

THE ECOSOPHY OF THE FAUNA LEXICON IN MINANGKABAU *PEPATAH-PETITIH* IN NAGARI SIMAWANG, TANAH DATAR REGENCY

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Abstract: *This research is a qualitative descriptive study that uses an Ecosophy approach from an interdisciplinary Ecolinguistic study. This study focuses on the fauna lexicon contained in the proverbs of the Minangkabau people. The Minangkabau community is an ethnic group that has a natural philosophy of Alam takambang Jadi guru, (nature being a teacher). It implies that the Minangkabau people take advice from the natural surroundings. The method of data collection is listening and interview, with recording and note-taking techniques. The informants are traditional leaders in Nagari Simawang, Tanah Datar Regency. The data is classified based on the fauna lexicon only with the data analysis method is the equivalent method. The results show that the lexicon contained in these proverbs are not just animal names, but have philosophical values, which are part of local wisdom values, religious values, environmental service values, and socio-cultural values.*

Keywords: *Ecolinguistics, Ecosofi, Minangkabau, Proverb*

1. INTRODUCTION

Ecolinguistics is an interdisciplinary study that links ecology and linguistics starting in the 1960s when Eina Haugen (1972) gave rise to the paradigm of language ecology. According to Haugen (1972), language ecology is a field of science that discusses the interaction of language and its environment. Based on this, language is closely related to its environment. The language can live because of its compatibility with environmental conditions. Therefore, the environment affects the language of a group of people or vice versa how someone speaks according to the surrounding environment.

The similarity of considerations about ecosystems which include human interrelationships with other organisms and other environments is known as Ecosophy. The term Ecosophy is an abbreviation of the ecological philosophy proposed by Arne Naess. Ecosophy is used to describe a set of philosophical principles that include ecological considerations (Stibbe, 2015). An Ecosophy is an ecolinguistic approach that can reveal life stories about the environment in which humans live (stories we live by). The objective in exploring linguistic phenomena that are found in narrative stories about humans and their surrounding environment with an Ecosophy perspective is a commitment to caring for the environment and the integrity of creation (Nash & Mühlhäusler, 2014; Steffensen & Fill, 2014; Stibbe, 2015).

In addition, Ecolinguistic studies are tasked with taking care of linguistic problems in addition to the ecological scope as well as the socio-cultural scope of society. Ecolinguistics not only focuses on environmental issues but also displays local wisdom values that are unique to certain cultures and tries to carry out various conservation strategies that are expected to be able to overcome the problem of the extinction of a language. In culture, language occupies has a unique and honorable place. It caused of apart from being an element of a culture, language, and the functions as the most important means of inheriting, developing, and disseminating a culture.

The location of this research is Nagari Simawang, West Sumatera. The Nagari Simawang is an area located in the Rambatan District, Tanah Datar Regency. Nagari Simawang is located at 00017' South Latitude-00039' South Latitude and 1000 19' East Longitude-1000 51' East Longitude has an area of 54 km². The tribe in the Nagari Simawang consists of 6 tribes consisting of the Piliang tribe, Tanjung, Simabur tribe, Payobadar tribe, Delima tribe, Bendang tribe. The capital city of Tanah Datar Regency is Batusangkar, uniquely Batusangkar City is located in three (3) sub-districts, namely Lima Kaum District, Tanjung Emas District, and Sungai Tarab District. While the center of government is in Tanjung Emas District, or precisely in Nagari Pagaruyung. Batusangkar City is better known as the City of Culture because in Tanah Datar Regency there are

many relics and inscriptions, especially the relics of the Pagaruyung Basa Palace which is the center of the Minangkabau Kingdom.

