

**LEXICON DEPRECIATION ON AGRICULTURE FIELD OF
SASAK LANGUAGE SPEECH COMMUNITY IN AIKMEL,
LOMBOK AND THE IMPLICATIONS IN PRIMARY SCHOOL
LEARNING: AN ECOLINGUISTIC OVERVIEW**

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ABSTRACT

This study mainly discussed about the lexicon depreciation on agriculture in Sasak language speech community from the point of view of eco-linguistic which objectives were to expose and provide information about the depreciation that occurs in the lexicon of agriculture field in Sasak Community and the implementation toward learning process in environment themes of study in primary schools. Data Collection in this study was done by using noticing techniques, unstructured interviews, observation and questionnaire method. The results of this study were the percentage of the lexicon depreciation in speech community of agriculture field, the factors that influence the occurrence of the lexicon depreciation and its implementation in learning process in environment themes of study in primary schools. Lexicon depreciation in the group of young farmers was greater than the lexicon depreciation that occurs in the group of old farmer. Factors that influence the occurrence of lexicon depreciation included the development of science and technology in agriculture, a cultural shift in the field of agriculture and farmers' level of education. The implementation in education was by inserted the lexicon with environmental themes of study in primary school.

Keywords: depreciation, percentage, ecology, farming culture.

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Introduction

Humans as part of nature has been trying to interact with the natural environment as place to live, grow and develop. Interaction with nature have produced a culture as a form of creations born from human mind in the fulfillment of their needs in order to withstand their life. A culture that rises from the interaction, interrelations and interdependence with the nature environment where they were exist.

Sasak language communities who live near the beach and interact with the sea around them, produce culture about sea nature, they knew the names of the waves and the types of fish and marine life. Obviously, the names were passed down in the Sasak language in evolution as hereditary through generations. Conversely, Sasak community who inhabited "inland" area they knew the name of various plants and rocks in their neighborhood. Certainly, the recognition, comprehension and verbally encoding-lingual in certain language, because humans have interests and advantages as stated by Cassirer (1987: 204-205), the words in all languages, in the beginning was the words of a real concrete around them. Surely the result of interacting, interrelations, and even interdependence with various entities in their environment. Thus the effect of environmental change on cultural change, and of course also change the language and its implications in education and learning.

The development of technology, culture, environment, and Indonesian language and its influence on the public lexicon changes can be found in everyday life. The evidence of such phenomenon can be seen from the terms in the agricultural field of speech were not used anymore by the current generation. For example the term 'ngangka' or 'nenaliq', it means mutual aid at the time of binding rice plant. The term has been forgotten because the paddy planted was not fur paddy type anymore but new type of paddy varieties which were harvested in 'begabah' way. There are so many plant that is no longer known by the people, for example, the plants 'parutpudak' a plant similar to *salak* tree or rattan that in old times the leaves are prickly cut and glued into a greater called 'parutpudak', but through times people are more comfortable using grater from wood driven with iron or worse they are more comfortable using grater machine or blender so that plants of this type began to be forgotten and now more and more young generation are not familiar with this kind of plant.

The language associated with are also forgotten, in this case the Sasak language. It is inevitable that the children of primary school today did not know the lexicons in agriculture field

which used to be very familiar by their parents and their ancestors. For those who live in the city, living in the village and children of the farmer did not know the lexicons. For example 'rengkapan' or 'rangkap' for most of the children nowadays, rarely recognize this lexicon because it was hardly used, it because the change of the type of rice planted, or the lexicon 'samber' is a tool to capture the annoying pest in rice field. This tool is rarely known because most farmers use pesticides to kill the pests that attack their crops. They are more familiar with the lexicon from foreign lexicons which obtained from cartoons movie they watch everyday. That phenomenon is what Roger Fidler called *mediamorfosis*. The phenomenon is a condition of domination or occupation of languages from media to the local language.

