

The Sustainability of an Agricultural Lexicon in Kenagarian Muaro Paneh: An Ecolinguistics Study



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ABSTRACT: The agricultural language of the Kenagarian Muaro Paneh still survives to this day in certain lexicons. This is due to the ideology and philosophy of the society. This study aims to provide a description of the conservation of agricultural lexicons in the context of the culture of the agricultural community in Kenagarian Muaro Paneh, Solok district, Western Sumatra. This research uses a qualitative descriptive approach. Data collection is using Simak Libat Cakap method. The data was collected by conducting observations and interviews with informants aged 70 and over who are considered to be the masters of agricultural culture in the Kenagarian Muaro Paneh and the younger generation aged 40 and 50. The results of the research show that there are some lexicons that are still used by the people of Kenagarian Muaro Paneh, but there are also some lexicons that are no longer used by people of the Kenagarian Muaro Paneh and there is a new lexicon that has emerged as a result of the advances of the times and technology. The lexical intolerance is caused by several factors, namely ecological, economic, technological and social.

KEYWORDS: Ecological, sustainability, agriculture, ecology, society

I. INTRODUCTION

In a region rich in natural diversity, Kenagarian Muaro Paneh offers a unique and complex environment where people depend on agriculture as one of the main pillars of their lives. The geographical context of Muaro Paneh Kenagarian includes a tropical climate, fertile land, and a topography that supports various types of agriculture. In addition, a better understanding of the role of agriculture in daily life is gained from the history of the community and its social structure. Economic, social, and cultural are all influenced by the role of agriculture for the people of Kenagarian Muaro Paneh. In addition to serving as the main source of livelihood, agriculture provides a rich cultural heritage and local knowledge of the land, crops and traditional farming methods. Viewing the land as a living partner that must be safeguarded and respected, this community has a strong connection with its surrounding environment. Agriculture is a rite of life rooted in tradition and local wisdom, not just a business.

Although agriculture plays an important role in the lives of the people of Kenagarian Muaro Paneh, there are many issues that hinder the sustainability of the agricultural ecosystem. Factors such as climate change, soil degradation and changing rainfall patterns affect agricultural yields and environmental sustainability. It is important to understand how local knowledge and the language of local communities contribute to the sustainability of their agriculture. In the context of agriculture, the concept of ecolinguistics offers a different way to look at how language, environment and culture interact with each other. A key focus in this regard is the agricultural ecolexicon, which is a collection of words and phrases related to agricultural practices, crop types and local ecological knowledge. Language provides knowledge and understanding. It reflects a community's perspective on the environment and helps maintain and spread traditional knowledge.

Previous studies may have investigated linguistic aspects related to the environment, but this research will examine this issue by focusing on the concepts of agriculture and ecology in the context of sustainability. This research focuses on how the sustainability of agricultural language in Kenagarian Muaro Paneh, Solok, West Sumatra. This study will look at the study of ecolinguistics, how the natural and cultural environment can affect the growth and use of language in a community. (Haugen, 1972). In the context of Kenagarian Muaro Paneh, ecolinguistics allows us to study the relationship between language and the surrounding environment, especially on the lexicon "padi". It is hoped that this study will answer questions such as how does local knowledge and local language reflect sustainable agricultural practices? Has the agricultural ecolexicon undergone changes that indicate the impact of environmental change, and how has the community responded? How can we use local language and knowledge to increase the resilience of agricultural ecosystems?

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Apart from changes in the environment and culture of the local community, language change does not occur at the lexicon level (Nurdiyanto et al., 2022). According to Mühlhäusler (1996), lexicons can develop, be preserved, develop, move, disappear, die, or even be standardized due to the influence of ecological factors. According to Tiani (2020), when language communities abandon traditional languages, lexicons change and disappear. Community groups have the right to maintain their own language and culture. There are two types of language maintenance rights: expressive language rights (using language as an identity marker) and instrumental language rights (using language as a communication tool) (Penz & Fill, 2022). However, today, languages cannot survive due to influences from outside the language, namely environmental, social, economic, and technological influences. Therefore, this study will explain the resilience of agricultural language by using an ecolinguistic approach. It is hoped that the results of this study will provide in-depth insights into the ways in which people in Muaro Paneh Kenagarian maintain their agricultural ecosystems by using their traditional language and expertise. In addition, it is hoped that this research will improve people's understanding of the relationship between language and ecosystem resilience and build a basis for more sustainable environmental conservation policies in the future.

