International Journal of Multicultural and Multireligious Understanding

http://ijmmu.com
editor@ijmmu.com
ISSN 2364-5369
Volume 12, Issue 11
November, 2025
Pages: 367-381

Floral Lexicon in the Field of Rice Agriculture in Indramayu

Ryega Daud Ibrahim; Kundharu Saddhono; Nugraheni Eko Wardani

Indonesian Language Education, Sebelas Maret University, Indonesia

http://dx.doi.org/10.18415/ijmmu.v12i11.7246

Abstract

The floral lexicon not only represents the richness of local vocabulary for rice farmers in Indramayu Regency, but also forms cultural content that impacts rice crops. This study describes the function, form and meaning of the floral lexicon in rice farming in Indramayu Regency through qualitative methods with an ecolinguistic approach . Data sources were obtained from farmer groups, field workers, and cultural observers. Data were obtained in the field of rice farming which includes the environment, farmer activities, ritual offerings and traditions such as *mapag sri* , *sedekah bumi* , *ngrujaki pari* and *sambetan* . Sampling was carried out using *perposive sampling techniques* . Data collection used interviews, observations, literature studies and then used document analysis. Data validation used source triangulation and theory to test the validity of the data. Data analysis techniques were carried out by data reduction, data presentation, and data verification. The results of the study showed that there were twenty floral lexicons not only functioning as markers of plants supporting the rice field ecosystem, but representing the ecological, social, and spiritual values of the community. Each lexicon, such as *wekkis* , *lelandep* , *tapak dara* , and *bengok* , contains an ecological ideology that emphasizes the harmony between humans and nature. The flora lexicon signifies ecological concepts passed down through generations, serving as a means of transmitting the values of mutual cooperation and respect for nature, and demonstrating a discourse structure that integrates language, ritual, and the field of rice farming.

Keywords: *Flora Lexicon; Rice Farming; Indramayu; Ecolinguistics*

1. Introduction

Language is not a natural phenomenon that simply grows and dies like an untended plant, but rather a social system shaped by the needs of its speakers. When a language dies without documentation, it is as if it never existed (Crystal, 1987). Languages can disappear in one region but survive elsewhere as long as they are still used (Wayar, 2025). This situation demonstrates the importance of intergenerational language transmission to maintain linguistic richness (Xolmatova & Jamila, 2025). Similarly, the floral lexicon, as part of a language, can become extinct if not actively passed on.

The floral lexicon not only names plants but also records local ecological and cultural knowledge (Mahayana et al., 2019). The phenomenon of language extinction also occurs at the micro level, such as lexicons related to the natural environment, one of which is the floral lexicon. The loss of a language means the loss of a lexicon, and the loss of a floral lexicon means the loss of a community's ecological knowledge (Balduino et al., 2021; Almos et al., 2018). Local knowledge such as the floral lexicon is now increasingly

neglected, triggering the scarcity and loss of cultural elements that have the potential to cause language extinction (Kardana et al., 2020).

Furthermore, the floral lexicon is part of the biodiversity that functions in traditional medicine and customary practices (Daulay, 2023). However, the development of agricultural technology has caused a shift in traditional lexicon, such as *sickle* , *ani-ani* , and *etem , which* are starting to be replaced by modern tools such as *komben* (Puspahaty et al., 2024). This underlies the declining use and inheritance of the floral lexicon by the younger generation, leading to concerns that many local terms will be lost. Therefore , research on the floral lexicon is important as an effort to document and preserve local languages, cultures, and ecologies.

As a national rice granary, Indramayu farmers maintain traditional practices rooted in local knowledge and expressed through various traditions (Umam, 2021; Sarwoprasodjo et al., 2023). These rich traditions reflect Indonesia's cultural diversity, encompassing more than 300 ethnic groups, each with its own unique ecological knowledge (Saddhono, 2019; Sumarwati, 2022). Therefore, this study focuses on rice farming, reflecting the use of the floral lexicon in Indramayu Regency. One tradition still maintained by rice farmers in Indramayu is *mapag tamba* , a ritual to collect medicine from rice plants (Kusyoto, 2023). Other traditions, such as *ngarot (ngarot)* , *mapag sri (mapag sri*), and *sedekah bumi (earth offerings)* , are still practiced annually, while *ngrujaki pari (ngaruting)* is only known to a select few farmers.

These traditions have ecological and spiritual significance, such as gratitude, respect for nature, and hopes for a bountiful harvest (Khumalasari & Chandra, 2021; Juenti et al., 2024; Gasanti & Yudin, 2025). Furthermore, local traditions such as *sambetan* , *bareeng* , and *pari penganten* represent forms of local wisdom that have not been widely studied. The *ngrujaki pari* or *memitu ritual* reflects the perspective of farmers who treat rice plants as living entities worthy of respect. This local wisdom illustrates the harmonious relationship between humans and nature (Santoso, 2021; Nofrahadi et al., 2022).

So far, previous research has shown that the floral lexicon plays a crucial role in representing the ecological relations of agrarian communities in various regions of Indonesia. For example, Kurniawan (2022) study of the Rimba language lexicon in Jambi confirms that the term flora embodies local knowledge and symbolizes the ecological wisdom of forest communities. Meanwhile, Sarwoprasodjo et al.'s (2023) study of ecologically-minded rice cultivation practices in Indramayu revealed that the local agricultural system still maintains the principle of balance between humans and nature. However, studies specifically highlighting the floral lexicon in the context of rice farming in Indramayu are still limited. Therefore, this study aims to fill this gap by describing the form, function, and meaning of the floral lexicon as a reflection of the relationship between language, culture, and ecology of the Indramayu farming community.

Considering that the floral lexicon in the field of rice farming in Indramayu has ecological and social values, documentation and ecolinguistic studies of the floral lexicon and Indramayu's agrarian traditions are important to preserve local knowledge and understand the reciprocal relationship between language, culture, and the environment (Hestiyana, 2024; Roe, 2023). Therefore, this study aims to describe the function, form, and meaning of the floral lexicon in the field of rice farming in Indramayu using an ecolinguistic approach. The results of this study are expected to contribute to the preservation of local language and ecological knowledge, as well as become teaching materials based on local culture.

