

ECOSOPHY ADVICE IN *TUNJUK AJAR MELAYU*: A CRITICAL ECOLINGUISTIC STUDY

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Abstract: This article describes the ecosophy of the advice of environmental preservation found in *Tunjuk Ajar Melayu* (Malay teachings) texts compiled by Tennes Effendy (2014). It applies documentation method to collect the data. The collected data are then analyzed using critical ecolinguistics proposed by Arran Stubbe and local wisdom concept by Sibarani. The results show that there are four main kinds of environmental aspects pertaining human responsibility to the environment in the texts discussed, (1) protecting the universe, (2) managing the universe wisely, (3) preserving the nature, and (4) passing down the nature to the future generations. From the texts studied, it is found that there is a close relationship between humans and their environment, the relationship between humans and other humans, and the relationship between humans and their God. The 71 expressions studied from Malay teaching and learning texts, all reveal Malay local wisdom whose aim is to preserve their environment, because they know that if the forest, sea, river, and lake environments are destroyed, the structure of Malay society and Malay customs will also be lost.

Keywords: *Ecosophy, environment, Malay Teachings, critical ecolinguistics*

INTRODUCTION

Malays have teachings method pertaining the advice to preserve the nature. This concepts can be used to protect, maintain, utilize, and pass it on to future generations. The points of *Tunjuk Ajar Melayu* (Malay Teachings) are Malay local wisdom in relation to the surrounding or natural environment. The ninth point of Malay Teachings in the form of responsibility related to the natural environment must be maintained and socialized so that it can be enjoyed and put into practice the values contained therein. This condition has also been mentioned by Sinar (2020: 70) that "many regional languages in Indonesia are at a critical threshold, it is increasingly difficult to survive, function, and be inherited in their entirety. Many values of indigenous wisdom and knowledge of local maestro were displaced or extinct before being documented. Not to mention, with the threat of hegemony and the dominance

of several international, regional and national languages, it is increasingly pressing for minority languages”.

Research on texts containing local wisdom is important to do for preserving cultural values and strengthening national identity. If this kind of research is not carried out, it is feared that this intellectual property will be lost and cannot be enjoyed by future generations. Several previous studies related to the ecology of language studies; Fauzi, et al. (2021) “An Analysis of Malay's Maritime-Oriented Texts by Using Critical English Eco-linguistics”; Fauzi, et al (2021) “Ecosophy of Terubuk Fish Poem”; Fauzi (2020) “The ecosophy of the “Cangkir Kera” in Banglas folk tale Antara Rintis by Hang Kafrawi, et al”; Astawa, et al. (2019) “The Representation of The Tri Hita Karana Ecosophy in TheAwig-awig (Customary Law) Text of Tenganan Pegringsingan Village: Critical Ecolinguistics Perspective”; Junaidi (2019) “Spirit of Maritime in Rida K Liamsi's Poems”; Jismulatif and Dahnilyah (201) “Language and Ecology in Ecolinguistics perspective: A case study on Tunjuk Ajar Language in Riau, Indonesia”; and Mishra (2016) “Ecocriticism: A Study of Environmental Issues in Literature.”

The purpose of this study is to elucidate the ecosophy of the teachings of the Responsibility of the environment in the Malay Teachings book. In addition, the research is also to reveal the pattern of management, protection, development, utilization, and inheritance of the natural environment in Malay culture.

LITERATURE REVIEW

The concepts used to analyze this research are ecosophy, critical ecolinguistics, local wisdom and an explanation of Malay Teachings.

ECOSOPHY

The term ecosophy (environmental philosophy) was introduced by Naess (1972) in *Deep Ecology*. Philosophy as a type of sophia or wisdom, is openly normative, it contains both norms, values, rules, propositions, as well as statements of priority values and hypotheses about various problems in our universe. Wise prescriptions are not only scientific descriptions but also scientific predictions. The details of an ecosophy will show variations on important differences not only related to the “facts” of pollution, resources, population, and so on, but also related to priority values (1995: 8).

To see the extent to which Malay texts contribute positively, negatively or ambivalently to the surrounding environment, this study uses the ecosophy concept of Stibbe (2015: 16). In his concept, Stibbe stated that “after revealing stories by linguistic analysis, the stories are then judged according to ecosophy. A story will be judged positively if it exposes and values the issues of life and well-being of all species, promotes human well-being, calls for reduced consumption, and promotes the redistribution of resources. On the other hand, a story will be judged negatively or opposed if the issues are exploiting human

resources or the natural environment, promoting injustice in the distribution of resources, or promoting extrinsic values such as profit maximization or status enhancement through the accumulation of property. The aim of this ecosophy is to contribute to raising awareness – and countering ecologically destructive stories, and promoting the use of language that tells different stories and encourages people to protect the living systems on which humans depend”.

