

Eco-Linguistics Of Marine Ritual Lexicons In Acehese Speech Community

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Abstract

This study is aimed to discover the various eco-lexicons used in marine ritual known as khanduri la'ot through eco-linguistic perspectives. This ritual was carried out by Acehese community in Aceh Province, located on Sumatera Archipelago, Indonesia. The primary goals of this study are to identify the form and category of the eco-lexicons and their entities connected to the three dimensions of social praxis of the locale. This study employs a qualitative research method. The main data were gathered from the observation when the ritual was going on, and supporting data were from the in depth interview with the chief commander of the sea, named Panglima La'ot. The data were taken from the preparation and performing stages. The data then were analysed by adopting all the eco-lexicons available to grammatical structure of morphological and syntactical micro level to reveal their form and category. The dimensions of the eco-lexicons were covered by referring them to the cultural and contextual meaning of each lexicon. The results demonstrate that marine ritual khanduri la'ot contains bases and word formed eco-lexicons including affixation, reduplication and composition. The categories existed are nouns, verbs and adjectives. Entities from eco-lexicon used in the ritual refer to biological, sociological as well as ideological spiritual dimensions. The findings indicate that the ancestral ritual is rich in cultural significance, indigenous knowledge, and local wisdom, and is also connected to the local marine environment.

Keywords: Eco-linguistics, marine ritual, eco-lexicon, three dimensions.

I. Introduction

The marine community is synonymous with sea-related ritual (whatever the terminology is). A ritual is a cultural activity that consists of a series of actions performed in a prescribed order. It is sometimes considered a component of religious activity. This type of ceremony is frequently performed by coastal communities and fishermen

around the globe. Consequently, researchers have also conducted various studies of marine rituals in different countries, such as China (Zao, 2007), India (Prajith, Remesan & Edwin, 2016), and Brazil (Lang, 2017). Indonesia as one of the maritime nations with territory consisting primarily of water is home for a number of maritime communities whose activities involve or are

affected by marine elements. For them, the sea is a distinct ecosystem whose sanctity must be preserved. The marine ecosystem should be maintained because it is regarded as a place to find food, and beyond that, to sustain life.

The sea plays an important role in the life of the Acehnese coastal community. Numerous studies have been conducted to investigate various related aspects of this topic. Kurniasari and Nurlaini (2012) delineated that the sea has a significant economic, social, and religious function. Manan (2016) discovered that fishermen must perform rituals as cosmological exchanges to protect their life from harm at sea while fishing, and that fish will approach the coastline. It demonstrates how vital the marine environment is to their survival. Rezeki (2016) identified the urgency of the *khanuri la'ot* ritual as the community's expression of gratitude to God for the abundance of gift from the sea. In general, these studies examined their significance to human society. The concern of this paper is with the eco-linguistics; the language use in the ritual stage by the head of the ritual named *Panglima La'ot* (commander of the sea). This research focuses on the eco-linguistic approach towards the eco-lexicons in relation to the steps of the marine ritual named *khanuri la'ot* conducted by Acehnese community.

One increasingly popular lens to investigate in reciprocal relationship between environment and community is eco-linguistics. Eco-linguistics as an approach in analysing social or communal activities has been introduced since 1972. However, in the last decade, its popularity has grown substantially. A plethora of empirical studies have used an eco-linguistic approach examine various topics of community activities with nature, such as the media aspect of plants (Luardini et.al.,2019), art work employing flora and fauna patterns (Yuniawan et.al., 2020) and various human narratives (Bhattacharjee and Sinha, 2021; Moser, 2015). Despite its burgeoning utilization in environmental research, very few studies have been focussing on analysing eco-

linguistics toward marine ritual conducted by marine community. Furthermore, studies on marine or sea rituals have been conducted through an anthropological lens and in countries (Mangahas, 2010) other than Indonesia. In order to fill this empirical void, this study was conducted to explore a marine ritual known as *khanuri la'ot* performed by an Acehnese coastal community from eco-linguistic point of view. The focus of the investigation is the language used on the ritual stage by *Panglima La'ot* the head of the ritual (commander of the sea). Specifically, this study investigated the lexicon related to the ecological environment. To achieve the purpose, the following research questions guided this study:

1. What are the forms and categories of the eco-lexicons used in the ritual?
2. What cultural and lexical meaning of each entity are connected to the dimensions of eco-linguistic social praxis of the locale?

The objectives of this study are to describe the forms and categories of the eco-lexicons along with their connection to the social praxis dimension. Then each of the eco-lexicons brings its own entities associated from a particular cultural context.

