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Ecosophy in Pakpak Dairi community folklore

Dwi Widayati*, Rosliana Lubis, Nurhayati Harahap, Rachmad
Fadillah Maha

Universitas Sumatera Utara, Indonesia

* Correspondence: dwiwidayati@usu.ac.id

<https://orcid.org/0000-0002-6098-4983>

Abstract

This research highlights the ecosophy in the folklore of the Pakpak Dairi community (PDC). This qualitative descriptive research uses the critical ecolinguistics approach of Stibbe. The data collection was carried out by using note-taking techniques. The data were in the form of words, phrases and sentences related to the environment (ecolinguistics) in the folklore “*Berru Leto*”. From the analysis, it was found that ecosophy is related to the teaching of life, especially in the relationship between humans and humans, humans and the environment, and humans and God. From this representation, the folklore “*Berru Leto*” contains a positive assessment which aims to provide understanding in order to maintain relationships between humans and humans, especially children and parents. Apart from that, it is very necessary to maintain human relationships with the environment and human relationships with God. It contains constructive things for the environment and life because it contains wisdom. This folklore reveals and appreciates the issues of life and well-being of all species, promotes human well-being, promotes environmental understanding, and promotes the redistribution of resources. This will certainly contribute to the regional potential related to the environment if the wisdom of this story is still applied by PDC.

Keywords: ecoscience, eco-critical discourse, folklore, Pakpak Dairi community



Public Interest Statement

This research sheds light on the invaluable ecological wisdom embedded in the folklore of the Pakpak Dairi community (PDC). Through a critical ecolinguistics lens, the study explores the profound teachings within the folklore “*Berru Leto*,” revealing a rich ecosophy emphasizing harmonious relationships between humans, the environment, and the divine. The positive insights gleaned from this folklore offer a guide to nurturing vital connections among individuals, fostering environmental stewardship, and ensuring spiritual well-being. Applying these timeless principles has the potential to enhance regional environmental sustainability and promote a holistic understanding of life, benefitting both the Pakpak Dairi community and broader society.

Introduction

Exploring regional potential related to the environment can be done in various ways, one of which is through applying the values of folklore. The existence of folklore can influence people’s thought patterns and actions (Agustin et al., 2020; Hilmiyatun et al., 2022; Sumekto et al., 2022) each consisting of 26 students. Likert Scale was taken to analyze the data by assessing the pre-test and post-test.

Main Findings: It is found that less attractive learning media at present condition resulted in unsuccessful or less effective on the students’ character building related to the moral values based on the local culture. It needs to present the material through technology as the new learning media to link and integrate today’s perspective and learning goals.

Application of this study: The result of this study can be used as the reference or stepping stone for other subjects seen from two aspects. Firstly is that it can be used as the model for other relevant subjects to include local culture, technology to achieve learning goals. Secondly, it can be implemented as the media to conduct an integrated study of subjects taught at the elementary school by crossing them.

Novelty/Originality of this study: Included local culture in terms of folklore presented in virtual technology by combining audiovisual into an attractive learning media is the novelty in this study. It is hardly found a similar study by the learning goals for character building from national education perspective. This happens because folklore contains very useful life values. In folklore there are spiritual, educational, social and economic values that are philosophical in nature. These values are documented in elements of the environmental lexicon and examples conveyed through character traits, dialogue, messages, messages or story themes. As a country rich in values, Indonesia has a variety of folklore, for example the PDCw has a variety of folklore that is closely related to the use of Natural Resources (SDA).

As social creatures living in an agroecosystem environment, the Pakpak Dairi people generally fulfill their living needs by farming. The Pakpak people recognize two agricultural systems in general, namely the farming system and the rice field system. If we look at the quantity of commodities, rice fields and cultivation certainly have an impact on the diversity of activities in it. Planting coffee, rice, corn, gambier, field rice and other types of plants is a tradition that cannot be abandoned and has become an icon in the area. These plantings are still carried out by the majority of people there and have dominated community life.

Pakpak Dairi’s rice field or farming eco-discourse treasures were born from the lifestyle and habits of its people which establish interaction, interrelation and interdependence with the environment (Maha & Widayati, 2020). Farms provide various kinds of endless natural wealth for the living needs of the Pakpak Dairi community, as do rice fields, gardens and other agroecosystem environments which provide various sources of livelihood for the Pakpak Dairi community.