The Minangkabau ethnic (otherwise called Minang or Padang) is native to the good countries of West Sumatra, in Indonesia. The Minangs are the world's biggest matrilineal society, with an intricate social construction given matrilineal families, and property, like land and houses, acquired through female heredity. Strict and political undertakings are the region of men; every town (Nagari) is represented independently as per adat (ethnic customs). The Minangkabau are unequivocally Islamic, yet at the same time follow adat, which was gotten from animistic convictions before the appearance of Islam. From 1821 to 1837, their West Sumatran countries were the area of the Padri War, a contention between Islamic reformists and conservatives. The current connection between Islam and adat is depicted in the maxim "custom (adat) established upon Islamic regulation, Islamic regulation established upon the Qur'an" (adat basandi syara', syara' basandi Kitabullah). (newworldencyclopedia.org)

The name Minangkabau is believed to be a combination of two words, minang ("triumphant") and kabau ("buffalo"). The way of life of the Minangkabau has been the subject of serious review by current anthropologists. The Minangs are the world's biggest matrilineal society, wherein properties, for example, land and houses are acquired through female genealogy. A few researchers propose that this could have caused the diaspora (Minangkabau, merantau) of Minangkabau guys all through the Malay Archipelago to become researchers or to look for their fortunes as dealers. As soon as the age of seven, young men customarily pass on their homes to reside in a surau (a supplication house and public venue) where they learn strict and social (adat) lessons. When young men become teens, they are urged to pass on the places where they grew up to review in schools or gain encounters that will add to their insight and value as grown-ups. They get back with this insight to assist with directing the issues of their family or Nagari (old neighborhood), sitting as individuals from a 'chamber of uncles.'

This custom has made Minang people group in numerous Indonesian urban areas and towns, which by and by are as yet tied near their country; a state in Malaysia named Negeri Sembilan is vigorously impacted by Minang culture. Because of their social accentuation on training, Minang individuals are over-addressed, about their numbers, in the public existence of Indonesia. As well as being famous as vendors, the Minangs have delivered a portion of Indonesia's most compelling artists, journalists, legislators, researchers, and strict researchers. The presence of these educated people joined with individuals' essentially glad person, made the Minangkabau country (the region of West Sumatra) one of the forces to be reckoned with in the Indonesian battle for freedom

The Minangkabau community has a natural philosophy of Alam Takambang Jadi Guru (Nature being a teacher), so various teachings containing social and cultural values are stored in *Petah-petitih* (Proverb) which use many names around nature (flora and fauna). According to the Cambridge dictionary, a proverb is a short sentence, etc., usually known by many people, stating something commonly experienced or giving advice. Meanwhile, *Pepatah-petitih* is a kind of proverb that contains the advice and preaching of the oldster. In Minangkabau, *Pepatah-petitih* has a position firstly, as a literary work, Minangkabau traditional words, and as law and legislation. Secondly, *Pepatah-petitih* as a guide in behavior, words of advice or advice, words of wisdom and satire, as a language of diplomacy, and as social control for the Minangkabau community. Thirdly, *Pepatah-petitih* as a traditional word entertainingly teaches something. This means that for the Minangkabau people, *Pepatah-petitih* is the customary word that must be obeyed as long as they do not conflict with their Islamic religion. (Afrita & Manshur, 2009)

There are ten values on Minangkabau life concept which are contained in the Minang proverb which is inherent in the Minang identity, namely; *hiduik baraka, baukue jo bajangko; baso basi –malu jo sopan; tenggang Raso*; loyal; fair; thrifty; watchful; braveness; wise diligent and humble. (Sya. et. al, 2021). Wherein found that *petatah-petitih* in the Minangkabau community is a representation of the concept of the community's lifestyle itself. Life concepts have been passed down from generation to generation. From these concepts, can see the life goals of the Minang people to be achieved. Minang people are obliged to use their minds in every process of life that will be passed. By using a good mind, humans will always be vigilant in life, an alert attitude will make someone careful and mature in planning his life purpose. Courtesy in relationships is also a measure of the dignity of the Minang community. All the value concepts that appear in the Minang proverb are nothing but to shape the individual virtuous, cultured and civilized human beings.