The Acehnese speech community realizes that the socio-cultural environment has a reciprocal relationship with marine environment. Through ritual, all the indigenous knowledge and cultural rule of living marine will be socialized to the respected community from various stages of age. Those knowledge and rule were created to drive the living and environment sustainable. This ritual was actually the ancestral heritage, which is full of message due that all the species in the environment live in harmony. The existence of Acehnese itself is absolutely influenced by the interaction between people living and all the well being surrounded. The ritual named *khanduri la'ot* has a main purpose to perform that is to strengthen the existence of cultural institution name *Panglima La'ot* (also the call name of the leader).

Environmental issue is regarded crucial and urgent to discuss. Linguistic trends nowadays also discuss language problems, which come into change along with the environment change, and this problem is studied in eco-linguistics. This paper discusses language in the level of lexicon as a part of elements of human culture connected to the environment in which it takes place. Clearly seen that among language, culture and the environment, it has an interaction, interrelation and interdependence. One form of the interaction, interrelation and interdependence of the language and its culture and environment is recorded in eco-lexicons as documented in this study.

This study is expected to contribute to the repertoire of research in related fields, particularly from an eco-linguistic standpoint. Furthermore, this research is deemed urgent because it has the potential to prevent the extinction of language elements as a result of sociocultural and physical environment changes. It is intended to preserve the existence of the language element by preserving the physical and cultural environment. The preservation of language elements in lexicons is critical for the sustainability of coastal communities, particularly Acehese community, as well as the conservation of the (marine) environment with its tradition and culture. For the sake of environmental sustainability, the diversity of eco-lexicon of natural environment recorded from marine ritual is part of ethnic wealth in the form of indigenous knowledge and local wisdom of ancestral heritage that must be explored and empowered.

2. Language ecology and Eco-linguistics

The indigenous community of Aceh has a long and close relationship to the marine environment. Geographically, Aceh is surrounded by Sea. It is bordered by the Bay of Bengal to the North, the Indian Ocean to the west and the Malacca Strait to the east-the North Sumatra to the southeast and south. The community was dependant on the coast for fishing and transport. In historical record, the government-Sultan Iskandar Muda led the

sultanate- had established a coastal institution named Panglima La'ot as the extension of the Sultan's arm to control the sea area with the task of collecting and receiving taxes. During the war, sea became the transportation route to fight against the invaders. While postcolonial, Panglima La'ot functioned as a traditional marine leader who carried out various customs related to the sea (Marbun, 2015). The community has predictably developed extensive indigenous knowledge in relation to the marine environment: for example, referring the indigenous knowledge about the weather (Acehnese: ulee meunang timu/ barat) was shared and inherited from one generation to other concerning this ritual performed.

The focus of this eco-linguistics paper is on the eco-lexicon in the domain of marine ritual *khanuri la'ot*. As a brief knowledge of ritual *khanuri la'ot*, it is a fishing ritual which must have been performed before the easterly wind comes or when the westerly wind comes to an end. Formerly, this ritual was performed annually located in sea shore or harbour or fishing port. For the community, this *khanduri la'ot* is regarded as the embodiment of mutual relationship between human creature and the Creator (God the Almighty) and also the surrounded environment. However, some reasons have led this ritual rarely performed. The first, it has changed in the social stage that people prefer be culinary seller than being a fisherman. It may happen due that, after tsunami happened in 2004, the lhok (coast) area has become tourism site. In the new community order, it finds difficult to map financial groupings, and it proves difficult to collect "ripee" (capital donation) to finance ritual. The next reason is that the local government effort to activate tourism sector also contribute to change physical, social as well as ecological environment of the locale. This condition gives impact not only to sociocultural change, but also the language (at least in lexicon level). The change (loss) of each referent in the natural environment will inevitable drive to the loss of the lexicon related to it, since language at all levels is an expression of its culture

and the natural world in which it is used (Fill and Mühlhäusler, 2001: 14).

Eco-linguistics is the interdisciplinary study, which relates language and the environment where it lives. Eco-linguistics sees language as the receptacle to accommodate all the cognitive knowledge of environment, including natural, cultural and social environment. Referring to Fill's writing (2018) and supported by Chen (2016), the early part of linguists who put his concern in ecology in connection with language is Einar Haugen who is now considered as the founder of language ecology. In the 1990s, the evolution of eco-linguistic study was in hand of Michel Halliday, who addressed the way language has influence on how people see and deal with the biological environment. It pointed out that language plays the role to destruct the species, cause pollution, and climate change. All these areas, according to Fill, are discussed under the umbrella term "eco-linguistics".

