KONFIKS Jurnal Bahasa, Sastra & Pengajaran
p-ISSN: 2355-2638, e-ISSN: 2746-1866, Hal. 1-9 Vol. 11 No. 2, 2024 https://journal.unismuh.ac.id/index.php/konfiks

INTERRELATION OF THE ECOLOGICAL LEXICON WITH THE SUSTAINABILITY OF REGIONAL LANGUAGES

Mariam Ulfa[1)], Muhammad Safdar Bhatti[2)]
[1]Pendidikan Bahasa dan Sastra Indonesia, STKIP PGRI Bangkalan
Jl. Soekarno Hatta No. 52, Bangkalan, Indonesia 69116.
E-mail: mariamulfa@stkippgri-bkl.ac.id
[2]English Department, The Islamia University of Bahawalpur, Pakistan
E-mail: safdarbhatti2001@gmail.com

Abstract

This research focuses on the search that the existence of language can be measured by the survival or of its lexicon as a language smallest element. Ecolinguistics as part of linguistic studies that specifically examines the relationship between human language and the ecological environment, namely the universe environment physical, both biotic and abiotic environments, social and the cultural environment or culture of a language community. This study attempts to measure the vitality of the lexicon by recording the ecological lexicon of flora and fauna by means of lexicon classification. Ecological lexicon classification is divided into two findings, namely the type of ecology and the type of lexicon. Ecological types classify flora ecological lexicon which results that all major data are ecological types Indonesian. For derived data in the form of the use of flora in expressions, it is classified in the type of a Indonesianotic ecological lexicon because it uses flora in a linguistic context as a function metaphorical. This research is a qualitative study using a semantic matrix in ecolinguistic research methods in operationalizing and describing Indonesian the flora and fauna lexicon related to social life.
Keywords*: interrelation; ecological lexicon; regional languages.*

Abstrak

Penelitian ini fokus pada penelusuran bahwa keberadaan bahasa dapat diukur dari keberlangsungan atau leksikonnya sebagai unsur terkecil bahasa. Ekolinguistik sebagai bagian kajian linguistik yang secara khusus mengkaji hubungan antara bahasa manusia dengan lingkungan ekologis, yaitu lingkungan fisik alam semesta, baik lingkungan biotik maupun abiotik, lingkungan sosial dan budaya atau kebudayaan suatu masyarakat bahasa. Penelitian ini berupaya mengukur vitalitas leksikon dengan mencatat leksikon ekologi flora dan fauna melalui klasifikasi leksikon. Klasifikasi leksikon ekologi terbagi menjadi dua temuan, yaitu tipe ekologi dan tipe leksikon. Tipe ekologi mengklasifikasikan leksikon ekologi flora yang menghasilkan seluruh data utama merupakan tipe ekologi Indonesia. Untuk data turunan berupa penggunaan flora dalam ekspresi tergolong dalam jenis leksikon ekologi notik Indonesia karena menggunakan flora dalam konteks kebahasaan sebagai fungsi metaforis. Penelitian ini merupakan penelitian kualitatif dengan menggunakan matriks semantik dalam metode penelitian ekolinguistik dalam mengoperasionalkan dan mendeskripsikan leksikon flora dan fauna Indonesia yang berkaitan dengan kehidupan sosial.
Kata Kunci: Interelasi; Leksikon Ekologi; Bahasa Daerah.

INTRODUCTION

Since the first human event stated that Adam was made of soil signifies that human nature is part of ecology. Since being created, humans have continued to increase in number and want to sustain themselves by depending on the ecology in which they live to meet their needs. To meet all the needs of life, humans make contact with each other using language as the main medium. Sapir (Fill and Muhlhausler, 2001:2) describes the relationship between language and environment. Chukwulobe (2021) in this nature the relationship between humans and non-humans (land, air, water, animals, plants, marine life). Safir said that the physical environment of language consists of geographical characters, climate, flora and fauna, rainfall, and natural resources which are the source of human life and economy which are recorded verbally. The vocabulary contained in these languages will differ from each other

depending on the sociocultural and environmental (ecoregion) in which the language is used. In addition to the physical environment, language and the environment involve the social environment which includes religion, communication, and ethics and the knowledge of the language user community.

