

Ecotext and Ecolexicon of Ritual *Congko Lokap* Speech Text in Manggarai, the Western Part of Flores Island, Indonesia

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ABSTRACT

The study of ecotext and ecolexicon involves exploring how language represents and communicates environmental awareness, and how these linguistic constructs can shape our perceptions and understanding of environmental issues. Thus, this study focuses on examine the *congko lokap* ecolexicon as it belongs to one kind of ecotext. This study was designed as a qualitative study. The result of the study reports that the ecolexicons in ritual *congko lokap* ecotext present some morphological characteristics. They are formed through the zero derivation and compounding process. Those morphological processes impact the form and word classes. Semantically, the language used in ritual *congko lokap* speech covers some lexical meanings: synonyms, antonyms, homonyms, and hyponyms. Furthermore, the language used in ritual *congko lokap* speech text plays several rules: instrumental, regulatory, representational, interactional, personal, and imaginative functions. The identified ecolexicons mirror the biological, sociological, and ideological dimensions of environment.

Keywords: Ecotext, ecolexicon, *congko lokap*, language function, social praxis

1. Introduction

Ecotext and ecolexicon are the terms that have drawn a lot of interest in environmental studies, as they play a significant role in understanding the intricate relationship between language and the natural world. Ecotexts are an essential subset of literary and non-literary works that integrate environmental concerns into their core. These texts emphasize various elements of ecological awareness, including the impact of human activities on nature, the symbiotic relationship between human and non-human entities, and the ethical dimensions of environmental degradation. An ecological-oriented text is not only concerned with ecological issues but also articulates the “political programs of collective actions” which are urgent to investigate and address this issue (Glotfelty et al., 1996) Ecotexts extent genres such as poetry, fiction, non-fiction, and scientific literature, and have become increasingly relevant in global environmental crises like climate change and biodiversity loss. Ecotexts can be originated in a variety of mediums, such as scientific publications, policy documents, environmental advocacy materials, and even works of art (Bard, 2008).

In line with Bard, Putri et al. (2022) underline that ecotexts deal with oral environmental texts, such as myths, stories, and legends that are part of society and have the power to shape, organize, and direct people's attitudes and actions toward specific natural environments as well as the environment as a whole. One example of ecotext is *congko lokap* text. This text is considered to be a text that describes the environmental issues experienced by the Manggarai

ethnic group who live in the western part of Flores Island, Indonesia. Texts in *congko lokap* are the spoken texts in which texts are produced through the speech of the *tu'a adak* “customary elder”. Texts are produced spontaneously by the customary elder in *tudak* “customary prayer” process. The texts use Manggaraian language to transfer ideas, shape, and articulate power and ideology in the Manggaraian context. Thus, the Manggaraian language used in *congko lokap* text changes affording to the change of Manggaraian society in a certain space and time. Putri et al. (2022) mention that the most prominent language change is at the lexicon level.

Lexicons are developed through the development of society. Mbetse (2007) explained the social environment adds to the treasure trove of a language speaker's lexicon. In contrast, language serves as an instrument that portrays the reality of life in the socio-cultural and natural environments. He adds that language also possesses a wealth of information and customs for handling regional natural resources that are preserved in the lexicon's riches, giving rise to the name ecolexicon (Mbetse, 2007). Ecolexicon's foundation lies in cognitive linguistics, where meaning is derived not only from lexical items but also from conceptual structures that reflect human experiences and perceptions of reality (Nesset, 2009). It builds on this idea by classifying environmental terms into conceptual relations, thus creating a network of interrelated meanings.

The interrelated meaning of ecolexicons can be investigated through the ecolinguistics theory. This theory was introduced by Haugen in 1972. Haugen (in Fill & Muhlhausler, 2001) emphasizes that ecolinguistics studies the correlation between language and environment, where the environment deals with the speech community that uses language as its code. Bang and Door define ecolinguistics as a study that investigates the interrelationship between a language's biological, social, and ideological dimensions (in Lindo & Jeppe, 2000) From an ecolinguistic standpoint, linguistic changes mirror or characterize shifts in the surrounding environment, encompassing both the natural and cultural domains and vice versa. Studies concerned with ecotext and ecolexicon from an ecolinguistics perspective have been conducted by Amri et al. (2016), Nahak et al. (2019), Khotimah (2021), Umiyati & Pratama (2021), and Putri et al., (2022).

