



Internalization of Ecological Values in the *Dutai Toyah* Ritual of the Bajo, Bungin Island, Indonesia

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Abstract

One way that can be done to overcome the ecological crisis is to explore the various potential local wisdom that exists in the local area. This article aims to show that in the ‘Dutai Toyah’ (DT) ritual, ecological values can make people aware, especially the Bajo people, that they must get involved in overcoming the current ecological crisis. This paper is descriptive qualitative using an ethnolinguistic and ethnographic approach—data obtained from interviews, observations, and other relevant sources. Data was collected using the listening method through interviews, recording, and note-taking qualitative descriptive techniques through transcription, translation, and classification techniques. This paper found (1) the existence of the DT ritual lexicon is motivated by three dimensions of social practice: the ideological dimension regarding the concept and understanding of the Bajo ethnic towards the lexicon, the sociological dimension describes the Bajo ethnic relationship with the environment as not only a functional relationship but also a relationship of friendship and brotherhood, the biological dimension describes the biological characteristics of the lexicon used as symbols in the DT ritual and (2) ecological values of an internalization of the concept that the sea is ‘sesehe’ (friend) and ‘danakang’ (family) which must be respected and preserved.

Keywords

Bajo, Ecology, Danakang, Value, Sesehe

INTRODUCTION

The Bajo ethnic group in Bungin Island, Sumbawa Regency, West Nusa Tenggara Province, Indonesia, is fishers from South Sulawesi (Husnan et al., 2023). They migrated hundreds of years ago and finally settled in the coastal area of Sumbawa Island, which has abundant marine and fisheries resources. This wealth makes the majority of residents on Bungin Island choose to work as fishers. This is because, apart from providing a prosperous livelihood, the fishing profession has also become a cultural heritage for the people of Bungin Island. However, the increase in population and

the development of modern science and technology have made fishers and residents on Bungin Island have a consumerist lifestyle. This can trigger people's greed and excessive exploitation of marine ecosystems. Coupled with a very dense population and instant provisions for fishers to go to sea, household and plastic waste explosion is inevitable. Several years ago, there was a Bajo traditional rule regarding cleanliness in Bungin Island Village, namely 'Jumat Bersih' (Clean Friday). Apart from Friday being sacred for the people of Bungin Island, all of whom embrace Islam are also advised not to go to sea at that time. Friday is village clean-up day. However, this local wisdom is slowly fading away as time goes by.

Efforts to restore the Bajo people's confidence in the power of local wisdom in preserving the environment need to be carried out through exploring values in traditions that are still preserved today, one of which is the tradition of riding a swing in the Bajo language known as 'Dutai Toyah' (DT). This ritual is a series of ceremonies carried out in connection with the birth of a child as the child's first introduction to the environment and a form of gratitude as well as maintaining traditions carried out by ancestors in ancient times and passed down from generation to generation.

Rituals related to birth are also carried out by several other ethnicities in the world, such as Mexico, Latin America, Java, Bali, Sasak, Dayak Ngaju, and others, with slight differences between them, depending on the socio-cultural and environmental (ecoregion) where they live. For example, the Dayak Ngaju ethnic is synonymous with rivers. They cannot be separated from life in the river. Many of the activities of the Ngaju Dayak ethnic are related to rivers, both economically and spiritually. In carrying out the birth ritual, it is known as the 'nuhunan' ritual. One of the processions in this ritual is that the 'belian' (village midwife) takes the baby to the river to be introduced to the "river lord." After that, offerings are spread on the river's surface, and the baby is also bathed in the river (Cambah, 2022; Zuhriah, 2019).

In carrying out their customs, including the DT rituals, the Bajo ethnic uses language as a cultural tool. Language is vital for human survival as social creatures. In connection with that matter, Mardikantoro (2016) said that language occupies a central position in human life because language has multiple aspects, including biological, psychological, social, and cultural aspects. Bajo language, as the regional language of the Bajo tribe, plays a vital role in Bajo cultural practices. In the traditional order of the Bajo, ethnicity, language, and culture go hand in hand, meaning that in every traditional ritual, the Bajo people use their regional language (Bajo language) to communicate.