Based on the above phenomena, the problems that will be discussed in this article can be formulated, namely:

1. What are the lexicons that disappear, survive, and new lexicons that appear in the agricultural field in Kenagarian Muaro Paneh, Solok, West Sumatra?
2. What are the causes and consequences of lexicon changes in agricultural language that are lost in the community environment in Kenagarian Muaro Paneh, Solok, West Sumatra?
3. What is the ideology of the survival of agricultural lexicon in the community in Kenagarian Muaro Paneh?

The purpose of this research is to know the lost lexicon, survive, and the new lexicon that appears in the field of agriculture in Kenagarian Muaro Paneh, Solok, West Sumatra and to know the causes and consequences of lexicon changes in the agricultural language that is lost in the community environment in Kenagarian Muaro Paneh, Solok, West Sumatra and to know the Ideology in the Community in Kenagarian Muaro Paneh related to agriculture.

II. THEORETICAL FRAMEWORK

The theoretical foundation of ecolinguistics is a foundation that aims to understand the complex relationship between language, culture, and the environment. It combines principles from linguistics, anthropology, ecology and other social sciences. The theory suggests that language serves as a tool to reflect, shape and mediate human interaction with the natural world. In its development, ecolinguistic theory provides insights into how language reflects people's understanding of the environment, the environmental ideas embedded in language structures, and how language change can impact environmental sustainability.

Anthropologist and linguist Luisa Maffi (1980) defines ecolinguistics as "research that examines the role of language in reflecting and influencing the relationship between humans and the natural environment." Maffi emphasizes how important it is for language to reflect local knowledge about biodiversity and ecosystems. While de Couto (2013), Ecolinguistics basically discusses language diversity, namely how diversity shapes, maintains, and influences relationships between people. It also includes the diversity of minority and majority language development, language contact (pidgin and creole), language continuity, language shift, language extinction, and language revitalization. Ecolinguistics also includes the study of the processes and activities by which humans interact with each other. Basically, ecolinguistics looks at how a language is affected by its environment.

In addition, ecolinguistics is based on the idea that language is a semiotic system. Functional linguists such as Michael Halliday emphasize that language is not only a means of communication but also a system of meaning that reflects the worldview of humans and their interaction with the natural world. Ecolinguistics identifies linguistic signs that reflect the complex relationship between humans, culture and the environment by viewing language as a semiotic system. To understand the relationship between language and environmental sustainability, it is important to understand linguistic symbols in an ecological context.

Ecolinguistic theory also includes an understanding of how language can change in response to environmental changes. Changes in the ecolexicon (the collection of words related to the environment) and grammatical structure of language can reflect changes in climate, soil, or other environmental elements. As a result, understanding language change can help understand the impact of the environment on society and culture.

In ecolinguistics, ecology has three important parameters: environmental units; interactions, interrelations, and interdependencies; and diversity (Fill & Peter Mühlhäusler, 2001). Ecolinguistic studies can avoid scientific uniformity, ignorance, inaccuracy, and vagueness. According to Steffensen & Fill (2014), the main problem in ecolinguistic studies is the lack of direct interaction between different parts. Language and culture can change due to the lack of interaction. In ecolinguistics, various aspects can be studied, including the ecolexicon, ecogrammatical, ecocultural, and ecotextual levels. However, the easiest to study in this field is the lexicon, or ecolexicon (Penz & Fill, 2022). According to Nirmalasari (2016), lexicons that describe the environment are called "ecolexicons".