Amri et al. (2016) report that 264 wedding lexicons connected to wedding ceremonies in South Tapanuli are further classified into 13 categories. Nahak et al. (2019) investigate the ecotext in Batar Tetun Fehan. Their study confirmed that the lexicons of Batar's ecotext belong to simple and complex forms. The text schematic structure consists of the opening, content, and cover. Khotimah et al. (2021) established health ecolexicons related to COVID-19 in Indonesia's online media. Those ecolexicons are in English terms, Indonesian abbreviations, English abbreviations, and acronyms. Those ecolexicons mirror the biological, social, and ideological dimensions of language. The ecolexicons of flora and procedural ecotext of Bali's local cuisine had been investigated by Umiyati & Pratama (2021). Their study confirmed that the flora ecolexicons and procedural ecotext are categorized into biotic and abiotic. Grammatically, those lexicons deal with nouns, verbs, and adjectives. They add the flora ecolexicon and procedural ecotext of Bali's local culinary reflect the social religious life of Balinese. Last but not least is the study conducted by Putri et al. (2022). Their study underlines 89 lexicons connected with *bali sangkep* and categorized based on grammatical category, meanings, and the existence of their environment.

Considering the importance of studying ecotext and ecolexicon reflected in those studies, this study attempts to raise the same issue. This study focuses on exploring and elaborating the ecotext and ecolexicon of ritual *congko lokap* speech in Manggarai Regency, the western part

of Flores Island. It is significant for some reasons. First, no study investigated the ecotext and ecolexicon of *congko lokap*. Second, investigating ecolexicon and ecotext of *congko lokap* refers to examining the life and the environment of Manggaraian ethnic group. Thus, this study focuses on the morphological systems, language function, and social praxis of ecotext and ecolexicon of *congko lokap*. Examining the morphological construction of lexicons is significant in revealing the complexity of language construction. Studying language function is another significant element of ecotext and ecolexicon that had not been discussed in those previous studies. It is crucial to see the language's function in certain situations and events. Moreover, the investigation of the social praxis of *congko lokap*'s ecotext and ecolexicons is significant in understanding the social life and natural environment of the Manggaraian ethnic group.

2. Methodology

This research is descriptive qualitative based on the phenomenon that exists in society, especially in Manggarai, West Flores, Indonesia. Ritchie & Lewis (2003) mention descriptive qualitative as an approach to examining experiences that aims at understanding the social reality of the society. Supporting Ritchie & Lewis, Merriam & Tisdell (2015) mention that qualitative research aims at finding and understanding how humans in a social community examine and interpret meaning in their life experiences as well as construct their world.

The informants of this research were chosen through a purposive sampling technique. The purposive sampling technique refers to the procedure where the informants are chosen for specific purposes to understand the phenomenon (Creswell, 2009). It is the technique where the informants are chosen based on specific considerations (Sugiyono, 2015). For this research, the informants were chosen based on the criteria that were adapted from Spradley (1997) such as 1) the informant is a Manggaraian people, only Manggaraian people have a good understanding of Manggaraian culture; 2) the informant is 60 years old, with a mature age, informants have good emotional maturity, and 3) the informant is a customary elder.

Data for this study are ecolexicon words, phrases, or sentences from the *congko lokap* text. The text is an oral text spoken by the customary elder. The collected data were analyzed by using *agih* and *padan* methods (Sudaryanto, 2015). *The Agih* method refers to the data analysis that considers the linguistic features of the data. This method was useful in determining the form of lexicons found in *congko lokap*. On the other hand, the *padan* method deals with data analysis that focuses on the situation and context where the language is used. This method was significant in determining the language function in *adak congko lokap*.

3. Result and Discussion

a) Ecotext and Ecolexicons of *Congko Lokap*

Lexicon is a significant element in analyzing a text, especially in ritual speech ecotext of *congko lokap*. This part presents the lexicons of *congko lokap* that connect to the environment of the Manggarain ethnic group. Lexicons *congko lokap* in Manggarai ethnic group is presented in the following table.

Table 1. Lexicons *Congko Lokap*

No	Lexicons		Environmental Category		Lexicon Form		Lexicon Category		
	Manggarai	English	Biotik	Abiotik	Simple	Complex	N	V	Adj
1	<i>Tuak</i>	Traditional wine		✓	✓			✓	
2	<i>Tuak curu</i>	Pick up wine		✓		✓		✓	
3	<i>Caci</i>	A kind of traditional dance		✓	✓			✓	
4	<i>Meka</i>	Guest	✓		✓			✓	
5	<i>Ema</i>	Father	✓		✓			✓	
6	<i>anak</i>	Son/daughter	✓		✓			✓	
7	<i>Empo</i>	Grandfather/grandmother	✓		✓			✓	
8	<i>Ase</i>	Younger brother	✓		✓			✓	
9	<i>Kae</i>	Elder brother	✓		✓			✓	
10	<i>Ende</i>	Mother	✓		✓			✓	
11	<i>Anak rona</i>	Descendants of sons	✓			✓		✓	
12	<i>Anak wina</i>	Descendants of daughters	✓			✓		✓	
13	<i>Wase wunut</i>	Palm fiber rope	✓			✓		✓	
14	<i>Ata ngaso</i>	Firstborn	✓			✓		✓	
15	<i>Ata cucu</i>	Last born	✓			✓		✓	
16	<i>Empo</i>	Ancestors		✓	✓			✓	
17	<i>Compang</i>	Altar		✓	✓			✓	
18	<i>Wae</i>	Water	✓		✓			✓	
19	<i>Poco</i>	Forest	✓		✓			✓	
20	<i>Lodok</i>	Field	✓		✓			✓	
21	<i>Reke</i>	Promise		✓	✓				✓
22	<i>Kina</i>	Sow	✓		✓			✓	
23	<i>Kaba</i>	Buffalo	✓		✓			✓	
24	<i>Lokap</i>	Rubbish		✓	✓			✓	
25	<i>Haju</i>	Tree	✓		✓			✓	
26	<i>Kala</i>	Betel	✓		✓			✓	
27	<i>Api</i>	Fire		✓	✓			✓	
28	<i>Paki</i>	Slaughter		✓	✓				✓
29	<i>Barong</i>	Offering		✓	✓				✓
30	<i>Mori</i>	God	✓		✓			✓	
31	<i>Nggeluk</i>	Holy		✓	✓				✓
32	<i>Langar wancang</i>	Broken wall		✓		✓		✓	

