



Lexicon of Pinisi Construction Ritual: Analysis of the Praxis Dimension and Spiritual Cognition Patterns of the Konjo Community in Bulukumba

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Abstract. The ritual of pinisi boat-building in Bonto Bahari, Bulukumba Regency, is a maritime cultural practice that integrates ecological, social, and spiritual values through a ritual lexicon encompassing flora, fauna, traditional foods, and natural elements. This study was conducted in response to the limitations of previous research, which was merely descriptive and symbolic in nature, without exploring the transformation of biological characteristics into social and ideological values. This study aims to describe the ritual lexicon in pinisi construction and to uncover the patterns of spiritual cognition among the Konjo people using a practice-based ecolinguistic approach. Research data were obtained through observation and in-depth interviews with pinisi builders and panrita lopi (individuals who master all technical aspects of pinisi construction and understand the magical elements involved), and were analyzed based on biological, sociological, and ideological dimensions. The results of the study indicate the presence of a lexicon of flora, fauna, traditional foods, and natural elements that function as ritual complements. The three-dimensional analysis reveals a pattern of symbolic-associative spiritual cognition that transforms from the biological dimension, is socially institutionalized, and is ideologically legitimized. This lexicon serves as a symbolic mediator that conveys prayers, hopes, and moral values, while also strengthening social cohesion and the legitimacy of the spiritual cosmology. This study confirms that the ritual of building a pinisi shapes a collective mental schema that maintains the balance between humans, nature, and the transcendental dimension, and enriches the study of practical ecolinguistics.

Keywords: Pinisi construction ritual, Ecolinguistic, Praxis dimension, Spiritual cognition

1 Introduction

The pinisi is a cultural heritage of the Konjo maritime community in Bulukumba Regency, which gained international recognition through UNESCO in 2017. The pinisi is built in the villages of Ara and Tanah Lemo in Bonto Bahari District, Bulukumba Regency, which have long been known as pinisi manufacturing centers. The process

of making a pinisi not only highlights technical expertise in constructing the vessel, but is also imbued with cultural values that are manifested through various accompanying rituals.

The ritual of making a pinisi is carried out by preparing a number of items sourced from flora, fauna, traditional foods, and other natural elements. All of these items are represented through the Konjo language in the form of a lexicon rich in meaning. This is in line with Haugen's (1972) view that linguistic ecology emphasizes the connection between language and its environment, where language not only represents environmental objects but also contains social and symbolic meanings attached by its speakers. In social practice, humans, language, and the environment form a system that influences each other.

Similarly, Sapir (1912) states that the diversity of vocabulary in a language is closely related to the physical and social conditions that surround it. The elements of flora, fauna, and natural phenomena that exist in the Konjo community's environment are not only present in lexical form but also contain cultural values, beliefs, and worldviews that are reflected in the pinisi-making ritual.

This view is reinforced by several other experts, including Crystal (2000), who asserts that language is a repository of local ecological knowledge, where each term reflects the relationship between the community and its environment. Duranti (1997) also mentions that language not only functions as a means of communication but also as a means of constructing social reality and rituals. Halliday (1978) introduced the concept of ecolinguistics within the framework of systemic-functional linguistics, emphasizing that language choice is always related to ecological and social value systems. In addition, Wierzbicka (1997) explains that lexical meaning is laden with cultural norms and cultural scripts that guide collective behavior, including in ritual practices. Furthermore, Fill and Mühlhäusler (2001) emphasize that ecolinguistic analysis must view language as part of a cultural ecosystem, so that every lexical practice can be seen as a representation of the ideology and spirituality of the community.

This lexicon is not merely a marker of physical objects, but also contains symbolism that reflects certain characteristics or properties. The characteristics attached to objects are believed to influence the lives of the pinisi owners after the pinisi is completed. Thus, the lexicon present in the pinisi-making ritual serves as a medium for conveying prayers and hopes, with the belief that the properties contained in the ritual objects will manifest in the lives of the pinisi owners and ensure blessings in their voyages and socio-economic lives. This shows that in social practice, lexicon cannot be separated from biological, social, and ideological dimensions.

Given the importance of the lexicon's function in the pinisi-making ritual, scientific research is needed to document, analyze, and interpret the richness of this vocabulary. This research is a strategic effort not only to preserve the vitality of the local lexicon, but also to reveal the cultural meaning and spiritual cognition of the Konjo people as reflected in maritime rituals. Thus, this research is part of the effort to preserve intangible cultural heritage as well as an academic contribution to the development of ecolinguistic studies.