Eco-lexicon is a terminology related to the knowledge of word. Eco-lexicon is actually a clipped form from ecology and lexicon in which the head of this combined word is lexicon, and the modifier becomes eco (logy). Simply, this term provides understanding that eco-lexicon is a set of vocabularies based on ecological environment mapping. In line with it, Faber. et.al (2016) explains that eco-lexicon is a knowledge, which relates to multilingual terminology based on environment. Fromkin, et.al (2007) add that lexicon as the head of this word form brings with it the entity of word category whether it is open or close category. This study just only focuses on the open category, as noun, verb, adjective and adverb for they provide lexical meaning. Furthermore, Elson and Picket (1987) stated that the words intended here are not words with separable meaning but those are connected with the context of situation, the accompanying words, their position in grammatical pattern, and how they are used in social context. Based on eco-linguistic perspective, eco-lexicon refers to any entities, which refer to things or names of the action, which

are able to taste by the sense. The eco-lexicons meant in this research are from the marine ritual, specifically from the preparation and performing stages. Those eco-lexicons are in the form of word or phrase containing meanings.

The aim of eco-linguistics approaches might be characterized as a form of linguistic salvage in within a particular ethnography (Luardini, 2019). It has given rise to several studies in various Indonesian context. Jalil (2018), for example, identified the taxonomy of lexicons and eco-lexicon in peunajoh thimphan. However, the result shows that in Acehnese community, peunajoh thimphan consisted of local biotic, abiotic, flora and fauna eco-lexicon, and recognizing types of thimphan based on religious, social and economic values. In similar study, Nirmalasari, et.al.(2018) found that (1) that the eco-lexicon of kaghati kolope body parts in Muna speech community consists of thirteen lexicons as a nominal and abiotic category, such as ghurame, kaindere, kalolonda, kamuu, kasaa, kapongke, kaworu, kasamba, pani, padhi, kasoma, rokolope, and kopu-kopunda. (2) it has a different level of understanding about the eco-lexicons. Other relevant research in which eco-lexicons as the object of study was also conducted by Suktiningsih (2016). She conducted research on fauna lexicon of Sundanese people by adopting ecolinguistic study. She concluded that Sundanese speech community is very close to nature, especially fauna since metaphors used in saying or elder's advice use fauna lexicons. Furthermore, Yuniawan, et.al (2020) used flora and fauna lexicons on the motifs of the batik Pekalongan, Given studies indicate a clear link between the maintenance of the cultural environment beliefs and practices in one hand and the vitality of the relevant parts of the lexicon in the other hand.

Eco-lexicons in marine ritual khanduri la'ot used as the medium of this research are due to the close relationship between human and the environment. The interaction between human and environment depicted in the use of language is analysed under eco-linguistic study. Eco-

linguistics is an interdisciplinary study, which relates language and ecology. Eco-linguistics studies the environmental influence on the language (Uyane, 2014). At the beginning, Sapir (1912) narrated that physical and social of environmental factors reflect in language. Sapir added that the elements that reflect most are the vocabulary of a language of its speakers. Vocabulary is a complex inventory of all ideas, interests and occupation as well of a particular community. Following a model of dialogue and discourse proposed by Bang and Door (1996). Vocabularies (lexicon level) in dynamic topos are influenced by the three environments. These three environments become the relational dimension between human-human interaction and human-nature interaction, which is so called ideological (spiritual), sociological and biological dimensions.

In eco-linguistics perspective, the study of eco-lexicon touches at least three level of micro theories (Faber.,et.al, 2016), namely (1) semantic micro theory, (2) syntactic micro theory, and (3) pragmatic micro theory. More concrete, semantic micro level refers to internal and external representation. Internal representation refers to the definition of semantic components, while external one is under the domain of a specific ontology. It is the concept of OBJECT, EVENT, ATTRIBUTE, and RELATION. Ontology is based on the conceptual representation from the object physically and process. Furthermore, syntactic micro level is oriented to PREDICATE-ARGUMENT structure. The nature of this syntactic level is depending on predicate, which activate among entities. The last, pragmatic micro level is also called the theory of context, split up into linguistic and extra linguistic context. Cultural situation has its impact in the meaning of each eco-lexicon.

In eco-linguistic study, the existence of eco-lexicon in traditional marine ritual in Acehese speech community is equally important in the existence of human and other wellbeing in socio-cultural environment. The interaction, interrelation, interdependence and diversity of eco-linguistic

parameters are reflected in the study. Furthermore, through eco-linguistic perspective, the study also attempts to acknowledge the ideological spiritual, sociological and biological values which are in purpose intended to encourage people to preserve all environments to support their lives. A set of vocabularies, which are built this ritual is required to be covered and documented for it wraps the cultural activities and all the knowledge as well as the local wisdom attach to it.