33	<i>Larong ri'i</i>	Leak roof	✓	✓	✓
34	<i>Gula</i>	Morning	✓	✓	✓
35	<i>Mane</i>	Night	✓	✓	✓
36	<i>Kukut umur</i>	Holding age	✓	✓	✓
37	<i>Moeng mose</i>	Preserving life	✓	✓	✓
38	<i>Loce neki</i>	Gathering together	✓	✓	✓
39	<i>Congko lokap</i>	Clean the rubbish	✓	✓	✓
40	<i>Manuk lalong</i>	Rooster ✓		✓	✓
41	<i>Pang olo ngaung musi</i>	All the village residence ✓		✓	✓
42	<i>Ata Tu'a</i>	Adult ✓		✓	✓
43	<i>Ata Koe</i>	Children ✓		✓	✓
44	<i>Tae wie</i>	Death ✓	✓	✓	✓
45	<i>Tae raja</i>	Sickness ✓	✓	✓	✓
46	<i>Urat manuk</i>	Chicken tendons ✓	✓	✓	✓
47	<i>Dedek</i>	Create, make ✓	✓	✓	✓
48	<i>Nangki</i>	Curse ✓	✓	✓	✓
49	<i>Itang</i>	Curse ✓	✓	✓	✓
50	<i>Pati ngalis</i>	Sharing ✓	✓	✓	✓
51	<i>Ela</i>	Boar ✓	✓	✓	✓
52	<i>Paki kaba</i>	Slaughter a buffalo ✓	✓	✓	✓
53	<i>Manuk lalong bakok</i>	White rooster ✓		✓	✓
54	<i>Jari</i>	Make, create ✓	✓	✓	✓

Focusing on the data presented in Table 1, lexicons *congko lokap* that connect to the environment consist of 54 lexicons. From the environmental category, those lexicons deal with biotic (26 lexicons) and abiotic (28 lexicons) environments. As one important aspect of language study, the lexicon can be examined through its micro linguistics level. Microlinguistics is a branch of linguistics that studies the complex system of phonology, morphology, and syntax of language. For the need of this study, the morphological system of lexicons *congko lokap* will be explored further to understand the intricate mechanism of the lexicons *congko lokap*.

The Morphological Process of Lexicons in Ritual Speech *Congko lokap* Text

Morphology is the subdiscipline of linguistics that focuses on such patterns (Booij, 2007). It is the study that deals with the structure and formation of words. Regarding the data in Table 1, the lexicons *congko lokap* are categorized into simple (32 lexicons) and complex (22 lexicons) forms. Simple form deals with the forms of lexicon which consists of one meaningful single morpheme. For example, *tuak* “traditional wine”, *kaba* “buffalo”, *ende* “mother”, etc. This

form cannot be broken into the smallest meaningful unit. They are monomorphemic and have no suffixes, prefixes, or other affixes attached to them. The single form of lexicons is the result of a zero derivational process. It is the process of changing a lexeme into a word without doing modification (Carstairs & McCarthy, 2002; Kridalaksana, 1990).

On the other hand, complex forms refer to the forms of lexicons which consist of more than one morpheme. This form occurs due to the combination of morphemes. They are polymorphemic and can be divided into the smallest meaningful units. The complex forms result from morphological processes such as affixations and compounding. In the case of this study, the complex forms occur due to the compounding process of morphemes. Carstairs & McCarthy (2002), Kridalaksana (1990), and Yule (2006) define compounding as a morphological process combining two or more morphemes. Some lexicons in ritual *congko lokap* speech are formed through the compounding process. The examples are in the following table.

