



Ecolexicon Social Praxis Dimensions in Mosehe Wonua's Ritual

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Abstract. The reasons for the emergence of ecolinguistics are, among others, a result of the progress of human ecology because of the interconnections and interdependencies between all types of systems (including economic systems, social systems, religious systems, cultural systems, linguistic systems, and ecosystems) which are continuously highlighted and explored. The research aims to describe ecolexicon social praxis dimensions in mosehe wonua's ritual. This study was designed with a qualitative approach. This approach was chosen because it can answer the problem formulation that has been formulated in the previous introduction. A qualitative approach is used to answer the problem formulation. The data of this research are written data taken from the published manuscripts of Tolaki oral literature. The result shows that the social praxis dimension of the Mosehe Wonua ritual mantra lexicon affects UDB in Poasia District. The biological dimension is demonstrated through the persistence of the proper reference of each lexicon. The ideological dimension refers to the lexicon used in the metaphor for the symbol of reference to the concept referred to in a situation. Finally, the sociological dimension is shown through the use of ritual lexicon in conveying a particular concept by speakers and listeners of UDB in the Poasia District. In this case, the mosehe wonua ritual needs to be preserved because it contains an eco-collection that represents the Tolaki-speaking Guyub culture so that the younger generation can know the philosophical meanings contained therein and provide an economic impact by realizing Kendari City as a tourist city.

Keywords: Ecolexicon · Treasure · Oral Literary Text

1 Introduction

The relationship between language and the environment has an essential meaning for humans, as humans treat each other or something influenced by thoughts, concepts, ideologies, and world views of nature that are formed through language. The two are inseparable because language influences how we think about the world and inspires people to protect nature. Every human being has his way of interacting with the surrounding nature, one of which is caring for nature because of his wisdom. Wisdom is openly normative, containing norms, rules, and postulates regarding the situation in the universe. As Ness (2008) defines, ecological wisdom is not just knowledge and information but also involves intuition and insight that energizes the soul, mind, feelings, and senses

with integrated understanding [1]. Generally speaking about language and the environment, there are subdisciplines of linguistics explaining the relationship between the two called ecolinguistics, known initially as the study of ecology [2]. Language ecology has reasons to put forward as Yang (2014) that the purpose of language ecology is to analyze and study the ecology of the language that is around it, preserve and develop the ecology of language and its correlations, seeking a close relationship between the ecology of language and the ecology of humans [3]. It can be said that language ecology seeks methods to preserve and develop it by describing and analyzing the relationship between language and nature. Every research has its reasons why it is presented. Based on the case of language ecology, this research is presented as an ecological approach to language that considers the complex network of relationships between the environment, language, and speakers. As we know, language ecology takes a functional perspective. From a functional perspective, language motivated by communicative users and speakers applies in the environment in which they live.

Every human being has a goal in conversation to get information and establish communication and relationships between communities in society through the media in the form of language. Language has an essential role in human relations with the world, especially in the environment in which we live. The use of language has a significant influence on certain things, such as the achievement of the main goal, namely the purpose to be conveyed. Holmes (2017) suggests that language provides various ways to express something, such as greeting, describing something, giving praise, and various other things [4]. Language conveys messages, desires, and opinions that can influence human thoughts or perceptions about many things, one of which is the natural environment.

Ecolinguistics is concerned with the study of language and ecology. Stibbe (2015) states that ecolinguistics has been applied to describe the study of the interaction and diversity of languages, the analysis of texts on the environment, the study of how words in a language relate to objects in the local environment, the study of dialects in specific geographic locations, and many regions [5]. Various others. The various approaches arise from different understandings of ecology, from the comprehensive concept of the interaction of several living things. In simple terms, ecolinguistics can explore more general language patterns to influence how humans think and treat nature. Ecolinguistics has another important focus put forward by Stewart (1999) as a directed social movement [6]. These movements are fighting for freedom, equality, justice and the rights of other organisms towards other creatures due to a large number of victims of ecological destruction, namely creatures who cannot be made aware of the forces behind the oppression that occur and do not have a voice to fight against discourses that oppress animal and plant species, forest, river, or the next generation.

The reasons for the emergence of ecolinguistics are, among others, a result of the progress of human ecology because of the interconnections and interdependencies between all types of systems (including economic systems, social systems, religious systems, cultural systems, linguistic systems, and ecosystems) which are continuously highlighted and explored. In addition, ecolinguistics is now emerging due to a need for understanding community ecology, as climate change, resource depletion, and ecosystem degradation reduce the earth's ability to support humans and many other species. As a result, all kinds of disciplines engage with the reality of the ecological dependence

of humanity, from ecological economics to ecofeminism, ecopsychology, ecopoetics, ecocriticism, ecosociology, social ecology, and political ecology, so that ecolinguistics can find its own identity.