A literature review shows that research on pinisi and other relevant research has been conducted from various perspectives. Demmalino, Ibrahim, and Lumoin-dong (2019) found that the skill of making pinisi is not only technical but also rich in religious values. Lisnayanti, Rahmat, and Mastanning (2023) emphasize that the pinisi tradition reflects a blend of Islamic culture, religious values, and local maritime identity. Pratiwy, Mulyadi, Mbete, and Widayati (2022) show that eco-lexicons in sea rituals contain biological, social, and ideological dimensions. Cantika, Budasi, and Rismadewi (2025) describe that ritual lexicons not only refer to physical objects but also contain the philosophy of life of the community. Pratama and Loi (2024) found that Nias proverbs utilize natural elements as symbols of human relations with their environment. Umiyati, Pratama, and Suhartono (2021) explain that traditional Balinese cuisine reflects a flora eco-lexicon that is closely related to sustainability practices.

Furthermore, research by Hasniar and Parera (2020) examined the symbolic meaning in the pinisi boat-making ceremony in Ara Village and found that boats are seen as figures of life that have human-like existence and are symbols of the universe. Rahmi, Kamaruddin, Adam, and Usman (2021) revealed that the distinctive shape of the pinisi ship is laden with symbolism that represents strength, courage, and togetherness, while also emphasizing the importance of social collaboration in Bulukumba society. Yusuf et al. (2023) further emphasize that the ritual of pinisi boat building consists of stages that are full of spiritual and symbolic meaning, in which the boat is considered to have a spirit that must be respected. Wahyuni et al. (2022) describe that ritual processes such as Annakbang Kalabiseang (cutting the keel), Annattara' (joining the keel), and Annyorong Lopi (launching the ship) contain religious and philosophical meanings, such as a form of asking permission from the Creator or a symbol of the human life cycle.

However, these studies have focused more on the technical aspects of ship-building, religious and symbolic aspects, or representations of cultural identity, as well as general ethnographic narratives, while specific exploration of the lexicon of flora, fauna, traditional foods, and natural elements in the pinisi-making ritual, especially from the perspective of the practical dimension of ecolinguistics, has rarely been conducted. Furthermore, previous studies have not deeply revealed the patterns of spiritual cognition of the Konjo people through a three-dimensional analysis (biological, social, and ideological) reflected in the ritual lexicon. In fact, as emphasized by Bang and Døør (2007), ecolinguistic analysis not only highlights the connection between language and the environment, but also how language praxis constructs the social and spiritual reality of a community. This is the basis for the importance of conducting this research.

Based on this description, this study aims to describe the lexicon of flora, fauna, traditional foods, and natural elements used as accessories in the pinisi-making ritual, while also revealing the spiritual cognition patterns of the Konjo maritime community through an analysis of biological, sociological, and ideological dimensions.

This research is expected to contribute to the field of ecolinguistics, particularly in terms of its practical dimension, by presenting empirical data that shows how lexicon represents the interaction between humans, language, and the environment in mari-

time ritual practices. Theoretically, this research contributes to understanding the relationship between language and the cultural and spiritual cognition of coastal communities. Practically, the results of this research can be used as a reference in efforts to preserve intangible cultural heritage, strengthen maritime identity, and revitalize local vocabulary so that it remains alive and is passed on to the younger generation of the Konjo community.

The urgency of this research lies in the fact that globalization and social change have led to a decline in younger generations' knowledge of the meaning and function of rituals in the construction of pinisi boats. If not immediately researched and documented, the cultural concepts contained in this ritual vocabulary are at risk of being lost. This research is significant because it provides new insights into how language functions as a medium of spiritual cognition in a maritime context, and how ecolinguistics can reveal the connection between humans, nature, and tradition. Thus, this research not only contributes to the development of linguistics and cultural studies, but also serves as a strategic step in maintaining the vitality of the local lexicon while supporting the preservation of the pinisi as a world cultural heritage.

2 Research Methodology

This study was designed as a qualitative descriptive study to document the lexicon of the pinisi boat-building ritual in Bonto Bahari, Bulukumba Regency, and to reveal the patterns of spiritual cognition among the Konjo maritime community. A descriptive qualitative design was chosen because it is suitable for exploring the meanings, symbols, and cultural practices that exist within a community through language (Miles, Huberman, & Saldaña, 2014). Bogdan and Taylor (1992) emphasize that qualitative research seeks to understand phenomena from the perspective of participants by prioritizing in-depth description. Similarly, Denzin and Lincoln (2011) state that qualitative research emphasizes an interpretive process that views social reality as a construction of meaning. In this context, the qualitative approach allows researchers to connect the lexicon with the experiences, values, and spirituality of the Konjo community.