Table 2. The Example of Compounding Lexicons

Number of Morpheme	Free Morpheme	Result of compounding
Two morphemes	<i>Anak</i> + <i>Rona</i> “children” “husband”	<i>Anak rona</i> “Descendants of son”
	<i>Tae</i> + <i>wie</i> “tell” “night”	<i>Tae wie</i> “Death”
Three morphemes	<i>Manuk</i> + <i>lalong</i> + <i>bakok</i> “chicken” “male” + “white”	<i>Manuk lalong bakok</i> “White rooster”
Four morphemes	<i>Pang</i> + <i>olo</i> + <i>ngaung</i> + <i>musi</i> “border” “front” “under” “behind”	<i>Pang olo ngaung musi</i> “All the village residence”

Table 2 shows clearly that some lexicons *congko lokap* are constructed through the combination of two, three, and four morphemes. The combination of those lexicons creates new lexicons as well as new meanings. The meanings derived different meanings from the original word/s before the combination process. For instance, lexicon *tae wie* “death”. This lexicon comes from two free morphemes *tae* “tell” and *wie* “night”. When those two morphemes stand alone as free morphemes, they refer to different meanings: (*tae wie* “death”). They also have their word classes: *tae* “tell” belongs to the verb and *wie* “night” is the noun. However, when they are combined, they refer to a new word class namely, a noun. The same case goes for the lexicon *pang olo nguang musi*. This lexicon is the combination of four morphemes from different word classes *pang* “border” and *ngaung* “under part of a house” are the nouns, while *olo* “front” and “*musi* “behind” are adverbs”. After the combination process, they refer to a noun that means *all the village residences*.

Moreover, the data presented in Table 2 underlines that the lexicons *congko lokap* are categorized into nouns, verbs, and adjectives. Among those three categories, the noun is in the highest position (32 lexicons), followed by the verbs (11 lexicons), and the last is the adjective (1 lexicon).

Meaning of Lexicons *Congko Lokap*

Another important aspect of studying lexicon *congko lokap* is its meaning. Lexicons *congko lokap* meanings in this article deal with the lexical meanings. Lexical meaning consists of some components, including synonyms, antonyms, homonyms, and hyponyms (Carstairs & McCarthy, 2002; Yule, 2006). Synonyms are words that have the same meaning. There are words in ritual *congko lokap* speech text that are synonymous. For example, *itang* and *nangki*.

They are synonyms, both of them refer to the same meaning *curse*. Another example is *jari* and *dedek*. *Jari* and *dedek* mean to create or make something from something from nothing into existence. Antonyms refer to words that have opposite meanings. Lexicons *congko lokap* that are categorized into antonyms are presented in the following table.

Table 3. Antonyms Found in Ritual *Congko lokap* Speech

No	Lexicons	Meaning
1	<i>Ende</i> X <i>ema</i> “Mother” “Father”	<i>Ende</i> “mother” is a female parent. <i>Ema</i> “father” is a male parent.
2	<i>Ase</i> X <i>kae</i> “Little brother” “Big brother”	<i>Ase</i> “little brother” is a younger male sibling. <i>Kae</i> “big brother” is an older male sibling.
3	<i>Anak rona</i> X <i>anak wina</i> “Descendants of son” “Descendants of daughter”	<i>Anak rona</i> “descendants of son” is a person born in a direct biological line of the son/s in a family. <i>Anak wina</i> “descendants of daughter” is a person born in a direct biological line of the daughter/s in a family.
4	<i>Ata ngaso</i> X <i>ata cucu</i> “firstborn” “last born”	<i>Ata ngaso</i> “firstborn” is the firstborn in a direct biological line. <i>Ata cucu</i> “last born” is the lastborn in a direct biological line.
5	<i>Gula</i> X <i>mane</i> “Morning” “night”	<i>Gula</i> “morning” is between midnight and noon, especially from sunrise to noon. <i>Mane</i> “night” is the period of darkness in each twenty-four hours; the time from sunset to sunrise
6	<i>Ata tua</i> X <i>ata koe</i> “Adult” “children”	<i>Ata tua</i> “adult” is a person who is fully grown or developed. <i>Ata koe</i> “children” is a young human being below the age of puberty or below the legal age of majority.

Another lexical meaning component in ritual *congko lokap* speech is hyponym. It refers to the semantic relation where the meaning is derived from the meaning of another (Murphy, 2010; Yule, 2006). There are two general terms related to hyponyms, namely hyponym and hypernym. Hypernym deals with general words and hyponym refers to specific words. Here is an example of a hyponym found in this study.