The interaction of society with its environment gives rise to discourses relating to agriculture in oral and written form. For example, manuscripts, rules, poetry, poetry, parables, or folklore. One of the folklore

that raises the potential of the environment is the story “Sitagandera”. This story comes from the Pakpak Dairi community. Interestingly, this story discusses a farming system that is closely related to environmental conservation. However, the socioecological dynamics of the community do not preclude changes in the cultural system in farming so that the regional potential is not explored to its full potential.

In this case, Mbete (2013:14) states that the interaction, interrelation and interdependence of the language relationship with its environment produces a set of lexical categories which are encoded in certain lingual ecollexicon units. These lexicons can refer to biological treasures and activities related to various diversity in a particular spatial dimension (environment). Thus, language use can depend on the richness of the lexicon that is appropriate to the environment (Isti’annah, 2020, 2021; Istianah & Suhandano, 2022; Supatmiwati et al., 2021; Widayati, 2019). However, it is not only manifested in the lexicon, but in eco-discourses, for example old literature.

Old literature has various characteristics. First, it is didactic. Didactics can be interpreted as providing education to readers, both moral and religious. Second, traditional, namely maintaining local customs and customs to be passed down from generation to generation (imitative) and universal, namely valid anytime, anywhere, and for anyone. The types of discourse above exposition and monologue are conveyed by legislators to be implemented by related people. This discourse is easy to read and understand by anyone because it is interconnected (coherence) between one sentence and another and has coherence and wholeness (cohesion), there is harmony between one element and another. This can be studied through an ecosophy approach.

Ecosophy originates (a) from ecology that gives attention and consideration to other species as well as humans, although its pragmatic emphasis is on human welfare; (b) from social ecology oriented towards social justice; (c) of sustainable development in consideration of future generations; and (d) from the Transition and Dark Mountain Project in recognizing and responding to inevitable environmental change (Stibbe, 2015, p. 15). Stibbe added that ecosophy (ecological philosophy) includes consideration of the interactions that sustain life between humans, species and the physical environment. However, the applicable ecosophy principles, norms and values are determined by the researchers themselves.

Ecosophy exists as a means of increasing awareness, promoting and encouraging society to protect the living systems on which humans depend (the environment). Ecosophy, which has become a common value among the world’s civilized communities, must be implemented in the form of joint action to overcome the environmental crisis. Apart from that, the ecotheological and exosophy bases which are part of Sharia moral values need to be made explicit in environmental conservation contexts. (see Mudofir, 2010; Tiani, 2020; Wasino et al., 2020).

From this explanation, people living in agro-ecosystem environments have their own wisdom in managing the environment which is manifested in agricultural eco-discourse. For example, the story “*Sitagandera*” contains the terms mardang ‘sowing rice seeds together in a field by being invited’ and menutak tanoh ‘digging a hole in the ground together in one field’. Apart from that, in the folklore “*Berru Leto*” there is a rite called drum. In this rite there is wisdom related to the environment. However, relationships that are no longer harmonious or harmonious will, on an ongoing basis, without realizing it, cause attractions containing this wisdom to no longer be implemented so that the ecollexicon treasures that once existed will become unsustainable. In the end, the treasures of the ecollexicon were eroded, which of course was directly proportional to the extinction of this tradition. In fact, this tradition has the potential to increase harvest yields and tourism sales value considering that tourists are also interested in various folklore found in the areas they visit while watching tourist attractions.

Literature Review

As an interdisciplinary study, ecolinguistics is a study that covers language and environmental issues. Conventionally, ecolinguistics is divided into two main parts, namely linguistic ecology and eco-critical discourse analysis (Fill in Lindø & Bundsgaard, 2000:9). First, linguistic ecology or better known as ecolinguistics. The emergence of ecolinguistic studies explains that the living language used by society can describe, represent and verbally symbolically represent reality in the environment, both the physical environment and the human-made environment. Second, eco-critical discourse analysis, which is known in Indonesia as eco-criticism or critical ecolinguistics. So, critical ecolinguistics is a study that focuses on linguistic issues relating to the environment, while language ecology looks at local wisdom, including the ideology that exists in a society regarding environmental protection.