Actions to save the environment are actually part of religious teachings, as explained by Mudofir (2009: 154-155), ecosophy which has become common values among the world's civilizational community must be implemented in the form of joint actions to overcome environmental crises. In addition, ecotheology and ecosophy bases which are part of the moral values of Shari'ah need to be made explicit in the contexts of environmental conservation.

CRITICAL ECOLINGUISTICS

Critical ecolinguistics examines various forms of discourse with a focus on Fill's (2001:73) eco-critical analysis which examines discourse ethically; namely to look at the use of environmental terminology, the use of metaphors and euphemisms, and to show the ideology and ethical concepts contained in the language on environmental topics and ecological issues. Muhlhausler (1996: 3) states that there are four things that allow the relationship between language and the environment, namely: (1) language is free and full of meaning; (2) language was created by the world; (3) the world is created by language (structuralist and post-structuralist views); (4) language is interconnected with the world.

Yuniawan (2017) also explains that critical ecolinguistics as a study that is rich in meaning and value-free can offer materials for solving various human, societal, and cultural problems. For this reason, critical ecolinguistics as a continuation of ecolinguistic studies and critical linguistic studies deserves space in the context of environmental issues. Judging from the characteristics of the Malay Teaching Text written by Tennes Effedy, the critical ecolinguistic concept of Stibbe (2015) *The Stories We Live By* is appropriate because it contains the history and stories of the Malays as well as advice for the younger generation about human relations with God, human relations with nature and human relations with other humans.

LOCAL WISDOM

Riau Malay texts contain local wisdom values in environmental protection so that they can be used from one generation to the next. This is in line with Sibarani's opinion (2013) that research on language, environment, and culture also examines the process of revitalization and preservation to find patterns of reactivation, management, inheritance, protection, development, and utilization of cultural traditions and local wisdom in order to prepare the younger generation. more peaceful and prosperous future.

The Malays have a good socio-cultural function to manage the environment in harmony. In the Malay cultural system, it can be seen clearly how cultural values provide guidance and direction so that the environment is preserved. Everything is contained in various aspects of culture, both verbally and in real actions (Thamrin, 2014).

Local wisdom at the level of science is in three domains: facts, independence, and values. The realm of facts refers to nature, which is an analytical-empirical science. The realm of self-reliance refers to the realm of man as a person/individual. The value domain refers to a specific area, namely society (Poespowardojo & Alexander, 1986).

MALAY TEACHINGS

The Riau Malay Teaching Guide written by Tennes Effendi is a very rich book with cultural values. This book contains advice from the trust of teachers to students, parents to children, household life, advice from Amanah that is general in nature, educating and defending children, social solidarity, the mandate to build a prosperous household and family, leadership and advice from Amanah in the environment.

One form of teaching in Malay is advice and trust which is usually conveyed directly by the person who gives it to others. The parents said that Amanah's advice is usually distinguished by its name, for example, the advice of a teacher's trustworthiness to his students, the advice of a parent's trust to his child, and so on. Although there are certain names, the content of the Amanah's advice is not too much different, because all stem from the same source of values, namely religious values, customs, and social norms of society which contain procedures for being polite to others, peers and parents (Effendy, 2004: 1).

Responsibility's advice related to the natural environment contains expressions that show the relationship between the Malays and the natural surroundings, Nature is a source of livelihood as well as a source of cultural elements. The truth of the contents of this expression can clearly be seen in their daily lives. Traditionally, they have for generations lived from marine products and forest products or cultivate the land. For generations they have used forest products for various purposes, such as making tools and equipment for traditional and traditional ceremonies, building buildings, making household tools and equipment, fishing tools and equipment, hunting tools, farming tools, and so on, including traditional medicinal ingredients (Effendy, 2004:261-262).

METHOD

This research applied a qualitative method. This method is used to collect and describe data scientifically. Data collection method used was documentation method (Sudaryanto, 2015) that sourced from *Tunjuk Ajar Melayu* compiled by Tennes Effendy (2004). The data of this research are in the

form of lexicons, clauses and stanzas in *Tunjuk Ajar Melayu* which are related to the preservation including management, inheritance process, protection, development, and utilization of cultural traditions and local wisdom in order to prepare the younger generation that is more peaceful and more prosperous in the future.