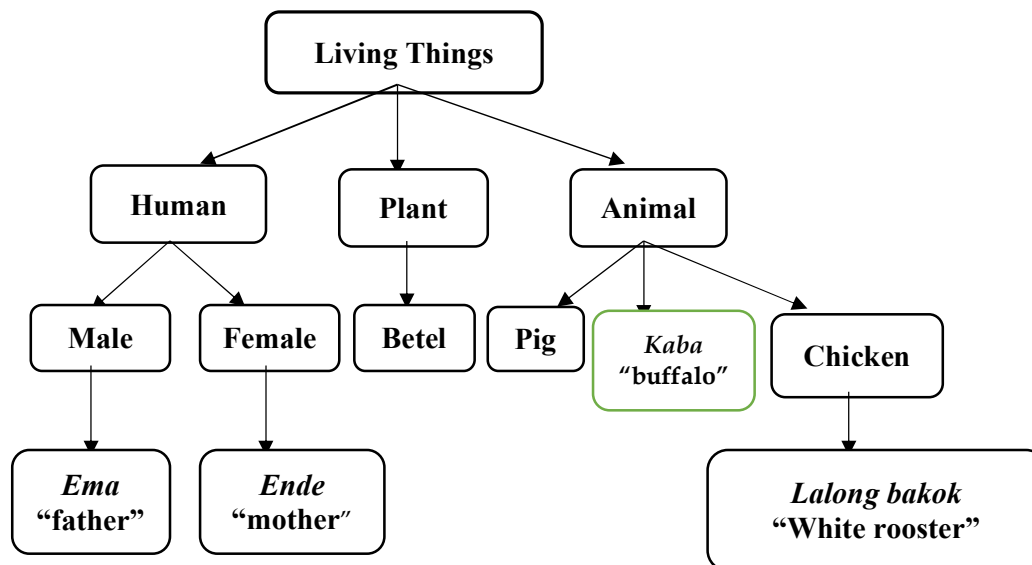


Figure 1. Hyponyms

Regarding Figure 1, the hypernym is *living things* and the hyponyms are *human*, *plant*, and *animal*. Furthermore, the hypernym *human* consists of *male* and *female* as the hyponyms. *Male* is the hypernym of *ema* “father” and *ende* “mother” is the hyponym of *female*. Lexicon meaning in hyponyms deals with the hierarchical meaning of lexicons. The hierarchical model in hyponyms enables linguists to categorize lexicon from the general to a more specific category.

The last is homonym. Homonyms refer to lexicons with similar pronunciation and written form but contain different meanings. An example of a homonym is *empo*. *Empo* has two meanings. The first meaning is the grandmother and grandfather both from father and mother. *Empo* also deals with the ancestors, male and female ancestors.

b) Language Function of the Ritual *Congko Lokap* Speech Text

Language functions deal with the various purposes or uses of language in communication. They are significant in explaining why people use language in specific ways in different contexts. Brown (2007) mentions the function of language is essentially to understand the goals to be achieved with that language, for example, expressing, requesting, responding, greeting, saying goodbye, and so on. Jakobson (1987) frameworks six functions of language: referential, emotive, conative, phatic, metalinguistic, and poetic functions. According to Jakobson's model, an utterance can fulfill multiple purposes at once, but depending on the communication situation, typically one function will dominate depending on the context of communication. Halliday (1978) outlined systematic functional linguistics (SFL), which proposes three basic functions of language: ideational, interpersonal, and textual. Furthermore, Halliday (1978) elaborates those three functions into some categories, such as instrumental, regulatory, representational, interactional, personal, heuristic, and imaginative. Both Jakobson and Halliday emphasize that language functions express how texts, utterances, and speech acts fulfill various functions, from arranging discourse to establishing rapport and transferring information.

Among those theories, the SFL theory proposed by Halliday is more applicable in investigating the language functions in ritual *congko lokap* speech text. It is because the functional approach

proposed by Halliday links the linguistics form to their social purposes, reflecting how speakers use language to achieve explicit communicative goals within a cultural context. Thus, this study mirrors some language functions in ritual *congko lokap* speech text. They are as follows:

Instrumental Function

The instrumental function manipulates the environment to create specific conditions and events. For example:

- a) *Sengget empo* “listen, ancestors”
- b) *Poto lime dite kudut ngo sale natas Gendang Tenda* “invites all of you to the village yard”.

The two examples above have a specific perlocutionary force, namely give rise to a certain condition. The first example is a kind of language that is uttered at the beginning of the ritual speech. The Manggaraian ethnic group in every ritual speech text uses the utterance. The utterance generates specific circumstances, such as catching the ancestors’ and people’s attention to listen and keep silent. Through the utterance, the Manggaraian people get the ancestors’ kindness to listen to their petition. Moreover, when the spokesman utters that sentence, all the attendees will keep silent. Nobody speaks, walks, or even whispers. They are quiet and listen attentively to the prayer uttered by the spokesman.

The second example is an utterance that is uttered when Manggaraian people host guests to perform *caci* dance. The utterance is an invitation and polite command to ask the guests to enter the village yard. Mostly, when the guests get that utterance from the host, they will walk through to the village yard.

Regulatory Function

The regulatory function of language deals with the function of language to control a situation or event. Similar to the instrumental function, the regulatory function tends to be directed at other people because it refers to the application of norms, rules, and values. An example of a regulatory function found in ritual *congko lokap* speech text is: *Senggaji kudut kepok tombo kamping ite, curu kamping ite, ho’o tuak curu kamping ite* “Our honor, this is our traditional wine to welcome you”.