2. Literature Review

2.1 New Paradigm of Ecolinguistics

Ecolinguistics is a new paradigm that revises the old view of language as an abstract and autonomous system. The novelty of this paradigm lies in viewing language as a heteronomous system dependent on

natural ecology, culture, and human cognition (Nash & Muhlhausler, 2014). This study encompasses theory, methodology, and empirical studies at various linguistic levels related to the environment (Fill & Penz, 2018). According to Haugen (1972: 352), the language environment is the society that uses language and includes the social and psychological environment of language, but not the physical environment. Conceptually, ecolinguistics connects linguistics and ecology to understand the interrelationships of language, humans, and nature (Hakim et al., 2024). Simply put, the environment in this view encompasses the social and physical realms, so that language is understood as both a reflection and a shaper of human interaction with the environment (Kurniawan, 2018).

The ecolinguistic paradigm rests on four pillars: 1) the symbolic ecology of language as a social symbol, 2) the natural ecology of human interaction with the environment, 3) the sociocultural ecology of language as a means of cultural communication, and 4) the cognitive ecology of language as a manifestation of ideas and concepts (Tiani, 2020). Interestingly, the rice farming sector contains a unique floral lexicon and high ecological value, making this research the first to specifically address it from an ecolinguistic perspective.

2.2 Utilization of Bang and Døør's Dialectical Model in the Field of Rice Agriculture

This section argues that the dialectical concept is used to understand the reciprocal interactions between language, the environment, and social practices. This is in line with Bang and Døør (1993) who emphasized that language is part of culture and social practices that are contextual. Within their framework, language not only shapes social reality but is also influenced by human values and activities (Suktiningsih, 2016; Subiyanto, 2018). The ecolinguistic perspective views the existence of language in three main dimensions: 1) the biological relationship between humans with nature and other species, 2) the sociological relationship between individuals in society, and 3) the psychological cognitive and mental processes that interpret the environment (Bundsgaard & Steffensen, 2000).

With its simplicity, the dialectical concept becomes an analytical tool to interpret how the floral lexicon in the Indramayu rice farming sector represents the dynamic relationship between humans, language, and ecology. Referring to the opinions of experts previously explained, the meaning of the floral lexicon is a type of plant, habitat, or certain geological strata. The materials of the floral lexicon are found in the surrounding environment, each of these materials has a meaning that is a witness to the continuity of social and cultural life. The researcher's interest in using this relationship model is visualized through the dialectical ecolinguistic framework of Bang & Døør (1993) which was later adapted by Subiyanto (2019). This model emphasizes the dynamic dialogue between language, the environment, and humans as three main elements that interact with each other.

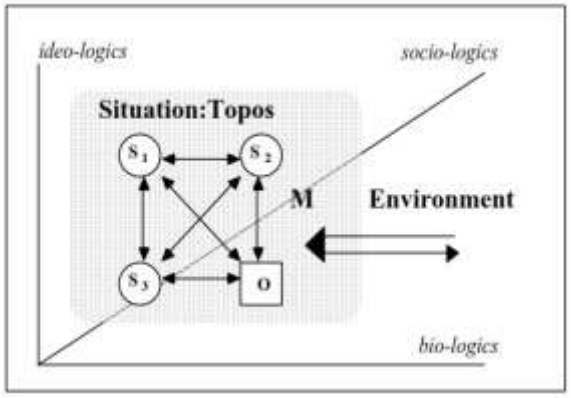


Chart 1. Dialogue Model (Subiyanto, 2019; Bang and Døør, 1993)

The diagram explains that the dialogue model is the basis for understanding how the floral lexicon in the rice farming community in Indramayu not only represents biological objects, but also reflects social practices, ecological values, and worldviews of the agrarian community. This study uses Bang & Døør's dialectical ecolinguistic framework to analyze the relationship between language, environment, and society through the concept of social praxis which includes three dimensions: ideological, sociological, and biological (Subiyanto, 2019). The analysis is carried out by mapping the interactions between elements in the S1–S2–S3–O–TOPOS model, namely S1 (speaker): the Indramayu agrarian community as text makers or actors of tradition, S2 (recipient): the listening community and the next generation, S3 (socio-cultural context): the agrarian value and belief system, O (object) the floral lexicon in the field of rice farming, TOPOS: space, time, and place where traditional communication takes place. This model emphasizes that language is not only a means of communication, but also a medium for representing local ecological and cultural values by integrating descriptive linguistics and ecolinguistics so that this study maps the form, function, and use of floral lexicon in the Indramayu rice farming tradition as a result of dynamic interactions between humans and the environment.

2.3 Flora Lexicon in the Perspective of Rice Agriculture

A lexicon is a collection of terms or basic language units used as material for vocabulary analysis. According to Cruse (2017), a lexicon consists of basic units that have form and meaning with precise linguistic information. This understanding shows that the lexicon is a system that enriches vocabulary and reflects the speaker's perspective on reality. Murphy (2013) adds that the lexicon contains language elements that convey conceptual meaning about an object, thing, or phenomenon. Thus, the lexicon functions as a tool for analyzing and understanding vocabulary in various linguistic aspects, including lexemes, lexicography, and lexical aspects.

The flora lexicon, in this context, refers to terms related to plants and the behavior and outlook of people towards their natural environment (Lubis, 2018). The flora lexicon encompasses various types of plants cultivated and cared for by humans, including weeds considered undesirable in agricultural land (Nurzuha et al., 2023). Research by Mahayana (2019) confirms that the flora lexicon serves as a source of metaphors and ecological knowledge that emerges from people's interactions with their surroundings. In the Great Dictionary of the Indonesian Language, the flora lexicon is defined as a particular type of plant, habitat, or geological strata, thus demonstrating its connection to ecological and environmental aspects.

In the context of rice farming in Indramayu, the floral lexicon serves not only as a linguistic marker but also as part of a cultural system passed down through generations. Farming activities for local communities are not solely related to soil cultivation, planting, or irrigation, but also to rituals and traditions rich in symbolic meaning (Aji, 2020). These traditions demonstrate that rice farming is a practice that unites the economic, social, and spiritual aspects of an agrarian society.

Furthermore, these agricultural traditions represent local wisdom, a form of knowledge that guides human behavior in harmony with its ecological community (Sunaryo et al., 2017; Keraf, 2010). Local wisdom contains symbols and values that function to maintain the balance between humans and nature and shape the ecological awareness of the community (Adnyana et al., 2025). Thus, the study of the floral lexicon in the field of rice farming in Indramayu is not merely a linguistic endeavor, but also an ecolinguistic reflection that shows the intertwining of language, culture, and ecology as a unified meaning that lives in the daily practices of agrarian communities.

