

Surviving the Medicinal Plants Lexicon of Culambacu Language

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Abstract: The article discusses the survival of Culambacu language which leads to the ecolexicon of medicinal plants. This type of research is field research with qualitative and quantitative methods. Data sources from the study were informants aged between 15-17 year. Based on the analysis that has been done, the researcher gets the result that of the 100 lexicons submitted to 50 respondents. The total number of lexicons that are still known is 2,808 out of 5,000 lexicons that have been submitted. Based on the analysis that has been done, the researcher found that the survival rate of the Culambacu language lexicon in traditional medicinal plants reached 56.16%. Based on the results of the study it can be said that the culambacu language still persists among adolescents aged 15-17 years.

1 INTRODUCTION

The speakers of Culambacu language can be found in North Konawe District, Southeast Sulawesi Province. The Culambacu language consists of three dialects, the Lamona dialect in Wiwirano Subdistrict and the Landawe dialect in Oheo Sub-district of Konawe Utara District, and the Torete dialect is on the east coast of Konawe District in Waworaha Village. According to the local community, the Culambacu people in the village Culambacu District Wiwirano since the establishment of the Kingdom of Culambacu with the first king named Untolipu based in Wawoheo, Takupuno. The Culambacu people according to the local story are from seven brothers of six men one woman, the only woman living in Culambacu, while the six siblings are scattered to other areas. According to the local community culambacu comes from the word *cu* means down and *mbacu* means stone. So, *culambacu* means down to the rock and the descent place is called Cinutu. There is also a saying that *culambacu* comes from the word *horn* which means bamboo and *mbacu* means stone. So, *culambacu* means bamboo stone. There is a mountain in Culambacu there is an old cemetery near him growing seven bamboo groves adjacent to each other. This bamboo tree does not develop until now, so it is most likely called stone bamboo because it does not grow or grow. (La Ino, 2018)

Culambacu is a minority language in Southeast Sulawesi. Based on a population census in North Konawe, Culambacu, the number of speakers is around 3,200. Culambacu is located surrounded by the Tolaki language, the Bugis language, the Menui language. Based on preliminary observations of children and adolescents in everyday conversation, they rarely use the Culambacu language except using Indonesian. This phenomenon is the basis for research on the Culambacu language. As an initial step in research in the field of survival. The reason for prioritizing research into survival is to find out the level of vocabulary survival. By raising the issue is whether teenagers who speak the Culambacu language still maintain their language in everyday language

Defined *ecolinguistic* as follows: *Ecolinguistics is an umbrella term for all approaches in which the study of language (and languages) is in any way combined with ecology* (Fill, 2001). Language ecology according to Haugen (1971) is *Language ecology may be defined as the study of interactions between any given language and its environment*, (Haugen, 1972)

This study was introduced for the first time by Einar Haugen in his writing in the form of *ecology of language* in 1972. Haugen preferred to choose ecology of language compared with the other terms that are relevant with this study. The selection was based on a wide classification in it, in which the linguists can cooperate with various kinds of the

other social sciences in understanding the interaction of inter language, (Al Gayoni).

In his writing that entitles *Ecolinguistics in the University* cited:

Ecology is the study of functional interrelationships. The two parameters we wish to interrelate are language and the environment/ecology. Depending on whose perspective one takes one will get either ecology of language, or language ecology. Combined they constitute the field of ecolinguistics. Ecology of language studies the support system languages require for their continued wellbeing as well as the factors that have affected the habitat of many languages in recent times (Mulhauser, 1996)

In connection with the field of ecolinguistic study, stated that ecolinguistics is related with ten fields of study, i.e.: (1) comparative historic linguistic; (2) Demographical linguistic; (3) Sociolinguistic; (4) Dialinguistic; (5) Dialectology; (6) Philology; (7) Prescriptive Linguistic; (8) Glotopolitic; (9) Ethnolinguistic, anthropological linguistic or cultural linguistic and (10) Tipology, (Haugen, 1972)

In ecolinguistic study, the most visible thing in the relation of ecosystem that constitutes the part of human's life (ecology) with the language which human beings use in communicating in their environment. The environment is the physical environment with language that causes a variety of problems in the society. The bilingual/multilingual situation is the one that makes the lingual interaction to be present. The physical language with various social conditions greatly influences the language speaker psychologically in its lingual usage, (Al Gayoni, 2012)

Ecolinguistic consists of two main parts, namely analysis of eco-critical and ecology of linguistic discourse. The eco-critical discourse is not apart from the applying of critical discourse analysis towards the text related with environment and the parties involved in the environment in expressing the ideologies underlying the text, but this study analyses as well a variety of discourses having the impact on the coming ecosystem. Besides, eco-critical discourse not only focuses on the tracing of the ideologies having the destructive potential, but also searches discursive representation that can contribute to the survival of society ecologically, (Al Gayoni, 2012)