Critical ecolinguistics itself is divided into two parts, namely the part that criticizes the system (grammar) and the part that criticizes the text. The texts studied included political speeches, environmental advertisements (green ads), articles about the environment, literary works, and so on (Fill & Muhlhausler, 2001:6-7).

The term ecosophy was first introduced by Naess (2005). Ecosophy can be interpreted as a philosophy of environmental harmony. Philosophy as a type of sophia or wisdom is openly normative, that is, it contains norms, values, rules, postulates, as well as value priority pronouncements and hypotheses about various problems in the environment. Ecosophy originates from ecology that gives attention and consideration to other species as well as humans, despite its pragmatic emphasis on human well-being, from social ecology oriented towards social justice, from sustainable development in consideration of future generations; and from the Transition and Dark Mountain Project in recognizing and responding to inevitable environmental change (Stibbe, 2015:15).

Referring to this statement, researchers use Arran Stibbe's ecosophy (2015:16). In his concept, Stibbe states that "After uncovering stories with linguistic analysis, the stories are then assessed according to ecosophy. A story will be considered positive if it reveals and respects the issues of life and welfare of all species, promotes human welfare, calls for reduced consumption, and promotes the redistribution of resources. Power. On the other hand, a story will be judged negatively or opposed if its issues exploit human resources or the natural environment, promote injustice in distributing resources, or promote extrinsic values such as profit maximization or increased status through the accumulation of material possessions.

Research using an ecosophy perspective in looking at language and the environment has been carried out by previous researchers. Ramadan (2020) conducted excavations regarding Nile texts that are related to the current environment. This research tries to emphasize the importance of storytelling in relation to children's environmental awareness so as to build a society that cares more about and respects nature. Ecolinguistics is used to discuss the influence of these stories on ecosystem survival. The research aims to investigate how fairy tales can be used to increase environmental awareness from a young age. From the research results, it was found that the research object was classified as useful discourse that should be promoted. Angwah (2020) discusses environmentally friendly behavior through proverbs. This research uses the analytical perspective of Fairclough's critical discourse analysis model and analyzes 11 Cameroonian proverbs. Next, Angwah uses an ecosophy perspective to explore the extent to which environmentally friendly proverbs stimulate positive environmental awareness. From this research it was found that there is a relatively higher level of awareness of environmental damage and an urgent need for achievable solutions. From a poll of 200 informants, this research found that environmentally friendly proverbs can easily remind Cameroonians about environmental challenges such as cutting down trees and waste problems. mantiri and Astawa (2017) through his research investigated eco-discourse in THK (Tri Hita Karana) with the critical eco-linguistic concept of Stibbe (2015) "Story-we-live-by". This article aims to analyze the underlying stories

behind THK texts and how they model the natural world. Data was taken from textbooks and online news published by the Antara Bali National News Agency (KBN), Antara Bali National News Agency. Data was collected in Indonesian, Old Javanese (Kawi Language), and English. In collecting data, the author applies reading and note-taking methods. The collected data was analyzed through Critical Discourse Analysis (CDA). The research results show that the forms of story implied in the THK text from an ecological perspective, both in textbooks and online news, are (1) ideology, (2) metaphor, (3) evaluation, and (4) salience. Apart from that, there are also other writings from Astawa that use an ecosophy perspective (see Astawa, Budiarsa, Mbete, et al., 2018; Astawa, Budiarsa, & Simpen, 2019). Based on previous research, no researcher has discussed Pakpak Dairi folklore using an ecosophy perspective. Previous research using an ecosophy perspective contributed to this paper.