Haugen (1972:325) states that the relationship between language and ecology basically occurs in two parts. The first part is the psychological environment, namely the influence of the environment on the languages in the minds or cognitive of speakers of these languages, and the second part is sociological, namely the relationship between the environment and the people who use the language as their medium of communication. Furthermore, Haugen (1972:326) describes the natural environment of a language as the people who use that language, and language actually only exists in the brain or cognitive of the speaker which only functions to connect speakers with each other, and with the natural environment, namely the social environment and the natural environment. The meaning of environment here also includes one's thoughts which refers to the world or region where the language exists and is used.

Language is like a living thing in the natural environment that can reproduce, can change and can also disappear or die. If the language is used by more speakers then the language will grow and develop sustainably. However, if the number of speakers is small and the dominance continues to decrease, it is feared that the language will shift, change, disappear or evolve. Language as an element of culture has an important role in building relationships with others. This fact shows that there is a close relationship between humans as creators of culture, and the environment as the locus of language, and language as an expression of the state of the region.

Interestingly, this research is also of interest in Pakistan where the same thing also happens in social life when using language, of course. This is important considering that Pakistani languages, Urdu and other languages can appear and disappear. This depends on how much the language is used by the community.

Language has representational and ideational functions in various contexts of use (Fill and Mühlhäusler, 2001: 175). The representation of ecological conditions is reflected in the ecological lexicon used by the community. This is one of the characteristics that distinguishes one community from another. The lexicon is a lingual unit that changes rapidly when it is associated with environmental changes. Lexicon is a wealth of words, vocabulary that contains information about the meaning and use of words in language (Kridalaksana, 2011:142). The vocabulary of a language is an inventory of ideas, ideas, interests and professions of the language user community. The lexicon also reflects the environmental character of an area. The lexicon related to nature is called the ecological lexicon. Each region in a country has a rich vocabulary, type and variety of languages.

METHOD

This research is a qualitative study using a semantic matrix in ecolinguistic research methods in operationalizing and describing Indonesian the flora and fauna lexicon related to social life. Indonesia is one of the countries in the world that is rich in ethnicity, culture, and language. Indonesia is a multilingual and multicultural country because of its wide area and population distribution which causes diversity. Based on research results that have been validated by the Language and Books Development Agency from 1991 to 2019, Indonesia has 718 regional languages from 2,560 observation areas throughout Indonesia (Language Agency of the Ministry of Education and Culture, 2019). Based on data found by the Language Agency of the Ministry of Education and Culture reported by Kompas.com (2020), 11 regional languages in

Indonesia were declared extinct. The province with the most language extinctions is Maluku, with 9 languages and the other two languages experiencing extinction are from West Papua and Papua. The languages that are experiencing extinction are the Tandia language (West Papua), the Mawes language (Papua). The nine languages that are extinct in Maluku are Kajeli language, Piru language, Moksela language, Palumata language, Ternate language, Hukumina language, Hoti language, Serua language, and Nila language. Languages that have the potential to have symptoms of decreased vitality start from local languages. Madurese language (MADURESE) in terms of vitality has the potential to survive but it is also possible to have the potential to decline due to disruption currents.

Haugen (1972:326) explains that the real language environment is the people who use it as one of the codes. The flora and fauna lexicon that is quite close to the lives of its people will form a pattern of interaction and interrelation that creates interdependence between society and nature. The understandings obtained from these interactions and interrelationships are encoded into lingual form. Based on the ecological parameters of language, diversity (diversity) in the dimension of the spatial dimension (environment) can be in line with the diversity of the lingual wealth of the community. This can happen if there is really strong interaction and interrelation between the community and all elements in the environment. The pattern of community interaction and interrelation can be in the form of all activities utilizing elements in the environment, both Indonesianological (Indonesianotic) and non-Indonesianological (aIndonesianotic) elements. The concept of interrelationship that runs continuously and continuously forms a pattern of interdependence between humans and the environment that provides a place for humans to live and develop. That is, the diversity of the lexicon of a language is a manifestation of people's understanding of their environment. The more lexicon that contains information about the environment of a language, it indicates the greater the richness of the environment in the language community.