Fidler (2003) presented three concepts of media morphisms. Coevolution view language as human communication evolved from spoken language into written language and the latter the most radical is the digital language. Convergence describes the process of merging the media which has existed in various communications industries and a growing culture. For example if the first people learned farming at school or directly from the fields only, now people can learn anywhere. Everything can be learned through several devices such as smart phone or smart phone and mobile phone or other device. By connected to the internet network people can learned what they want through the media. The complexity of the concepts which explained complex adaptive systems that enable humans undergo spontaneous organization. In cultural practices as a result of human interaction with the environment, language plays an important role. In Linguistic Diversity, Boas claimed the language as a native language by postulates importance is someone not going to really understand the culture of others without having direct access to the culture (Duranti, 1997: 52).

Will we let this happen and let the young generation in 'uprooting the culture and language' ?, (where young people forget the roots of the culture and language). It is expected to be in real action from all parties to save the young generation from such deprivation. One of them through teaching in schools, particularly environment-base education and learning (Mbeti, in papers SNBI VII, 2014).

A phenomenon that occurs according to the concept by Husserl's phenomenology as a science which displays the phenomena and describe it as the actual appearance. The relation with this research show howto present the lexicon depreciation phenomenon that occurs in the society especially in Aikmeldistrict.

As stated by Shapir, language is the most perfect means over communication and expression between people who know each other (Duranti, 1997: 56). In a study related to the environment, some of the themes in the 2013 curriculum, it can be used as a means to reintroduce the lexicon in traditional farming community in East Lombok and also recalled children's culture and local wisdom possessed by their ancestors which related to the environment, so that cultural and local wisdom will not be lost from their memory. In Indonesia ecolinguistics is a new study in linguistics. Science is often referred to as ecological terms of language or language of ecology. Ecolinguistics assess ecological interaction with the language. Basically ecology is the study of interdependence in a system. Language ecology and ecological integrate environment, conservation, interaction, and language systems. The term ecology first introduced by Haeckel (1834- 1914). This study was first introduced by Haugen in his article titled Ecology of Language in 1972, Haugen stated that "Language ecology may be defined as the study of interactions between any given language and its environment (Haugen, 1972, in Peter, 1996: 57) ".

Haugen prefer the term languages ecology (ecology of language) of the other terms related to this study. The elections due to extensive coverage in it, which linguists can cooperate with various other types of social science to understand the interaction between language and environment. (Haugen in Mühlhäusler, 2001: 57).

By reading some of the idea above, the ecology of language can be defined as a study of science which deals with the interaction between language environment. The definition of environment may cause a person's mind to the world's as medium to provide an index referential language and grammar. Ecology language is determined by the people who study it, use it, and transmit it to others. The appropriate environment for a language is the people who use it as one of the code. Language exists only in the minds of its users, and works only in use in the communication between people with each other and the relation to nature, including special environment in this case is the agriculture environment, both traditional and modern farming such as rice fields and garden which is their social and natural environment. Ecology when associated with psychological language is: an interaction of language user with other language users in mind of multilingual people. Another part of the ecology is sociolinguistic: it is define as interaction with the community in which it serves as a medium of communication, while the language of ecology is determined primarily by those who study it, use it, and send it to others.

Lier (2004: 4) states the following opinion. "Biological language focuses on language as relations between people and the world, and on language learning as ways of Relating Effectively people and the world ..." Lier said as a biological language term as it focuses the language used to discuss the relationship between humans and the world, and in this case language learning is considered as a way to deal effectively between humans and the world.

"Thus ecolinguistic parameters such as the environment, as well as interpendensi interaction and diversity is used in the study across these fields." (Mühlhäusler, 2001: 2). In the Language Ecology and Environment, Maulhusler (2001: 14) revealed that the usefulness of metaphor ecology lies in illuminating a range of one aspect of the subject matter, in particular of the diversity of the ecological population, factors that maintain diversity are required and functional interrelationships between the resident of the ecology.