3. Methodology

This study uses a descriptive qualitative approach with an ecolinguistic approach to examine the relationship between language, environment, and local culture (Subiyanto, 2018). The focus of the study is

the floral lexicon in the rice farming traditions of the Indramayu community. The research was conducted in Terusan Village, Sindang District, Indramayu Regency, which was selected purposively . *sampling* due to its rich agrarian traditions and the potential of a living floral lexicon. Informants included farmer groups, rice cultivators, and local cultural figures. Data were collected through field observations, in-depth interviews, and documentation studies using interview guides, observation sheets, and recording devices. Data analysis was conducted based on Bang & Døør's (1993) ecolinguistic model through ideological, sociological, and biological dimensions, and took into account Haugen's *Ecology of Language theory* to interpret the relationship between language and ecology. Data validity was tested by triangulating methods and sources to ensure the validity and consistency of the research results.

4. Discussion

4.1 Classification of Flora Lexicon in the Field of Rice Agriculture in Indramayu

This research classification explains that the field of rice farming is a process of various stages in cultivating rice plants which are carried out in stages according to the season and land conditions. The division of the rice farming season for the Indramayu community is generally carried out in three stages, including (1) the planting season during the rainy season, this season occurs in the period from November to March, (2) the wheat season relies on rainwater, this season is usually in April to July, (3) the dry season lasts from August to October. *Pranotomongso* is a Javanese rice farming calendar that combines knowledge about the universe, the behavior of plants, animals, plants, humans and social aspects in farmer activities so that a balance is created between humans and the surrounding environment (Daljoeni, 1987).

The data found indicates the existence of a floral lexicon used by the Indramayu community to refer to various types of grass and wild plants that grow in rice fields. The floral lexicon, such as *kremma, jekkeng, bengok, and timunan*, is part of traditional ecological knowledge that has been passed down from generation to generation and reflects the ecological relationship between language, humans, and the agricultural environment. Fill and Muhhausler's (2001: 57) view suggests that ecolinguistics encompasses various theories, methodologies, empirical studies of language, and contributions from perspectives at all levels of linguistics related to ecology.

Furthermore, the field of ecolinguistics study is broad because it covers various linguistic disciplines, including (1) determining appropriate language theory, (2) analyzing language systems and texts, (3) examining the universality of language in relation to environmental issues, (4) examining language with a contrastive approach. In other words, linguistic phenomena have three ecological parameters, namely environment, diversity, interaction, interrelation, and interdependence. The third parameter is an ecolinguistic study (Haugen, 1972: 325-339). Based on the findings of the flora lexicon in the field of rice farming in the Indramayu community, it is classified into five elements which include lexicon, type, function, form, and utilization, as follows.

Table 2. Flora Lexicon Findings in the Field of Rice Agriculture in Indramayu

No	Lexicon	Type	Function	Form	Utilization
1	*Wekis*	Shrubs	Offerings	Wide, dark green leaves	Symbol of fertility
2	*Cogongrass*	Wild Woody	Ritual	Extend hard	Pest repellent
3	*Klaras*	Dried banana leaves	Wrapping of offerings	Sheet	Ritual
4	*Katilayu*	Mystical roots	Spiritual material	Fibrous	Ritual
5	*Pring*	Bamboo	Ceremonial Materials	Long stem	agricultural tools

6	*(Earth Alms Offering) Kilayu*	Plant	Averting Disaster	Long leaves	Earth Alms Ritual
7	*Ki Geden Andong*	Tree	Protector	Greenish red	Spiritual fence
8	*Ki Ampel Kuning*	Herbs	Traditional medicine	Small yellow flowers	Negative energy repellent
9	*Dami*	Rice straw	Ritual media	Dry	Ritual
10	*Klapa Ijo, Old*	Plant	Drink	Hard-skinned	Ritual
11	*Boled Bakaran*	tubers	Food	Brown skinned	Ritual
12	*Gate*	Palm tree	Weaving	Finger-like leaves	Ceremony
13	*Glaga*	Grass	Fragrance for offerings	Thin leaves	Ritual
14	*Worried*	Swamp grass	Wet soil binder	Low	Swamp Marker
15	*Moss*	Plant	Soil moisture	Smooth strait	Ritual
16	*Cream*	Weeds	Soil condition indicators	Long Stretching	Pest
17	*Jekkeng*	Water grass	Marker	small leaves	Rice fertility
18	*Goiter*	Swamp grass	Prevent erosion	Tall, segmented stem	natural fence
19	*cucumber*	Soft grass	Land protector	Small, dense leaves	Maintain soil moisture
20	*Lelandep*	Climbing plants	Drug	small leaves	Potion

Based on the identification results, 15 floral lexicons were found to be used in the context of rituals and agricultural activities. Of these, 13 lexicons include biotic elements, such as *wekis, alang-alang, pring, sugar cane, coconut, ki ampel kuning* , and *ki geden andong* , which are living plants with ecological and symbolic functions. Meanwhile, the other 2 lexicons are classified as abiotic elements, namely *klaras* (dried banana leaves) and *moss* , because they are related to natural processes such as drying and soil moisture. The dominance of biotic elements (87%) indicates the strong connection of the community with the plant environment which is an integral part of their agricultural system and spirituality.