Henceforth, Silalahi & Nasution (2017) found that *Pepatah-petitih* Minangkabau has several character educations values. There are thin, religiosity, and democracy. Moreover, Minangkabau proverbs have three functions. The functions are linguistically, educationally, and culturally. Therefore, all values inside surely must be sustained, especially at the education institution as a building block to improve young generations' characters to overcome any problems or issues that happened in Indonesia. Then, Rahayu. et.al (2013) said that the *Petatah-petitih* of the Minangkabau is formed of clothing, the human body, animals, occupations, news, nature, teachings, science, knowledge, marriage, culture, and parenting. The customary moral values can be seen through the *Petatah-petitih* through feeling, logical, shy, and polite. Meanwhile, the moral values contained in

Petatah-petitih are the Islam values, which contain humanity that determine the value of one's faith in carrying out the commands of Allah SWT and avoiding all of Allah prohibitions.

The Minangkabau proverbs contain the basis of Minangkabau philosophy which comes from nature. Minangkabau's thought is based on the phenomena of the universe and learning from the realities of their life. The Minangkabau proverbs take several stories behind the use of the fauna and flora lexicon. According to Zuber (in Navis, 1984) in the Minangkabau daily conversation, if people want to express their opinion with proverbs, they just need to say *Sampiran* of proverbs, and people will already know what they mean. *Sampiran* is the first half of the rhyme, there are the first and second lines in the form of sentences which are usually only a stock of word sounds to be equated with the sound of words in the content of the rhyme (usually the sentences in the *sampiran* have nothing to do with the content). *Pepatah-petitih* (proverbs) is the knowledge of the Minangkabau traditional community (local genius) in the past.

Research on Minangkabau proverbs with an Ecosophy approach is still rarely done. However, research on Indonesian proverbs using an Ecosophy approach has been carried out by Martalina et al. (2019). In her research, Martalina identified the faunal lexicon used and explained the Ecosophy of the faunal lexicon in the novel entitled ATHEIST by Achdiat Karta Mihardja from an Ecolinguistic point of view. The results showed that the faunal lexicon used in Indonesian proverbs has an important role in the construction of proverbs and their role in the Indonesian environment. Through Ecosophy, the lexicon has local wisdom values, religious values, consumption values, production values, and potential values.

Cavalcante (2020) in a study entitled *Ecosophy and the relationship between man and nature in contemporaneity*, reflects on the relationship between humans and the environment through Ecosophy principles. It includes the understanding of the environment in which human life, and how humans learn and act on environmental issues, based on three ecologies. There are environmental ecology, social relations, and human (mental) ecology. The results show that the study stimulates awareness to protect the environment.

Furthermore, research was conducted by Almos et al. (2014). Almos explains that the thoughts of the Minangkabau people are based on the phenomena of the universe. Minangkabau people learn from the environmental realities of their life. This study describes all Minangkabau rhymes and proverbs containing texts of flora and fauna and their meanings. Its contents teach people in terms of doing good, patience, advice, perseverance, and truth.

All of the studies serve as a reference in this study. The difference is this study used Ecolinguistic theory to analyze the relationship between language and the environment with different objects. This study has similarities to Martalinalan's research which uses Ecolinguistic theory through the Ecosophy proposed by Stibbe. This study only examines the faunal lexicon and the social and cultural values contained. The objectives of understanding the faunal lexicon in the proverbs use an Ecosophy approach is to dig deeper into the meanings and the values from an Ecolinguistic point of view. Thus, its sustainability and survival can be maintained for the sake of ecological sustainability.

2. METHOD

This research is descriptive research using a qualitative approach. The source of data in this study is *pepatah-petitih* (proverbs) which contain the fauna lexicon. The data collection method used is the listening and interview method with recording and note-taking techniques. The informants referred to as data sources are traditional leaders in Nagari Simawang, Tanah Datar Regency. The data is classified based on the faunal lexicon only. The fauna lexicon is used to describe the philosophy of the variety of animals used in the *pepatah-petitih* (proverbs). Then to analyze the data, the method used is the translational equivalent method and the referential equivalent method. Methods and techniques in data collection and analysis refer to the method developed by Sudaryanto (1993).

3. DISCUSSION

Many forms of Minangkabau *pepatah-petitih* (proverb) contain fauna lexicon. The presence of the fauna lexicon has a close relationship with the Minangkabau community. The faunal lexicon in forming proverbs cannot be separated from the philosophy of ecology. In other words, the meaning of the faunal lexicon can be understood through an Ecosophy approach from an Ecolinguistic point of view. The following explains the meaning of Minangkabau *pepatah-petitih* (proverbs) using the fauna lexicon.