The analysis was conducted using an ecolinguistic approach to the theory of practical dimensions. The research data consisted of a lexicon of words and phrases related to the ritual of pinisi boat construction. The research informants consisted of *punggawa* and *panrita lopi*. *Punggawa* are leaders in the construction of pinisi boats, as well as the main executors of the ritual of pinisi boat construction. *Panrita lopi* are people who have technical expertise in pinisi boat construction, master the spiritual and magical knowledge related to the process, and have a deep understanding of the ritual of pinisi boat construction.

Data collection was carried out by combining in-depth interviews and participant observation to ensure a strong understanding of the linguistic content and context. As emphasized by Spradley (1980), ethnographic interviews allow researchers to access local cultural knowledge through the informants' native language. A semi-structured interview guide was used to obtain information about: (a) the sequence of rituals in

pinisi construction, (b) the objects involved in each stage of the ritual, (c) the local terms (in the Konjo language) for each object, and (d) the meaning or purpose believed to be behind the use of each object. The interviews were conducted in Konjo, considering that the informants would more easily understand the meaning of the interview questions in their native language.

To complement the interviews, observations were made of the ritual of pinisi construction. During the observations, detailed notes were made about the actual use of each object to validate and enrich the interview data. In line with Angrosino (2007), participant observation is important to capture social practices that are not always revealed through interviews. In addition to interview and observation techniques, documentation techniques were also used by reading books and research documents related to the pinisi-making ritual.

Data analysis was carried out using qualitative analysis principles, namely data reduction, data presentation, and conclusion drawing (Miles et al., 2014). The collected lexicon and explanatory information were transcribed and translated. The researcher compiled a list of all lexicon related to flora, fauna, traditional foods, and natural elements mentioned in the ritual, along with literal translations and described attributes. Next, for each lexicon, elements corresponding to three dimensions were identified: (a) biological, (b) sociological, and (c) ideological.

During the analysis, observation notes were re-examined with interview explanations to ensure consistency and clarify any inconsistencies or unclear points with follow-up questions to informants. Finally, the findings were synthesized in narrative form, then each dimension was discussed in turn. This is in line with Creswell's (2016) view that qualitative analysis should produce a comprehensive thematic description so that hidden cultural meanings can be revealed systematically.

3 Results and Discussion

The construction of pinisi boats in Bonto Bahari Subdistrict, Bulukumba Regency, is well known for the series of rituals that accompany it. The ritual of pinisi boat construction requires several items that are elements of flora, fauna, traditional food, and natural elements.

3.1 Flora Lexicon

Several ritual items derived from flora, namely: dinging-dinging (duckweed), sinrolo, tinappasa, siri, panno-panno, pimping, loka (banana), kaluku (coconut), berasa (rice), and kapasa rurung-rurung (cotton).

Dinging-dinging (cocor bebek). Dinging-dinging (cocor bebek) is a plant that grows easily in various places in Bulukumba. This plant has thick green leaves with cool and refreshing properties. The leaves are commonly used by the community to treat wounds caused by falls or collisions with hard objects (Biological Dimension). In a social context, dinging-dinging (cocor bebek) is not only considered a medicinal plant, but also plays an important role in rituals performed by community groups who

gather to offer prayers led by *panrita lopi*. The presence of this plant in rituals shows that the Konjo people have a close social relationship with nature, where every element of nature is seen as having a social and spiritual function in their lives (Sociological Dimension). The Konjo people believe that *dinging-dinging* (*cocor bebek*) can be used as a medium for prayer to bring peace and tranquility to the soul. The cool and refreshing nature of this plant is associated with and transmitted in the form of prayers and requests for the owners of the *pinisi* and their families to always be given peace and tranquility in seeking sustenance. This reflects the Konjo community's belief that a harmonious relationship with nature brings inner peace and success in life (Ideological Dimension).

Sinrolo. *Sinrolo* is a fast-growing vine that adapts well to various seasons, both rainy and dry. Some members of the Konjo community grow this plant in their yards (Biological Dimension). When the community gathers for the ritual of making a *pinisi*, *sinrolo* is presented as one of the ritual items. They perform the ritual together and offer prayers and wishes, one of the mediums being *sinrolo* (Sociological Dimension). The Konjo people believe that *sinrolo* can be used as a medium for prayers to achieve success and for their business to grow rapidly. The biological characteristics of the *sinrolo* plant are associated with and transmitted in prayers that the efforts of the *pinisi* owner will be successful and develop rapidly, just like the growth of the *sinrolo* plant. This reflects their desire for rapid progress, great fortune, and uninterrupted achievement (Ideological Dimension).