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Many ecolinguistic studies have been conducted, including, (Tiani, 2020), he concluded as a symbol of human harmonization with nature for agricultural lexicon, the collection of an area such as coastal areas is associated with religious rituals. However, due to globalization, it can be seen that the shift and survival of a language's lexicon, a new ecolexicon can emerge (Nurdiyanto et al., 2022). This can lead to the loss of use of the old lexicon and other lexicons that collocate with the old lexicon (Reniwati & Khanizar, 2021). Furthermore, Isti'anah (2022) states that the study of ecolinguistics basically describes the natural environment of a language as a language user of the community in which it is used. This study aims to explain the effect of biological diversity on language diversity, reveal the effects of ecological damage on language extinction, investigate ecological practices on local wisdom, and explain the influence of language on human behavior towards the surrounding environment.

III. RESEARCH METHODS

This research was designed using a qualitative descriptive approach. According to Yusuf (2014), qualitative research data is usually in the form of words. The words in this study are the names of language variations of the agricultural lexicon. The data used in this study came from primary sources (Sugiyono, 2016), namely the informants were selected from two generations: mothers and children. Children may have past memories, albeit brief, of using conventional vocabulary. The age of the mother's generation ranges from sixty to seventy years, and the age of the children's generation ranges from forty-five to fifty years living in the Muaro Paneh Kenagarian area, West Sumatra.

For data collection, data was collected through observation and interviews. In order to more easily dig up clear information about the lexicon to be obtained, the type of interview used was an unstructured interview. Oral data transcribed from informant interviews were used in this study. In addition, it is also supported by the chirp technique. The basic technique of lure technique is changed into the technique of open chirp, record, and record (Sudaryanto, 1993). The researcher used a prepared list of questions during its implementation. Although the object of research is lexicon, the researcher asked questions in the form of a collection of sentences to provide an overview of the vocabulary being asked. When informants were in the rice field environment, the researcher sometimes asked directly related to the agricultural lexicon. This means that this research not only collects language forms but also takes notes. After the data were collected, they were analyzed using translational and referential exemplar methods.

This analysis used the basic method of sorting out the defining elements found in the comparative difference approach. To do so, the data was sorted and put into three groups: lost lexicons, lexicons that may no longer be used by the community, and new lexicons. Lexicons in the first group are lexicons that are no longer used by the local language community. Lexicons in the second group are lexicons whose objects or activities still exist or are carried out from the past to the present. Furthermore, new lexicons are included in the last group, which is part of the lexicon in the research area.

The presentation of data analysis results is presented using formal methods, namely informal methods and linguistic symbols to display data in the form of words and phrases. (Sudaryanto, 2015).

IV. DISCUSSION

4.1 Lost Lexicons, Surviving Lexicons, and Emerging New Lexicons

The lexicon reflects the physical environment and the social and human environment. The lexicon represents culture, nature, society, and the natural elements within them, including the agricultural lexicon. (Sapir, 1912). The agricultural lexicon in Kenagarian Muaro Paneh, West Sumatra includes; materials used in the process of planting rice including the naming of the rice itself. Then proceed with the process of planting rice. In the process of planting rice there is a period of land preparation, planting rice seeds, young rice seeds, and rice seeds that have become rice. At each stage in the agricultural activity of planting rice seeds, there will be several lexicons in it used by agricultural speakers. The lexicon can be lost, still used by the next generation of speakers and can bring up new lexicons that have never been used by speakers before or after.

The process of planting rice seeds will use the lexicon "padi" itself. If the older generation passes down the variation of the vocabulary of "padi" to the younger generation, it will be seen from the younger generation who will also know what lexicon variations exist in the word "padi". However, if the younger generation does not know the variation of the vocabulary of "padi" itself, it means that the previous speakers (older generation) did not convey the language variation to the younger generation.