3. Methods

The aim of the research is to identify the internal structure of the eco-lexicons and their entities connecting to the eco-linguistic dimensions. Specifically, the elements of the lexicons were investigated: (1) form and category of the grammatical structure of the lexicons, and (2) their dimensions directed from the cultural meanings attach to them.

This research was designed qualitatively to investigate the forms and categories of the eco-lexicons along with its entities associated with lexical and cultural meaning and social praxis dimensions. Eco-lexicons documented in this study were derived from the marine rituals name khanduri la'ot performed in the "lhok" (coast) of Aceh, located precisely in "krueng Aceh" (Aceh estuary) Kuta Alam District, Aceh Province, Indonesia. The data were gathered from observation and in depth interview with the respondent with audio visualizing and recording technique. From observation, the stages of ritual were divided into preparation and performing, along with the terminologies of each. The in depth interview was done with the Panglima La'ot (commander of the sea) to confront the finding from the observation in order that to get the accurate cultural meaning of each lexicon. It is done on the grounds that Panglima la'ot has a good cultural knowledge and experience in the marine and ritual. Due to his knowledge, he was appointed commander of the sea.

Based on the grammatical point of analysis, the data of eco-lexicon were placed in the sentence

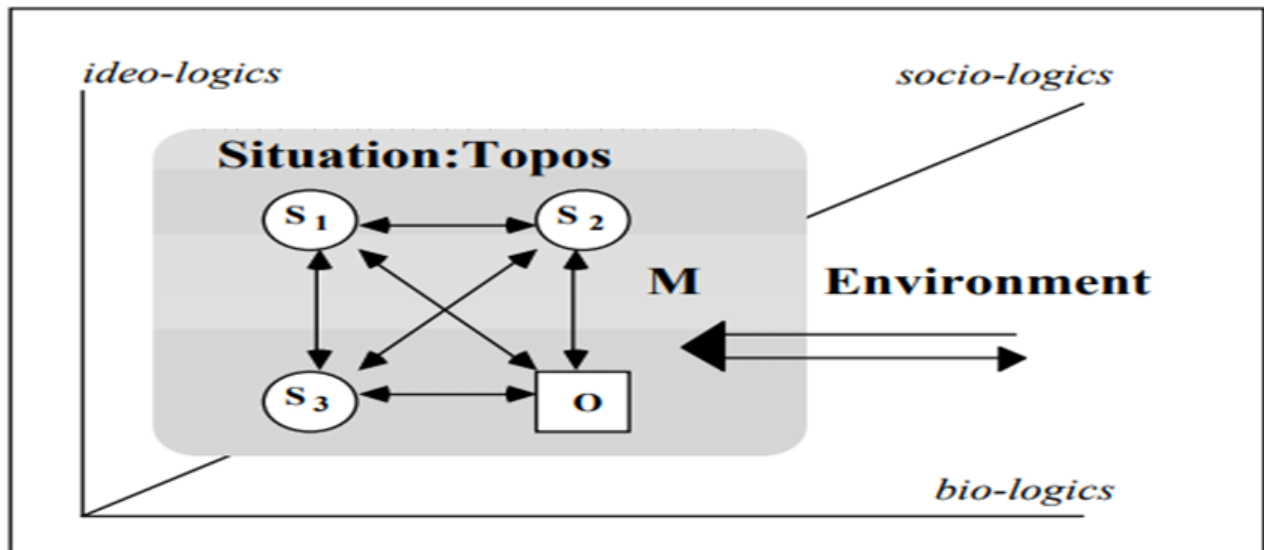
slot, in which the eco-lexicon plays the role of subject or the object of the sentence, and also brought the nominal entities, so it will be categorized as NOUN. However, if the eco-lexicon brought the entities that activates other entities, this is categorized VERB. The other open category, adjective, was identified as the modifier of other eco-lexicons. From eco-linguistic point of view, NOUN category were identified on the basis of human five senses of adjective. While VERB was any activities relating to ecological (marine) activities.

To identify the grammatical form of the eco-lexicon, this research used the basic technique proposed by Sudaryanto (2015) so called *bagi unsur langsung* (immediate constituent) and

following additional technique called *teknik lesap* (deletion) and *teknik ganti* (substitution) to find the base form and any elements attached to it.

Following the dialogue model proposed by Bang and Door (1996), saying that a particular situation, it consists of (at least) three persons (subjects) constituted a heterogeneous speech community. The medium understood as an umbrella term indicates a specific language used which share a genuine object. Bang and Door confirmed that a dialectical relationship is a reciprocal or interdependent relationship between *topos* (situation) and the environment, which is here to be interpreted as an ideological, a sociological and a biological environment.