The correlation between language, culture, and nature is also decreasing, especially in understanding language-speaking people towards environmental diversity, manifested in a lexicon closely related to a particular environment (eco-lexicon). Vocabulary in a language can be represented as a complex inventory of all ideas, interests, and activities of a particular speech or ethnic group that reflects the characteristics of the physical and cultural environment of the community [7]. Furthermore, Renjaan (2014) claims that the ecolexicon reflects the cognitive intelligence of the speaker [8]. This is because the ability to communicate includes the ability to think, remember, use language and solve problems, all of which are mental activities that each individual does consciously in their interactions with the environment.

Indonesia is a country dubbed as an archipelagic country which is rich in identity in the form of various cultures, ethnicities, and traditions. Each region has its characteristics that can be seen in its cultural system. So, in this case, the diversity of each region can be reflected through the language of its speakers because every language is present and lives with its speakers in a specific space and time [9]. One of the regions in Indonesia that has an attraction reflected in its language and culture is located in Southeast Sulawesi Province, especially in Kendari City, where most people speak using the Tolaki Regional Language. The Tolaki tribe is a tribe that occupies the archipelago, which is located in Southeast Sulawesi. The Tolaki tribe inhabits the area around Kendari and Konawe districts. The Tolaki tribe comes from the Konawe kingdom. Many cultural treasures are attached to the Tolaki people, including the Mosehe Wonua ritual.

Tolaki language is one of the regional languages belonging to the Austronesian family, the *guyub*, he said, is called the Tolaki Tribe, which inhabits the province of Southeast Sulawesi. The Tolaki tribe is spread over 7 districts/cities in the province of Southeast Sulawesi, one of which is Kendari City. This regional language is classified as threatened because its speakers are increasingly experiencing a decline, so the need for linguistic conservation or revitalization, especially the preservation of oral literature currently present in the community.

The cause of the extinction of a language depends on how often speakers speak the language. Similar to the use of the Tolaki language, which is increasingly experiencing a decline, this is based on the results of research by the Southeast Sulawesi Provincial Language Office through the Literary Vitality Study in the years 2019 to 2020. Moreover, many art activities carry the theme of the wealth of the Tolaki people in the form of mantras, rhymes, and prayers that apply the Tolaki language so that the younger generation does not understand or even know the values contained in these activities, especially in the District Poasia. The role of language is significant for culture because the language has a dominant role in cultural development [10]. Language can be used as a medium to disseminate local wisdom to the next generation. The Tolaki people highly respect the traditions and customs brought by their ancestors. This is evidenced by the existence of oral literature that has been recorded in rituals, dances, rhymes, myths, prayers, mantras and songs, which have been preserved until now so that their children and grandchildren can still know the wealth of the heritage of their ancestors.

One example of Tolaki oral literature, namely the ritual mantra of Mosehe Wonua, is one of the cultural treasures closely related to the process of rejecting reinforcements or as a form of gratitude to God for the gifts that have been given. In this ritual process, the utterance of words uses the Tolaki regional language, which contains environmental and linguistic elements in the form of an ecolexicon, such as flora and fauna, in the mantra. Several studies contribute to promoting the concept of ecolinguistics, particularly related to the ecolexicon. One is Sidu (2017) research entitled *Ecoleksikon Kaghatian Muna Language*. Nirmalasari analyzes the traditional GTBM (Guyub Tuter Bahasa Muna) eco-collection of kaghati (kite), which is a type of folk game played after the harvest [11]. In his research, the researcher found an eco-collection of flora and fauna. The theory applied in this research is the theory of Einar Haugen. Seache While the author puts forward the theory of Quirck and Bang and Døør.

The purpose of this research is to support ecotourism in Poasia District because the mantras in the Mosehe ritual are oral tradition-based wisdom. So that Kendari City is known for the existence of an environmentally friendly tourism activity by prioritizing nature conservation, aspects of socio-cultural-economic empowerment of local communities, and aspects of learning and education. In this case, residents can prosper from the cultural and economic aspects. The research aims to know the description of ecolexicon social praxis dimensions in mosehe wonua's ritual.