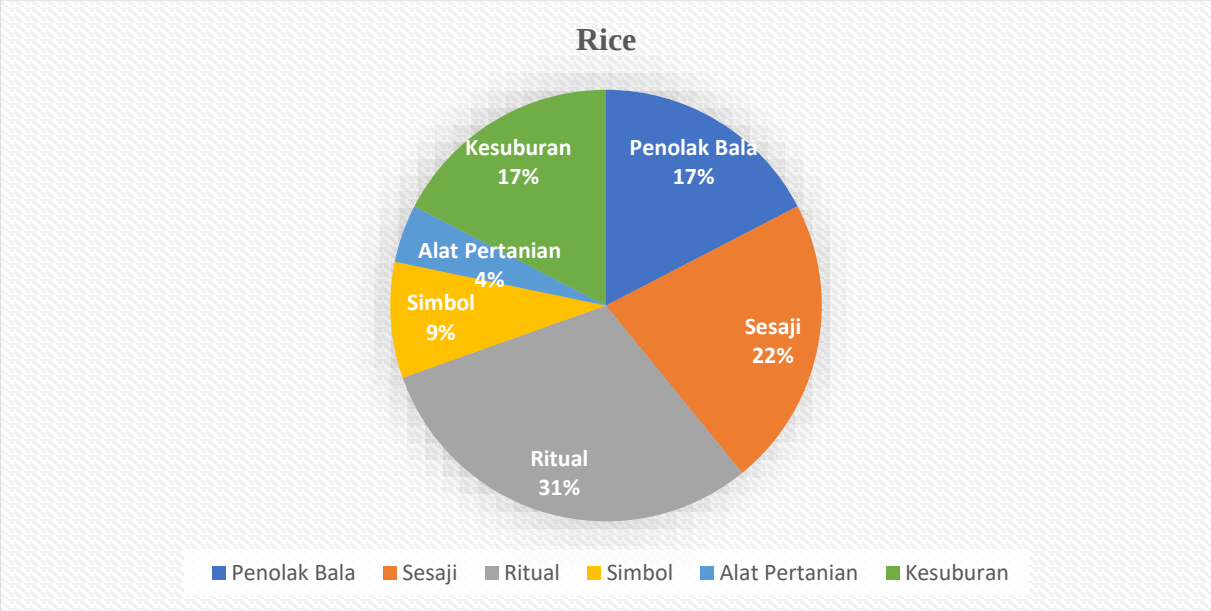
The flora lexicon is a term related to plants, both growing naturally and cultivated. The flora lexicon reflects the function of plants in the ecosystem and how people understand their role in the environment. For example, *kremma* (wild grass) can be directly observed (real) which is used generally by the people of Indramayu, but refers to a specific species of local wild grass, *Jekkeng* refers to a certain type of water grass in rice fields which is specific and known locally, *Bengok* grows in swamps or rice field edges which is typical of Indramayu and is difficult to find an equivalent in standard Indonesian while *timunan* refers to a type of soft-leaved grass that has an important ecological function in wet farming systems.

These lexicons have distinctive characteristics in terms of form, function, and context of use in the rice farming environment of the Indramayu community. Thus, based on the findings of the flora lexicon in the rice farming sector in Indramayu, there are 20 flora lexicons spread, as follows. The flora lexicon is the main source of metaphors originating from the natural environment of villages or cities, including plants that are maintained, cultivated, or that grow wild in an environment. In addition, the flora lexicon has characteristics in the form of a form of the problem of the source domain that can be represented visually or empirically by the community.

Previous research by Putri et al. (2022), Mubshirah et al. (2024), and Hestiyana et al. (2024) showed that floral lexicons in various regions of Indonesia represent biodiversity and local knowledge about plants based on habitus, ecological function, and cultural values. The results of this study confirm findings in the Indramayu context that floral lexicons not only function as plant names but also as a means of preserving ecological knowledge and farmers' spirituality. Thus, this study expands on previous studies through Bang

& Døør's dialectical ecolinguistic approach to interpret the dynamics of the relationship between language, culture, and local ecology in Indramayu in more depth. Therefore, floral lexicons can reveal linguistic and cultural aspects of community knowledge, beliefs, and practices (Hestiyana et al., 2024).

Diagram 1. Flora Lexicon in the Field of Rice Agriculture in Indramayu



This diagram shows the results of research on the floral lexicon used in the context of rice farming in the Indramayu community. This floral lexicon not only lists plant names but also demonstrates the ecological, social, and cultural functions of each floral lexicon in the lives of farming communities. Each section of the diagram is grouped based on the function of the floral lexicon, which has its own cultural form.

4.2 Function of Flora Lexicon in Rice Agriculture

Based on the results of the study, it shows that the function of the flora lexicon in the field of rice farming reflects Indramayu farmers through local terms, reflecting their perspectives and wisdom in maintaining the balance of nature. This is in line with the view of Mbete (2015) that preserving language is a shared responsibility as the right of language to live for the embodiment of diversity in an environment, wide or narrow, large or small, which must be protected. There are six fields of rice farming in Indramayu that contain the flora lexicon, which includes warding off disasters, offerings, rituals, symbols, agricultural tools, and fertility.

a. Averting Disaster

Describes the flora lexicon used by communities to protect themselves and their agricultural land from disturbances or negative energies. For example, plants like *the yellow ampel* and *kilayu* are used as symbols to ward off disaster in various earth alms ceremonies. From an ecolinguistic perspective, this function demonstrates a belief in the balance of nature and spirituality in farming life.

b. Offerings

This indicates that many plants are used as offerings in traditional or spiritual ceremonies, such as klaras, sugar cane, green coconut, and burnt coconut. This function illustrates the harmonious relationship

between humans and nature, where plants serve as a medium connecting humans with spiritual powers or fertility deities. The use of offerings also reflects the social and religious values of the Indramayu farming community.

c. Ritual

The largest section in this diagram shows that the flora lexicon plays a major role in agricultural rituals, both during planting, harvesting, and ceremonies. For example, cogongrass , moss, and gebang are often used in land purification or plant protection ceremonies. The dominance of these categories demonstrates that farming in Indramayu is not merely an economic activity, but also a cultural practice rich in symbolic and ecological meaning.

d. Symbol

Symbols refer to plants that have specific philosophical or spiritual significance, such as wekis , which symbolize fertility and new life. The use of plants as symbols demonstrates a society's ecological awareness, which is reflected in language and cultural practices. This aligns with the ecolinguistic view that language represents humans' relationship with their natural environment.

e. Agricultural Tools

A small section of this diagram shows flora that are used practically and functionally, such as bamboo , which is used as a rice farming tool or as a building material. This category demonstrates that plants play more than just a symbolic role but also contribute directly to agriculture.

f. Fertility

The fertility category describes plants that function as land markers, for example, jekkeng reflects the community's belief that each type of plant has a life force and natural energy that can maintain the balance of the rice field ecosystem.

The ward-off function demonstrates the Indramayu people's efforts to protect themselves and their land from negative energy through plants such as yellow ampel and kilayu . The offering function demonstrates the harmony of humans and nature through the use of klaras, sugar cane, green coconut , and burnt boled in spiritual offerings. The ritual function is predominantly seen through the reeds, moss, and gebang in the land purification procession, while the symbolic function is embodied in the wekis as a symbol of fertility. Meanwhile, the pring serves as a farming tool and the jekkeng as a marker of soil fertility.