Barker in his book 'Cultural Studies' (2004) includes contributions theories and methods from various disciplines are seen as strategic to promote the reality of human life and its representation is considered crucial in cutting-edge life. Uses methods that focus on three kinds of approaches, namely: ethnography, textual approaches, and studies the reception. Ethnography is an empirical and theoretical approach inherited from anthropology that seeks to make a detailed description and analysis of the culture which is based on intensive field work. Cultural Studies quantitative ethnographic focused on the exploitation of the value and meaning in the context of the way of life, namely the question of culture, the world of life and identity. Relation to this research by studying the farming culture in the society then we would know the lexicons associated with the culture of the people in this community in the district of East Lombok Aikmel.

Based on the above opinion on the speech community in Aikmellexicon depreciation that lead to the extinction of lexicons are influenced by ecological changes in agriculture that also affect the cultural change. When there is a change of culture will inevitably also affect the language used by the community. Such changes do not occur simultaneously but gradually little by little and in a period of time anyway.

Palmer (2003) described globalization created cultures more diverse develop and fill one with each other. To be regarded as a living culture, a culture must be able to change. However, to avoid uprooting the young generation of cultural roots, the pace of change needs to

be well balanced with efforts for the preservation and archiving of these cultures both in written form as well as an image or object directly

The curriculum is rooted from local culture and nation, it means that the curriculum must provide opportunities for learners to learn from their local culture and national culture on a variety of important life values, it refers to the Technical Guide of 2013 Curriculum. The curriculum also must be able to provide opportunities for learners to participate in develop values of local and national culture into the cultural values that are used in everyday life and be developed further value for life in the future.

By teaching a language environments-based learning, young generations are expected to know the richness of the culture, values, natural resources are owned by their ancestors first. In this way, in addition to those familiar with its culture and natural resources began to decrease its presence, they also will recognize or recall lexicons related to cultural and natural resources in agriculture, especially agricultural paddies.



The aims of this study is to determine (1) the percentage of the lexicon depreciation in agriculture field in the community of Aikmel, (2) factors that cause the depreciation of the lexicon in the field of agriculture field in the community at Aikmel, and (3) the implications of this research to learning the language and biology in primary schools, especially in the perspective of ecolinguistic.

Research Method

The population of this study included farmers in Sasak language speech community in Aikmel of East Lombok which is divided into old farmer group (age 35 years old and above), young farmer group (age 15-34 years old) and children (under 15 years old). Samples were drawn using simple random sampling technique with the assumption that a bit can represent the many, by taking 54 samples from 24 villages in the Aikmel district of East Lombok.

To collect the data, researcher used observation, interview, notice chat and questionnaires. To obtain an initial picture of the standard word Sasak language, the researcher used observation and interview methods. To obtain data on the depreciation of the lexicon and the causes, researcher used interview method and notice chat and questionnaires. The questionnaire used is shown in the following tables.

Table questionnaire (Appendix 1)

no	Indonesia Language	Picture	Lexicon in Sasak Language	Level of Lexicon Recognition			
				Know the lexicon and its referent	Know the lexicon but did not know the referent	Know the referent but did not know the lexicon	Did not know the lexicon and its referent
1	<i>Buni</i>						
2	<i>Memikulpadikerumah</i>						

Lexicon tested on this questionnaire as much as 200 basis Sasak language lexicon in the field of agriculture to determine the level of lexicon recognition by respondents. From the data obtained the researcher can measure the percentage of lexicon depreciation that occurs in the community.

After the data were collected, the data were analyzed with descriptive qualitative techniques based on quantitative data obtained in order to obtain the percentage of the public introduction of the lexicons were asked in the questionnaire. Qualitative data used here as a qualitative analysis in order to obtain a clear picture of people's understanding of the lexicon in the field of agriculture.

The approach used in the analysis of the data was an inductive approach, where data collected from questionnaires were analyzed as a whole, then sorted by percentage so that it can be deduced that represents the results of which can be used as data that can represent the whole of the research object.

Result and Discussion

The percentage of lexicon depreciation in agriculture field in *AikmelSasak* people of Lombok.

Overall 200 lexicon agriculture sampled to 54 respondents were divided into two groups: the old farmer groups and groups of young farmers. In the lexicon of data collection there are some who begin to experience depreciation. From the results of the data in questionnaire (Appendix 2), the data obtained as follow.