There is an evident relation concerning various physical changes towards language and vice versa. In his writing of *Language and Environment*, Muhlhauser (1996) cited that there are four (4) enabling the relationship between language and

environment. They all become different subjects of linguistic studies. Everything becomes a different subject from linguistic studies at some time or at other times. The four relationships are:

1. Language is independent and self-contained (Chomsky, Cognitive Linguistics);
2. Language is constructed by the world (Marr);
3. The world is constructed by language (structuralism and post structuralism);
4. Language is interconnected with the world it both constructs and is constructed by it but rarely independent (ecolinguistics).

Language highly affects the paradigm, attitude, and behavior of human beings. It can give the positive implication towards physical, economic, and social environment, namely the balance of the environment that exists on the next generation can be preserved and inherited. Conversely, it can give the negative effect in various changes, imbalances, and ecosystem damages. Thus, language can direct its usage both for constructive things and destructive one related with the environment, (Al Gayoni, 2012)

[6] Definition of lexicon by dividing it into some categories, i.e. (1) lexicon is a component of language containing all information about meaning and word usage in language; (2) lexicon is the wealth of words being owned by a speaker, writer or a language of vocabularies; (3) lexicon is the list of words being arranged like a dictionary, but with a brief and practical explanation.

In terms of its usage, lexicon consists of two components, i.e.:

1. active lexicon namely the wealth of words that are usually used by someone,
2. passive lexicon namely the wealth of words that are only understood the meaning by someone, but is seldom or never used, (Hamid, 1991)

Medicine vegetation is all vegetations that can be used as medicine, covering the vegetations that can be seen by the eyes and the ones that can only be seen by using microscope, (Hamid, 1991) According to Zuhud (2004), medicine vegetation is all kinds of medicine vegetation which are known or trusted to have the usefulness of medicine that is grouped into:

1. traditional medicine vegetation is the kind of medicine vegetation being known or being trusted by the society to have the usefulness of medicine and has been used as the main material of traditional medicine;
2. modern medicine vegetation is the kind of vegetation which has scientifically been proven to have the compound or bioactive material with having the usefulness of medicine and its usage can be accounted for medically;

3. potential medicine vegetation is the kind of medicine vegetation being suspected to contain any compound or active material with having the usefulness of medicine, but has not yet been proven scientifically or its usage as traditional medicine is difficult to trace

Research on ecolinguistics was conducted by Yuniawan, et.al (2014) regarding students' attitudes towards environmental preservation expressions at Semarang State University. By using the Ecolinguistic theory the research findings are: From the overall level of student knowledge, it is found that the overall knowledge is still less than a score of 70. This means that the level of student knowledge about conservation is not too good. The average score of attitudes of students in eight faculties toward expressions shows that the highest average attitudes toward conservation expressions are found in Law Faculty students. If the overall attitude score results are added up and divided into conservation indicators, the most popular expression is in the fields of ethics, art, and culture. Meanwhile, the most unpopular phrase is in terms of conservation publications. Consequently, the popularity of conservation expressions from the most popular to the most unfamiliar are (1) ethics, arts and culture, (2) conservation cadres, (3) waste management, (4) clean energy, (5) biodiversity, (6) green architecture and internal transportation, (7) circumcision, and (8) conservation publications.

Furthermore, research conducted by Kurnuati (2017) about the development of children's stories with an ecolinguistic approach as an expression of local wisdom for the preservation of Javanese language and the environment in elementary schools. by using the Ecolinguistic theory the research findings are that the needs of students in learning Javanese elementary school are learning written and spoken Javanese. The desired teaching material is in the form of fairy tales and stories of daily experiences / activities that use dialect language where students are located by paying attention to the environment and the natural environment. Written language stories are picture books and oral stories on audio visual media. The need for teachers in learning Javanese elementary school with an ecolinguistic approach is teaching children stories that can train students to

communicate politely in their environment in daily activities by paying attention to the use of language in relation to humans, God, and the natural surroundings. Preparation of teaching materials in Javanese stories based on: (a) curriculum, (b) ecolinguistic concepts, and (3) concepts of children's story texts. The children's story models are written and spoken in two Javanese dialects, namely [ɔ] [dialect and [a] dialect]. Stories developed in the form of experiences, daily activities, cultural activities, and fairy tales in the student environment. This story teaching material is declared valid by the material expert, instructional media expert, and the teacher as the user.