Tinappasa. *Tinappasa* is a plant that grows easily in Bulukumba and is well known to the Konjo people. This plant is often used by the Konjo people to ward off evil spirits (Biological Dimension). When the community gathers to perform the ritual of making a *pinisi*, *tinappasa* is one of the plants that is considered important to be present as part of the ritual (Sociological Dimension). The Konjo people believe that this plant can ward off evil spirits and danger, so it is used as a medium for praying for protection for the owner of the *pinisi* and the crew participating in the voyage. This reflects the ideological view of the Konjo people, who associate safety in life with natural and spiritual forces (Ideological Dimension).

Siri. *Siri* is a type of plant with oval-shaped green leaves and red edges. Its stem is quite hard and jointed (Biological Dimension). The Konjo people usually plant *siri* in their yards as an ornamental plant, in addition to its function as an accessory in certain rituals (Sociological Dimension). In the *pinisi*-making ritual, the *siri* plant is associated with maintaining self-respect. The *siri* plant is believed to be a medium for prayer so that the owner of the *pinisi* will always feel ashamed if their efforts are unsuccessful, thereby instilling a high level of motivation to work, responsibility, and determination in facing life's challenges (Ideological Dimension).

Panno-panno. *Panno-panno* is a plant that grows easily in the Bulukumba region. This plant is characterized by its ability to thrive and is sometimes grown in home gardens (Biological Dimension). In the ritual of making *pinisi* boats, which features *panno-panno* as one of the ritual items, the community gathers to pray together. *Panno-panno* is a plant that is highly valued by the Konjo community for ritual purposes

(Sociological Dimension). The Konjo community believes that prayers using this plant as a medium can bring good luck and abundance. This plant has become a symbol in prayers and hopes that the owners of the pinisi will always be successful and abundant in their lives. This brings confidence and optimism to the Konjo community that their efforts will always bear fruit (Ideological Dimension).

Pimping. Pimping is a plant similar to sugar cane that floats on the surface of the water, never sinks, and always rises to the surface. The stems of this plant, which float down the river, are often found washed up on the shore by the waves. The stems of this plant are often used by the Konjo people for non-medical treatments (Biological Dimension). In the pinisi-making ritual attended by the pinisi owner's family and community members, pimping is one of the ritual requirements. They pray together, led by the panrita lopi (Sociological Dimension). The Konjo people believe that pimping can be a medium for prayer and hope for good luck and ease in facing life's challenges. The biological characteristic of this plant stem, which always floats and, if washed away, will definitely be carried to the shore, is associated with prayers that the owner of the pinisi will always have good luck, always float, and not sink when facing life's difficulties. This biological characteristic becomes a symbol in prayers that the owner of the pinisi will always have good luck and not sink in difficulties (Ideological Dimension).

Loka (banana). Loka (banana) has a long, soft, and juicy stem, and is commonly found in Konjo communities. Loka (banana) is often used as an ingredient in various traditional dishes (Biological Dimension). In a social context, loka (banana) plays an important role in various social activities. In the social context of Bulukumba, almost every event serves traditional foods made from loka (banana), including in the ritual of making pinisi (Sociological Dimension). Loka (banana) is one of the ritual items used in the making of pinisi. The loka (banana) chosen is a banana with large and long fruit, namely the loka (ambon banana) or loka (raja banana) variety. The large and long characteristics of loka (banana) are associated with and transmitted in prayers and hopes. Its presence is believed to symbolize longevity and great or abundant fortune. Longevity for the pinisi and its owner (Ideological Dimension).

Kaluku (coconut). The coconut tree is a long-term crop that grows well throughout the Bulukumba region. Every part of the coconut tree is utilized by the Konjo community. The trunk of the coconut tree is processed into wood for building houses. Kaluku (coconut) leaves are used as containers for laying hens. Kaluku (coconut) fronds are used as firewood for daily cooking in rural areas. Kaluku (coconut) fruit has many benefits, from its savory flesh to its fresh water (Biological Dimensions). In everyday life, kaluku (coconut) fruit also serves as a gathering place for community members, especially teenagers, such as events where they eat young kaluku (coconut) together. Kaluku (coconut) is used in various food preparations and is often used as an offering in rituals. In addition, kaluku (coconut) fruit is also needed as one of the ritual requirements in the pinisi-making ritual. The event is attended by the owner of the pinisi and his family, as well as some members of the community (Sociological Dimension). The presence of kaluku (coconut) in the pinisi-making ritual is believed to be a symbol of prosperity and great and widespread benefits. The Konjo people be-

lieve that the prayers recited in association with the characteristics of kaluku (coco-nut) will ensure that the owner of the pinisi and his family will always benefit many people, just as every part of the kaluku (coconut) plant has a use (Ideological Dimension).