2 Method

This study was designed with a qualitative approach. This approach was chosen because it can answer the problem formulation that has been formulated in the previous introduction. A qualitative approach is used to answer the problem formulation. The data of this research are written data taken from the published manuscripts of Tolaki oral literature. The written form in question can be in the form of words, phrases, or sentences. The data for this study were obtained from published Tolaki oral literature manuscripts and 4 (four) informants as supporting data sources who met the criteria, namely native speakers of the Tolaki Regional Language (BDT) aged 40–55 years who live in Poasia District, Kendari City.

3 Result and Discussion

3.1 Description of Ecolexicon Social Praxis Dimensions in Mosehe Wonua's Ritual

Bang and Door argue that social praxis is at the heart of dialectical theory. Social praxis affects changes in language use. These dimensions are divided into three, namely the sociological dimension, the ideological dimension, and the biological dimension. The ideological dimension is an individual and collective psychic, cognitive and mental system. The sociological dimension is concerned with how humans regulate relationships with others, for example within the family, between friends, neighbors, or in the larger social environment, such as the political system in a country. The biological dimension relates to our biological existence side by side with other species such as plants, animals,

earth, sea and so on. The UDB-speaking community in Poasia District highly values their culture. This can be proven by the use of the lexicon in the GTBT metaphor.

There are several metaphors that use the lexicon in the ritual mantra of Mosehe Wonua, namely as follows:

Nggo	tiolu	tamomu
Pron Kamu	n telur	namamu

The meanings "You are the source of trouble or catastrophe"

The metaphor that reads *nggo tiolu tamomu*, which in Indonesian means "you are the egg of your name," contains the lexicon in the mantra because of the word "olu in this metaphor. This metaphor shows a harmonious relationship between the speakers of UDB and the biotic element 'tiolu,' so it is the cognitive wealth in this metaphor. This metaphor is still used in daily conversations between UDB speakers, especially to describe one person to another. Thus, the sociological dimension is declared positive or harmonious. The biological dimension can also be declared positive because the egg entity still exists and can be found and consumed. This positive biological dimension helps the harmony of the other dimensions.

Meteweipowura pundi, Manomoteweipo tiolu

*Pref Se-tawar-tawar- Suf nya N kulit batang pisang
tapi lebih tawar telur*

The meanings "No matter how big the problem is, it must be resolved immediately"

The word related to the mantra in this metaphor is *wura pundi*. Biologically, *wura pundi* can be described as one of the offerings served in the *mosehe wonua* ritual. So far, the *wura pundi* entity still exists and can be found in almost every garden located in Poasia District. Thus, it can be concluded that the biological dimensions are harmonious. Furthermore, the presence of the word *wura pundi* in this metaphor is an indication that the ideological and sociological dimensions are harmonious as well.

Padi	diikat dan teratur
n Pae	v hinae

The meanings "Humans are united and live life according to the norm"

One of the metaphors contained in the mantra is the word *pae* "paddy". The existence of this word has become evidence that this metaphor is related to the lexicon in ritual. The form of this metaphor is the richness of the lexicon of the UDB-speaking community

and Indonesia that can be found up to now, and therefore the ideological dimension is stated to be positive or harmonious.

Furthermore, this metaphor is still used in everyday conversation. This metaphor is used to describe the symbolic meaning for humans. Its use in everyday conversation by UDB speakers is a strong reason that the sociological dimension is still positive. Finally, in terms of the biological dimension, it can be said to be positive because the pae entity still exists today.

Sirih pinangmu di kananmu
Fn Powule akomu pref i hanamu

The meanings "Choose the right path (right) which is to make peace with the people around you, especially your family."

Biologically, the pawole ako entity is very rarely seen in the Poasia District. Ideologically, powule akomu is still recorded in the memory of UDB speakers. Betel nut is a symbol of unifying the family in a life alliance. Sociologically, this metaphor is often used in ceremonies to ward off reinforcements. In addition to the proposal procession. Thus it can be concluded that the ideological and sociological dimensions can be said to be harmonious, but if viewed from the biological dimension, it is less harmonious, due to the rare existence of betel nut for residents in Poasia District.

O ora pekuro wuko-wuko
Pref n Pakis v melingkar n siput

The meanings "The good will always win over the bad"

Biologically, o ora or literally means fern is one of the plants that is very easy to find in Poasia District, because the place where it grows is in a puddle area or river. The symbol of the fern means the purity of the human soul, that is, everything is bright, which is in man. While the snail lexicon means all sins and the existence of this fauna is still maintained today. Based on this statement, it can be explained that the biological dimensions are very harmonious. Furthermore, the biological dimension is also fairly harmonious. This statement is evidenced by the presence of the word o ora in this metaphor. Based on the sociological dimension, this metaphor is often used to give people confidence that grow up to be a good person, because good will always win. This usage proves that the sociological dimension is still maintained.

pelolo oru watu pekuli nggolopua pref n
berakar n batu pref n berkulit n kura-kura

The meanings "By holding on to customs and not breaking them, humans will live in peace and be protected from all calamities".