Erawati's (2020) research on the erosion of rice paddy lexicon in Bali demonstrates how social-ecological changes, such as land conversion and agricultural modernization, have led to the loss of traditional vocabulary representing farmers' local wisdom. This finding aligns with research on the floral lexicon in Indramayu, which also demonstrates the close relationship between language, culture, and the environment in farming practices. However, while lexicon erosion in Bali is due to the loss of ecological context, the research in Indramayu seeks to document and preserve the surviving floral lexicon within the rice farming system.

4.3 The Form of the Lexicon of Flora in the Field of Rice Agriculture in the Bang & Døør Dialogue Model

Researchers have observed that not all floral lexicons have a strong ideological function. Some merely serve as local plant names (denotative function), while others have connotative and ideological functions. This discussion demonstrates that a dialogue involves at least three individuals or subjects in the communication process (Bang & Door, 1996). Language reflects human perspectives on the world and its ecological relationships. Ideational is how language represents the world (reality, nature, phenomena). Textual is how language constructs social relations and values between humans and the environment. Interpersonal is how language is organized into culturally and contextually meaningful discourse. These three pillars are used to examine how floral lexicons function not only linguistically, but also ideologically, ecologically, and culturally. The floral lexicon in the rice farming sector of the Indramayu community demonstrates a strong relationship between language, culture, and the environment, as analyzed in the table below.

Table 2. Forms of Flora Lexicon Based on Ecolinguistic Pillars and Ideological Discourse

No	Lexicon	Word Categories	Three Pillars Ecolinguistics	Ideological Discourse	Information
1	*Wekis*	base	*Interpersonal – Ideational*	Ecological resistance	Symbol of fertility and harmony between humans and nature
2	*Cogongrass*	base	*Ideational-Textual*	Conservative slogans	Plants that repel pests are positioned as "protectors of rice fields"
3	*Klaras*	base	*Textual - Interpersonal*	Euphemism	Hiding spiritual values in material form
4	*Katilayu*	base	*Interpersonal*	Mystification	Objects with spiritual powers
5	*Pring*	Base	*Ideational - interpersonal*	Reification	Ceremonial materials and agricultural tools
6	*Kilayu*	Phrase	*Interpersonal-Textual*	Ecological resistance	Local plant-based disaster repellent and symbol of cosmic power
7	*Ki Geden Andong*	Phrase	*Ideational-Interpersonal*	Ecological resistance	Seen as a spiritual protector
8	*Ki Ampel Kuning*	Phrase	*Ideational-Interpersonal*	Spiritual euphemism	Use to repel negative energy which depicts balance in life
9	*Klapa*	Phrase	*Ideational-Interpersonal*	Reification	Used as a spiritual tool and symbol of life
10	*Boled Bakaran*	Phrase	*Textual - Ideational*	Euphemism	The process of burning cassava as a form of purifying the earth

Based on Bang & Døør's model analysis, language functions are divided into ideational dimensions (representation of the world or nature), interpersonal (social relationships, attitudes, and values), and textual (how to organize meaning in discourse). Meanwhile, ecological resistance represents local communities' awareness of the importance of maintaining a balance between humans and nature. In Bang & Døør's perspective, the ideational pillar positions nature as an equal partner to humans, while the interpersonal pillar affirms moral responsibility towards the environment. Through textual means, traditional narratives such as mantras and floral symbols function to defend ecological values from the pressures of exploitative modern discourse.

Language becomes a tool of resistance against anthropocentrism and a medium to strengthen the harmonious relationship between humans and nature. Ecolinguistics in Bang & Døør's perspective dissects the ecological meaning and value of language, specifically viewing language phenomena that include diversity, interaction, interrelation, and holistic into an ecolinguistic framework. (Yuniawan, 2017).Conversely, euphemism, reification, and mystification reflect the linguistic strategies of society in balancing spiritual and ecological dimensions. Euphemism softens sacred meanings through natural

symbols such as leaves, flowers, and fire to maintain their sanctity. Reification shows the ethical use of nature, where elements of flora are used in ceremonies without eliminating their spiritual value. Mystification, on the other hand, shows the personification of nature as a living entity that has a spirit and power, creating an ecospiritual view that nature should be respected, not controlled.

4.4 The Meaning of the Flora Lexicon and the Three Pillars of Ecolinguistics

Conservative slogans reinforce traditional ecological values through the repetition of symbols and expressions passed down through generations. In the context of Bang & Døør's pillars, this discourse combines ideational, interpersonal, and textual discourse to build a collective identity grounded in local wisdom. These slogans serve as a bulwark for cultural and environmental conservation, affirming that traditional wisdom remains relevant amidst modernization and global ecological change. Analysis based on Bang & Døør's theory focuses on the three pillars of meaning: ideational, interpersonal, and textual, which are directly related to the five ecolinguistic principles. The steps for analyzing text features are carried out through stages outlined in the five principles, as proposed by Bundsgaard and Sune Steffensen (2000: 28).

first rule , the identification of text functions includes intertextual, intratextual, and extratextual functions. In the ngrujaki pari tradition in Indramayu, lexicons such as *wekis, alang-alang*, and *kilayu* have an intra-textual function because they appear in fixed ritual contexts, such as mantras and offerings. The intertextual function of measles is in the connection of these lexicons with other traditions such as sedekah bumi or mapag sri, which have similar meanings in the context of fertility and nature protection. Meanwhile, the extratextual function is seen from its social and ecological relations, for example, *alang-alang* functions as a pest repellent plant in agriculture, showing a direct relationship between ritual texts and real ecological practices. The ritual text containing 10 floral lexicons is not only a linguistic structure, but also a representation of the ecological and social actions of the Indramayu agrarian community.

second rule is the identification of key morphemes and their lexemic functions. This rule focuses on important lexical units in each lexicon as well as their deictic (designation) and lexemic (basic meaning) meanings. *Wekis* (basic morpheme) meaning shrubs, deictically refers to plants that complement offerings and lexemically functions as a symbol of fertility. K *atilayu* (basic morpheme) " *wither* " contains the meaning of change or spiritual energy; its lexemes indicate mystical roots to ward off disaster. *Boled Bakaran* (basic morpheme) "bakaran" deictically refers to the act of cleansing the earth through fire, its lexemes signify ecological purification. *Ki Geden Andong* and Ki Ampel Kuning demonstrate the use of the honorific affix "Ki" which deictically represents respect for nature and ancestors. In other words, the second rule plays a role in the role of key morphemes in the flora lexicon that function as ecological and spiritual markers, not just vocabulary, but symbols of human-nature relations.

third rule concerns the relationship between key morphemes and other morphemes. These lexicons contain semantic and morphological relationships that reinforce their ecological value. For example, kilayu (ki + wither) contains a relationship between the element of respect (water) and the state of nature (wither), depicting the balance between life and death. Ki Ampel Kuning combines the element of respect (ki) and the symbolic color (yellow) that indicates sacredness and solar energy. Boled Bakaran unites elements of natural materials (boled = cassava) and cultural processes (bakaran = purification ritual). Morpheme relationships show that the language system of the Indramayu people creates an ecological symbolic structure, where form and meaning are interconnected through agrarian experiences.