In analyzing data, this study used note-taking technique or free-to-speak competent listening technique. In this case, the researcher only listened but is not involved in the story. The next, researcher carefully reads and notes the ecosophy related to environment found in the texts of *Tunjuk Ajar Melayu*. The data analysis technique used in this study refers to the concept of Miles, Huberman, and Saldana (2014: 16-20), which is an interactive analysis model using three steps, namely data reduction, data presentation, and concluding/verification. The collected data were analyzed using critical ecolinguistics proposed by Arran Stibbe (2015), and local wisdom concept by Sibarani (2013).

FINDINGS AND DISCUSSION

The discussion of the ecosophy of environmental stewardship in Malay Teachings is based on the concepts of management, inheritance, protection, and utilization. The concept uses the media of language and ecology because the Malays live and choose to build a country close to nature which is rich in natural resources. From time immemorial, the Malays have established villages close to the sea, rivers and lakes. Natural resources are abundant, and they are very dependent on nature. Malay elders realize that the natural wealth they have should not be destroyed but must be protected, cared for, utilized and inherited. This is evident from the many Malay advices, one of which is *Tunjuk Ajar Melayu*.

Realizing the close relationship between human life and nature, causing the Malays to try to maintain and maintain the preservation and balance of their natural environment, in the customs set "abstinence" relating to the maintenance and use of nature, ranging from forests, land, sea and straits, tokong and islands, asylums and rivers, lakes and lakes, to areas that become hometowns, hamlets, fields, gardens, and so on (Effendy, 2004: 262).

Nature Protection, Management and Heritage

Messages of protecting nature are made by Malay elders for future generations in the form of expressions. They inherit the natural environment with all the sources of wealth in it to be protected. The use of expressions is the wisdom of the Malays in speaking, they convey messages politely but hit and the person who receives the message does not object or feel bad. The messages of protecting nature around us can be observed in the following stanzas:

apa tanda hidup menenggang,
what is the sign of tolerating life,

menjaga alam mengikut undang
protect nature by law

The Malays already have their own rules in order to protect the environment. These rules are in oral or unwritten form but are obeyed and carried out by the whole community. The expression that protecting forests and land is a mandate that must be carried out can be seen in the following quote;

(1) *Tanda orang memegang amanah,*
Signs of people holding the trust,
Pantang merusak hutan dan tanah,
Do not destroy the forest and land,

Kalau binasa hutan yang lebat,
If the dense forest perishes,
Rusak Lembaga hilanglah adat
Broken institutions, lost customs

Tanda orang berpikir panjang,
Signs that people think wisely
Merusak alam ia berpantang.
Destroying nature he abstains.

Tanda orang berbudi pekerti,
The sign of a virtuous person,
Merusak alam ia jauhi."
Destroying nature he stays away from."

Tanda orang berakal budi,
Sign of a wise man,
Merusak hutan ia tak sudi
Destroying the forest he doesn't want to

These points are in the form of advice reminding all people living in the Malay world not to damage the environment. Everyone has the mandate to pass on natural wealth to future generations. When someone is called a trust, then *Pantang merusak hutan dan tanah*. 'Do not destroy the forest and land'.

The phrase is followed by *Kalau binasa hutan yang lebat, Rusak Lembaga hilanglah adat*. 'If the dense forest perishes', 'Broken institutions, lost customs'. The ulayat lands, which include forests, rivers and lakes, have been the residences and activities of the Malays for centuries. The existence of this ulayat land is closely related to the Malay leadership structure, for example the datuk, bomo, village head and so on. Dense forests are the source of life for the Malay community. If the forest is damaged, the order and structure of Malay

society will also be damaged. When the forest is destroyed, the Malay people will move from place to place looking for a new place which is not actually living in a place that suits the personality of the Malays. The Malay social system will certainly change and Malay customs will no longer work. It may be that the Malays have mingled with other ethnic groups, but the function of the traditional head and the Malay leadership structure can no longer be carried out. Likewise with the expression *Tanda orang berpikir panjang, Merusak alam ia berpantang*. 'Signs that people think wisely', 'Destroying nature he abstains'.

Markers *berpikir panjang*, 'think wisely', *Merusak alam ia berpantang* 'destroy nature, and abstain'. This means that you can't or don't destroy nature. The word *berpantang* means 'forbidden'. It can also be interpreted as 'absolutely unacceptable under any circumstances'. Other phrases are used to emphasize the importance of protecting nature. It is said that the sign of a person who loves and cares for the environment is a person who loves and cares for the environment that is *berfikir panjang* 'think wisely', *berbudi pekerti* 'polite people', and *berakal budi* 'wise'. All of the expressions in data 1 contain ecoshopy advices of saving the environment. This ecoshopy is meaningful advice to save the nature.