Berasa (rice). Rice is a processed product of milled paddy. Paddy grows well in several areas in Bulukumba and is a staple food for the community. Rice has high nutritional value and is a source of life for the community (Biological Dimension). In everyday life, rice plays an important role in social activities, including rituals and gifts at parties. In the context of the pinisi-making ritual, berasa (rice) is presented as part of the offering. Its presence indicates strong social bonds, and sharing berasa (rice) in rituals is a symbol of prosperity that must be shared with others (Sociological Dimension). Berasa (rice) is associated with symbols of prosperity and abundance. The prayers offered together with berasa (rice) are intended to ensure that the owner of the pinisi and his family are always blessed with sufficient sustenance and prosperity throughout their lives (Ideological Dimension).

Kapasa rurung-rurung (cotton). Kapasa rurung-rurung (cotton) is a green-leaved plant that grows easily in Bulukumba. This type of plant produces abundant fruit, and some farmers grow it as a commodity. Kapasa rurung-rurung (cotton) fruit has a lot of fiber that is used for various household needs (Biological Dimensions). Kapasa rurung-rurung (cotton) is also used in various rituals, including the ritual of making pinisi boats. When the community gathers to pray together, kapasa rurung-rurung (cotton) is considered one of the most important ritual items (Sociological Dimension). Kapasa rurung-rurung (cotton) is believed to be a symbol of abundance and sustainability. Its presence in rituals shows the hope that the lives of pinisi owners will not only be materially rich, but also sustainable in terms of success and luck, as reflected in the biological characteristics of kapasa rurung-rurung or cotton fruit (Ideological Dimension).

3.2 Fauna Lexicon

The ritual of making a pinisi also requires an ingredient that is unique among fauna, namely jangang (chicken). Jangang (chicken) is one of the most well-known animals among the Konjo people. Jangang (chicken) meat is consumed as a side dish in various forms (Biological Dimension). This type of fauna is also often exploited for gambling. Some members of the community enjoy gathering together for cockfighting. People who have a hobby of cockfighting often gather together, each bringing their own rooster. In addition, many community events use jangang (chicken) meat as a side dish. They enjoy the dishes served together. Several traditional and community ceremonies also feature this type of fauna (Sociological Dimension). In the ritual of making pinisi, chicken blood is considered sacred and is a symbol of purity in ceremonies. The Konjo people believe this type of fauna to be a symbol of sacrifice and purity. Chicken blood is associated with symbols of honor and virginity (women who are still pure). The prayers offered together with the jangang (chicken) offering express the hope that the owner of the pinisi will always maintain purity, honesty, and nobility in living their life and seeking sustenance (Ideological Dimension).

3.3 Traditional Food Lexicon

The pinisi-making ritual also requires traditional foods, namely golla (palm sugar), gogoso (gogos), kolapisi (layer cake), onde-onde, and songkolo.

Golla (palm sugar). Golla (palm sugar) is a processed product derived from the sap of the palm tree. Golla (palm sugar) has a sweet taste and is used in various traditional foods of the Konjo people (Biological Dimension). In a social context, golla (palm sugar) is widely used in celebrations and ritual events. In general, community activities serve foods that use a mixture of golla (palm sugar). These foods become a means of fostering brotherhood among community members (Sociological Dimension). Spiritually, the sweetness of golla (palm sugar) is associated with the hope of a sweet and pleasant life. The Konjo community believes that the characteristics of golla (palm sugar) associated with prayers can become a reality in the lives of pinisi owners and their families. They will be filled with happiness and good fortune, just like the sweet taste of golla or palm sugar (Ideological Dimension).

Gogoso (gogos). Gogoso (gogos) is a traditional food made from black or white sticky rice mixed with coconut milk and wrapped in banana leaves, then grilled. The savory and delicious taste of this traditional food makes it one of the favorite foods of the Konjo people (Biological Dimension). Gogoso (gogos) is an important dish in celebrations and rituals. Its presence in the pinisi-making ritual shows the strong social bonds in the Konjo community, where sharing traditional food is a symbol of togetherness (Sociological Dimension). Gogoso (gogos) is associated with the symbol of family happiness and harmony. The Konjo people believe that the character of gogoso (gogos) presented in prayers can bring about a peaceful, happy, and harmonious life (Ideological Dimension).

Kolapisi (layer cake). Kolapisi (layer cake) is a traditional cake made from rice flour, coconut milk, and sugar. It has a layered texture with a sweet and savory taste. The Konjo people generally enjoy this type of cake (Biological Dimension). Kolapisi (layer cake) is often served at social events and is part of the dishes served at parties. For example, wedding parties, birth celebrations, and housewarming parties (Sociological Dimension). In the pinisi-making ritual, kolapisi (layered cake) is a type of food that is served. The Konjo people believe that the biological characteristics of this type of food symbolize a life filled with unity, togetherness, and happiness. The layered texture of kolapisi (layer cake) is associated with the symbol of life that unites various elements into a harmonious whole (Ideological Dimension).