Rule *four* , the situational relationship between subject and object in the context of rice farming, the subject is the community/farmers as the actors and the object is nature (plants, land, water) which is respected. This relationship is seen in the use of *wekis, kilayu* , and *ki geden andong* as markers of harmony between humans and nature. Textual relationships in mantras or prayers, where flora is referred to not only

as objects, but as living creatures that are invited to "communicate." The syntactic aspect shows that nouns (flora lexicon) occupy a symbolic position as ecological agents, not just material objects. The language in ritual texts shows a symbiotic relationship between humans and nature not a hierarchy, but an ecological partnership that lives in Indramayu culture.

fifth principle is a critique of the implications of the text (conditions and consumption of the text). Texts containing floral lexicons are now experiencing a shift in meaning along with modernization. Some lexicons, such as *katilayu* or *kilayu,* are rarely used by the younger generation, while their ecological meanings are replaced by modern terms or industrial agricultural practices. The ecological implication is a decline in environmental awareness, while the linguistic implication is the threat of extinction of local lexicons. However, through ecolinguistic research and documentation, these lexicons can be revitalized as a new form of ecological and cultural awareness. The floral lexicon text is not only a language archive, but also a tool for ecological criticism that shows the impact of social change on environmental wisdom. Thus, the three pillars of Bang & Døør and the function of the text complement each other and build a harmonious relationship between the language, culture, and environment of the Indramayu people.

Through the application of Bang & Døør's theory and Bundsgaard and Steffensen's five principles, it is clear that each lexicon contains *ideational*, *interpersonal*, and *textual meanings* that represent the harmonious relationship between humans, nature, and culture. The conservative slogans that emerge in farmers' expressions play a role in preserving local wisdom while also acting as a bulwark against ecological change and modernization, emphasizing the importance of revitalizing local languages as a means of ecological awareness.

Conclusion

This research shows that the floral lexicon in rice farming in Indramayu Regency serves not only as a means of communication but also as a close ecological link between humans and nature. Through the floral lexicon, the people of Indramayu express their local knowledge.

1. Flora Lexicon in Rice Agriculture

The Indramayu community's floral lexicon represents a wealth of local knowledge about plants growing around rice paddies. Each lexicon serves not only as a naming tool for plants but also reflects the ecological and spiritual perspectives of the agrarian community. Fieldwork indicates that the Indramayu community is familiar with various local terms such as *wekis, alang-alang, kilayu, katilayu, ki ampel kuning,* and *bengok,* which have symbolic value in the traditional agricultural system. The existence of this lexicon demonstrates how language is used as a means of ecological documentation that is passed down from generation to generation. This confirms that language and the environment are closely interconnected; when the environment changes, the linguistic system also shifts. Thus, the floral lexicon is part of an important ecological and cultural heritage that must be preserved.

2. Ecolinguistics from Bang and Døør's Perspective

Analysis based on Bang and Døør's (1996) theory shows that the floral lexicon can be understood through three main pillars: *ideational, interpersonal,* and *textual* . The *ideational pillar* reflects how society views the natural world as an equal partner to humans. For example, *wekis* symbolizes fertility and new life, while alang-alang serves as a protector of rice fields. The *interpersonal pillar* emphasizes the ethical and spiritual relationship between humans and the environment, evident in the use of *kilayu* or *yellow ki ampel* as a symbol of warding off disaster, implying communication with the forces of nature. The *textual pillar* is present in the form of ritual narratives, prayers, and mantras that reinforce ecological and cultural

meanings. Through these three pillars, language functions not only as a means of communication, but also as a medium of ecological awareness that affirms the value of harmony between humans and nature.

3. Function and Form of the Lexicon of Flora and Rice Agriculture in Indramayu

Functionally, the lexicon of Indramayu flora has three main roles, namely the ecological function as a marker of soil conditions, weather, and fertility (*krema, jekkeng, timunan*); ritual and spiritual functions as offerings, protectors, and symbols of purity (*wekis, katilayu, gebang*); and socio-cultural functions as a unifying force for tradition and a means of intergenerational ecological education. In terms of form, most of the lexicon is in the form of basic words such as *wekis, alang-alang* , and *klaras* , while others are in the form of nominal phrases such as *ki geden andong* and *boled bakaran* . Basic forms tend to be denotative, while phrase forms contain connotative and ideological meanings that reflect how society interprets the harmonious relationship between humans and nature. The findings of this study are expected to contribute to the fields of ecolinguistics and rice farming as a guide for researchers to promote ecolinguistics and also highlight the benefits of ecolinguistics.

Reference

Almos, R., Ladyanna, S., & Pramono, P. (2018). *Ecology of Flora and Fauna in Maninjau Lake* . Jurnal Arbitrer, 5(2), 94–100. DOI: https://Doi.Org/10.25077/Ar.5.2.94-100.2018

Adnyana, PES, Damanik, FHS, Jaya, A., Imronudin, I., Halim, A., Utami, P., & Fatmawati, F. (2025). *Multicultural Education* . Pt. Star Digital Publishing, Yogyakarta-Indonesia.

Aji, B., Firdaus, B., Widodo, A., Taufiq, I., & Irfan, M. (2020). Ethnomathematics Study: Activities of Rice Farmers in Panggang Hamlet. Jurnal Derivat, 7(2). DOI: https://doi.org/10.31316/j.derivat.v7i2.983

Bundsgaard, J. & Steffensen, S. (2000). *The Dialectics of Ecological Morphology - or the Morphology of Dialectics. Three Essays for the Symposium 30 Years of Language and Ecology in Graz, December 2000* . University of Odense.