Figure 1. Rice

Table 1. Agricultural lexicons that disappeared or did not survive

No.	Lexicon	Word class	Forming elements	Gloss
1.	Padi gadang	NP	N+P	Padi besar
2.	Padi sao	NP	N+P	Padi sawah
3.	Padi ladang	NP	N+P	Padi ladang
4.	Galombang	N	N	Alat tradisional membajak sawah
5.	Sarupo	N	N	Tempat penyimpanan biki padi
6.	Harato	V	K	Pemotongan padi setelah panen
7.	Sialang	V	N	Tempat penyimpanan hasil panen

As a general rule, the general public only knows “padi” as rice, but in Kenagarian Muaro Paneh the community recognizes the lexicon variation “padi gadang” ‘big rice’. Basically, the word “padi” refers to the rice plant (*Oryza sativa*), which is the main source of rice in many communities in Indonesia, including in the Minangkabau region. Rice is a very important cultivated crop in this area as it is very economically profitable. In the context of “padi gadang”, the word “gadoang”, which comes from the Minangkabau language, means “big” or “massive”, indicating a bountiful harvest. Rice that is considered “gadoang” is rice that grows quickly and bears a lot of fruit. “Padi gadang” is a term for a fertile rice plant. This indicates the agricultural capabilities of Muaro Paneh Kenagarian and the fertility of the farmland. This lush growth of rice indicates that environmental conditions support good rice farming, such as the availability of water, fertilizer, and good agricultural practices. In addition, the word “padi gadang” also refers to the bountiful harvest of this rice crop. This is good news for farmers and local communities as it can mean more rice can be produced and consumed, which can have a positive impact on the economy and sustainability of the community.

“Padi sao” atau *padi sawah*, is another linguistic variation of the word “padi” found in Muaro Paneh Kenagarian. Sao or sawah: “Sawah” is a term used to refer to agricultural land irrigated with irrigation systems specifically designed for rice cultivation. This land is often managed by farmers, and due to the more controlled water and soil conditions, sawahs are ideal for rice growth. Minangkabau's economy and food security rely heavily on sawah rice farming. Common Usage: The term “padi sawah” is generally used to refer to rice grown in rice paddies in the Minangkabau region. This distinguishes it from “padi ladang”, which refers to rice grown on dry land without sufficient irrigation systems.

“Padi ladang” is another type of rice found in Muaro Paneh Kenagarian. Ladang or dry land is agricultural land that does not use an irrigation system like rice fields. Without building special waterways, “padi lading” grows only with natural rain or water from springs and rivers. Compared to “padi sawah” farming, “padi ladang” farming usually requires more intensive management. The term “padi ladang” refers to rice grown in fields or drylands, distinguishing it from “paddy rice” grown in rice paddies that

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have more controlled irrigation systems. In other words, these variations show differences in the way words are pronounced and written, which are often adapted to local dialects and customs. In the context of Minangkabau agriculture and community life, the term “padi ladang” is particularly important as it denotes a method of rice farming that relies on rainwater and dry land. Although different spellings in Minangkabau may reflect the different languages and cultures present in the region, the basic meaning of the term remains the same, which is rice grown in fields or dry land. This means that environment has a strong influence on language.

Furthermore, some of the missing lexicons related to agriculture, especially those related to “padi” are “galombang” 'Traditional tool for plowing rice fields', “Sialang” 'storage place for harvest', “Harato” 'Cutting rice after harvest' and “Sarupo” 'Storage place for rice seeds'.

Table 2. Surviving agricultural lexicon

No	Lexicon	word Syllables	Grammatical form	Afix	Word class	Gloss
1.	<i>Bamulak</i>	Ba-mu-lak	Berimbuhan	<i>Ba-</i>	V	'Pemilihan dan persiapan benih padi sebelum
2.	<i>Maratak</i>	Ma-ra-tak	Berimbuhan	<i>Ma-</i>	V	penanaman. 'Proses menanam benih
3.	<i>Mananam</i>	Ma-na-nam	Berimbuhan	<i>Ma-</i>	V	padi setelah benih disemaikan'
4.	<i>Manumpuak</i>	Ma-num-puak	Berimbuhan	<i>Ma-</i>	V	'Menyusun benih padi dalam pola tertentu ketika menanam'
5.	<i>Manambok</i>	Ma-nam-bok	Berimbuhan	<i>Ma-</i>	V	'Menumpuk benih padi yang telah disusun pada waktu menanam'
6.	<i>Manenggu</i>	Ma-neng-gu	berimbuhan	<i>Ma-</i>	V	'Menyiram tanaman padi secara bersama-sama oleh beberapa orang' 'Proses memberikan perlindungan atau pengendalian hama pada tanaman padi'