The utterance reflects the norm possessed by Manggaraian ethnic group. In Manggaraian cultural context, it is a must for them to welcome the guests with *tuak curu* “welcome wine”. Moreover, the utterance mirrors the way of life adopted by the Manggaraian ethnic group regarding welcoming guests. Guests should be welcomed with respect and as hosts, the Manggarai ethnic people should be friendly and polite.

Representational Function

The representational function is the function of language to convey facts and knowledge and explain an event whose truth can be proven. Language plays a role in making statements, conveying facts and knowledge, and explaining or presenting a return to reality as people see it. There are utterances in ritual *congko lokap* speech text that play this role, for example:

1. *Mori ata nai nggeluk tuka ngengga, ai dedek lite manusia* “God creates human being”
2. *Mori ata jari agu dedek* “God is the creator and maker”.
3. *langgar wancang, larong ri’i mbaru gendang ho* “This *mbaru gendang* is broken”.

Those three examples reflect facts and knowledge possessed by the Manggarai people. The first sentence mirrors their understanding of the creator of human beings. Since childhood

through the teaching of the Catholic religion, the Manggaraian people believe that God creates them. That's why, the Manggaraian ethnic group mentions God as the creator and maker (example number 2).

Another example of a representational function is portrayed in example number 3. The example provides information about the physical condition of the *mbaru gendang*, a traditional house of the Manggaraian ethnic group. The language used in the example conveys the fact or the real condition of *mbaru gendang* that was broken.

Interactional Function

Interactional is the function of language as a tool for interaction. This function can operate at its best if both the speaker and the interlocutor understand the situations and conditions that enable them to interact. An example of an interactional function is *ho'o ami caikm ga* "we have arrived". The utterance *ho'o ami caikm ga* is spoken by guests when they arrive at the front part of the village. This utterance needs the hearers' response to tell the speaker what they will do next. After hearing that, the hearers as the host responds: *iyoi ai ho ga cai dite, poto lime dite lami ngo sale natas, mai ga lako cama* "yes, as you have just arrived, we hold your hand to go to the village yard, let's walk together". Here, both the speaker and hearer understand their condition. The speaker understands that he must tell the host that he has just arrived because he cannot enter the village. In Manggaraian cultural context, a guest is forbidden to enter someone's house without permission. Understanding the situation faced by the speaker, the hearer invites the speaker to enter the village together.

Personal Function

Personal is the function of language that refers to a person's identity. Language is used as a tool to convey several intentions of a speaker, such as intimacy, feelings, emotions, assertiveness, and other intentions. For example, *latangt tuak curu toe cela* "The welcome wine is accepted". Through the utterance, the speaker pays attention to the hearer's *welcome wine*. He accepts and is happy for the *welcome wine*. Besides showing the speaker's feelings, the *welcome wine* given by the host mirrors the intimacy of the speaker and hearer. In Manggaraian culture, *tuak curu* "welcome wine" symbolizes the host's familiarity and kindness with the guest.

Imaginative Function

Imaginative function is a function of language that can be used to imagine or create ideas, tell stories, joke, or write novels, requires the use of the imaginative function. Poetry, wordplay, and other examples of language games also fall under an imaginative function. In ritual *congko lokap* speech text, the imaginative function of language is reflected through the wordplay. For instance: *Lokap de haju mbaru, lokap de nai, lokap de nuk, lokap de pande agu wintuk* "wood rubbish, heart rubbish, mind rubbish, rubbish deeds". Regarding the example above, the word *lokap* "rubbish" literally deals with waste material. However, *lokap* "rubbish" in ritual *congko lokap* speech text refers to envy, evil thoughts, and evil deeds.

c) The Social Praxis of Lexicons Congko Lokap

The concept of social praxis connects to the theory of ecolinguistics. This theory raises the issue of the relationship between language and environment. It is the study of how language ties the relationship between humans, organisms, and the physical environment (Alexander & Stibbe, 2014). Under the ecolinguistics umbrella, Bundsgaard and Steffensen (in Steffensen & Fill, 2014) proposed the dialectical ecolinguistics theory which is known as the social praxis dimension.

The social praxis dimension focuses on how language is applied in actual settings to affect attitudes, policies, and ecological actions. Its foundation is that language is an active force that shapes social realities, including ecological realities, rather than merely a passive means of communication. In the field of ecolinguistics, social praxis shapes how people interact with environmental challenges in discourse, narratives, and conversations. Thus, the social praxis of ecolinguistics refers to three dimensions, namely biological, social, and ideological dimensions. Those three dimensions are also reflected in the lexicons of ritual *congko lokap* speech text.