The discourse regarding the relationship between the environment and language is quite interesting to study. The ecolinguistic approach is a practical entry point and can reveal the inseparable components of language, culture, and ecology. Ecolinguistics is an interdisciplinary study that studies the relationship between ecosystems and linguistics. This branch of linguistics was first introduced by Einar Haugen in his writing entitled *Ecology of Language* in 1972. Haugen defines ecolinguistics "as the study of interactions between any given language and its environment" (language ecology can be defined as the study of interactions between existing languages and their environment).

Ecolinguistics is a new paradigm in language studies that not only involves social context but also ecological context. Four terms refer to this study. They are linguistic ecology, ecological linguistics, the ecology of language/language ecology, and ecolinguistics (Lechevrel, 2009). Meanwhile, in Indonesian, the terms linguistic ecology, ecological linguistics, language ecology/ecological language, and ecolinguistics are known (Al-Goyani, 2010).

The relationship between language and ecology can be seen from a complementary and cooperative perspective. Language is a tool and product of human interaction with the surrounding environment, recorded verbally in human cognition. Bang & Døør (1996) state, "Languages cannot be isolated from their environments...." language cannot be separated from the environment. The interrelation of these two things will create something real through linguistic expression in the ecological environment, both the physical natural environment, the social environment, and the cultural environment that exists in the life of a linguistic community.

Sapir (Fill & Muhlhauser, 2006) wrote about language and the environment in 1912. Sapir stated that the language environment in ecolinguistics includes the physical environment (body), the economic environment (basic human needs), and the social environment. Correspondingly, Nuzwaty (2020) emphasized that the environment is not only about the physical or original natural environment (macrocosmos) but also the socio-cultural or social environment (microcosmos). The physical natural environment can be a rural natural environment, urban environment, artificial environment, or natural environment (eco-region). In contrast, the socio-cultural environment refers to human attitudes and behavior, religion, and religious beliefs, including education, work, and customs.

Haugen (2001) described the natural environment of a language as the community that speaks the language itself. Language only exists in the speaker's brain or cognitive science, whose function is to connect speakers and the natural environment: the social and natural environments. What "environment" means here also includes a person's thoughts, which refer to the world or region where the language is located and used.

Furthermore, Haugen (2001) stated that the relationship between language and ecology consists of two parts. The first part is the psychological environment, which influences the environment of languages in the minds or cognition of speakers of these languages. In contrast, the second part is sociological. It is the relationship between the environment and the people who use the language as their communication medium.

Studies using ecolinguistic analysis can reveal the meaning and interrelation of vocabulary with the environment in which it is formed. Vocabulary has an inseparable relationship with the ecological conditions of its speakers. Baru (2012) said a language's vocabulary or lexicon reflects the speaker's physical and social environment. In other words, the richness of a language's vocabulary can provide information about the knowledge, interests, work, and outlook on life of its speakers as well as the location of the language or language community. For example, Sasak speakers who live in rural

areas and live as farmers will have a more expansive vocabulary related to agriculture, rice fields, types of plants, pests, irrigation, and animal life in the environment (ecoregion) of the language users. In contrast to the Bajo, they have many vocabularies related to the sea, fish, fishing gear, ships, types of waves, and so on (Al-Goyani, 2010; Mbetse, 2008).

Three theoretical dimensions of social practice also influence the dynamics of development and change in a language. They are (1) the ideological dimension, which is related to society's ideology, such as attitudes, knowledge and ideology held by a person or group; (2) the sociological dimension, which is related to the activities carried out to realize this ideology and language which is a form of meaningful social practice; and (3) the biological dimension, which is related to the diversity of natural biota and all the elements contained therein. This biological dimension verbally records all the lexicon treasures in each language so that these entities can be coded and understood as a diversity of lingual-lexical forms that refer to and represent social and natural relations (Hadirman, 2020).