The agricultural lexicon that survives to this day demonstrates a rich and diverse heritage of knowledge about traditional farming methods. We will learn important terms such as “Bamulak”, “Maratak”, “Mananam”, “Manumpuak”, “Manambok” and “Manenggu” using the given lexicon. First of all, we recognize the term “Bamulak”, which comes from the syllable “Ba-mu-lak” and is a verb with the final form “V” and the prefix affix “Ba-.” The selection and preparation of rice seeds before the planting process is called bamulak. It involves a number of actions to ensure the quality and sustainability of the seeds to be planted, such as selecting the right variety, preparing the seeds for planting, and ensuring the health sustainability of the seeds. In addition, the verb “Maratak” comes from the syllable “Ma-ra-tak,” which has the prefix affix “Ma-” and the final form “V.” Maratak tells how to plant rice seeds after the seeds have been sown. Farmers plant the prepared rice seeds on their farmland, which is an important stage in the agricultural cycle. To ensure planting is done correctly, this process requires precision and practical knowledge.

Furthermore, the syllable “Ma-na-nam” consists of a verb with the final form “V” and the prefix affix “Ma-.” When rice seeds are planted, they are arranged in a certain pattern. This planting pattern may include certain spacing and arrangement to achieve optimal yields. The planting process requires a deep understanding of the nature of rice plants and how they interact with each other in the field. In addition, the syllable “Ma-num-puak” is a verb with the prefix affix “Ma-” and the final form “V.” Stacking

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the rice seeds that have been arranged during the planting process is known as fertilization. To improve planting efficiency and ease the subsequent crop management process, this action can be used to organize rice seeds.

Several people water the rice plants together, and the verb “Ma-nam-bok” comes from the prefix affix “Ma-” and the final form “V.” It shows how farmers work together to ensure the plants receive an adequate supply of water for optimal growth. Finally, the term “Manenggu” comes from the syllable “Ma-neng-gu,” which is a verb with the prefix affix “Ma-” and the final form “V.” Manenggu is the process of protecting or controlling pests on rice plants to prevent pests from attacking the plants and damaging agricultural produce. This process often involves the use of organic or integrated pest control techniques to reduce the negative impact that pests have on the environment. This agricultural lexicon shows how language reflects both long-standing agricultural practices and changes and innovations. In this lexicon, words represent local wisdom and hereditary knowledge about farmland management.

Table 3. Emerging agricultural lexicon

No	Lexicon	Gloss
1.	<i>Pertanian vertical</i>	'The concept of growing rice in vertical layer stacks'
2.	<i>Hidroponik padi</i>	'A planting method in which rice is grown without soil, using a water nutrient solution to provide plant nutrition'
	<i>Sensor tanah cerdas</i>	
3.	<i>Pertanian presisi</i>	Use of advanced sensors and technology to monitor real-time soil conditions and optimize farm management.
4.	<i>Benih unggul genetik</i>	An approach that uses high technology such as GPS to improve efficiency and productivity in planting.
5.	<i>Drones pertanian</i>	The use of genetically modified seeds to improve crop resilience, yield and quality.
6.		The use of drones to survey farmland, monitor crop conditions, and provide useful information to farmers.

The agricultural lexicon that still exists today shows the evolution and adaptation of agricultural practices to technological advances and emerging needs around the world. There are several new lexicons that have emerged and are used by the community in Kenagarian Muaro Paneh, namely; Vertical Farming, Hydroponic Rice, Smart Soil Sensors, Precision Agriculture, Genetically Superior Seeds, and Agricultural Drones.

Growing rice in vertical piles is a new idea. Basically, it is a contemporary version of the intercropping concept that optimizes vertical land use. This method represents an attempt to increase agricultural productivity while overcoming land limitations. The method of growing rice without soil known as rice hydroponics is bringing about a change in contemporary agriculture. In this case, rice is grown in a water nutrient solution that provides sufficient nutrients to the plant. This represents an advancement in crop management and resource efficiency.