Furthermore, research conducted by Mantiri, et.al (2018). By using the ecolinguistic theory the research findings are Based on the results of the study, the ecological impact of the use of indicative sentences is divided into two, namely the constructive and destructive effects. Constructive impact is usually the content, meaning or message can affect the mindset and attitude of readers to help preserve the environment. Positive texts can change negative environmental ethics into positive. The destructive impact of the use of sentences on environmental discourse in the form of text that is too clear, fulgar, excessive, and too detailed. The text affects attitudes and mindsets that damage the environment.

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Research conducted by Santoso (2017) on Socio-Econo-Ecolinguistic Analysis of Traditional Plant Lexicon Retention for Cooking Spices for Students in Semarang City. Using the ecolinguistic approach the findings are that the results showed that respondents from the University of the Indonesian Teachers Association of the Republic of Indonesia (UPGRIS) still retained 24 lexicon (75.00%) of the 32 lexicon tested. Furthermore, Semarang State University (UNNES) ranks second, which still maintains 14 lexicons (43.75%). Ranking 3 and 4 were occupied by respondents from the Catholic University (UNIKA) Soegijapranata and Diponegara State University (UNDIP), each of whom retained only 6 lexicons (18.75%). Thus, the average maintenance of a traditional plant lexicon for cooking spices (bumbon) for female students in Semarang City only reaches 54.94% (24 + 14 + 6 + 6/91). Thus, it can be concluded that the maintenance of the traditional plant lexicon for cooking Semarang students' spices is low. This could mean that instant cooking has shifted traditional cooking spices to around 45%. The meaning of "bumbon" plants by respondents has several similarities, for example, socially, plants are interpreted as forming social relations between respondents and the community (neighbors, farmers, sellers, and their own families). Economically, "bumbon" plants are intended to save family expenses and can help improve the lives of farmers and "bumbon" sellers. Ecologically this "bumbon" plant is understood as environmental preservation and the environment becomes beautiful, natural,

beautiful, cool, shady, healthy, beautiful, clean, environmentally friendly. In addition, respondents gave other meanings, such as preserving and maintaining spices that inherited Indonesian spices, living healthy, making fertile soil, and so on.

Further research conducted by Umiyati(2011) *Lingual Khazanah Resistance Of Bima Language Guyub Agriculture In The Domain Of Critical Ecolinguistic Perspectives* using the critical ecolinguistic theory results is that in speakers of the Bima language, the resilience of linguistic speech in agriculture is still very well preserved, characterized by the appearance of a characteristic number of linguistic emergencies. the realm of agriculture in a number of metaphors and expressions born of local local wisdom. In the ecolinguistic view, the green grammar view is used as an ideal form of structure to harmonize the sentences / clauses that exist in the harmony of the speech with nature.

2 METHOD

In this study data collection is focused on natural setting or natural conditions.[9] In the collection of data there are several stages performed, namely tests, observations, interviews, personal and official documentation, photos, pictures, and informal conversations. The collected data is qualitative data. Data analysis refers to [10] as a process of organizing and sorting data into patterns, categories, and sets of basic descriptions so that a theme can be found.

To determine the percentage of survival rate and non-resistance per lexicon Ecolexicon The traditional medicinal plants of Culambacu language as mentioned above, the researchers analyzed by using the following formula:

$$\frac{\text{Number of lexicon of traditional medicine vegetation being still known by every respondent}}{\text{number of lexicon in totality on one questionnaire}} \times 100\%$$

While, to know the percentage of sustainability and insustainability extent of lexicon of Kulisusu language of traditional medicine vegetation/plants, the researcher uses the following formula:

$$\frac{\text{Number of respondent still knowing each lexicon in the environment of traditional medicine vegetation}}{\text{number of respondent in totality}} \times 100\%$$

By virtue of the above formulation, lexicon of traditional medicine vegetation/plants is said to

still survive, if it is still found the respondent still knowing or using the lexicon.

To know the final result of sustainability extent of lexicon of Culambacu language, traditional medicine vegetation/plants in totality uses the formula:

Number of lexicon in totality on all questionnaires being known by respondents

$$\frac{\text{number of lexicon in totality on all questionnaires}}{\text{number of lexicon in totality on all questionnaires}} \times 100\%$$

The above formulation refers to the former research done by Sidu Marafad about: "Sustainability of Vocabulary of Local Language of Muna in Environment of Kowala Vegetation (palm plants)" (La Ode Sidu).