Bak ayam manampak alang, unPepatah-petitih kuciang dibaokkan lidieh
(Like a chicken seeing an eagle-like a cat brought a stick)

The fauna lexicon not only has an important role in a *pepatah-petitih* construction but the presence of the lexicon is also an indicator that the names of the fauna used in Minangkabau cultural proverbs exist in the West

Sumatran environment and have close relations with the Minangkabau community. Through an Ecosophy understanding from an Ecolinguistic point of view, the lexicon has philosophical values.

Pepatah-petitih like ***Bak ayam manampak alang, unPepatah-petitih kuciagn dibaokkan lidieh*** has the means of a person who is very afraid so that his life becomes messy. The meaning of fear in the *pepatah-petitih* above is based on the philosophy of a chicken who feels afraid when he sees an eagle flying around the sky. This is because the chicken is the food chain of the eagle. Fear usually causes a person's life to become restless and topsy-turvy. The continuation of the meaning of "fear" to life "topsy-turvy" is indicated by the clause, ***unPepatah-petitih kuciagn dibaokkan lidieh*** (like a cat brought a stick). The habit of a cat running away after seeing someone carrying a lidie/stick has become an ecological philosophy that tells an environment about the relationship between animals and humans.

Bak cando caciang kapanehan, umPepatah-petitih lipeh tapanggang
(Like a burning worm, like a roasted cockroach)

The *pepatah-petitih* adage which uses the fauna lexicon by the Minangkabau people is the embodiment of reality obtained based on experience. As in the *pepatah-petitih* above, ***Bak cando caciang kapanehan***, which means someone who does not have calm habits. Ecosophy in *cacing* 'worms' are always moving and very active if they are outside the soil surface because burning of the hot (not humid) temperature. Thus, the relationship between living things and their habitats can become an ecological philosophy as stated in the *pepatah-petitih*.

Next, ***Bak cando caciang kapanehan*** followed by ***umPepatah-petitih lipeh tapanggang***, the parable of *lipeh tapanggang* 'roasted cockroach' has a continuous meaning from the previous meaning, there is someone who is not calm makes him rush. The concept for *Lipeh* 'cockroach' *tapanggang* is not burned intentionally but accidentally burned because it roams in its habitats. In ancient times, the Minangkabau people cooked with fire stoves whose kitchen was located under the floor of the house. Therefore, if *lipeh* 'cockroach' is burned in a firebox, so it will panic and run in a hurry. Based on the facts that occur in daily life, the *pepatah-petitih* is like ***Bak cando caciang kapanehan umPepatah-petitih lipeh tapanggang*** has a moral message if someone who does not have calm habits.

Bak manggadangkan anak ula, umPepatah-petitih mamaliharo anak harimau
(Like raising a snake, like raising a tiger)

One of the characteristics of the *pepatah-petitih*, it has the same parable in packing the fauna lexicon and its relationship to ecosystems, ways of life, etc. The verbs *manggadangkan* 'bringing up' and *mamaliharo* 'maintaining' have the same meaning, namely caring for them to grow up. The fauna lexicon of *ula* 'snake' and *harimau* 'tiger' also have the same meaning, there are wild, savage, and dangerous animals. From the conclusion that the similarity of meaning is drawn, ***Bak manggadangkan Anak ula, umPepatah-petitih mamaliharo Anak harimau*** means someone who is educated from childhood to adulthood with all the attention and affection, ironically after he grows up, he is rewarded with evil deeds.

This ecological philosophy comes when the ones being cared for wild animals, he can change its character. Wild animals forever are known as murderous and dangerous. In addition, wild animals are also very rarely kept by humans because they are not pets in general. Thus, the *pepatah-petitih/proverb* takes the parable of the *ula* 'snake' and *harimau* 'tiger' from its nature as wild animals that remain dangerous even though it is raised or cared for with love.