RESEARCH METHOD

An ethnographic approach greatly values the normality of the symptoms studied (Duranti, 1997). This refers to Spradley's and Strauss & Corbin's (1990) idea of revealing the ecological values of the DT ritual lexicon in a natural setting. Data dikumpulkan melalui wawancara, observasi dan dokumentasi (Moleong, 2021; Muhadjir, 1996; Sudaryanto, 2015). The instrument was used to investigate DT's birth ritual, how to carry out the ritual, the materials that must be prepared, and the stages that must be passed. The next step is to carry out an in-depth analysis of the characters that appear in the ritual. Meanwhile, unstructured interviews were used to gather information from informants, including interviews with birth families, 'sandro' (shamans), and traditional leaders.

Participants were limited to five to six people, which suits the ethnographic study (Smith et al., 2003). Data collection used non-participant observation and semi-structured interviews with ritual perpetrators. In this research, data regarding the DT ritual was revealed by informants as follows: KHM is 65 years old and is a traditional figure who understands the customs of the Bajo people; MU is 52 years old and is an experienced traditional practitioner; Erna is 29 years old and is one of the implementers of the 'Dutai Toyah' tradition, AE is 'sandro's of 40-year-old assistant; and 'Maq' B is 68 years old. They were chosen as informants because they have knowledge and experience facilitating DT rituals, known as 'sandro' (shaman). Erna was chosen as the research subject because she had direct experience carrying out the DT ritual.

Data analysis was carried out in the following stages: (1) identifying interview material that was relevant to the research object, (2) classifying and coding the information according to the research focus, and (3) taking an ecolinguistic-based approach to the subjective views of informants and researchers. The steps in data analysis are as follows: first, watch the video and listen to the interview recording from start to finish; second, transcribe the recording to listen to it again in its entirety; third, compile transcripts; and fourth, analyze the narratives to identify similarities and differences (Fraser, 2004; Rowe, 2003).

RESULT AND DISCUSSION

'Dutai Toyah' Ritual

The 'Dutai Toyah' ritual is a typical ceremony of the Bajo ethnic. When carrying out this ritual, the baby is carried on the laps of seven women who sit on a swing in turn. In the DT ritual, the swing is compared to the waves in the ocean that the child will face when he grows up to become a sailor. For the Bajo ethnic, DT is not just a routine ceremony but an expression of gratitude for the birth of a child and for introducing the baby to the surrounding environment. This ritual is attended by only relatives and closest neighbors, especially women. The day before carrying out the ritual, relatives, and neighbors are invited to help provide the necessary equipment for both the mother and the equipment the baby needs. The DT ritual begins by calling 'sandro' (shaman) to prepare 'raki' (offerings), tools, and food used in the DT ritual.

'Dutai Toyah' Ritual Lexicons

The lexicon in the 'Dutai Toyah' ritual of the Bajo people can be classified into five functions. They are offerings, tools, food, tools as well as offerings, and food as well as offerings. The following is a lexicon table based on the domain of use.

Table 1 Lexicon of Ritual Offerings DT

Code	Bajo Lexeme	Lexical Meaning	Realm of Use
1	<i>bantan</i>	roasted grain	offering/ device
2	<i>rokok</i>	cigarette	offering
3	<i>minyak bau</i>	fragrant oil	offering
4	<i>lepiq</i>	folded betel	offering
5	<i>leko</i>	betel leaf	offering/ device
6	<i>apo</i>	calcium	offering/ device
7	<i>pinah</i>	areca nut	offering/ device
8	<i>dampi</i>	calcium, betel, crushed areca nut	offering/ device
9	<i>buas pote</i>	white rice	offering
10	<i>buas sale</i>	yellow rice	offering
11	<i>buas miraq</i>	brown rice	offering
12	<i>buas loong</i>	black rice	offering
13	<i>pisah</i>	banana	offering

Table 1 continued...

14	<i>uang logam</i>	coin	offering
15	<i>raki/buas diragi</i>	offerings (lepiq)	offering
16	<i>jakakkah</i>	offerings in a cup	offering
17	<i>pisah dasekka</i>	banana 1 comb	offering /meal
18	<i>saloka</i>	coconut	offering/ device
19	<i>antelo</i>	egg	offering

'Raki' (offering) is an offering as a form of gratitude and respect to ancestors (ideological dimension). Four types of 'raki' are used during the DT ritual procession. One 'raki' is placed in the house, one in front of the door, one is thrown into the sea, and the last is for the 'sandro.' The placement of raki contents in the sequence is always smeared with fragrant oil on a banana leaf as a base for the 'raki.' The contents of the 'raki' consist of four colored rice (red, black, white, and yellow), 4 'lepiq,' 4 rolled and tied 'leko', four pieces of sugar cane, four pieces of separating, four cigarettes, eggs, 'bantan,' 'dampi,' coconut and 4 'songkol' (biological dimension).