Smart Soil Sensor is an advancement in agricultural technology that monitors soil conditions in real-time through the use of advanced sensors and devices. It helps farmers make data-driven decisions to manage the management of their farms, such as effective irrigation and timely pest control. Precision farming approaches use advanced technologies, especially GPS, to improve crop productivity and efficiency. More accurate mapping, precise fertilization, and more effective resource management are all examples of these techniques. This represents progress towards more efficient and sustainable agriculture. The concept of “genetically improved seeds” refers to the use of seeds that have been genetically modified to improve crop resistance, yield and quality. Farmers can increase agricultural productivity and develop more resilient crop varieties by using genetic knowledge. Drone farming is a recent innovation that includes the use of drones to survey farmland. These drones can be monitored for crop conditions, find problems with crops, and provide information to farmers. This speed up the process of farm surveillance and improves farmers' understanding of crop conditions.

This lexicon connects farming traditions with modern technology to achieve more sustainable and efficient farming in the future by considering increased yield, sustainability and resource efficiency in Kenagarian Muaro Paneh, Solok, West Sumatra.

4.2 Causes and Effects of Lexicon Change

In agriculture, especially in rice cultivation, lexicon changes reflect technological shifts, environmental changes, and farmers' adaptation to the challenges of the times. The story of the causes and consequences of these lexicon changes is complex, and many factors have influenced the way we understand, manage and implement agricultural practices. Technological advancement is a major factor that has led to lexicon changes in rice cultivation. The emergence of more sophisticated and innovative agricultural technologies has occurred in the contemporary era. Tangible examples of technology's impact on changing agricultural vocabulary are concepts such as "Vertical Farming", which means rice is grown in vertical layer stacks, and "Hydroponic Farming", which means crops are grown without soil. The use of smart soil sensor technology, which monitors soil conditions in real-time, along with GPS technology for precision farming, has enhanced the lexicon change. Smart soil sensors help farmers optimize farm management by providing accurate information on soil moisture, nutrient content and other environmental parameters. The precision farming approach uses GPS technology to map the land with precursors. Finally, the use of genetically improved seeds demonstrates the paradigm shift taking place in agriculture.

Changes in the agricultural lexicon are also caused by the environment. Due to climate change occurring around the world, farmers have to find new ways to adapt to increasingly erratic climatic conditions. Terms such as "water-saving irrigation" and "heat-resistant crop varieties" are used in the agricultural lexicon to describe efforts to cope with climate change and reduce its negative impact on rice production. It is undeniable that changes in the agricultural lexicon are influenced by globalization. The lexicon is enriched with new terms that describe best agricultural practices around the world thanks to the exchange of knowledge and technology between countries. In the lexicon, the term "sustainable agriculture" is gaining popularity. This is the result of global cooperation to produce more sustainable and environmentally friendly agriculture.

This lexicon change had many significant effects. First, the change in lexicon led to an increase in agricultural efficiency and productivity. More precise farming and the use of genetically superior seeds result in better yields, in addition to increasing rice production and the sustainability of the farming business. In addition, the adoption of more environmentally friendly and sustainable farming practices as part of the lexicon change has positive effects on the environment. The use of water-saving irrigation technologies and organic approaches support the sustainability of agricultural ecosystems and reduce the negative impacts of agriculture on water and soil resources. It is important to recognize that the changing lexicon raises new issues as well. Farmers must understand and master the new terms and technologies associated with these changes. Therefore, training is essential to ensure this new knowledge can be effectively applied in the field.

Overall, the changing lexicon in rice cultivation and agriculture as a whole reflects the dynamics of society, technology and the environment. We understand and implement agricultural practices with the aim of achieving sustainability, productivity, and adaptability to the changes that continue to occur as a result of advances in technology and knowledge.