Figure 1. Dialogue Model by Bang and Door



Signatures:

- S: Subject/Subjects
- M: Medium/Media
- O: Object/Objects
- x: Dialectic relation = ↔
- Topos: Space, Time & Place

Then, the analysis turned to logical dimension with the help of semantic micro analysis which was based on cultural context to identify whether the eco-lexicons brought the ideological (spiritual)

entities, sociological or biological entities with them.

4. Result

Based on the data analysis, the results show various activities conducted in the preparation and performing stages. Preparation stage is any processes, situation and condition, time decision (timing), and any elements used in the stage which are coded as: ripee, keunong (keuneunong), ulee meunang timu/barat, duek pakat, mite keube, peusijuk keubeu,, ba keubeu, tagun (kuah beulangong). While performing stage accommodates various activities to perform marine ritual as coded: peusijuk pukat, ek pukat, ba peunajoh, seumajoh, haba panglima la’ot and haba imeum mukim, and bereh-bereh. Every stage is completed by various elements as the condition to perform ritual. Various activities, processes, physical elements, and indigenous knowledge referring the marine ritual as well are included in

this stage. The result of the analysis shows that the eco-lexicons include the root form (stem) and derived form. Referring to ecological dimensions, the eco-lexicons show relation, interaction and interrelation with ideological (spiritual), sociological and biological dimensions. The cultural context highlighted the eco-lexicon meaning is obviously seen. It is in line with Haugen’s statement (1972) saying that the study of language related to ecology is of the interaction between any given language and its (particular) environment. This study identified the internal case of micro linguistics (language) and connected with sociocultural and cognitive ecology.

4.1 Eco-lexicons, forms, and categories

Table 1. eco-lexicons of the ritual, forms and categories

Stage	Eco-lexicons Acehnese Language	Form	Category
Preparation	Ripee	Base	Noun
	Keunong	Base	verb
	Ulee meunang timu/barat	Composition	Noun
	Duek pakat	Composition	Verb
	Mita keubeu	Base (verb phrase)	Verb
	Peusijuk keubeu	Affixation (verb phrase)	Verb
	Ba keubeu	Base (verb phrase)	Verb
Performing	Tagun kuah beulangong	Base (verb phrase)	Verb
	Peusijuk pukat	Affixation (verb phrase)	Verb
	Ek pukat	Base (verb phrase)	Verb
	Ba peunajoh	Base (phrase)	Verb
	Seumajoh	Affixation	Noun
	Haba Panglima la’ot	Composition	Noun
	Haba Imeum mukim	Composition	Noun
Bereh-bereh	Reduplication	Verb	

4.2 Ecological dimensions of the eco-lexicons

Table 2. Ecological dimensions of the eco-lexicon

Stage	Eco-lexicons Acehnese Language	Ecological Dimensions
Preparation	Ripee	Sociological
	Keunong	Biological

	Ulee meunang timu/barat	Biological
	Duek pakat	Sociological
	Mita keubeu	Sociological
	Peusijuk	Ideological spiritual
	Ba keubeu	Sociological
	Tagun kuah beulangong	Sociological
Performing	Peusijuk pukat	Ideological spiritual
	Ek pukat	Sociological
	Ba peunajoh	Biological and ideological spiritual
	Seumajoh	Sociological
	Haba Panglima la'ot	Sociological
	Haba Imaum mukim	Ideological spiritual
	Bereh-bereh	Sociological and biological

5. Discussion

The ritual has hidden relation and has determined the ease of getting livelihood and safety. Fishermen believe that if ritual is not performed, miss fortune will come to them (Manan, 2016). The discussion flows to the descriptions of each eco-lexicon, which includes the cultural meanings or context. A slight information about their structural and ecological information inherited from the cultural meaning is given.

Ripee

Ripee constitutes the cultural meaning as donation from all the members of the fishing community. This ripee is funded to finance the activities of the ritual *khanuri la'ot*. The amount of the ripee is on the basis of financial capability of each members. As an instance, as a *toke boat* (boat owner) or *toke bangku* (person who owns the sale stalls). Usually, the amount of their ripee is also paid more than others'. From the data analysis, eco-lexicon ripee is in the form of base. It is included in noun category.

Keunong

Keunong is the cognitive activity relating to the basic indigenous knowledge about the weather or season. In line with marine activity, keunong is the activity to see or to recognize the seasonal transition or seasonal condition. The ability to recognize is known as *keuneunong*. It is the indigenous knowledge the season or weather by

determining Kala stars meeting and the moon in the sky.

Keunong is a base form of the verb category. Traditionally, this verb is categorized as active transitive, which is potentially to be followed by an argument as the object. From the eco-linguistic perspective, keunong is regarded a marine cognitive activity which activate other entity(ies) as argument, thus it is so called verb. The entity being activated is a person (someone) as a sensor with other entity as natural phenomenon of seasonal transition. The sensor in this case is a chief commander of the sea, called *panglima la'ot*. Keunong is also included in biological dimension in eco-linguistic perspective for it connects to biological environment.