Table 4. Lingual Expression of Coding Reality in Ritual *Congko Lokap* Speech Ecolexicons in Manggarai

Biological Dimension	Sociological Dimension	Ideological Dimension
<i>Tuak</i> “traditional wine”	<i>Tuak curu</i> “wine for picking up the guests”	<i>Tiba meka</i> “welcome guest”
<i>Wae</i> “air”	<i>Loce neki</i> “gathering together”	<i>Barong</i> “offering”
<i>Manuk lalong</i> “rooster”		
<i>Kaba</i> “buffalo”	<i>Wase wunut</i> “palm fiber”	<i>Congko lokap</i> “cleaning the rubbish”

The lingual expressions in Table 4 reflect the biological, sociological, and ideological dimensions of ritual *congko lokap*.

Biological Dimension

The ideational metafunction of language underlines the biological facts and focuses on the representation and interpretation of language. The biological dimension connects life with nature and its components, such as flora, fauna, micro and macro organisms (Lindo & Jeppe, 2000). The *congko lokap* eco-lexicons that fall into the biological dimensions are as follows:

***Tuak* “Traditional Wine”**

Tuak is a traditional alcoholic beverage of the Manggarai ethnic group, produced by utilizing the sap of the palm fruit. *Tuak* is processed by distilling the sap of the palm fruit. The Manggarai ethnic group can produce *tuak* because the natural environment or forests in the Manggarai region have palm trees that yield palm sap. The wild and fertile palm trees in the Manggarai region's forests produce a large amount of palm sap during the rainy season. With the high rainfall, the amount of palm sap increases, and consequently, the amount of *tuak* produced also rises.

Currently, the production of *tuak* is starting to decline. This is due to the decreasing population of palm trees that produce *tuak*. The land that was originally a place where palm trees grew has been repurposed into rice fields and even housing. Nevertheless, the Manggaraian ethnic group still produces *tuak* because some areas in Manggarai continue to preserve palm trees. Some areas that produce *tuak* are Kolang (Kuwus, Welak, Pacar), Reo, and Wae Rana.

***Wae* “water”**

Wae “water” is another biological dimension that exists in ecolexicons *congko lokap*. As one of the natural resources, *wae* “water” plays a significant role in human life. Hydrologically, Manggarai Regency has a fairly high water reserve. The water reserves come from groundwater, surface water, and rainfall. The groundwater is sourced from springs located in mountainous areas. The mountainous area in Manggarai Regency consists of densely packed trees, making it rich in flora and fauna. To ensure the mountain area remains preserved, a

protected forest was established. Nowadays, there are several protected forest areas in Manggarai such as the Golo Lusang, Rana Mese, Puar Lewe, and others. In addition, several large rivers have also been found in Manggarai, with water flowing year-round, including the Wae Pesi, Wae Nuring, and Wae Renca rivers, which flow and empty into the Northern coast (Reok district), and the Wae Naong and Wae Reno rivers, which flow southward and empty into the Southern coast (Satar Mese subdistrict) (Lon & Fransiska Widyawati, 2020).

***Manuk lalong bakok* “white rooster”**

Manuk lalong bakok “white rooster” is included in the biological dimension. It deals with fauna. The white rooster is one of the sacrificial animals used by the Manggarai ethnic group in traditional ceremonies. The white rooster is usually used in traditional ceremonies related to feeding the ancestors. During the traditional ceremony, a white rooster will be slaughtered, then its internal organs (the chicken's liver) will be taken, examined, and interpreted. If the chicken's liver is clean and free from food residue, it would be interpreted as good. Conversely, if the chicken's liver has food residue, it is interpreted as not good (there will be a disaster like death). Currently, white roosters have become one of the most expensive animals. This is because, in every traditional ritual, a white rooster is often chosen as the sacrificial animal.

***Kaba* “buffalo”**

The *kaba* “buffalo” reflects the biological dimension of eolexicons in ritual *congko lokap* speech text. In the Manggarai Regency, *kaba* “buffaloes” are the largest and most expensive animals compared to others. They are also known as strong animals. That is why buffalo are used to plow the fields in the agricultural world. The *kaba* “buffalo” is the highest sacrificial animal in Manggarai culture. In marriage, buffalo are used as the primary dowry. In the *congko lokap* ceremony “house cleaning” (one of the stages in the construction of *mbaru gendang*), a buffalo is the sacrificial animal slaughtered during the ceremony. In the funeral ceremony, a buffalo is used as the animal slaughtered during the feast. A family that celebrates by killing a buffalo shows that the family is economically capable or wealthy. This is because the price of a buffalo itself is expensive, so not all families can afford to buy one. Buffaloes are also animals known for being obedient or submissive to their owners.

Social Dimension

Language is utilized in social reality to carry out the function that speakers/writers have toward listeners/readers. The fact that language is a means of building and fostering social interactions reflects this role. Lindo & Jeppe (2000) define the sociological dimension as how an individual arranges relationships with others to create, establish, and preserve harmonious individual relationships collectively, such as a feeling of respect and affection among family members and in a community.