3 RESULTS

Level of Surviving Culambacu Language Based on the research results, the survival rate of Culmbacu language for each respondent can be explained as follows:

1. Respondents 1 from 100 lexicons are proposed can know the meaning and its use 83 lexicons with the percentage of 83%, while 17 lexicons with the percentage of 17% do not know the meaning and its use. Based the formulation:

$$\frac{83}{100} \times 100\% = 83\%$$

2. Respondents 2 and 3 from 100 lexicons are proposed can know the meaning and its use 80 lexicons with the percentage of 80%, while 20 lexicons with the percentage of 20% do not know the meaning and its use. Based the formulation:

$$\frac{80}{100} \times 100\% = 80\%$$

3. Respondents 4, 5, and 6 from 100 lexicons are proposed can know the meaning and its use 75 lexicons with the percentage of 75%, while 25 lexicons with the percentage of 25% do not know the meaning and its use. Based the formulation:

$$\frac{75}{100} \times 100\% = 75\%$$

4. Respondents 7 from 100 lexicons are proposed can know the meaning and its use 70 lexicons with the percentage of 70%, while 30 lexicons with the percentage of 30% do not know the meaning and its use. Based the formulation:

$$\frac{70}{100} \times 100\% = 70\%$$

5. Respondents 8 from 100 lexicons are proposed can know the meaning and its use 67 lexicons

with the percentage of 67%, while 33 lexicons with the percentage of 33% do not know the meaning and its use. Based the formulation:

$$\frac{67}{100} \times 100\% = 67\%$$

6. Respondents 9, 10, and 11 from 100 lexicons are proposed can know the meaning and its use 66 lexicons with the percentage of 66%, while 34 lexicons with the percentage of 34% do not know the meaning and its use. Based the formulation:

$$\frac{66}{100} \times 100\% = 66\%$$

7. Respondents 12 and 13 from 100 lexicons are proposed can know the meaning and its use 65 lexicons with the percentage of 65%, while 35 lexicons with the percentage of 35% do not know the meaning and its use. Based the formulation:

$$\frac{65}{100} \times 100\% = 65\%$$

8. Respondents 14 and 15 from 100 lexicons are proposed can know the meaning and its use 63 lexicons with the percentage of 63%, while 37 lexicons with the percentage of 37% do not know the meaning and its use. Based the formulation:

$$\frac{63}{100} \times 100\% = 63\%$$

9. Respondents 16 and 17 from 100 lexicons are proposed can know the meaning and its use 62 lexicons with the percentage of 62%, while 38 lexicons with the percentage of 38% do not know the meaning and its use. Based the formulation:

$$\frac{62}{100} \times 100\% = 62\%$$

10. Respondents 18 and 19 from 100 lexicons are proposed can know the meaning and its use 61 lexicons with the percentage of 61%, while 39 lexicons with the percentage of 39% do not know the meaning and its use. Based the formulation:

$$\frac{61}{100} \times 100\% = 61\%$$

11. Respondents 20 and 21 from 100 lexicons are proposed can know the meaning and its use 60 lexicons with the percentage of 60%, while 40 lexicons with the percentage of 40% do not know the meaning and its use. Based the formulation:

$$\frac{60}{100} \times 100\% = 60\%$$

12. Respondents 22, 23, 24, and 25 from 100 lexicons are proposed can know the meaning and its use 58 lexicons with the percentage of 58%, while 42 lexicons with the percentage of 42% do not know the meaning and its use. Based the formulation:

$$\frac{58}{100} \times 100\% = 58\%$$

13. Respondents 26, 27, 28 and 29 from 100 lexicons are proposed can know the meaning and its use 56 lexicons with the percentage of 56%, while 44 lexicons with the percentage of 44% do not know the meaning and its use. Based the formulation:

$$\frac{56}{100} \times 100\% = 56\%$$

14. Respondents 30 and 31 from 100 lexicons are proposed can know the meaning and its use 55 lexicons with the percentage of 55%, while 45 lexicons with the percentage of 45% do not know the meaning and its use. Based the formulation:

$$\frac{55}{100} \times 100\% = 55\%$$

15. Respondents 32, 33, and 34 from 100 lexicons are proposed can know the meaning and its use 54 lexicons with the percentage of 54%, while 46 lexicons with the percentage of 46% do not know the meaning and its use. Based the formulation:

$$\frac{54}{100} \times 100\% = 54\%$$

16. Respondents 35, 36, 37, 38 from 100 lexicons are proposed can know the meaning and its use 53 lexicons with the percentage of 53%, while 47 lexicons with the percentage of 47% do not know the meaning and its use. Based the formulation:

$$\frac{53}{100} \times 100\% = 53\%$$

17. Respondents 39 and 40 from 100 lexicons are proposed can know the meaning and its use 52 lexicons with the percentage of 52%, while 48 lexicons with the percentage of 48% do not know the meaning and its use. Based the formulation:

$$\frac{52}{100} \times 100\% = 52\%$$

18. Respondents 41 and 42 from 100 lexicons are proposed can know the meaning and its use 50 lexicons with the percentage of 50%, while 50 lexicons with the percentage of 50% do not know the meaning and its use. Based the formulation:

$$\frac{50}{100} \times 100\% = 50\%$$

19. Respondents 43 from 100 lexicons are proposed can know the meaning and its use 43 lexicons with the percentage of 43%, while 57 lexicons with the percentage of 57% do not know the meaning and its use. Based the formulation:

$$\frac{43}{100} \times 100\% = 43\%$$

20. Respondents 44 from 100 lexicons are proposed can know the meaning and its use 42 lexicons with the percentage of 42%, while 58 lexicons with the percentage of 58% do not know the meaning and its use. Based the formulation:

$$\frac{42}{100} \times 100\% = 42\%$$

21. Respondents 45 and 46 from 100 lexicons are proposed can know the meaning and its use 39 lexicons with the percentage of 39%, while 61 lexicons with the percentage of 61% do not know the meaning and its use. Based the formulation:

$$\frac{39}{100} \times 100\% = 39\%$$

22. Respondents 47 and 48 from 100 lexicons are proposed can know the meaning and its use 37 lexicons with the percentage of 37%, while 63 lexicons with the percentage of 63% do not know the meaning and its use. Based the formulation:

$$\frac{37}{100} \times 100\% = 37\%$$

23. Respondents 49 and 50 from 100 lexicons are proposed can know the meaning and its use 36 lexicons with the percentage of 36%, while 64 lexicons with the percentage of 64% do not know the meaning and its use. Based the formulation:

$$\frac{36}{100} \times 100\% = 36\%$$

This following is the elaboration of percentage of sustainability of lexicon on traditional medicine vegetation with the indicator of understanding on each respondent in questionnaire contains 100 lexicons shown to 50 respondents.

Table 1 above shows that from 50 respondents, there is no respondent that still really knows the meaning and use of lexicon in the totality of lexicon of Culmbacu language in environment of traditional medicine vegetation/plants with the percentage of 100%. The rest is that they still know, but its percentage does not fulfill until 100%. The percentage that they know really does, but is not in

totality, 36% until 83%. However, there are 8 respondents in which its sustainability extent is under 50%, because from 100 lexicons proposed by 8 respondents. The percentage of sustainability extent that they know only 43% (1 respondent), 42% (1 respondent), 39% (2 respondents), 37% (2 respondents), 36% (2 respondents). The condition is like this because these 8 respondents have not been enough to know the meaning and use of lexicon of Culambacu language in the environment of traditional medicine vegetation/plant.

Based on the data percentage, the sustainability extent for each respondent can be seen that the highest respondent about the sustainability extent of its lexicon is the respondent 1 with the percentage of sustainability 83%. Thus, it can be given the meaning that from 100 lexicons proposed towards the respondent 1, this respondent still knows the meaning and use from the highest of Culambacu language in the environment of traditional medicine vegetation/plants.

4 CONCLUSIONS AND RECOMMENDATIONS

4.1 Conclusions

Based on the analysis that has been done, the researcher gets the result that of the 100 lexicons submitted to 50 respondents, the total number of lexicons that are still known is 2,808 (two thousand eight hundred eight) out of 5,000 (five thousand) lexicons that have been submitted. These results are obtained from the sum of all known lexicons (2,808) and the overall lexicon that has been proposed. So to calculate the survival rate of each lexicon in overall Culambacu language in North Konawe Regency using the formula $2.808 / 5,000 \times 100\% = 56.16\%$. Based on the analysis that has been done, the researcher found that the survival rate of the Culambacu language lexicon of traditional medicinal plants / plants in North Konawe Regency reached 56.16%.

4.2 Recommendations

The cultural lexicon of the Culambacu language can enrich the Indonesian language. Therefore, Culambacu language needs to be conserved through efforts and concrete actions related to the conservation of marine environmental resources involving all societies, especially the younger

generation. This effort is important to maintain the lexicon of regional distinctiveness which is a reflection of the history of the natural (physical) and socio-cultural environments that lived in its day. The goal is that every community plays an active role in supporting the existence of Culambacu language through the use of Culambacu language in daily communication. Especially for the fisheries, livestock and agriculture sectors, the findings of this research are useful as inputs in determining research policies and conserving biological resources. Thus, it is expected to foster behavior guarding, preserving, and preserving the physical environment.

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