Bang, J.C. & Door, J. (1993). *Eco Linguistics* : A Framework. [online] Available at: www.jcbang.dk/main/ecolinguistics/Ecoling_AFramework1993.pdf

Bang, J. Chr. and Door, J. (1996). *Language, Ecology, and Truth – Dialogue and Dialectics* . Available at www.pdfio.com/k-22479.html

Balduino, AM, Araujo, GA, & Agostinho, AL (2021). São Tomé and Príncipe's toponymy. *Acta Scientiarum. Language and Culture, 43* (2), e56485. https://doi.org/10.4025/actascilangcult.v43i2.56485

Chaer, A. (2014). General Linguistics. Rineka Cipta Publisher: Jakarta

Crystal, David. (1987). The Cambridge Encyclopedia of Language. Cambridge: Cambridge University Press.P

Cruse, D. A. (2017). *The Lexicon. In The Handbook Of Linguistics* (Pp. 235–254). Wiley. DOI: https://Doi.Org/10.1002/9781119072256.Ch12

Daulay. E., Widayanti. D, Sinar. TS, & Tarigan. B. (2023). Utilization of Flora and Fauna Lexicon in English of Mandaling Customs in Ulu Barumun District: Ecolinguistic Study. International Conference on English, Teaching, and Linguistics, 30–31. University of North Sumatra.

Dhanawaty, NM, & Satyawati, MS (2022) Dynamics of Balinese Flora and Fauna Lexicon in Rice Field Environments. Journal of Arts and Humanities, *26(* 2). DOI: 10.24843/JH.2022.v26.i02.p13

Daldjoeni, N. (1984). Pranatamangsa, *The Javanese Agricultural Calendar-Its Bioclimatological and Sociocultural Function in Developing Rural Life. The Environmentalist* 4:15–18 DOI:10.1007/BF01907286.

Erawati, NKR (2020). Lexicon erosion in rice fields in Bali: An ecolinguistic study. RETORIKA: Journal of Linguistics, 6(2), 145–154. https://doi.org/10.22225/jr.6.2.1999.145-154

Fill, A. & Mühlhäusler, P. (2001) *The ecolinguistics reader: Language, ecology and environment.* London: Continuum.

Gasanti, R., & Yudin, J. (2025). *Representation Of Local Wisdom Values In The Mapag Tamba Tradition And Implementation As Bipa Teaching Material* . Literacy, 37(1), 122–133. DOI: https://Doi.Org/10.29255/Aksara.V37i1.4782

Haugen, E. (1972). *The Ecology of Language* ". in Dil, AS (ed) The Ecology of Language: Essays by Einar Haugen. Stanford: Stanford University Press.

Haugen, E. (1972). *The Ecology of Language* . In Fill, A. and Muhlhausler, P. *The Ecolinguistics Reader: Language, Ecology, and Environment* . London: Continuum..

Hestiyana, H., Riani, R., MM, Jahdiah, J., Yayuk, R., Sariah, S., Budihastuti, E., Purnami, WH, Mukhamdanah, M., & Irmayani, I. (2024). *The Flora Lexicon For The Reproductive Health Of The Tetun: An Ecolinguistic Perspective. International Journal Of Society, Culture And Language,* 12(1), 163–175. DOI: https://Doi.Org/10.22034/Ijscl.2023.2011645.3173

Hakim, L., Djuwarijah, S., Thaba, A., Aminah, A., & Mahmut, AK (2024). *Ecolinguistics: Understanding the interaction of humans, language, and their ecology.* PT MAFY Media Literasi Indonesia.

Indraswari, RR, Rais, WA, & Sawardi, FX (2023, July). Wild Plant Lexicon in Gempol Hamlet, Limbangan District, Kendal Regency: An Ecolinguistic Study. In Proceedings of the Literature, Culture, and Language (Peer-Friendly) Seminar (Vol. 3, Pp. 192-202).

Juenti, N., Suryana, AAH, Nurhayati, A., & Maulina, I. (2024). *Social Mapping of Little Fishermen Fishing Port of Juntinyuat Village* , Juntinyuat District, Indramayu District. Barakuda'45: Journal of Fisheries and Marine Sciences, 6(1), 73–89. DOI: https://Doi.Org/10.47685/Barakuda45.V6i1.499

Kardana, IN, Mahayana, IMA, & Rajistha, IGNA (2020). *The Dynamics Of Balinese Lexicon In Sanur Tourism Area* : An Ecolinguistic Approach. International Linguistics Research, 3(4), P142. DOI: https://Doi.Org/10.30560/Ilr.V3n4p142

Khumalasari, F., & Herry Chandra, O. (2021). *Tradition of Sedekah Bumi in Sendang Jomblang Gabus Village: An Ethnography Communication Approach. E3s Web of Conferences* , 317, 01030. DOI: https://Doi.Org/10.1051/E3sconf/202131701030

Kusyoto, Minanto, & Hafidin. S. (2023). Indramayu Cultural Traditions (Bobotan, Mapag Tamba, Bujanggaan). Indramayu Regency Regional Public Library.

Kurniawan, MA (2019). Ecological wisdom in the lexicon of the Rimba language in the Bukit Duabelas Forest of Jambi: An ecolinguistic study. Linguistics Study Program, Hasanuddin University. Makassar.

Lubis, K. (2018). Fauna semiotics in the Mangupa ceremony at South Tapanuli traditional weddings: An ecolinguistic study. Linguistics: Journal of Language and Literature, 3(1), 33-45.

Mahayana, IMA, Sukiani, NK, Suwendri, NM, & Winaya, MD (2019). Flora Lexicons in Balinese Language Metaphors: An Ecolinguistic Study. Kulturistik: Journal of Language and Culture, 3(2), 41. DOI: https://Doi.Org/10.22225/Kulturistik.3.2.1192

Murphy, ML (2013) *Lexical Meaning Cambridge* : Cambridge University Press.