Method

This qualitative descriptive research uses the critical ecolinguistic approach of Stibbe (2015). Stibbe's approach is used to reveal the purpose of folklore by analyzing representations of human relationships with nature, human relationships with each other, and human relationships with God (Naess, 2005). These three elements will reveal evaluative forms and appraisal patterns in accordance with Stibbe's concept (2015:84) for evaluating whether a folklore is good or bad in the people's conception of mind. Evaluation of Pakpak community folklore was carried out using appraisal theory. Martin & White (2005:35) explain Appraisal in three areas, namely attitude, which is related to our feelings, including emotional reactions, assessment of behavior and evaluation of things. Attitudes are divided into three areas of feeling, namely influence, assessment, and appreciation. Second, engagement deals with the source of attitudes and the play of voices around opinions in discourse. It is aimed at identifying the particular dialogical position associated with a given meaning and towards which explanation is conveyed when one meaning to another is carried out. It has two sources, namely monogloss and heterogloss. Third, graduation investigates the use of language functions to strengthen or weaken the attitudes and engagement/positioning connected by the text. The data that has been tabulated is then analyzed using descriptive methods. The depiction of folklore is carried out using content analysis. In-depth discussions are carried out on each eco-discourse, especially in efforts to interpret and describe it. Then, the facts that occur in the folklore are explained to see the environmental philosophy contained.

In general, the data analysis method in this research follows two procedures; initial procedures and follow-up procedures. The initial procedure is carried out through the following stages:

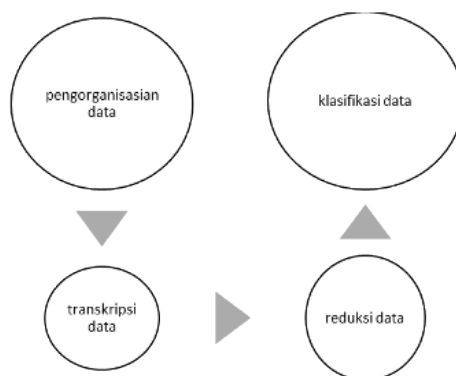


Figure 1. Creswell data analysis method (1998)

Data analyzed using the above technique produces sentence data. With the help of appraisal theory, the data above can evaluate whether a folklore is good or bad based on the people's conception of mind.

This research data consists of words, phrases and sentences related to the environment (ecolinguistics) in the folklore "Berru Leto". Data collection uses note-taking techniques (Sudaryanto, 2018). The presentation of the results of this research data analysis is in the form of a description of PD language folklore. Presentation of data analysis results using informal presentation methods. Informal data presentation is carried out by narrating or describing words, phrases and sentences related to PD language folklore.

Findings and Discussion

The data from Pakpak Dairi folklore is very diverse and has different sources spread across various data sources, namely folklore, legends, poetry, pantun, etc. The diversity of folklore contains a diversity of living (biotic) and non-living (abiotic) creatures, and a more complex diversity is cultural diversity. Of the various kinds of folklore available, only one text was studied as a data representation, namely "Berru Leto" which was studied as an ecosophy representation.

"Berru Leto" is one of the folklore of the Pakpak Dairi community which contains environmental eco-discourse. This story tells the story of "Berru Leto" (a female quail) who transformed into a beautiful woman. Berru Leto lives in the forest and often bathes in a river. A rich young man, Hajji, saw Berru Leto's beauty. He invited "Berru Leto" to interact several times. However, Berru Leto did not respond. Not giving up, the young man tried again and again.

Data (1) *Gene maredi Si Hajji nai, I tengen-tengen ngo lalap jana soh ngo empat bon dekahna I tengen-tengen Leto ndai, tapi oda lot daroh na lako kiranai. Kelimban bon ken I beraniken dirina lako mengkusekan Leto ndai, "O, turang. Berru kade mo ke turang? I dike mo kutande?" dok Si Hajji mengkuso. Tapi oda ngo lot I aloi ia. "Bakune mo turang? Oda ngo I aloi diri." Dok Si Hajji ndai balik mengkuso. Sampe ntah kade mo I dokkon si Hajji, tapi to ngo oda lot I aloi Leto I ia. Karena oda lalap I aloi, Si Hajji ndai ibuat mo bulung pegagan, lalu Isulangkan mi Leto ndai. Ngo kesa bagi, ruap mo langsung sora Leto I, "O, turang en I dok ke ngo oda kutandai gatap dekket bulung pegagan, turang. Idah ke dirin co rasa I cucuk kan ken ae mo bulun agan i babah diri" Dok si Leto*

(On the fifth day, Hajji also dared himself to approach Leto, "O, Turang, what Turang berru (descendant)? Where do you live?" Asked Hajji, daring himself. Hajji asked repeatedly, but Leto never wanted to answer. heard, Hajji took a leaf of agan wood, then folded the leaf and immediately fed it to Leto's mouth. After that, Leto wanted to speak. "O, turang, turang, apparently you can't differentiate between betel and gotu kola? Or maybe because turang saw "I'm poor? So Turang fed the gotu kola into my mouth," said Leto.)

