villages all."

Overall the lexicon found and its function in the *awig-awig* text, we summarize it in the following table:

Table 6. Tubers Lexicon

No	Plant Names	Latin	Function
1	Kunir/Kunyit	<i>Curcuma longa</i>	Rice seed coloring
2	Bawang merah	<i>Allium cepa</i> L. <i>var. aggregatum</i>	Prohibition to plant
3	Bawang putih	<i>Allium sativum</i>	Prohibition to plant
4	Keladi	<i>Caladium</i>	Free offerings
5	Ubi Kayu	<i>Manihot esculenta</i>	Free offerings

From the table above, it can be seen that all tubers lexicon which categorized as natural lexicon found in *awig-awig* speech consists of 5 lexicon, namely *kunir/kunyit*, *bawang merah*, *bawang putih*, *keladi*, and *ubi kayu*.

#### 4. Basic Words and Derivatives of *Awig-Awig* Natural Lexicon Tenganan Pegringsingan Village

Summarizing the findings and the description of the appearance of the natural lexicon in *awig-awig* Tenganan village above, we summarize the basic words and derivative words that are formed from the basic words that appear in *awig-awig*. There were 19 (nineteen) basic words and derived words formed directly from the basic words summarized in the following table:

Table 7. The grammatical form of the natural lexicon of *awig-awig* ecotext of Tenganan Village

No	Basic word	Derivative words 1
1	Kerbau	Kerbau Putih
2	Kembang (bunga)*	Kembang sepatu
3	Babi	Babi betina
4	Biji*	Biji beras
5	Bawang	Bwang merah
6	Bawang	Bawang putih
7	Ubi	Ubi kayu
8	Daun	Daun sirih
9	Daun	Daun kelapa
10	Pohon	Pohon tingkih
11	Pohon	Pohon pangi
12	Pohon	Pohon cempaka
13	Pohon	Pohon durian
14	Pohon	Pohon enau
15	Kepuh	Kepuh rangdu
16	Pohon	Pohon nangka
17	Pohon	Pohon tehep
18	Pohon	Pohon kapur
19	Pohon	Pohon tarum

It was also found 3 (three) more complex derivative forms added with information with the appearance of relative clause that functions as a complement in the noun phrase derivative form, as shown in the following table:

Table 8. The derivative forms of *awig-awig* ecotext natural complex of the Tenganan Village

No	Basic word	Derivative words 1	Derivative words 2
1	Kembang (bunga)*	Kembang sepatu	Kembang sepatu kuning
2	Biji*	Biji beras	Biji beras kuning
3	Babi	Babi betina	Babi betina yang baru beranak

Building on the results of the research, thus it can be stated that the existence of the natural lexicon in *awig-awig* showed a sign of the development of linguistic diversity. This diversity enriches the insight in linguistics study particularly ecolinguistics study. This is in line with the finding of Norton and Hulme, (2019). Moreover, the natural lexicon that exists in *awig-awig* is also as evidence from social activities of Tenganan community that then set and regulated in the interest and harmony of the community. However, this finding is in line with the finding of (Steffensen and Fill, 2014); (Luardini, Asi and Garner, 2019); (Bang and Døør, 1993); (Jismulatif and Dahnils, 2019) and Bundsgaard and Steffensen (2000:7) in (Subiyanto, 2013).

## 5. Conclusion

Based on the formulation of the issues raised in this study, the conclusions obtained from the results of the analysis are as follows: (1) In an eco-text study in *awig-awig speech* of the traditional village of Tenganan Pegringsinan, it was found that there are 39 natural lexicons. They are divided into 9 categories, namely fruit lexicon is found 7 lexicons, tree lexicon is found 11 lexicons, leaves lexicon is found 2 lexicons, tuber lexicon is found 5 lexicons, rhizome lexicon is found 1 lexicon, seed lexicon is found 1 lexicon, root lexicon is found 1 lexicon, animal lexicon is found 9 lexicons and flower lexicon is found 2 lexicons. (2) It is necessary to collaborate with various



parties to preserve the existing eco-texts in the traditional village of Tenganan Pegringsinan so that it does not experience extinction and this research was carried out to document the eco-text in the traditional village of Tenganan Pegringsinan. It is also hoped that this research can be continued by next researchers who study the same study of the traditional village of Tenganan Pegringsinan.

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