Ulee meunang (timu/barat)

Ulee meunang constitutes a seasonal transition phase, which directs to east or west, so called *ulee meunang timu* and *ulee meunang barat*. The fishing community in Aceh has already understood about this matter, for it will determine that the fishermen will go fishing or not. *Ulee meunang timu* is an ideal season to go fishing, for the wind blows smoothly and the waves of the sea flows calmly. However, fishermen will avoid to sail far away in the sea when *ulee meunang barat* comes. Because, at this phase, the wind blows hard and has big wavy waves.

Ulee meunang is a derived form of composition which is constructed by noun *ulee* (head) and adjective *meunang* (win). The meaning of this eco-lexicon is not a kind of *ulee* or *meunang*, the meaning comes outside the form which is so called exocentric compound. Furthermore, *ulee meunang timu* is a compositional form followed by an adjective, then it is classified as a noun phrase (Plag; 2002). The similar case happens to *ulee meunang barat*. The ecological dimension brought by this eco-lexicon is biological dimension, similar with *ulee meunang timu* and *ulee meunang barat*. In this case, it is obviously seen the reciprocal relationship between human beings and the nature.

Duek pakat

Duek pakat is derived from the words *duek* (sit) and *pakat* (deal). It is a must to do *duek pakat* before performing *khanuri la'ot*. This activity is conducted to determine many affairs; the amount of ripee (donation) from each of the community members, to determine the buffalo to be slaughtered, who will be in charge, and to determine the day to perform ritual. Culturally, *duek pakat* means an activity of getting a deal done by in this case *Panglima La'ot* (the chief commander of the sea), *Geuchik* (head of the village), *Imeum Mukim* (the head of a part of the village) cultural leaders and also some villagers who dwell around the site of the venue. Simply, *duek pakat* is a kind of cultural meeting before a traditional activity will be done. The eco-linguistic analysis of the eco-lexicon *duek pakat* is obviously seen as follow:

Duek pakat is a compositional form which is constructed by a verb *duek* and a noun *pakat*. This eco-lexicon has a traditional meaning of sitting together to look for a good consensus. *Duek pakat* activity functioned as predicate activates other entities as its argument, and it belongs to verb category. The semantic head of this eco-lexicon is still inside the construction, thus it is included in endocentric compounding. Based on the meaning, it is clearly seen that *duek pakat* brings its social dimension.

Mita (keubeu)

The eco-lexicon *mita* (look for) followed by *keubeu* (buffalo) is actually an activity to look for a buffalo as a main culinary element. Philosophically, Acehnese believe that the meat from this animal is regarded "cool". When someone eats the meat, heart and mind will be calm.

Usually the meat will be cooked *kuah beulangong*, as a main culinary in the *khanuri la'ot*. *Kuah beulangong* is cooked in a large cauldron. This *kuah beulangong* has a fresh, spicy and savoury taste. The process of cooking and eating *kuah beulangong* is always done together or in mutual cooperation (Fitrisia, 2020). So, that is what causes *kuah beulangong* is cooked in large quantity.

The main category of the above eco-lexicon is a verb *mita*, while *keubeu* is only the argument following the verb. This verb is composed by a based form and functions to activate the argument. From the eco-linguistic perspective, *mita* is a marine activity which activates other entities as the argument, thus it is so categorized as the verb. In this case, the entity, which is activated by *mita* is *keubeu*.

In the social praxis analysis, the eco-lexicon *mita keubeu* functions as the activity to look for the main material for main cuisine in the ritual. This activity is done not only one person, but together in a team. Thus, from the eco-linguistic perspectives, *mita keubeu* brings its social as well as biological dimension.

Peusujuk (Keubeu)

The word *peusujuk* was actually derived from the base *sujuk* "cool" and a prefix *peu-*, then becomes *peusujuk* which has a literal meaning to make or to become cool. It is one of traditional customary ritual, which still exists in the recent time. Traditionally, *peusujuk* has a purpose to ask for safety, quietness, happiness and blessing in life from the God, Lord of the universe. *Peusujuk* is always held for various events in Acehnese, including in the marine ritual ceremony, *khanduri*

la'ot. The processing of peusijuk is conducted by a traditional elder or senior figure or any person who knows much about prayers and procession of the ritual. For Acehnese, it is a must to hold a peusijuk for it is regarded a sacred ritual Riezal, C.et.al.(2018). To hold a peusijuk, it needs some tools and materials, such as dalong (a container to put materials for peusijuk equipments), breuh padee (rice), a big plate of bu leukat kuneng (yellow sticky rice), tumpo (snacks made from flour, banana and brown sugar,), ie teupong taweu (a mixture of plain water and flour), a bucket of leaves consists of on sineujuk, on naleung sambo and on manee manoe (leaves from plants that are tied into a sturdy rope, functions as a tool for sprinkling water from ie teupong taweu, two glok (bowl) as a container filling breuh padee and also ie teupong tawee, and the last, sangee (food cover). Every peusijuk material has a philosophy and cultural meaning in it.