Leko (betel leaf), '*apo*' (calcium), and '*pinah*' (areca nut) (biological dimension) function as a device and offering. In almost every traditional ritual of the Bajo ethnic, betel leaf is always present as an offering, a means of prayer, treatment, or a treat (ideological dimension). Betel nut is a symbol of good manners. Therefore, the Bajo ethnic believes ancestral spirits must also be given betel nut offerings during important rites (sociological dimension).

Table 2 DT Ritual Device Lexicon

Code	Bajo Lexeme	Lexical Meaning	Realm of Use
1	<i>boe laut</i>	Sea water	device
2	<i>engkaq sumangaq</i>	Protective bracelets for mothers and babies made of thread	device
3	<i>bantang</i>	Glutinous rice	device
4	<i>jano anselan</i>	Cooking oil lamp with cotton	device
5	<i>benang</i>	String	device
6	<i>lilin damar</i>	Honey wax	device
7	<i>toyah</i>	Swing	device
8	<i>lipunq lammeh</i>	The decoration around the roof of the swing is made from coconut leaves	device
9	<i>saloka</i>	Coconut	device
10	<i>saloka digayu</i>	Tied coconuts as decoration	device
11	<i>lamolo</i>	The thread rolled lengthwise is decorated with fans, bracelets, and betel nuts. This lamolo is tied to the middle wood of the swing support.	device
12	<i>binga</i>	Types of shells	device
13	<i>kakarebau</i>	This type of shell is shaped like five fingers	device
14	<i>lagiq bugis</i>	A rectangular Bugis woven cloth is installed and stretched as a swing roof.	device
15	<i>langiq sambawe</i>	Sumbawa woven cloth	device
16	<i>teppo sulayak</i>	Pandan mats covered with selayar woven cloth are used as bases for swings	device
17	<i>dulah kuneh</i>	yellow tray	device
18	<i>bajaq barrangah</i>	Dried sugar cane trees decorated with yellow, red, green, and white cloth	device
19	<i>kipas daun tala</i>	Fans made from palm leaves decorated with areca nut	device
20	<i>tebu sale</i>	Yellow sugar cane	device
21	<i>tebu miraq</i>	Red sugar cane	device
22	<i>passili</i>	Carrot leaves (cordyline fruticose)	device
23	<i>ancaq</i>	woven bamboo measuring 30 cm x 20 cm, hung on four ropes near the door of the house to function as a place to place offerings	device
24	<i>pandingi</i>	Cocor duck flower	device
25	<i>boboko</i>	Waist-mounted loom	device
26	<i>balideh,</i>	The loom for fastening the threads is made of wood	device
27	<i>kembang salawatu</i>	Sholawat money mixed with pieces of pandan leaves and frangipani flowers	device
28	<i>mayah piang</i>	Areca nut flower	device
29	<i>mawar putiq</i>	Frangipani flower	device
30	<i>bidah</i>	sarong	device
31	<i>bolo</i>	bamboo	device
32	<i>bidah dilulun</i>	The small folded sarong is then rolled up and tied with a lotar leaf in the middle, topped with an egg, and placed on a rice plate. Placed under the swing	device
33	<i>tana</i>	The ground is used to touch the baby's feet	device

A device or equipment is a requirement for carrying out a ritual. In the DT ritual, 33 lexicons that function as devices were found. For example, ‘passili,’ ‘andong,’ and ‘pandingi’ are biological dimensions. These two plants, which help make traditional medicinal concoctions, are directly involved in the DT ritual by being tied to wooden swing supports along with sugar cane, ‘lamolo,’ ‘pah dasekka,’ and ‘saloka’ trees. Apart from being a device, ‘passili’ is also used to sprinkle holy water on mothers and children. Not only in the DT ritual, ‘passili’ is also used in other rituals, such as the ‘bunteh’ ritual (Bajo ethnic marriage ritual) and the ‘tiba raki’ ritual (medication ritual) (Jayanti & Sumertha, 2013). The Bajo people believe that ‘passili’ leaves are a repellent for evil (ideological dimension). For this purpose, many Bajo people in Bungin village plant ‘passili’ and ‘pandingi’ leaves in pots.