Onde-onde. Onde-onde is a traditional cake made from glutinous rice flour filled with brown sugar and coated with grated coconut. This cake has a sweet and savory taste. In general, the Konjo people enjoy this type of food (Biological Dimension). Onde-onde is often served at various community events, such as housewarming parties and new building inaugurations. This type of food is also served at communal meals after the pinisi boat-building ritual, which also serves to strengthen the bonds between the community members in attendance (Sociological Dimension). Onde-onde served at the pinisi boat-building ritual meal and communal meals is believed to symbolize happiness in life. The prayers offered with the onde-onde symbol aim to ensure

that the owner of the Pinisi always enjoys happiness and a sustainable life (Ideological Dimension).

Songkolo. Songkolo is a food made from sticky rice cooked into sticky rice. This type of food is very popular among the Konjo people (Biological Dimension). Songkolo has a strong social meaning in Konjo society because almost every celebration serves this type of food. The existence of songkolo as a shared dish binds together the people attending the event (Sociological Dimension). The Konjo people believe that the sticky and cohesive biological characteristics of songkolo can be manifested in a life of constant happiness and unity. The prayers offered with the presence of songkolo hope that the owner of the pinisi and the entire crew will always be happy and united in their life's journey (Ideological Dimension).

3.4 Lexicon of Natural Elements

The pinisi-making ritual also uses ritual items derived from natural elements, namely ere (water), bulaeng (gold), and bassi (iron).

Ere (water). Ere (water) is a very important source of life. Water can be obtained from several sources, such as bore wells, dug wells, and springs that flow throughout the season. The Konjo community is familiar with several of these water sources (Biological Dimension). Some water sources in Bulukumba are still public wells. All residents collect water from these places. These water sources are a gathering place for the community and a symbol of togetherness (Sociological Dimension). In the pinisi-making ritual, the water used is taken directly from springs that flow throughout the season. Spiritually, water is believed to be a symbol of the continuity of life and a constant flow of fortune. The biological characteristics of ere (water) are associated with and transmitted in prayers and hopes that the lives of pinisi owners will always be blessed with unending prosperity (ideological dimension).

Bulaeng (gold). Bulaeng (gold) is a valuable natural element that has long been used by communities as a symbol of prosperity. Gold has highly valuable physical properties and is used as jewelry or a medium of exchange (Biological Dimension). Gold plays a very important role in Konjo society, especially as a symbol of status and luxury. Women in Konjo society generally wear bulaeng (gold) jewelry at social events, especially at weddings or celebrations (Sociological Dimension). In the pinisi-making ritual, bulaeng (gold) is used to offer prayers for the owner of the pinisi to be blessed with a prosperous life. Spiritually, the Konjo community believes that bulaeng (gold) can be a medium for prayers for a life of glory and prosperity (Ideological Dimension). Bulaeng (gold) is a valuable natural element that has long been used by the community as a symbol of prosperity. Bulaeng (gold) has very valuable physical properties and is used as jewelry or a medium of exchange (Biological Dimension). Bulaeng (gold) plays a very important role in Konjo society, especially as a symbol of status and luxury. Konjo women generally wear bulaeng (gold) jewelry at social events, especially at weddings or celebrations (Sociological Dimension). In the pinisi-making ritual, bulaeng (gold) is used to offer prayers for the owner of the pinisi to be blessed with prosperity. Spiritually, the Konjo community believes that bulaeng

(gold) can be a medium for prayers for a life of glory and prosperity (Ideological Dimension).

Bassi (iron). Bassi (iron) is a very strong and hard natural material used in various equipment and daily necessities. Iron is also used in the manufacture of durable tools. Some examples of iron used by the Konjo people in their daily lives are machetes, crowbars, saws, and several other tools (Biological Dimensions). In community service, the Konjo people use several work tools that are made of bassi (iron). Several tools made of bassi (iron) have become the main tools in community activities (Sociological Dimension). Bassi (iron), which is hard and strong, is believed to be a spiritual medium for requesting strength. Panrita lopi associates the biological characteristics of bassi (iron) and transmits them through prayers so that the owners of the pinisi, the crew, and the pinisi itself will always have strength and endurance in every journey they undertake (Ideological Dimension).

A visualization of the lexicon related to the pinisi-making process can be seen in Fig. 1, while a summary of the lexicon descriptions of flora, fauna, traditional foods, and natural elements used in the pinisi-making ritual is presented in Table 1.



Fig. 1. Lexicon of flora, fauna, food, and natural elements in the pinisi-making ritual.