- a. The level of lexicon recognition in Know the lexicon but did not know the referent in the older age group were 234 thus depreciation by 4.3% while in the younger age groups the number of lexicon were 325 depreciation by 6%. occurred in this group.
- b. The level of lexicon recognition in Know the referent but did not know the lexicon, in the older age group were 787 thus shrinking by 14.6% while in the younger age groups were 899 lexicons that depreciation by 16.6%.
- c. The level of lexicon recognition in did not know the lexicon and its referent in the older age group the lexicon were 709 thus depreciation by 13.1% while in the younger age groups were 1440 lexicon that depreciation occurred by 26.7%.
- d. There are some differences in the level of depreciation at different age levels. Data from the sample shown that the rate of depreciation of the lexicon at a younger age is greater than the rate of older age that the percentage of young farmers are still known lexicon were 49.07% resulting in a depreciation of 50.93% while at the old age of farmers know the lexicon were 68% and depreciation occurred by 32%.

From the data description above, it was revealed any lexicon greater shrinkage in the younger age groups. This was caused by the lexicon depreciation, many in the younger generation it was found some lexicon depreciation of more than 50% in the younger generation. From 200 sampled lexicon, it was found differences in the level of depreciation of such lexicons. Associated with this research study the influence of the environment (ecology) plays a role in the lexicon depreciation. There are several lexicon that has been shrinking over 50% of them: *Buli-Buli*, *Penyungkar*, *Pengingkal*, *muller*, *Tambok when*, *Awar-awar*, *Embung*, *Mideran*, *mbauinanPade*, *NyelametangPade*, *Ngiderin*, *picked her up*, *NaekangPade*, *Wani*, *Segutus*, *Sedaut*, *Equilibrated*, almost a year *sebalit*, *Betaunbalitan*, *Kendarung*, *Lilir*.

In appendix 2, it was indicated that the percentage decrease in the understanding and use of lexicons is closely related to ecological changes because of the shrinkage that occurs in the lexicon of the above, can't be separated from the influence of the ecological changes and technological developments such as the following description, some lexicon shrinkage above 50% , Lexicon that deteriorated over (50%), among others. *Buli-Buli* 'Grains Storage Containers' (89%). *Onjem* or *Pemanges* 'Crowbar from ruyung Blade' (70%). *PaculGareng* "Garu'Hoes" (74%) in the elder group and (93%) on young farmers group. *Penyungkar* 'Tool Used to tidy the leaf bound' (78%). *Pengingkal* 'Tool for Fiber Rollers (85%). Muller 'tool to separate the fiber from the leaves' by (85%). *Tambok* If 'Container Water From Fruit Maja' (93%). Sembolean 'Ganden kind of wood which Somewhat Software' (100%). *Geganden* 'Hammer Made of Wood (85%) and the lexicon *sembolean*(100%). *Kerupu* 'Chicken Containers' (19%). *Awar-awar* 'place offerings in rice field' (63%). *Embung* 'Rain Water Shelter' (85%). *Mideran* 'Rice Pecatu' (96%). *Pusaka / Punik* ' Heritage of Narrow Rice field and More Similar Gardens' (48%). *Subak* 'Water Distribution Systems' (93%). *Bereban* 'Activity repair and maintain drains into the fields' (59%). Banqueting *Nyelemuq* 'Activity While Waiting Resting Rice Planting Rice Seedlings Ready Grown With Geronong Planting Method' (93%). *Sepepeak* 'Size One Tie For Rice Seedlings' (67%). *NyelametangPade* 'to celebrate when the paddy Starting to have Flowers' (100%). *Ngiderin* 'Activity Surrounding Rice Twilight Days Before Harvest' (100%). *Mataq* 'Harvesting Using Ani-ani' (67%). *Rengkanan* 'Ani-ani' (67%). *Ngatarang* 'Drying newly harvested rice' (81%). *Memondong* 'Taking the Rice' (67%). *Ngelat Roman* 'Covering the mound Using Straw' (63%) in the elderly and farmers (56%) in the young farmers. *Oet and Iong-Iong* 'Seedlings Derived from Plants Remains Underdeveloped' (67%). *Ponggoan* 'binder cow with watangCengkareng' (81%), along plow 'tails plow' (70%), *watang plow* 'trunk plow' (81%), *kondali* 'reins on the plow' (89%), *unteng or manuk -manuk* 'hook between the inlay with ponggoan the plow' (81%), *samet or ayuga* 'binding on the neck of cattle' (78%), *penggigi or kjen* 'teeth plow' (63%), *Cengkareng* 'plow equipment for leveling the ground rice '(63%), *hornbill Cengkareng* ' place linking Cengkareng with watangCengkareng '(56%) *watangCengkareng* ' inlay specifically for Cengkareng '(59%) *gauGareng*' gau toothed used to make a line that will be followed when growing rice '(78 %). *Lendang* 'Field Near Village' (78%). *Tembere* 'Cliffs near Rice' (96%). *Nyamber* 'Catch Hama Using equipment called Samber' 78%. *Beleleng* 'sorghum' (59%). *Geronong* 'type of crop planted in time nyelemuq banquet'