Table 3 DT Ritual Food Lexicon

Code	Bajo Lexeme	Lexical Meaning	Realm of Use
1	<i>loloho bubuah</i>	porridge	meal
2	<i>lalappa</i>	‘Lepet,’ food made from sticky rice wrapped in elongated coconut leaves	meal /device
3	<i>opo-opo/tumpi-tumpi</i>	This food is made from steamed mackerel fish and finely ground with spices.	meal
4	<i>songkol</i>	Cooked sticky rice	meal /device
5	<i>rengginah</i>	rengginang	meal
6	<i>cucur</i>	bowsprit	meal /device
7	<i>kompeh</i>	Round snacks strung together with threads are hung on swings	meal /device

The lexicons ‘lalappa,’ ‘rengginah,’ ‘cucur,’ and ‘kompeh’ are functioned as food dishes and decoration tools for the ‘toyah,’ while the lexicons ‘loloho’ and ‘bubuah,’ ‘opo-opo’ and ‘songkol’ only function as dishes.

Internalization of Ecological Values in the ‘Dutai Toyah’ Ritual

Realizing that they depend on the sea for their life, the Bajo people consider the existence of life in the sea and how they treat and are treated by the sea for a long time while remaining in friendly conditions. Based on this, the Bajo ethnic understands the sea as ‘sesehe’ and ‘danakang.’

The words ‘sesehe’ and ‘danakang’ come from the Bajo language. Sesehe means friend and ‘danakang’ means family (Fitri, 2018). The sea as ‘sesehe’ and ‘danakang’ means the sea is a friend and family that always accompanies the lives of the Bajo people. The sea will always provide something the Bajo people hope for according to their respective activities. For the Bajo ethnic, using sea waters and all its contents is considered ancestral property. Their ancestors were descendants of the sea god, so they cannot be separated from the sea, which provides life that must be guarded and preserved in the form of traditions, customs, rituals, and unwritten rules but embedded in their lives and daily lives. The sea as ‘sesehe’ and ‘danakang’ for every Bajo person does not always get the same amount, depending on the person's efforts and fortune, likewise with natural phenomena, such as the arrival of ‘sisiapu’ (storms) and big waves and ‘sulili’ (whirlpools). This is not interpreted as an enemy but a test of loyalty for his friends and family, who always visit and socialize with him daily.

According to the informant, in certain circumstances, for example, when a person is missing, the ‘cepepahu’ ritual is held in the sea area. This means that humans and nature should respect each other, not arbitrarily treat each other. That is how the Bajo ethnic lives in a system of harmony that must always be maintained. If violations or discrepancies occur, customary law is usually applied.

The DT ritual process is marked by introducing the baby to the natural surroundings, starting with offering offerings to the sea as an expression of gratitude to the umbo ma’dilao. Then, riding on a swing indicates that from that moment on, the baby is part of marine life, just like his parents and the surrounding community. Carrying out the ritual of riding a swing for the Bajo people is early training for Bajo children before being hit by big waves and fierce storms. Therefore, there is no doubt that the Bajo people can dive without oxygen for 20-30 minutes under the sea. He is an accomplished swimmer and diver. The life of the Bajo ethnic cannot be separated from the sea. The analogy is that if a Bajo child bathes and plays in the sea, he is bathing and playing with friends and family. Natural elements introduced to babies from an early age show appreciation and recognition that nature, especially the sea, is an integral part of the life of the Bajo ethnic. Nature is friends and family.

The ecological values of the existence of the DT ritual in the lives of the Bajo people are the values of respect for the sea and sustainability.