In the sociological dimension, this metaphor is intended for the Tolaki community as a warning to always respect and adhere to norms and customs because customary rules have stated how to be a person who behaves well. This metaphor has something to do with the Mosehe mantra lexicon because it uses the words *watu* and *nggolopua*. This product is called the wealth of the lexicon in the ideological dimension. Finally, it was explained that his biological harmony with UDB speakers was still maintained because the entity still exists today.

7. *Teposepe mata nda'a* *Tepolalomata*
mbetuko
 pref v Bertemu
 fn mata parang pref v Bertemu fn tombak

The meanings "The attitude of hurting each other"

This metaphor contains the words *mata nda'a* and *mata mbetuko* which are one of the tools used in carrying out the *mosehe wonua* ritual. The existence of the two lexicons in this metaphor shows that there is harmony between speakers and rituals in the ideological dimension. In the sociological dimension, this metaphor is often used to describe people or groups of people who have an attitude of mutual hatred towards one another. The use of the lexicon in this metaphor can be used as evidence that the sociological dimension is still harmonious. Finally, from the biological dimension, it can be explained that the entities of *mata nda'a* and *mata mbetuko* can still be seen in Poasia District, but not just anyone can have them so that it can be said that their biological dimensions are still awake.

Moriniipo iwoy *mano* *kepo morini*
penaonggu
 Suf adj cool n water kon but adj lebih dingin
 n my heart

"No matter how much anger the other person causes,
 forgiveness is the right thing to do"

This metaphorical sentence shows that the relationship between BDT speakers and mental cognitive is still well maintained. This relationship is called the ideological dimension. Then, in the sociological dimension, this metaphor is still used in the rituals of UDB speakers. This metaphor is used to describe the feeling of immeasurable anger by opponents or enemies, but as a Tolaki community who upholds customs, the door of forgiveness should remain wide open for the sake of peace. From a biological perspective, it can be explained that water entities can still be found today. Based on the biological dimension, the water entity is used in the *Mosehe Wonua* ritual as an intermediary to the Sea God.

Tewoleipo obite Kepo tewole
 penaonggu adj pref Lebarlah n siri kon tapi adj
 lebih lebar n hatiku

"continue to uphold the norms and customs"

Biologically, obite entities are rarely seen in the Poasia District. Ideologically, obite is still recorded in the memory of UDB speakers. It is represented by this metaphor. The ideological relationship can be explained that the obite that has been chewed by the mbusehe and given to the person who wants to be purified, as a sign of regret for the actions he has done. Sociologically, this metaphor is often used in the ritual of Mosehe Wonua. Thus, it can be concluded that the ideological and sociological dimensions are harmonious because this ritual can strengthen community brotherhood because of the philosophical meaning contained in it, but the biological dimension can be said to be less harmonious because the existence of betel is very rarely found, especially in Poasia District.

Aku morini puu mbundi monapa puu
 panggo
 n Saya adj dingin fn pohon pisang pref adj sesejuk fn
 pohon sagu

"The comfort you feel comes from the health that has been given"

This metaphor contains the words *puu mbundi* and *puu panggo*. The existence of the two lexicons in this metaphor shows that there is harmony between speakers and rituals in the ideological dimension. In the sociological dimension, this metaphor is often used to describe welfare, because banana and sago trees always pass down goodness either from the fruit or the tree. The use of the lexicon in this metaphor can be used as evidence that the sociological dimension is still harmonious. Finally, from the biological dimension, it can be explained that the *puu mbundi* and *puu panggo* entities can still be seen in Poasia District, but not just anyone can have them so that it can be said that their biological dimensions are still preserved.

4 Conclusion

The social praxis dimension of the Mosehe Wonua ritual mantra lexicon affects UDB in Poasia District. Second, the biological dimension is demonstrated through the persistence of the actual reference of each lexicon. Third, the ideological dimension refers to the lexicon used in the metaphor for the symbol of reference to the concept referred to in a situation. Finally, the sociological dimension is shown through the use of ritual lexicon in conveying a particular concept by speakers and listeners of UDB in the Poasia District. In this case, the mosehe wonua ritual needs to be preserved because it contains an eco-collection that represents the Tolaki-speaking Guyub culture so that the younger generation can know the philosophical meanings contained therein and provide an economic impact by realizing Kendari City as a tourist city.

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