All expressions in data (1) contain ecosophy of saving the environment. This ecosophy is positive, meaning it has the potential to save the environment. The following phrases show the messages of Malay parents to remind themselves for their children and grandchildren future. They are far-sighted, not only for their own interests in the past when the forests and seas were still rich with various natural resources and had not been polluted but the future of their children and grandchildren was a serious concern. They realize that the future of their children and grandchildren is their responsibility, and through the verses in this Malay Teaching, we also understand that the old people in the past also advised the current generation to pass on these advices to future generations. This expression of concern can be observed in the following stanzas;

(2) *Tanda ingat ke anak-cucu,*

A sign of remembrance to children and grandchildren,
Merusak hutan hatinya malu,
Destroying the forest his heart is ashamed,

Tanda ingat ke hari tua

A sign of remembering the old days
Laut dijaga bumi di pelihara
The sea and the earth are being protected

The Malay way of conveying advice is very polite and subtle but the meaning is conveyed well, and people who listen to or read the message do not feel offended, because they use satire and parables. The phrase *Tanda ingat ke*

anak-cucu, 'A sign of remembrance to children and grandchildren', *merusak hutan hatinya malu* 'Destroying the forest his heart is ashamed'. Of the 71 expressions contained in the 9th part of the Malay Teachings, namely the Responsibility with the Environment, there are 26 expressions that begin with *tanda ingat* sign of 'remembering' menekankan makna yang dibawa dalam ungkapan-ungkapan yang ditunjukkan. emphasize the meaning carried in the expressions shown. People who remember their children and grandchildren will surely love the forest, even ashamed because their children and grandchildren will feel the negative impact of their behavior. In line with the expression *Tanda ingat ke hari tua*, 'A sign of remembering the old days', *Laut dijaga bumi di pelihara* 'The sea and the earth are being protected'.

The expression is in harmony with the natural environment of the Malays, namely *Ulayat* land which includes forests, rivers, lakes and oceans. It was there that the Malay people built civilization, lived in harmony, and was safe and peaceful. All concepts of protecting the environment are for their future and their children and grandchildren. The ecosophy of the expressions in data (2) is local wisdom that has a positive value in saving the environment. The phrases of *anak-cucu*, 'children and grandchildren', *merusak hutan hatinya malu*, 'Destroying the forest his heart is ashamed', is a key word related to the responsibility of nature conservation. Therefore, phrases *hari tua*, 'the old days', *laut dijaga bumi di pelihara* ;The sea and the earth are being protected' containing the ecosophy of saving the environment that is remembered for all time.

Management, Utilization and Inheritance

Lexicons and phrases related to forest management can be seen in the following stanzas:

(3) *Kalau tidak ada laut, hampalah perut*
If there is no sea, empty your stomach
Bila tidak ada hutan, binasalah badan
If there is no forest, the body perishes

Tanda orang memegang amanat,
Signs of people holding a mandate,
Terhadap alam berhemat cermat
Against nature, careful frugality

The phrase of *Kalau tidak ada laut, hampalah perut* 'If there is no sea, empty your stomach' shows that the Malays are very dependent on the sea. It is evident that in general the Malays who live in coastal areas are fishermen. Their job is to catch fish. Fish are caught using simple and traditional equipment for daily side dishes, some are sold for their household needs. They can feel the empty stomach when the north season or strong wind season, fishermen

cannot go to sea or go to sea because of dangerous conditions. In these conditions they lack marine products. The parents also understand that if the fish in the sea are taken continuously in an excessive way, it will have a bad impact on themselves. Likewise with the existence of forests which are a source of wealth for their welfare. To build a house, they go to the forest to get wood and roofs from thatch leaves and in the forest they can hunt deer and other game products. The phrase of *Bila tidak ada hutan, binasalah badan* 'If there is no forest, the body perishes' is an advice to the younger generation to manage nature well. The phrases *Tanda orang memegang amanat* 'Signs people hold the mandate', *Terhadap alam berhemat cermat* 'towards nature, careful frugality'. From this expression, it can be understood that protecting nature is a mandate and obligation that they must hold. Nature is not only for themselves but to be passed on to future generations. The phrase *berhemat cermat* 'scrupulously frugal' means that they must be careful and not greedy in managing nature.