Table 1. Summary of the Description of the Pinisi Shipbuilding Ritual Lexicon

Type	Lexicon	Biological dimension	Sociological dimension	Ideological dimension
Flora	<i>Dinding-dinding</i> (cocor bebek)	Wound medicine, thick leaves, cool taste	Presented in prayer rituals	Symbol of calmness and peace
	<i>Sinrolo</i>	Fast growing and adaptable	Prayer medium in rituals	Symbol of quick success
	<i>Tinappasa</i>	Ward off evil spirits	Presented in rituals	Symbol of protection
	<i>Siri</i>	Climbing stem, leaves chewed with areca nut	Used in rituals and social interactions	Symbol of self-esteem and determination
	<i>Panno-panno</i>	Easy to grow and thrive	Needed in rituals	Symbol of luck and abundance
	<i>Pimping</i>	Stem floating on water	Medium for prayer in rituals	Symbol of good luck, not sinking
	<i>Loka</i> (banana)	Large, soft, juicy fruit	Offering in rituals and feasts	Symbol of long life and abundant fortune
	<i>Kaluku</i> (coco-nut)	All parts are useful	Used in daily life and rituals	Symbol of wide-spread usefulness
	<i>Berasa</i> (rice)	Staple food, nutritious, source of life	Offering and symbol of sharing	Symbol of prosperity
	<i>Kapasa ruring ruring</i> (cotton)	Bears abundant fruit, useful fiber	Used in rituals	Symbol of abundance and sustainability
Fauna	<i>Bulaeng</i> (gold)	Precious metal	Symbol of social status	Symbol of glory and nobility
	<i>Bassi</i> (iron)	Strong and hard, tool material	Used in collective work	Symbol of strength and endurance
	<i>Jangang</i> (chicken)	Meat for consumption	Blood used in rituals	Symbol of purity, honor and sacrifice
	<i>Golla</i> (palm sugar)	Sweet taste, processed sap	Used in celebrations and rituals	Symbol of happiness
	<i>Gogoso</i> (gogos)	Roasted sticky rice, savory	Served at parties and rituals	Symbol of family harmony
	<i>Kolapisi</i> (layer cake)	Layered texture	Served at parties and rituals	Symbol of unity and togetherness
	<i>Onde-onde</i>	Glutinous rice filled with sugar, sweet and savory	Served at rituals	Symbol of happiness
	<i>Songkolo</i>	Sticky glutinous rice	Served at social gatherings and rituals	Symbol of unity
	<i>Ere</i> (water)	Source of life	Water source as a meeting place or gathering place	Symbol of life continuity
	<i>Bulaeng</i> (gold)	Precious metal	Symbol of social status	Symbol of glory and nobility
Elements of Nature	<i>Bassi</i> (iron)	Strong and hard, tool material	Used in collective work	Symbol of strength and endurance

3.5 Spiritual Cognitive Patterns of the Konjo Maritime Community

Analysis of the flora, fauna, traditional foods, and natural elements presented in the Konjo community's pinisi-making ritual shows a close interconnection between language, nature, and culture. Analysis using an ecolinguistic approach to the dimension of praxis shows that each lexicon used in the ritual can be understood at multiple levels through the biological, sociological, and ideological dimensions. Based on the analysis of the praxis dimension, it was also revealed that the spiritual cognition patterns of the Konjo community, namely the way of thinking that connects the biological characteristics of a natural entity with prayers, symbols, and expectations in social and spiritual life.

The analysis of the praxis dimension in the biological dimension shows that every flora, fauna, traditional food, and natural element has a real function and benefit in the daily life of the community. For example, dinging-dinging (cocor bebek) is used as a remedy for wounds, sinrolo grows easily in all seasons, tinappasa is known as a repellent for evil spirits, pimping, which always floats on water, is believed to have special powers, kaluku (coconut), all parts of which are useful, as well as berasa (rice), golla (palm sugar), songkolo, and water, which is the source of life. These biological characteristics form the basis for their presence in rituals because the Konjo people first observed, experienced, and utilized these natural characteristics in their daily lives.

Furthermore, analysis of the practical dimension in the sociological dimension shows that the presence of various natural elements in the pinisi-making ritual demonstrates a social bonding function. Rituals are not merely spiritual practices, but also a means of togetherness, mutual cooperation, and cultural value transmission. For example, the presence of kolapisi (layer cake), gogoso (gogos), onde-onde, and songkolo becomes a means of sharing food together, symbolizing togetherness and unity. Similarly, the use of jangang (chicken) and bulaeng (gold) in rituals is not only symbolic but also reinforces social identity and strengthens status within the community. Thus, the pinisi ritual shows how nature is used as a medium to strengthen social solidarity and collective identity.