Malinowski (in Ghazali, 2016: 69.) states that ecological research considers spatial factors (physical, social, symbolic, and time parameters (both in terms of the past and future, and presently as they evolve with past to future dimensions). Ecological research aims to understand the complex environment. In Indonesian ecological ecology research, some ecosystems are preferred to be studied are ecosystems that have a fairly clear boundary the type is Indonesianotic or Indonesianotic. In such an environment it is easy to trace and explain the totality of an organism's relationship with all other organisms (Lier, 2004:206) Based on the results of research by Malinowski and Lier, it can be concluded that ecological research is important to become a benchmark for the survival of regional languages, to be a supporter in the maintenance of regional languages by always conducting research on the smallest part, namely the lexicon.

The research of Almos, et al (2018: 95) concluded that the environment greatly influences the survival of the lexicon based on the relationship between the damage that occurred in Lake Maninjau and the effect on the ecological sustainaIndonesianlity of the fish that live in it. Damage caused intentionally by humans due to waste pollution and unintentional damage due to natural influences has caused damage to the lake ecosystem, among others, native Sumatran fish species die and cannot reproduce because their Indonesian is not suitable. Some of these missing fish species affect the inheritance of naming and reference of fish species in the next generation, resulting in the loss of the fish lexicon. Based on several results from research findings that examine ecolinguistics, this study seeks to examine the ecological lexicon of Madurese flora and fauna with a broader study of the chain, namely ecosociolinguistics because it also seeks

to find its interrelation in various aspects of Madurese life which is useful for preserving the life force of the Madurese language, expansion of the Madurese vocabulary, and exploring the manifestations of the hidden richness of the Madurese language can come to the surface with this research.

Bang and Door (1996:1) also express a similar opinion to Fill, Bundsgaard, that language cannot be separated from its environment. Linguistic descriptions are generated by the language environment. Unlike Halliday, Bang and Door does not only state that the language environment is a Indonesianological environment. Bang and Door divides the language environment into three, namely, 1) the ideological environment related to the system and human mental organization, 2) the sociological environment which concerns life and social interactions between humans in society, and 3) the Indonesianological environment which concerns physical organization.

RESULTS AND DISCUSSION

Sapphire divides the environment into two, namely the physical and social environment (in Fill and Mühlhäusler, 2001: 14). The physical environment includes natural conditions such as mountains, beaches, lowlands and highlands, climate, rainfall, flora and fauna and other natural resources. The social environment includes various elements in society that shape the life and thoughts of humans and each individual. Social elements involve religion, ethics, customs, arts and politics. Based on the division of the concept of the physical and social environment, it is also found that two factors in language are related to the physical environment of language and the social environment of language. Environmental background affects language physically and socially. Sapir (in Wardaugh, 1986: 212) adds that externally the environment greatly affects the use and existence of language. Changes in the physical and social environment have a direct impact on language.

In contrast to Sapir's explanation, Haugen (in Fill and Mühlhäusler, 2001:57) divides the environment psychologically and sociologically. Psychological environment is the process of individual interaction with other individuals involving thinking in a Indonesianlingual or multilingual environment. Sociologically, the environment is an interaction carried out by individuals that functions as a communication tool in society. The environment of a language is determined by people using and mastering the language, intentionally learning, and spreading it intentionally or indirectly because of communication Indonesians that have been unconsciously influenced.