Nature Preservation and Responsibilities as God's Creatures

Caring for nature is also related to human responsibility with God. Destroying nature is an act that is prohibited by Islam. The behavior of the Malays is identical to Islam, meaning that the principles in Malay customs are similar to Islam because they are taken from Islamic laws. In Malay Teachings also found expressions that show Islamic principles, for example, can be observed in the following expressions;

- (4) *Tanda ingat kepada Tuhan,
A sign of remembering God,
Menjaga alam ia utamakan.
Protecting nature is his priority.*

The content of data (4) above is a human obligation before God. The obligations referred to are not only ritual worship, but also jobs that provide benefits to oneself, family, and others, because basically humans have an inseparable relationship between humans and nature, humans and other humans, and humans with nature. his god. Taking care of nature seriously signifies that a person has faith and follows God's commands. Nature was created by God to be used by humans from time to time. It is impossible for God to create nature only for humans at one time, but in fact this nature was prepared for humans from the beginning of this universe until the Day of Judgment. God made humans as caliphs or leaders on this earth.

- (5) *Siapa sadar dirinya khalifah,
Who is aware that he is the caliph,
Terhadap alam takkan menyalah.
Against nature will not be wrong.*

The task as a caliph is very heavy, one must be wise in all things, and understand his duty as a caliph. When he realized his duty, so *Terhadap alam takkan menyalah* 'Against nature will not be wrong'. In other words, 'deviate, break the rules or deviate'. In this context, when someone realizes that he is the caliph, he will not damage the environment or exploit it excessively. Other expressions that reveal the relationship between human actions as God's creatures can be observed in the following expressions;

- (6) *Apa tanda hidup beriman ,*
What are the signs of a life of faith?
Tahu menjaga kampung halaman
Know how to take care of your hometown

Data (5) and (6) contain an ecosophy that involves three dimensions of human relationships with nature, relationships with fellow humans, and humans with their God. These three dimensions cannot be separated from each other. The following phrases which are advice to preserve the surrounding nature can be observed, among others, in the following quote;

- (7) *Tebasnya tidak menghabiskan*
the slash doesn't spend
tebangnyatidakmemunahkan
cutting it does not destroy
bakarnyatidakmembinasakan
the burn doesn't destroy

The above expression is advice to humans not to be greedy and arbitrarily in utilizing the natural surroundings. The expression in data (7) above is a pattern of environmental management owned by the Malays. Other expressions can be observed as follows;

- (8) *Adat hidup memegang adat ,*
Customs live holding customs,
Tahu menjaga laut dan selat
Know how to protect the seas and straits
Tahu menjaga timba yang lebat
Know how to keep a heavy bucket
Tahu menjaga tanah wilayah
Know how to protect wilayah land
Tahu menjaga semut dan ulat
Know how to take care of ants and caterpillars
Tahu menjaga tolok dan belat
Know how to take care of the stake and splint

The expression in data (8) above shows that people who live according to customs know how to protect the seas and straits, protect forests, protect ulayat lands, and take care of the animals around them. The context of keeping ants and caterpillars is not just the two little creatures being protected but the whole animal. In this expression, small animals appear to show attention to the slightest star. Next is the context of keeping the stake and splinting. *Togok* is a small hut made of wood made by fishermen at the end of a wooden bridge that is usually used as a place to moor boats after catching fish. The function of this splint is to put fish caught at low tide. Belat 'Splints' are bamboo slats woven with fibers or rattan, used to confine fish in the sea or in rivers (KBBI, 2005).

CONCLUSIONS

The ecosophy found in *Tunjuk Ajar Melayu* (Malay Teachings) is an ecosophy that has positive values in management, protection, preservation and inheritance to future generations. This ecosophy is local wisdom that refers to three dimensions, namely (1) human relations with the natural environment, meaning that humans cannot be separated from the natural surroundings as a source of human life. There, people get various sources of food, clothing, and food. Therefore, the surrounding environment which includes forests, seas, rivers must be maintained. Without forests, rivers, and seas, Malay institutions and Malay social structures will shift, not function and over time will become extinct. (2) human relations with fellow human beings. Managing, caring for, protecting, and inheriting the surrounding environment is a human moral responsibility with other humans and a responsibility with future generations. (3) God has provided this world with various riches in it for the benefit of humans. Humans are obliged to care for and protect them for the benefit of themselves and humans in the next era. Managing, protecting, caring for, and passing on to children and grandchildren is a form of gratitude and gratitude to God and has carried out his mandate as caliph on earth.

SUGGESTIONS

Research on the Ecosophy of responsibility advice in Malay Teaching with a critical ecolinguistic approach is still not perfect. There are still many aspects that have not been studied in depth. At least this research can be a reference for further researchers who are interested in uncovering linguistic phenomena in Malay Teachings, especially in the field of critical ecolinguistic studies.

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