Mati harimau tingga balang, mati gajah tingga gadiang
(Tigers die leaving stripes, Elephants die leaving tusks)

Every wight that lives in the world will end and death. The *pepatah-petitih* above uses a lexicon of tiger and elephant, whose ecological philosophy comes from what is left after death. The parable of ***Mati harimau tingga balang*** is used as a *pepatah-petitih* show a tiger will leave benefits for humans even though it has passed away. The benefits in question are 'balang' which represent the skin of a tiger. Tigerskin is usually used by the Minangkabau people as objects that have a valuable aesthetic such as bags, carpets, jackets, displays, etc.

It does not only happen to tigers but also elephants. Ivory is something that elephants leave behind when die. The ivory is used by humans for carvings/displays that have aesthetic values. Thus, the meaning that can be deduced from the understanding of the Ecosophy of elephant and tiger in the proverb ***Mati harimau tingga balang, mati Gajah tingga gadiang*** is if humans die, must leave a good impression for their children, their families, and society. In addition, dead humans must also be remembered for their good morals, not of their badness.

Bak kudo palajang bukkik, umPepatah-petitih gajah paangkuik lado.
(Like a climbing horse, like carrier elephant)

The parable that uses the fauna lexicon used in the *pepatah-petitih* can be traced through the Ecosophy of horses and elephants with their environment. The lexicon of the horse 'Kudo' in ***Bak Kudo palajang bukkik*** gives the view that the horse is a strong animal and is used to help and ease human work. Horses are usually used as a vehicle to climb hills or livelihoods. Likewise, with the lexicon of elephant 'Gajah' in ***umPepatah-petitih Gajah paangkuik lado***, it is the representation of the ecological philosophy in the *pepatah-petitih/proverb* that humans use the power possessed by horses and elephants to help their daily activities. Sometimes humans forget the mutual relationship between those animals. Humans do not repay the services of animals that have helped in lightening their work and even serve as a source of livelihood. Thus, ***Bak Kudo palajang bukkik, umPepatah-petitih Gaja paangkuki lado***, it can be interpreted that someone that meritorious in a work did not give a proper award.

Mati samuik karano manisan, jatuah kabau dek lalang mudo.
(Ants die because of sweets, buffalo fall because of young weeds)

The representation of the meaning of the imagery using the faunal lexicon can be influenced by context. That is, the lexicon of 'Samui' 'ant' in *mati samuik karano manisan* is a parable of an ant that dies because it consumes too much of something sweet. This parable was born from the philosophy of ants that can be seen in its daily life where ants are often found dead after consuming too many sweets. This can be analogous to someone greedy who can harm himself. Likewise, with the *kabau* lexicon, 'buffalo' in the *jatuah kabau dek lalang mudo*, a parable is when a buffalo *jatuh* (falls) because it consumes too many weeds. The two parables are in harmony leading to teaching not to be greedy.

The *pepatah-petitih Mati samuik karano manisan, jatuah kabau dek lalang mudo*.has another meaning in a different context, that humans are often deceived by sweet mouths and good manners. Thus, the two meanings of the *pepatah-petitih* will be automatically understood by the Minangkabau people because related to the context of the situation in a communication.

4. CONCLUSION

As an ethnic that has a natural philosophy *Alam takambang Jadi guru* 'nature being a teacher', various teachings and values of life are stored in a language that uses many names around nature (flora and fauna). Based on the results and discussion described, the faunal lexicon used in the Minangkabau *pepatah-petitih* has an important role in human life regarding the values of life in the form of advice to do good. Thus, the representation of meaning in the Minangkabau *pepatah-petitih* can be a lesson on how to live in a social environment in Minangkabau society.

From an Ecolinguistic point of view based on an Ecosophy understanding, the lexicon is not just the name of an animal, but the fauna lexicon has philosophical values in its existence in the Indonesian environment. These philosophical are environmental service values, local wisdom, religious values, and socio-cultural values. Nowadays, the fauna and flora lexicon contained in the proverbs are still remembered and lived orally. In the case of ecolinguistic studies that are related to ecosophy, this study explains the habits of Minangkabau society in the past through *pepatah-petitih* involving the relationship of all elements in the natural environment. Thus, the research hopes to be able to raise awareness of the Minangkabau society concerning protecting natural environment changes and local wisdom of Minangkabau culture.

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