At the lexicon level, language changes can occur which are influenced by ideological dimensions, social dimensions, and Indonesianological dimensions (Lindo and Bundsgaard, 2000:11). The ideological dimension is related to people's views of life, for example having economic and liberal thinking so that they think that learning foreign languages is a major concern because the orientation is that wealth is obtained if you can work in developed countries like Europe. Another example, for example, is the capitalist ideology that always thinks about developing economic value resources so that they can use the universe. Such capitalist ideology has both positive and negative impacts. Processing natural resources into new objects can eliminate the original Indonesianota so that their names are no longer recognized, this has an impact on language. The sociological dimension is related to the existence of discourse, dialogue, and social discourse activities to realize the ideology. In this sociological dimension, language is a meaningful social practical form. The Indonesianological dimension relates to diverse ecosystems so that each has a name. These dimensional changes can form a pattern of

interrelation between the ecological lexicon and people's lives which is manifested in language.

The interaction of language speakers according to their nature and ecological conditions is called sociolinguistics. Sociolinguistics as mentioned by Gumperz is the study of verbal behavior related to the social characteristics of speakers, their cultural background, and the ecological nature of the environment in which they interact (Suktiningsih, RJIB, 2016). At this point, it is very clear that ecolinguistics is strongly influenced by the social (cultural) environment, thus creating interrelationships between the ecological lexicon. The vitality of language as a field of sociolinguistic study can be understood using the ethnolinguistic vitality model. A search of the activeness and passivity of a lexicon or vocabulary can be an indicator of the vitality of a language. The vitality of the lexicon can be measured both objectively (actual statistics) and subjectively. Subjective measurement is done by looking at the perception and attitude of the ethnolinguistic group towards its own vitality. Today, the perception of speakers from minority groups about their ethnolinguistic vitality is considered more important to maintain their language and culture. Therefore, a reliable measurement of the vitality of a linguistic group is best done by comIndonesianning objective information obtained through secondary research and subjective data obtained from empirical research (Feng & Adamson, 2013). In this study, the classification of ecological lexicon based on the type of active and passive lexicon using the percentage of understanding of speakers in the lexicon classified by age, namely the age of children, adolescents, adults, and old age. The four categories are considered representative to obtain data on the vitality of the lexicon. The lexicon is categorized as an active lexicon if it gets a percentage of 51% and above and is categorized as a passive lexicon if it gets a percentage of 50% and below. The classification is also seen from the point of view of age, if the only person who knows is old age, then it is classified as a passive lexicon in accordance with Mahsun (2015) which states that if the speaker of a native language is only old age (45 years and over) and is not known by the general public. young people and children, then the continuity of the language is threatened.

Research on the ecological lexicon has been conducted by Surbakti (2011) who examined the Lau Indonesianngei river ecology lexicon. The focus of his research is the understanding of the Karoese speaking community on the Lau Indonesianngei river ecology lexicon, descriIndonesianng the Karoese speaking community's understanding of the Lau Indonesianngei's marine ecology lexicon and explaining the cultural values and environmental wisdom of the Karoese speaking community through the Lau Indonesianngei river ecology lexicon. The method used in this research is descriptive qualitative and quantitative. The results of this data analysis are also explained using qualitative and quantitative methods. The primary data sources of this research are the words of informants who work as traditional medicine makers and farmers in the Namo Sira-Sira irrigation environment, Sei Indonesianngei District. Furthermore, secondary data are written documents in the form of a Karo language dictionary and books related to the Lau Indonesianngei river environment. The result of this research is that there are 14 groups of 520 Lau Indonesianngei river ecology lexicon, each consisting of 409 noun lexicon and 111 verb lexicon. The cultural values contained in the Lau Indonesianngei river ecology lexicon are (1) historical values, (2) religious values and harmony, (3) social and cultural values, (4) welfare values, (5) characteristic values. Meanwhile, the values of environmental wisdom are (1) the value of peace, (2) the value of mutual cooperation, (3) the determination of regional

boundaries, and (4) the value of determining direction.