***Meka* “Guests” and *Tuak curu* “welcome wine”**

Meka “guest” is a person who comes to or passes through the village. Pandor (2015) classify quest in Manggaraian context into three groups. First, guests who happen to stop by. For example, those who pass through to sell goods, look for horses or buffaloes, and just to drink. Second, guests who have promised to come to a village first. This second type of guest is those who come because of a need. Government guests, religious figures, or social community organizations who come for specific matters related to family matters are included in this type. Third, guests who arrive without notice. Those included in this section are adventurers or just recreational.

Among those three types of guests, guests who will be welcomed especially are those who

belong to the second type. The quests will be welcomed by using the *tuak curu* “welcome wine”. The *tuak curu* “welcome wine” is given by the host to the guests before entering the village. The *tuak curu* given by the host mirrors the feeling of respect from the host toward the guests.

***Loce Neki* “gathering together”**

Loce neki “gathering together” is a part of the social dimension of the Manggaraian ethnic group. *Loce neki* deals with the situation when the Manggaraian ethnic group sits together to discuss something. In some circumstances, the Manggaraian ethnic group sits together to discuss. Take for example, in *congko lokap*. The first thing the Manggarai ethnic group does is sit together to discuss everything that needs to be done for the smooth running of the *congko lokap* event. Various matters are discussed during the meeting, such as the amount of funds needed, who will be invited, when it will be held, and the division of labor among all the villagers. *Loce neki* “gathering together” to discuss reflects the sense of togetherness and cooperation that the Manggarai ethnic group possesses as social beings.

***Wase wunut* “palm fiber”**

Wase wunut is one of the lexicons categorized into the social dimension. The Manggaraian ethnic group uses palm fiber to bind *ijuk* and *alang-alang*. The palm fiber was chosen because it is considered the strongest among the other ropes. The bond created by the palm fiber is strong, making it difficult to break. The palm fiber then symbolizes a state where the brotherhood or family ties of the Manggarai ethnic group are strong, solid, and not easily broken.

Ideological Dimension

The ideological dimension refers to the correlation between an individual and his/her mental, cognitive, and psychological systems mirrored in his/her language pattern, linguistics repertoire with their meanings, and behavioral content (Lindo & Jeppe, 2000). Dealing with the data, there are lingual expressions that connect to the ideological dimension.

***Tiba meka* “welcoming guest”**

Tiba meka “welcoming quest” is a ritual in Manggarai to welcome quests. The quests that are welcomed through ritual *tiba meka* are government guests, religious figures, or social community organizations who come for specific matters related to family matters. According to Manggarai culture, the guest must be treated specially through *tiba meka* ceremony. Ndiung & Bayu (2019) define six stages in the *tiba meka*, namely a warm welcome, sharing joy and togetherness, physical and spiritual togetherness, drinking together as a sign of closeness, seeking affirmation/motivation); and asking safety for the quests.

***Barong* “offering”**

The Manggaraian ethnic group believes in the existence of a supreme being who guards water, gardens, and sacrificial altars. The supreme being that guards these places needs to be respected. This form of respect can be seen in the *barong* ceremony. *Barong* is a ritual of cleansing water, gardens, and offering altars. Sanctification is a purification process, back to zero point, like a state that has not been polluted. It's like restoring the surrounding ecosystem. In connection with this purification, the *barong* ritual is an aesthetic ritual of purifying humans and nature. This ritual pulls human back into inner space after taking a position at a distance from it.

Congko lokap “cleaning the rubbish”

Congko lokap comes from the words *congko* and *lokap*. *Congko* "cleans" the *lokap* "rubbish" that is present during the process of building the *mbaru gendang*. The term rubbish is not limited to dirt in the form of wood dust/chips or dirt left over from other building materials but also involves anything unpleasant, such as arguments and feelings of offense. Bad things need to be cleaned up so that village residents can live side by side in harmony. Apart from that, the aim of this event is also to cleanse the house of negative auras such as the power of darkness. So that village residents, especially those who live in the *mbaru gendang*, can feel comfort, safety, and prosperity.

4. Conclusion

Language and environment are two influential forces that shape human experiences, reflecting the world around us and our unique ways of understanding and interacting with it. Language is a lens through which humans perceive and interpret their natural surroundings. At the same time, the environment influences language evolution, vocabulary, and cultural expression. Language serves as a repository for environmental knowledge passed down through generations. This knowledge, encoded in the words and phrases of local languages, is crucial for cultural identity, traditional ecological practices, and sustainable living. The lingual expressions of the *congko lokap* ecolexicons consist of synonyms, antonyms, homonyms, and hyponyms. Those lingual expressions play multiple functions such as instrumental, regulatory, representational, interactional, personal, and imaginative functions. Besides, those lingual expressions reflect the biological, sociological, and ideological dimensions.

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