Mbete, AM (2017). Environment-Based Language Learning: An Ecolinguistic Perspective. *RETORIKA: Journal of Linguistics* , *1* (2), 352–364. DOI: https://doi.org/10.22225/jr.1.2.40.352-364

Mubshirah, D., Widayati, D., Mbete, AM, & Dardanila. (2024). *Flora Lexicons In Acehnese Proverb: Ecolinguistic Study. International Journal Linguistics Of Sumatra And Malay,* 2(2), 37–48. DOI: https://Doi.Org/10.32734/Ijlsm.V2i2.14529

Nash. (2015). *Placenames And Ecolinguistics Some Considerations For Toponymists. Aaa – Arbeiten Aus Anglistik Und Amerikanistik* . University of New England: Australia

Nurzuha, Fauzi, M., & Iskandar, D. (2023) The Ecolexicon of Flora and Fauna in Boekoe Pantoen by The Tim Lam. Journal: Cultural Sciences, 20(1). DOI: 10.31849/jib.v20i1.15884

Nofrahadi, A., Andayani, A., Suyitno, S., & Wardani, NE (2022). *Representation of functions of natural environmental settings in the Kaba Minangkabau: An ecocritical study.* GEMA Online® Journal of Language Studies, 22(4), 199–216. https://doi.org/10.17576/gema-2022-2204-12

Tiani, R. (2020). *Ecolinguistics In The Cultural Acculturation Of The Northern Coastal Communities Of Central Java. E3s Web Of Conferences* , 202. DOI: Https://Doi.Org/10.1051/E3sconf/202020207016

Umam, F. (2021). An analysis of the symbolic meaning of the earth alms (nyadran) tradition and Islamic education in Kaplongan Lor, Indramayu . Mozaic: Islam Nusantara, 6(2), 115–126. https://doi.org/10.47776/mozaic.v6i2.148

Pusphaty, N., Indira, D., Wahya, & Machdalena, S. (2024). *The Impact Of The Use Of Agricultural Technology On Lexical Innovation In Rice Field Agriculture*. Theory And Practice In Language Studies, 14(7), 2097–2109. DOI: https://Doi.Org/10.17507/Tpls.1407.17

Putra, W., Widayati, D., Dardanila, D., & Amanda, S. (2021). Weed Lexicon in Javanese Society in Fajar Agung Plantation, Pegajahan District, Serdang Bedagai Regency: An Ecolinguistic Study. Kembara Journal of Scientific Language Literature and Teaching, 7(1), 198–215. DOI: https://Doi.Org/10.22219/Kembara.V7i1.15432

Pratama, ADY, & Loi, A. (2023). Lexicon of Flora and Fauna in Nias Proverbs: An Ecolinguistic Study. *Humanitatis: Journal of Language and Literature* , *9* (2), 367-374. DOI: https://doi.org/10.30812/humanitatis.v9i2.2678

Putri, IGAVW, Putra, IGBW N, & Yadnya, IBP (2022). Shifting ecolexicons of Balinese names: A case study of ecolinguistics. KEMBARA: Journal of Science, Language, Literature, and Teaching (e-Journal), 8(2), 362-375. DOI: https://doi.org/10.22219/kembara.v8i2.21196

Roe, J., Zhu, C., Chau, M. H., Guo, Q., & Jacobs, G. M. (2023). *Ecolinguistics And The Education Of Young People. Llt Journal: Journal On Language And Language Teaching*, 26(2), 454–468. DOI: https://Doi.Org/10.24071/Llt.V26i2.6800

Saddhono, K., Setiawan, B., Yuliningsih, Y., & Rahmaniar, F. (2019). *Local Wisdom On Nyadran Tradition In Sragen Regency.* Proceedings Of The Proceedings Of The 2nd International Conference On Local Wisdom, Incolwis 2019, August 29-30, 2019, Padang, West Sumatra, Indonesia. DOI: https://Doi.Org/10.4108/Eai.29-8-2019.2288957

Santoso. (ND). Ecological Lexicon of Javanese Society in Javanese Paribasan: An Ecolinguistic Study. Retrieved December 15, 2024, From Https://Publikasiilmiah.Ums.Ac.Id/Bitstream/Handle/11617/9940/378-383.Pdf?Sequence=1

Sunaryo, H., Zuriah, N., & Kusniarti, T. (2017). A Model of Adapting Local Wisdom Values in Character-Based Literature Learning. *Sosiohumanika* , *10* (1), 107-116. DOI: https://doi.org/10.2121/sosiohumanika.v10i1.867

Sarwoprasodjo, S., Wiyono, S., Abdullah, S., Rahayu, A., Krisandi, BA, Kartika, A., Nurkasanah, A., & Purnomo, DH (2023). Ecologically sound rice cultivation practices: A case study in Indramayu. *Indonesian Journal of Agricultural Sciences* , 28(4), 557–565. https://doi.org/10.18343/jipi.28.4.557

Subiyanto, A. (2018). Ecolinguistics: Analysis Model and Its Application.

Sumarwati, S. (2022). *Traditional Ecological Knowledge On The Slope Of Mount Lawu, Indonesia: All About Non-Rice Food Security* . Journal Of Ethnic Foods, 9(1), 9. DOI: Https://Doi.Org/10.1186/S42779-022-00120-Z

Suktiningsih, W. (2017). Practical Dimensions and Dialogue Models of the Sundanese Fauna Lexicon: An Ecolinguistic Study. *RETORIKA: Journal of Linguistics* , *2* (1), 142–160. DOI: https://doi.org/10.22225/jr.2.1.54.142-160

Wati, W., Hidayat, MSB, Sumarni, Sulastri, SY, & Fadoli, A. (2024). Lexicon Form of the Tulak Bala Tradition in Belukur Makmur Village, Rundeng District, Subulussalam City. Literature: Journal of Language and Literature, 6(1), 211–240. DOI: https://Doi.Org/10.47766/Literatur.V6i1.2606

Wire, B. (2025). *History, Politics, and Religion as Drivers of Language Shift: The Boko Haram Insurgency and Language Revitalization Among Gamarghi Speakers* . *Journal of Living Together* , *10* (2), 71-88.

Winanda, KAW, Dhanawaty, NM, & Satyawati, MS (2022). Dynamics of Balinese flora and fauna lexicon in rice paddy fields. *Humanis: Journal of Arts and Humanities* , *26* (2), 177–189. DOI: https://doi.org/10.24843/JH.20

Xolmatova, E., & Jamila, U. (2025). *Endangered Languages As Well As Causes Of Language Extinction. New Renaissance International Scientific*, 2(4), 3030–3753. DOI: https://Doi.Org/10.5281/Zenodo.15249103

Yuniawan, T. (2017). *Ecolinguistic Study Of Conservation News Texts In Indonesian Mass Media. International Journal Of Humanity Studies*, *1* (2), 163–183. DOI: https://Doi.Org/10.24071/Ijhs.2018.010203

Copyrights