The existence of language can be measured by the survival or vitality of its lexicon as a smallest element. Ecolinguistics as part of linguistic studies that specifically examines the relationship between human language and the ecological environment, namely the physical universe environment, both Indonesianotic and aIndonesianotic environments, social and cultural environments or the culture of a language community. Nuzwaty (2019: 39). Another study that can also be observed through ecolinguistics is the study of the erosion of the lexicon elements, the shrinking of the lexicon elements in rural areas that occur due to the expansion of land in the agricultural sector, the development of science and technology, as well as modern life entering the area.

Based on the results of the research, the findings of flora data have been presented in a number of 98 ecological lexicon of Madurese flora as primary data or validated primary data as a type of Indonesianotic ecology and 129 derived data which is secondary data as a result of tracing the naming of flora parts, including the naming of leaves, fruits. , seeds, flowers, types and their processed products. The derived data is validated as Indonesianotic data. Data lexicon belonging to the type of aIndonesianotic or non-living ecology is one that has a metalanguage function. Here are some data on the ecological lexicon of flora that have the most and varied derived data, namely the lexicon geddhâng 'banana', accem 'acid', padi(h) 'paddy', baringen 'banyan', bhâko 'tobacco', and nyéor 'coconut'. Geddhâng has the most derived data because the plant parts have names and have various names of banana species in the Madurese. Accem is a flora ecological lexicon which also has many derived data which are divided into plant parts, types of accem, processed products, and expressions using accem. Rice is also classified as an ecological lexicon of Indonesianotic flora which has some derived data in the form of plant parts and their processed products and their use in the context of expressions. The data of the baringen 'banyan' lexicon is also an example of data that has various derived data including Indonesianotic and also classified as aIndonesianotic.

Some of these ecological lexicon data prove that flora that lives in ecology can not only be classified as a type of Indonesianotic ecology but also have aIndonesianotic elements because of their interconnectedness with the social life of the community which causes a lexicon to be used not only as part of the ecosystem but also as part of the interrelation and linguistic interaction in its communication function as a non-living ecosystem that can only be studied through the chain of ecological and linguistic disciplines, namely ecolinguistics and can be expanded into a larger chain into ecosociolinguistics, namely the interconnectedness between a flora and fauna ecology and social language.

The interrelationships can then be supported by the via Indonesian of an ecological lexicon. To be able to prove that the vitality of a language is at a safe level requires a search starting from the smallest element, namely the lexicon. In this study, in addition to classifying ecological types, measurements are also carried out on a limited scale which is considered representative to be able to produce data on the vitality of a lexicon through the ecological lexicon of flora and fauna. The classification of this type of lexicon is divided into two results, namely the type of active lexicon and the type of passive lexicon. An active lexicon is categorized if the lexicon is in the percentage acquisition above 50% known, known, consumed, and utilized by the community in Bangkalan district represented by 100 informants divided into four age categories, namely children, adolescents, adults, and the elderly.

The search for lexicon types as part of the ecological lexicon classification is relevant to Mbete's statement above that a lexicon has

interaction and interrelation with the environment. Several studies have concluded that the survival of the lexicon is strongly influenced by environmental conditions, speakers, and changes in demographic elements.

The ecological lexicon of flora that is validated as a passive lexicon is due to several things that were found directly based on the search results and research results, such as the following:

a) The introduction of lexicon names is only limited to knowledge of the main data, for the naming of plant parts is not known because it is not useful, cannot be consumed.
b) References from these flora or plants are rarely or even no longer found around the community. This causes the inheritance of referent and name recognition from the lexicon to the next generation, especially children and adolescents.
c) Losing competition with practical preparations so that they are no longer looking for the main ingredients.
d) Traditional medicine which is decreasing its use is replaced by medical medicine and practical chemical medicine.
e) The mention of the lexicon is replaced by Indonesian or a foreign language