The formation of peusijuk (keubeu) is quite similar with the eco-lexicon mita keubeu, that the main lexicon is peusijuk, which belongs to verb category, while keubeu is the argument following the verb peusijuk. However, peusijuk is a derived word, which is composed from the prefix *peu-* which functions to form verb, and the adjective *sijuk* (cold), thus it becomes the derived verb *peusijuk*.

In the process of peusijuk keubeu, the traditional elders spell the do'a (prayers) for safety and smoothness of the event, and also receive the blessing for what it is done. Furthermore, eco-lexicon brings its spiritual dimension which reflects human relation with his Creator, Lord of the universe.

Ba (keubeu)

The eco-lexicon *ba* (bring/ march) and *keubeu* (buffalo) is traditionally understood as the activity to march buffalo along the sea shore. The meaning implied from this activity is actually to announce the villagers that the marine ritual *khanduri la'ot* will be performed soon in the village. *Ba keubeu* is usually accompanied children and also elders of the

village. Again, the formation of *ba* (*keubeu*) is similar with the eco-lexicon *mita keubeu*, that the main lexicon is *ba* which belongs to verb category, while *keubeu* is the argument following the verb *ba*.

The above eco-lexicon *ba* is a verb, while *keubeu* is only the argument following the verb. This verb is composed by a based form and it functions to activate the argument. From the eco-linguistic perspective, *ba* is a marine activity, which activates other entities as the argument, thus it is so categorized as the verb. In this case, the entity, which is activated by *ba* is *keubeu*.

In the social praxis analysis, the eco-lexicon *ba keubeu* functions as the activity to announce the villagers about the ritual. This activity is done not only one person. It is done together in a procession. Thus, from the eco-linguistic perspectives, *ba keubeu* brings its social dimension.

Tagun (kuah beulangong)

This eco-lexicon determines the last step conducted by the committee to prepare the ritual which will be conducted soon. *Tagun* (cook) is the activity of cooking, in this time it is to cook *keubeu* as the main ingredient of *kuah beulangong*. *Kuah* means sauce, and *beulangong* is pot used for cooking. *Beulangong* sauce is a typical Acehnese food that the main ingredient can be beef, mutton or buffalo meat mixed with jackfruit, or some use banana. *Kuah beulangong* itself is a main cuisine cooked by the committee in the ritual *khanduri la'ot*. The ingredients of *kuah beulangong* is quite similar as curry of Indian cuisine, but coconut milk free. In addition, the cuisine that takes two hours cooking time, also describes the togetherness and friendship among villagers. This is illustrated that the meal was cooked together in a large portion, for it would be served for all ritual participants and villagers. The interrelation and interdependence of eco-linguistic parameters are reflected from this activity.

Tagun as the main lexicon is identified as a verb, which activates the argument *kuah beulangong*. *Tagun* is composed by the based form of the word. As understood that the activity of

tagun kuah beulangong shares togetherness and friendship among villagers, thus it brings the social dimension in the ecological perspective of social praxis.

Peusijuk (Pukat)

The first eco-lexicon appeared in this stage is peusijuk pukat. Similar with peusijuk keube this activity also brings its cultural meaning, purpose and implementation. The difference falls in the object being peusijuk. The former is keubeu, and the later is pukat 'boat'. Through its elements, peusijuk pukat delivers the meaning of showing thankful to God, Lord of the tand smoothness from the Lord of the Universe when going to the sea, both for the boat and also for the fishermen, and also receive the blessing for the catch. Peusijuk pukat is one of the cultural activities, which, in its implementation, should not break the Islamic law.

Spiritual dimension is clearly seen implied from this activity. Again, prefix *peu-* attached to the adjective *sijuk* give the meaning of an active action as a material process (referring to Gerrot, L and Wignell, P:2001) which needs participant which play the role as the actor as well as the goal. In this case, pukat takes the role of the goal.