In data (I), Hajji's mistake in giving the crops to Leto contains a positive appraisal in the form of the idea of environmental preservation. The ideological idea contained in it is so that people can remember the functions and benefits of plant products. *Gatap* "sirih" has always been part of many rites in the Pakpak community, such as wedding ceremonies, death, or in everyday interactions. *bulung pegagan* "pegagan" is usually only used as fresh vegetables or as a medicine to relieve fever. The different values and functions of the two plants made Berru Leto angry.

Hajji apologized for his mistake. After several meetings, they started to get to know each other. Then, Hajji proposed to Berru Leto. They also got married. After getting married, Hajji asked Berru Leto to go to the village and settle there. Initially Berru Leto refused, but finally agreed after being persuaded by her husband.

After some time of marriage, they had a daughter. The girl grew up to be a very beautiful woman. When she was old enough, a rich young man from another village proposed and married her. The young

man asked Hajji, the girl's father, for permission to marry and take the child to his village. Berru Leto was not there when the young man arrived. Berru Leto always hides because he knows his son is embarrassed. The child always hid the presence of his mother, Berru Leto, so the young man thought the woman no longer had a mother. **Negative appraisals are included in this section. A child should not be ashamed of his parents. The love of parents for their children is very great. Even though his presence is hidden, Berru Leto still loves his child. Berru Leto's actions contain positive appraisals. That's how a mother should be. Loving a child selflessly.**

As time went by, Berru Leto really missed his child. He decided to fly and visit him.

When he arrived in front of the son and daughter-in-law's house, he did not dare to enter. As a result, he just flew around in front of the house. Seeing that, the daughter-in-law who didn't know felt disturbed. He took a piece of wood and hit Berru Leto hard.

Because of that blow, Berru Leto fell and died. **The act of harming a creature contains a negative appraisal. The relationship between humans and the environment should be maintained. This reciprocal relationship will realize interaction, interrelation and interdependence in a good direction. If that is not established, bad things can happen.**

The wife, Berru Leto's daughter, was shocked to see her mother lying dead. After this incident, the child picked up his mother and went to take her to the field without her husband's knowledge. In fact, all this time, her husband had never allowed her to go to the fields because they were rich. "So that I don't get caught crying, I'd better take this mother to the fields." he said in his heart.

Arriving at the field, his mother cried while singing an elegy,

Data (II) O, bakune kin ngo nasib mi inang no berru na o isam pede ba, merpagut pe inang ke inang ma asa mo inang merpange inang ken. Inang ma asan inang"

Data (II) "O, how is your fate, my good/beautiful mother? You've been hit. My mother has a beak. Whatever the circumstances, she is still my mother. Even if I fly, I'm still my mother"

Data (II) represents human relationships with humans and human relationships with nature. These lingual units contain the regret of a child who does not recognize his mother. In this section, ecosophy is contained in the context of loving parents no matter what their conditions are. The child's shame towards his mother leads to deep regret.

Late in the afternoon, the child returned to the village. Arriving at the village, her husband was surprised to see his wife's eyes swollen. "What causes your eyes to be swollen?" asked her husband. "It's okay, I was bitten by a wasp," answered his wife. So every time her husband left, the child went back to the field to cry for her mother for several days.

Over time, her husband became curious because he saw his wife's eyes swelling every day. "Actually, what is making my wife's eyes swell?" Her husband asked himself. So a plan was made once his wife left. He sneakily followed him from behind.

Arriving at the field, the child took his mother back and cried again. After a while, her husband immediately came to his wife. After being told the truth, her husband expressed his feelings.