SustainaIndonesianlity of the Fauna Ecological Lexicon

Research conducted by Almos and Ladyanna (2018:3) presented the conclusion that the loss of the lexicon affects the extinction of a language which can be proven by the results of their research that there are many flora and fauna lexicon found in the waters of Lake Maninjau. The flora lexicon found were, among others, kalayau, lumuik, jaiia amun, sikajuik lauik, and pandan lauik. Meanwhile, the faunal lexicon found in the waters of Lake Maninjau are ideh, mussel, pensi, rinyuak, bada, gariang, indigo, majalaya, kolai, catfish, catfish, shrimp, leech, bachelor sideline, asang, rutiang, langkitang, sipuik, lokan , Andasik. The relationship between environmental change and exposure to the ecology of the lexicon in the waters of Lake Maninjau is a manifestation of the close relationship between language and the environment. The environment will affect the language of the people around the environment. Environmental damage will gradually destroy language. Some of the fish that are the original Indonesian at of Lake Maninjau can no longer be found. If fish really didn't exist then the lexicon of these fish names would be used less and less. As a result, the process of inheriting the lexicon will stop and the next generation will no longer recognize the lexicon. The results of this study indicate that demographic conditions affect the survival of fauna that threatens the survival of the lexicon.

Movement of animals can occur due to climate change and natural demographics which are quite extreme, causing animals to shift to more suitable ecosystems. The majority of fauna populations belonging to the active lexicon are poultry groups such as chickens, ducks, ducks, and marine fish groups because they are consumed daily and used as culinary business fields so that their existence continues to be cultivated to meet the supply of demand from food stalls and the lexicon is increasingly being called . Animals belonging to the passive lexicon are reptiles because apart from not being consumed, reptiles are considered as animals that have no potential in the business world. Only a few useful reptiles in Madura such as crickets are used as Indonesian feed.

The third step described by Acquaviva (2020:386) is by equating it with empirical conditions by ascertaining the color, form, function, and context of its use in society. This step is relevant to the steps taken in this study by determining the type of lexicon, determining its lingual form, classifying lexical meaning and examining the grammatical meaning in it. Based on the exposure and examples of findings, the second focus is to provide an appropriate

understanding between the form of the lexicon, its meaning, and its referents so that there is no misperception due to differences in names but the referents are the same because each ecoregion must have a name for each lexicon which can only be perceived by using the same perception. national language and reference images.

In the focus section, these three studies describe the interrelation of the lexicon with the life of the Madurese community. The interrelation found is social interrelation which includes aspects of culinary, traditional medicine, culinary, art, and lexicon metaphorical functions. Based on the results of the study, the most influential interrelation on the existence of the lexicon is if a lexicon is interrelated with culinary aspects, both flora and fauna ecological lexicon, if it is useful for consumption, culinary which automatically becomes a commodity that generates money can be ascertained that the lexicon will have the potential to have power. physically high life and survival as a lexicon.

CONCLUSION

Some of these ecological lexicon data prove that flora that lives in ecology can not only be classified as a type of Indonesianotic ecology but also have aIndonesian elements because of their interconnectedness with the social life of the community which causes a lexicon to be used not only as part of the ecosystem but also appears as part of the interrelation and linguistic interaction in its communication function as a non-living ecosystem that can only be studied through the chain of ecological and linguistic disciplines, namely ecolinguistics and can be expanded into a larger chain into ecosociolinguistics, namely the interconnectedness between a flora and fauna ecology and social linguistics. The interrelationships can then be supported by the viaIndonesianlity of an ecological lexicon. To be able to prove that the vitality of a language is at a safe level requires a search starting from the smallest element, namely the lexicon. In this study, in addition to classifying ecological types, measurements are also carried out on a limited scale which is considered representative to be able to produce data on the vitality of a lexicon through the ecological lexicon of flora and fauna. The classification of this type of lexicon is divided into two results, namely the type of active lexicon and the type of passive lexicon. The active lexicon is categorized if the lexicon is in the percentage acquisition above 50% known, known, consumed, and utilized by the community in Bangkalan district represented by 100 informants divided into four age categories, namely children, adolescents, adults, and the elderly. The search for lexicon types as part of the ecological lexicon classification is relevant to Mbete's statement above that a lexicon has interaction and interrelation with the environment. Several studies have concluded that the survival of the lexicon is strongly influenced by environmental conditions, speakers, and changes in demographic elements.