(85%). *Gumitri* 'gumitri tree' (63%). *Lempejeng* 'lempejeng tree' (96%). *Ube* (52%). *Bure bateq* 'Koro Sword' (89%). *Lenga* 'Sesame' (93%). *Lolon Grate* 'rattan manau' (67%). When 'maja fruit' (85%). *Seketelan* 'the rice belt' (78%). *Sedaut* 'two ketelan' (63%). *Setumpi* 'One roll chopped tobacco that has been processed' (70%). *Setakah* 'size for crops other than rice using the tools they agree together' (56%). *Sekojong* 'size for a container for grains made of banana leaves' (52%). *Serura / seabantaran* 'the mounds' (52%). *Lebak* 'one hundred and seventy-five' shrinkage of (96%). *Sanga* 'nine hundred' 41%. *Laksa* 'ten thousand' (67%). *Betaunbalitan* 'a long time' (93%). *Sebalit* almost a year 'time during a rainy season and a dry season' (85%). *Betaunbalitan* 'lamaall' '(93%)'. *Kendola* 'flute of rice straw' '(93%)'. *Kekitir* 'windmills from bamboo' '(93 %)'. *Gambang* 'Kulintang of bamboo' (59%). *Selober* 'musical instrument made of two bamboo thin' lexicon of this (89%). *Kendarung* 'flute connected by winding palm leaves' (100%). *Lilir* 'the ground floor of a cut rice covered with cow dung or buffalo' '(93%)'. *Lisung* 'mortar round' '(74%)'. *Rantok* 'long dimples' (81%). *Dendeng* 'pestle of bamboo' (52%).

Lexicon Depreciation in agriculture is influenced by several factors including:

(1) Development of Science and Technology in the Field of Agriculture and Ecological Changes.

The development of science and technology in society has greatly influence the progress of a region. Reciprocation of a region depends on whether or not the development and progress of advanced technology and knowledge of an area. But advances in technology it also affects the depreciation lexicon, as happened in the speech community in District Aikmel.

a. As a result of the development of science and technology are some agricultural tools that were often used now becoming obsolete, resulting lexicon of this tool began to be forgotten. Lexicons which started forgotten them: Rangkapan, lelanjong, ngomoq, buaq when, samber, ngampar, nagatarang, nungkep, picked her up,

b. Culture shift shape in the Agricultural Sector

Due to the cultural shift in the agricultural sector as a result of changes in the ecology of some of the lexicon in agriculture shrank because of the associated culture is rarely done. Among the culture that is rarely done and is forgotten, among others: *ngayu-ayu*, *bereban*, *mbauinanPade*, *nyelametak banquet*, *ngiderin*, *put up awar-awar*, *ngangka* and *ngomoq*.

c. Factors Farmer Education

The farmers low level of education plays a role in shrinking the lexicon in this agricultural field. Their lack of understanding of environment-friendly pest control resulted in farmers rely more on spraying pesticide in its efforts to eradicate crop pests and began to abandon tools like samber or fruit if (maja) so disturb the ecological balance. With the disruption of the ecological balance of the few organisms start disappearing that diikitu also with increasingly forgotten lexicon of biota such as keke, geronong, ktepoh, pepait, nyanteng also with changing rice varieties are planted no more lelanjong and equipment such as xylophone, pajoran, kekitir and tools the music like kendola, kendarung and slober. Everything shrinkage caused ecological changes and lack of education of farmers to reduce their knowledge to the younger generation.