4.3 Ideology of the survival of agricultural lexicon in the community in Muaro Paneh Kenagarian

Local philosophy, traditional wisdom, and the sustainability of agricultural ecosystems are demonstrated by the survival of agricultural language in Minangkabau society. In this perspective, agricultural language is seen as a cultural heritage that demonstrates the community's extensive knowledge of agriculture and as a tool for communication. This ideology is reflected in terms, oral customs, and agricultural practices that have been passed down from generation to generation. The belief in local wisdom is the main ideological basis for the survival of agricultural language in Minangkabau. Agricultural languages can convey cultural values and traditions and provide instructions or descriptions of agricultural practices. This local wisdom provides a deep understanding of the land, weather, plants and animals, which contributes to the success of agriculture in the area.

The sustainability of the Minangkabau agricultural language depends on ecological maintenance. This ideology recognizes that the balance of the agricultural ecosystem is essential for the survival of the community. One example of a term in the agricultural language that illustrates the importance of maintaining the balance of nature is the intercropping pattern, where crops interact with each other in a mutually beneficial way. Agricultural language illustrates a deep understanding of this ecological balance, and farmers' daily practices are colored by it. In the ideology of Minangkabau farming language survival, economic sustainability is also very important. Including practices that support farmers' income, crop diversification, and wise resource management, farming languages reflect sustainable economic values. Economic sustainability is described with words such as choosing the best varieties, using effective irrigation techniques, and making optimal use of the land.

In addition, Minangkabau agricultural language demonstrates the value of communality and cooperation. The words and expressions used reflect the concept of cooperation and mutual assistance in agriculture. This language depicts cooperation between farmers in doing farm work such as planting, maintaining crops, and harvesting. This collaborative ideology makes the farming community more united, recognizing that the success of agriculture depends on cooperation, not one person. Minangkabau farming language also demonstrates resilience to climate change and other environmental issues. This theory

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translates into concepts such as adaptation to weather changes, drought-resistant planting methods, and other actions that demonstrate the community's efforts to adapt to environmental changes. Minangkabau agricultural language is also a place to maintain and voice cultural identity. Minangkabau oral traditions, local expressions and agricultural metaphors help maintain Minangkabau stories. Language is a cultural expression rooted in the history and daily life of the community.

The ideology of agricultural language sustainability in Minangkabau is part of the spirit of modernization to maintain local languages and traditions. It becomes a way to maintain community identity and ensure that local knowledge is not lost to globalization. The Minangkabau agricultural language symbolizes resilience, resistance to cultural values, and resistance to change. Minangkabau people value local wisdom, preserve agricultural ecosystems, and maintain their cultural identity through their agricultural lexicon. They see agricultural language as a window to a living heritage, which must be respected and carried forward.

V. CONCLUSION

Based on the above research, this study can explore and understand the complex relationship between words related to “paddy” in the Minangkabau language, local culture, and the natural environment in Kenagarian Muaro Paneh. It also examined the role of language in describing changes in the ecosystem, culture and society in this region. This research has provided an explanation of the survival of the agricultural lexicon in Muaro Paneh Kenagarian. There are several lexicons that have disappeared, which still survive and new lexicons that have emerged. Ecolinguistic research on the sustainability of the agricultural lexicon of Kenagarian Muaro Paneh invites us to think. Agricultural language has become the identity and characteristic of this community in the midst of modernization and globalization. This study provides inspiration for all of us to appreciate the cultural wealth contained in words, maintain the sustainability of the agricultural lexicon, and pass on the legacy of local values to future generations.

This research enhances our understanding of the relationship between Minangkabau language, culture and the natural environment. Ecolinguistic studies like this offer an important perspective on how language helps people interact with their environment. This research hopes to encourage further research and cultural preservation in Muaro Paneh Kenagarian and similar areas. Many things can be further researched in the future. The findings of this study are expected to help understand the diversity of Minangkabau language and culture and preserve the important cultural heritage of Muaro Paneh Kenagarian.

The spirit of modernization to maintain local languages and traditions includes the philosophy of sustainability of the Minangkabau agricultural language. It becomes a way to maintain community identity and keep local knowledge from being lost to globalization. The Minangkabau agricultural language serves as a symbol of strength, cultural power, and resistance to change. Through their agricultural lexicon, Minangkabau people value local wisdom, safeguard agricultural ecosystems, and maintain their cultural identity. They believe that agricultural languages offer access to a living heritage, which should be valued and promoted.

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