REFERENCES

1. Acquaviva, Paolo, & Phoevos Panagiotidis (2012). Lexical decomposition meets conceptual atomism. Lingue e Linguaggio XI (2). 165–180.
2. Azhar, Haniah, Sar. (2019). Mozaik Caréta dari Madhurâ. Malang: Intelegensia Media.
3. Bundsgaard, Jeepe and Anna Vibeke Lindo. 2000. Dialectical Ecolinguistics. Nordsik Institut: Research Group For Ecology Language and Ecology.
4. Bundsgaard, Jeppe dan Sune Steffensen. (2000). ”The Dialectics of Ecological Morphology - or the Morphology of Dialectics”. Dalam Anna Vibeka Lindo dan Jeppe Bundsgaard (eds.) Dialectal Ecolinguistics: Three Essays for the Symposium 30 Years of Language and Ecology in Graz, December 2000. University of Odense.
5. Chukwulobe, Innocent Chimezie , Zainor Izat Zainal, Hardev Kaur Jujar Singh and Mohammad Ewan Awang. (2021) “Rethinking Ecological Subalterns in Tanure Ojaide’s The Activist”. Pertanika J. Soc. Sci. & Hum. 29 (4): 2799 - 2813.

Journal homepage: http://www.pertanika.upm.edu.my/

6. Fill, Alwin dan Peter Muhlhausler. (2001). The Ecolinguistics Reader: Language, Ecology, and Environment.London and New York: Continuum.
7. Fill, Alwin. (2000). "Language and Ecology: Ecolinguistics Perspectives for 2000 and Beyond" in Applied Linguistics for The 21st century. UK: AILA Review.
8. Haugen, Einer (1972). Ekologi Bahasa. Esai oleh Einer Haugen. California: Stanford University Press.
9. Haugen, Einer. (1952). The Analysis of Linguistic Borrowing. Language 26.2.211-231.
10. Kridalaksana, Harimurti. (2007) . *Pembentukan Kata dalam Bahasa Indonesia*. Jakarta: Gramedia Pustaka Utama.
11. Kridalaksana, Harimurti.(2008). Kamus Linguistik. Jakarta: Gramedia Pustaka Utama.
12. Kymlicka, Wil 2003. Kewargaan Multikultural. Terjemahan Edlina H. Eddin. Jakarta: LP3ES.
13. Lier, Leo Van. (2004). The Ecology and Semiotcs of Language Learning. Monterey Institute of International Studies USA: Kluer Academic Publishers.
14. Lindo, Anna Vibeke and Jeppe Bundsgaard (eds.). (2000). Dialectal Ecolinguistics Three Essays.. Symposium 30 Years of Language and Ecology, Graz 2000. University of Odense research Group for Ecology, Language and Ecology. Austria.
15. Mahsun. (2012). Metode Penelitian Bahasa : Tahapan Strategi, Metode, dan Tekniknya. Jakarta: Raja Grafindo Persada.
16. Malinowski, Bronislaw. (1965). The Dynamics of Cultural Change; an Inquiry into Race relations in Africa, New Haven: Yale University Press.
17. Nuzwaty. (2019). Pengenalan Awal Ekolinguistik. Medan: Sastra UISU Press.
18. Rifai, Mien Ahmad. (2007). Manusia Madura. Yogyakarta: Pilar Media.
19. Rona Almos 1 , Sonezza Ladyanna2 , dan Pramono. (2018). 'Ecology of Flora and Fauna in Maninjau Lake'. Universitas Andalas, Padang, Indonesia 2 Indonesian Department, Universitas Andalas, Padang, Indonesia) Online version available in : http://arIndonesiantrer.fib.unand.ac.id JURNAL ARINDONESIANTRER | 2339-1162 (Print) | 2550-1011 (Online) | Vol 5 No 2.
20. Wardaugh, Ronald. (1986). An Introduction to Sociolinguistics Oxford: Basil Blackwell