The Value of Respect for the Sea

The Bajo people view the sea as a subject actively involved in the ‘Dutai Toyah’ ritual. In this ritual, the sea is considered to be an entity. The sea is offered as a tribute and a sign that the sea is part of life. The sea is not only a source of consumption for the community but the sea is considered to have inhabitants. They believe the sea is the ‘*patambanang umbo ma’dilao*’ (the place of the Bajo people's ancestors who controlled the sea), the sea is the place where the ‘*umbo ma’dilao*’ (ancestors of the Bajo people) live. ‘*Umbo ma’dilao*’ is believed by the Bajo people as the sea's ruler (Marjanto & Syarifuddin, 2013). According to Bajo people's beliefs, umbo ma’dilao travels around the world's seas seven times a

day to provide easy sustenance and sanctions for those who do not heed ethical norms at sea. Therefore, Bajo fishers always recite 'mantras' (spells) when they want to catch fish.

One of the ethical norms at sea is that the Bajo people are prohibited from saying inappropriate words or swearing at sea. This is a form of appreciation and respect for the sea. They believe that breaking this prohibition will bring calamities and disasters. These calamities or disasters can come in various forms, such as not getting fish, storms, big waves, etc.

The Value of Marine Sustainability

The value of sustainability emerged from the community's awareness of the importance of not ignoring prohibitions to ensure that the sea does not anger the Bajo ethnic; certain places are protected. One of them is coral because this place has abundant fish resources. So, some local values and beliefs align with conservation management and preservation of marine fisheries. These prohibitions, for example, Do not catch too many fish, do not take spawning fish, and do not throw anchors around the coral because it damages the coral habitat. This prohibition is to maintain the sustainability of fish populations and the regeneration of protected species.

There are also taboos on eating turtle meat; if violated, it can bring disaster, storms, evil spirits, and even not getting anything at sea. Turtles are believed to help many people who experience disasters. Therefore, these animals should not be killed. These restrictions have an essential role in maintaining a healthy marine ecosystem. A healthy sea will become a habitat for millions of fish and an essential source of protein for humans. Turtles also maintain the survival of seagrass and seaweed. When they "graze," the green turtles help add nutrients and help seagrass productivity. Seagrass beds will be too dense without constant grazing and block ocean currents. It prevents sunlight from penetrating the seabed. As a result, the seagrass base will rot and create a habitat for a type of fungus.

Other taboos they are not allowed to do when going to sea include throwing cooking ashes, chilies, and tamarind or washing pots/pans into the sea because this will invite the anger of the sea ruler. They believe that natural law will impose sanctions on fishers who commit violations. For example, their ship will sink or be struck by lightning; disaster will strike their village; the catch will be small; and many other sanctions.

These prohibitions are unwritten rules agreed upon from generation to generation and are traditions that cannot be violated. If there are Bajo fishers who violate these rules, they will be given sanctions. They believe there will be social sanctions or condemnation if violations occur.

CONCLUSION

As stated at the beginning of the article, this article seeks to explore and reaffirm that in the 'Dutai Toyah' ritual, there is a process of internalizing ecological values in the form of respect and sustainability values, which can be used to encourage public awareness of the ongoing ecological crisis. This internalization occurs when the ritual is carried out. The natural surroundings become the subject and are actively involved in the 'Dutai Toyah' ritual.

Through this internalization, an understanding of the value that the sea for the Bajo ethnic as a friend or 'sehe' and family or 'danakang' is found. Whoever destroys it he destroys his friends and his own family. Nature as 'sehe' and 'danakang' through the 'Dutai Toyah' ritual encourages awareness of the ecological crisis. The understanding of nature as friend and family comes from the core understanding of the Bajo ethnic in their relationship with nature. The metaphor of friends and family states that humans and nature must respect, care for, and protect each other. God creates both and is in a relationship that requires each other. Thus, nature must be maintained to care for one's friends and family.

The form of the lexicon and the meaning of the cultural philosophy of DT rituals are motivated by three dimensions of social practice. They are the ideological dimension regarding the concept and understanding of the Bajo ethnic towards the lexicon; the sociological dimension describes the Bajo tribe's relationship with the environment as not only a functional relationship but also a fraternal relationship; and the biological dimension describes the biological characteristics of the lexicon used as symbols in the 'Dutai Toyah' ritual.

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CONFLICT OF INTEREST

The authors declare that they have no competing interests.

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