An analysis of the practical dimension of the ideological dimension shows that the Konjo people transmit the biological characteristics of each natural entity into symbols of prayer and hope for life. This process of ideologization reflects the spiritual cognition of the Konjo people. For example, the cool nature of dinging-dinging is ideologized as a symbol of calm and peace; the rapid growth of sinrolo plants is associated with business success; the strong character of bassi (iron) is understood as a prayer for resilience; the sweet character of golla (palm sugar) is symbolized as a life full of happiness; while the successive and abundant fruits of the kapasa rurung-rurung (cotton) plant symbolize sustainable prosperity. This pattern of spiritual cognition shows how the Konjo people interpret the signs of nature and then process them into prayers and beliefs.

Based on a three-dimensional analysis of this practice, it was revealed that the Konjo people have developed a cultural ecology that combines biological aspects (practical utilization), social aspects (functions of togetherness), and ideological aspects (symbolic beliefs). All of this is based on a spiritual cognitive pattern that views

every element of nature as having a spirit, meaning, and transcendent power that can influence human life. Thus, the ritual practice of pinisi boat building is not only a spiritual means, but also an ecological and social strategy for maintaining a harmonious relationship between humans, nature, and the Creator.

From the results of this study, it can be confirmed that the pinisi-making ritual of the Konjo people is a complete praxis-dimensional ecolinguistic practice. At the biological level, they recognize the real benefits of every element of nature; at the sociological level, they make it a means of binding togetherness; and at the ideological level, they transform biological characteristics into spiritual narratives. This is what is referred to as a spiritual cognition pattern, which is the Konjo community's way of thinking that is associated with the biological dimension, legitimized by the sociological dimension, and then transmitted into the spiritual aspect through the ideological dimension. Thus, the pinisi boat building ritual is not merely a cultural heritage, but also an ecolinguistic practice that strengthens the cultural and spiritual ecology of the Konjo community.

4 Conclusion

This study shows that, first, there is a lexicon of flora, fauna, traditional foods, and natural elements used as ritual accessories in the construction of pinisi boats. The flora lexicon includes dinging-dinging, sinrolo, tinappasa, siri, panno-panno, pimping, loka, kaluku, berasa, and kapasa rurung-rurung. The fauna lexicon includes jangang. The lexicon of traditional foods includes golla, gogoso, kolapisi, onde-onde, and songkolo. The lexicon of natural elements includes ere, bulaeng, and bassi. Each lexicon has a symbolic meaning that is transformed from an ideological dimension. Dinging-dinging has a symbolic meaning that represents tranquility and peace, sinrolo has a symbolic meaning that represents quickly obtaining good fortune, tinappasa has a symbolic meaning that represents always avoiding danger, siri has a symbolic meaning that symbolizes always upholding self-esteem, panno-panno has a symbolic meaning that symbolizes every effort made always gets maximum results, pimping has a symbolic meaning that symbolizes always having good luck, loka has a symbolic meaning that symbolizes always getting a lot of luck and a long life, kaluku has a symbolic meaning that represents always being able to find happiness and benefit others in life, berasa has a symbolic meaning that represents prosperity, kapasa rurung-rurung has a symbolic meaning that represents continuous fortune that never ends, jangang has a symbolic meaning that represents purity (associated with the symbol of chicken blood), golla has a symbolic meaning that represents a sweet and pleasant life, gogoso has a symbolic meaning that represents always being able to accumulate fortune or wealth, kolapisi has a symbolic meaning that represents always receiving layers of fortune, onde-onde has a symbolic meaning that symbolizes always giving a sweet and pleasant impression, songkolo has a symbolic meaning that symbolizes unity, ere has a symbolic meaning that symbolizes continuous flow of fortune (transformed from the nature of a spring), bulaeng has a symbolic meaning that symbolizes glory, bassi has a symbolic meaning that symbolizes strength.

The second finding, based on a three-dimensional analysis, revealed that the Konjo community in Bonto Bahari, Bulukumba Regency, has a pattern of symbolic association spiritual cognition. This spiritual cognitive pattern is transformed from the biological dimension, then institutionalized through the sociological dimension, and finally confirmed through the ideological dimension. The results of this study confirm that the lexicon of flora, fauna, traditional foods, and natural elements are not merely material components of rituals, but also function as mediators between ecological experiences, social practices, and spiritual beliefs. The pinisi-making ritual not only preserves cultural heritage but also shapes a collective mental schema that maintains harmony between humans, nature, and the transcendental dimension. A deep understanding of the ritual ecollexicon can enrich the study of ecolinguistics, maritime cultural anthropology, and the preservation of local traditions.

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