The implication in primary schools learning.

Integrated learning in curriculum 2013 allows teachers to teach environmental education and enter lexicons agriculture themes related to the environment. The creativity of teachers expected to reintroduce local wisdom in an effort to preserve the environment and also help preserve lexicon related to agriculture in the area.

Conclusion and Suggestion

Conclusion

Based on the data analysis that has been done up to the discussion, it can be concluded that the lexicon agriculture field in Sasak language speech community in Aikmel already receding. Many farmers do not know the elements in Sasak culture in farming and they do not know anymore lexicons used in agriculture as a farming tool. As evidence of the results of the research community or farmers in the district Sasak Aikmel who know the lexicon and refrennya old farmer of 68% and a shrinkage of 32% in young farmers amounting to 49.1% so that shrinkage of 50.9%, which recognize the lexicon but not refrennya know the old farmers shrank by 4.3% while the young farmers experienced shrinkage of 6%, which does not recognize the lexicon but know refrennya the old farmers shrank by 14.6%, while the young farmers shrank by 16.6 %, and are not familiar with the lexicon and refrennya the old farmers shrank by 13.1%, while the young farmers shrank 28.3%. All this is caused by the influence of ecological and cultural changes in agriculture. This indicates that many of Sasak people in Aikmel that has

begun no longer recognize and cultural activities related to agriculture, which causes shrinkage lexicon agriculture sector in society he said.

Lexicon depreciation in agriculture field caused by some factors, ecological changes, the progress of time and development of technologies used by Sasak people in Aikmel. From the results of research in the field there are several factors that led to the lexicon depreciation of agriculture including the advancement of science and technology and changes in ecological agriculture, cultural changes associated with agricultural activities that have an impact on the shrinking of language, low education level of the community or the farmers that can not be taught to offspring of the lexicon used in agriculture in Sub AikmelSasak community. All these factors have a major influence on the shrinkage of the lexicon of agriculture. These factors will cause a shift in the culture of agriculture, especially to the public lexicon in the District Aikmel. Many Sasak culture in the process of farming experience shrinkage, say culture Mataq 'rice harvest in mutual cooperation', Ngatarang 'drying rice', Nungkep 'stack of rice that has been tied up', Ngangka 'binding paddy night together', Nenggala 'plowing cows ', Lampat' mertakan wetland that has been hijacked in order to be ready for planting rice ', Mundukin' clearing grass beside rice paddies when plowing ', Ngiskis' clearing grass grow amid rice ', Nunjak' menumbuq rice ', Lilir' land where pounding rice ', tool made of bamboo for rice pounding ', Geruman' broom made of paddy plant stick '

Suggestion

Based on the results and implications, the researchers recommendsuggestions as follow:

For Teachers

The teachers can used the results of this study as reference material in teaching the students, for elementary, middle, and high school so that they can get to know the culture and lexicons sasak agricultural use by the Sasak people so they can explain to their students and also teaches cultural values and local knowledge associated with agricultural activities Sasak.

For Students

The students are expected to have reading material to add insights about the farming culture and lexicon of agriculture in the community Sasak, in order to recognize and preserve them in their respective communities as well as taking a role model of values and local wisdom contained in agricultural activities in the Sasak society.

For Readers

The readers are able to take lessons from the results of this study in order to add his insights about the culture of agriculture and agriculture lexicon used by Sasak language speech community in Aikmel. In addition, the reader can take a positive implementation of the results of this study in order to participate in the preservation of agricultural Sasak culture and reduce the rapidity of lexicon depreciation of Sasak agriculture field lexicon.

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