Data (III) "Nah, bakune nai ko ni? Ise nola meramini kepe orangtua. Kubetoh ki ni pasti I saפו kubaen ia, tapi sedekah en, oda pernah ibagahkan ko ban ku. Bagen mi, pekat mo kita. Kita seet mo sada kerbo bagak kita cucuk kan mo inang en mi pusuh lembu I, kita lapiti lembu en bage jelma. Sedilu jelma sada kuta. Asa igenderangi na puun en" dokon daholi na.

Data (III) "Well, what's your train of thought? Who is a human being who doesn't recognize his parents? If I had known this a long time ago I would have invited him into the house, but all this time you have never told me anything. "Just like this, we cut a good ox and we put the mother inside the ox's heart, then we wrap it like a human and we invite all the people in the village so that we can drum this mother,"

said her husband.

The *genderang* that the husband refers to refer to a set of musical instruments consisting of nine *genderang (sibah)* played by eight to nine musicians called *pande* (smart and wise people). This activity is called drumming because the sound produced is not just sound, but in the form of words expressed and requests by the ceremony organizers and participants to the *Dibata* (God) in the context of the community's beliefs. For the Pakpak people, the presence of *genderang* represents the completeness of the ritus being performed. The performance of the *genderang* must be followed by the slaughter of the *kerbo* (buffalo). It is believed that this can maximize *kerja baik* (joyful ritus) or males *bulung simbernaik* (the highest level of rites) so that what is desired can come true.

The ecosophical message in data (III) not only reveals the relationship between humans and humans, humans and their natural environment but also the relationship between humans and God. This relationship turns sorrow into hope. Hearing her husband's suggestion, the child agreed.

Data (IV) "*Uwe, mendengi ndor mo sibahan*" *aloi berru na. Nggo kesah bagi, idiloi kalai mo jelma sada kuta igenderangi mo kerboi pitu ari pitu berngin. Karina kalak I sada kuta I rob tumatak.*

Data (IV) "Yeah, that's a good idea. We have to hold the event as soon as possible," answered his wife, so they invited all the people in the village. The ox was drummed for seven days and seven nights. Everyone there was dancing,

Tumatak activities are carried out for seven days and seven nights and are carried out as a series of attractions that are carried out consistently. This means that the relationship between humans and humans, humans and the environment, or humans and God must be carried out continuously. In addition, ritus that contain *genderang* in them, not everyone is allowed to follow it. There are certain conditions, for example, a person throughout his life has carried out customary requirements in full, especially for all elements of *Sulang Si Lima* (a social structure that is highly upheld by the Pakpak community, in which there are elements of *berru, sebeltek, sinina, puang, and kula -kula*).

After all that was done, Leto came back to life. Not just living, but becoming a complete human being. The child is very happy. He promised to love his parents, no matter how they looked or acted. The ecosophy contained in the folklore "Berru Leto" shows the relationship between humans, the environment and God, changing sorrow into joy.

Conclusion

The ecosophy in the folklore “Berru Leto” is shown by the parents’ immense love for their children. The child, who was embarrassed by his mother’s condition, ultimately brought great regret. The relationship between humans and humans, humans and the environment, and humans and God is a positive appraisal. The establishment of this relationship turns sorrow into joy. This is illustrated in the *genderang* ritual which can revive and transform Beru Leto into a human in this folklore. The “Beru Leto” folklore contains constructive things for the environment and life because it contains wisdom. “Beru Leto” reveals and appreciates the issues of life and well-being of all species, promotes human well-being, calls for environmental understanding, and promotes the redistribution of resources. This will certainly contribute to regional potential related to the environment if the wisdom of the story is still applied, one of which is the *genderang* ritus which is now very rarely carried out by the Pakpak community. The *genderang* ritus which has reciprocal wisdom between humans and the environment will certainly maximize the potential of the Pakpak community area in the agroecosystem environment. This potential can be in the form of maximum planting results because there is interaction, interdependence and interrelation between society, the environment and God.

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Conflicts of Interest: We declare that there is no conflict of interest.

Authorship and Level of Contribution

DW, and RL were responsible for collecting the data, analyzing the data, and drafting the manuscript. NH and RFM were responsible for collecting the data, analyzing the data, and checking the language for the publication.

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