Ek (pukat)

The eco-lexicon *ek pukat* (get on boat) refers to the activity in which the intransitive verb *ek* (get on) activates other entity as the actor argument from noun category. *Ek* itself is a base form verb. The arguments who get on the boat are the participants of the ritual who play each role, as *pawang pukat* (commander of the boat), *imeum* (islamic leader) who will pray *du'a*, and *takbir* (recitation of laudation). In this phase, the ideological dimension is clearly seen, which show that Acehnese belongs to a religious ethnic. Following the transitivity analysis, the verb *ek*, followed by the eco-lexicon *pukat* generates material process followed by circumstance (place), in this case, pukat.

Ba (peunajoh)

The transitive verb *ba* (bring) appears again in this stage. *Ba* is base form verb which is followed by a noun *peunajoh* (meal), which derives from the verb *pajoh* (eat) and the insertion of infix *-eun-*. This meal is put on the boat and sailed to the middle of the sea, and at the time it is floated on the sea. The meal here is consists of the head and the bowels of the cow which are already wrapped by a white cloth. However, based on the information got in interview with the local custom leaders and *panglima la'ot*, parts of the member of society regard this act is against the Islamic law for it gives meal to the ghost living in the sea as *sajen* (offerings to the ghost). In contrast, according to *panglima la'ot*, this activity brings its own cultural meaning that part of the blessing (meal) from the God should be shared to other creature, in this case, creature living in the sea, such as fish. *Panglima la'ot* added that *ba peunajoh* can also be understood as the act to showing respect to the Prophet *Khaidir*, God's messenger as the guardian of the sea. The interdependence and interrelationship parameters is reflected clearly through this act. It is in line with the research result conducted by *Manan* (2016).

Before floating the meal to the sea, usually participants on the boat spell *du'a* (prayers) and sound the *azan* (call to pray). After floating the meal, the boat sails back to the sea shore.

Seumajoh

This eco-lexicon is derived from the verb *pajoh* (eat) and attached to the prefix *seu-* than the beginning sound /p/ is changed into the similar phonetic environment /m/, becomes the noun *seumajoh* (gathering from having meal). This eco-lexicon reflects clearly the sociological dimension in which all the people there should enjoy the meal as the blessing from God together. The main menus served here are *bu kula* (rice wrapped by banana leaf) and *kuah beulangong* (beef curry) as mention before in the preparation stage. This shows an act of togetherness among the members of community, which reflects interrelations eco-linguistic parameter.

Haba Panglima La'ot and Imeum Mukim

The next eco-lexicons are derived nouns of composition, *haba panglima la'ot* and *haba imeum mukim*. These stages are grouped into one for they refer to a sequent activity. This eco-lexicons consist of noun *haba* (speech) and composition *panglima la'ot* (commander of the sea) and also composition *imeum mukim* (local Islamic leader). *Haba panglima la'ot* is a noun composition so does *haba imeum mukim*. It is understood that the semantic head of each noun composition is inside the construction and thus so called endocentric compounding (Plag, 2002). These eco-lexicons bring ideological spiritual as well as sociological dimension for *haba panglima la'ot* reflects the obedience toward the cultural rule and also to the knowledgeable person of the marine matters. While *haba imeum mukim* reflects the obedience to the God's rules.

Bereh-Bereh

The last eco-lexicon in the performing stage comes from the category of verb reduplication *bereh-bereh* (cleaning up). This reduplicated verb shows the continuity action. The act is conducted by anybody especially men who participate the ritual, that is to clean up along the sea shore. This act is also conducted to tidy up all materials used during the ritual. This act reflects biological and sociological dimension clearly for cleaning up the sea shore refers to protect and maintain the natural environment from rubbish. Later on, this act is conducted together which shows social relationship. *Bereh-bereh* is coded as the last step of the performing stage of the ritual *khanduri la'ot*. According to the cultural rule, after this ritual is performed, fishermen should wait for three days before going fishing.

6. Conclusion

Based on the discussion above, this research shows that the forms of eco-lexicon found in the research are based and derived forms including affixation, composition and reduplication. While the categories include noun and verb. It is in line with

research conducted by Durie (1985) that stated that Acehnese has only noun and verb category for lexicon, while adjective still remains controversy. Affixes found in the formation of eco-lexicons are prefix *peu-* and *seu-*, and infix *-eum/-eun-*. Each of the eco-lexicons has its own cultural and lexical meaning. The three domains (dimensions) of sociological, biological and ideological spiritual in social praxis drives the eco-linguistic analysis complete. Parameters of interrelation between language (lexicon) and environment under the umbrella of eco-linguistics is confirmed which is also bound with socio-cultural environment. This research greatly contributes to the development of eco-linguistic study and may enrich the ritual lexicons to the cultural values.

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Conflict of Interest

Herewith I, as the author of this research paper declare that there is no Conflict of Interest of writing and publishing the paper entitled *Eco-linguistics of Marine Ritual lexicons in Acehnese Speech Community*

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