

**AN ANALYSIS OF ECOLEXICON IN *PETATAH PETITIH* OF
MINANGKABAUNESE WEDDING CEREMONY FOUND IN LINTAU BUO**

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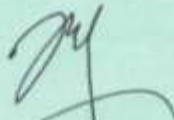
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ABSTRACT

Gusrani, Silvi. 2020. An Analysis of Ecolexicon in Petatah Petitih of Minangkabaunese Wedding Ceremony Found in Lintau Buo. Thesis. Fakultas Bahasa dan Seni. Universitas Negeri Padang.

This research analyzes about types of ecolexicon in *pantun* of *petatah petitih* in Minangkabaunese wedding ceremony found in Lintau Buo sub-district. The aim of this research is to find the ecolexicon in the wedding ceremony and its relation to the ecological environment of the region. This research is a descriptive qualitative research. The result of this research indicates that the most common type of ecolexicon found is biotic lexicon with 9 data belong to flora lexicon and 7 data belong to fauna lexicon. The least type of ecolexicon found is abiotic lexicon with 11 data. The result shows that all ecolexicon used in the *petatah petitih* of the wedding ceremony are also found in the environment of the region.

Key words: ecolexicon, fauna, flora, abiotic, *petatah petitih*, Lintau Buo sub-district, Minangkabaunese wedding ceremony.

ABSTRAK

Gusrani, Silvi. 2020. An Analysis of Ecolexicon in Petatah Petitih of Minangkabaunese Wedding Ceremony Found in Lintau Buo. Thesis. Fakultas Bahasa dan Seni. Universitas Negeri Padang.

Penelitian ini menganalisa tentang jenis jenis ekoleksikon dalam pantun petatah petitih petitih dalam upacara pernikahan adat Minangkabau di Kecamatan Lintau Buo. Tujuan dari penelitian ini adalah menemukan ekoleksikon yang ada dalam upacara pernikahan dan hubungannya dengan lingkungan ekologi di daerah tersebut. Penelitian ini menggunakan metode deskriptif kualitatif. Hasil penelitian ini menunjukkan bahwa jenis ekoleksikon yang paling umum ditemukan adalah leksikon biotik dengan 9 data adalah leksikon flora dan 7 data adalah leksikon fauna. Jenis leksikon yang paling sedikit ditemukan adalah leksikon abiotik yaitu sebanyak 11 data. Hasil dari penelitian ini juga menunjukkan bahwa semua ekoleksikon yang digunakan dalam petatah petitih upacara pernikahan juga ditemukan di lingkungan wilayah tersebut.

Kata kunci: ekoleksikon, fauna, flora, abiotik, petatah petitih, Kecamatan Lintau Buo, upacara pernikahan Minangkabau.

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Padang, January 2020

Silvi Gusrani

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CHAPTER 1

INTRODUCTION

1.1 Background of the Research Problem

Humans express their ideas and communicate by using language. The language that they use can be the reflection of many aspects around them such as culture, education, environment, and gender. One aspect that influences language is nature or environment around human being lived. The matter of language relate to the nature is in a study called ecolinguistics. Based on Fill and Muhlhausler (2001) ecolinguistics is a discipline in linguistics belongs to macrolinguistics. It derived from two words: ecology and linguistics that study about the use of linguistics in ecology and environment. Language and environment are two components of human being that relate each other. Thus, maintenance the language means maintenance the environment itself. In ecolinguistics, there is a term called ecolexicon. Ecolexicon itself is an acronym of two words; ecology or nature and lexicon. The lexicon can be about flora, fauna, or things such as rock, waves, cloud, etc. The kinds of fauna and flora can be those live in land, water, or the ones live both. Thus, in ecolexicon, the words that produced relate to the name of nature.

Ecology has a close relationship with culture, and language is a part of culture. Specifically, languages categorize the natural and cultural world in useful ways. Culture is the practice of nature. According to Duranti (2002) culture may be defined as the totality of the mental and physical reactions and activities that

characterizes the behavior of the individuals composing a social group collectively and individually in relation to their natural environment. According to Kramsch (2001), nature is a given while culture is a product of nature. Both of them cannot separate.

There a number of cultures used ecological lexicon found in their tradition. Minangkabau as the biggest ethnic in West Sumatera is one of those cultures. *Petatah petitih* is a term of proverb in Minangkabaunese inherited generation to generation orally and become the way of life of Minangkabaunese because it contains moral and religious value or advances about life, according to Fahmi (2015). *Petatah petitih* use indirect words assume as politeness in Minangkabau. The way Minangkabaunese use indirect as politeness relates to the style of Minangkabaunese itself. *Petatah petitih* contain ecolexicon consist of flora, fauna, and things. This term used in some traditional events of Minangkabaunese such as wedding ceremony or *baralek* and *batagak gala*.

There are several previous studies about ecolexicon that conducted by some researchers from different perspective. Desiani (2016) has conducted a research about bamboo lexicon found in Balinese in Penglipuran, Bangli. Nirmalasari (2016) conducted a research about ecolexicon found in *kekaghatian* in Muna language. *Kaghati* is the name of traditional kite and a traditional game for the society of Muna in North Lombok. Tualaka (2016) conducted a research about ecolexicon in agriculture of Waijewa language in Sumba Island. He found that the ecolexicon agriculture of Waijema language in adjective consist of size, color, and any other

which related to human senses. Kangas and Phillipson (2007) conducted a research about language ecology. The result of this study showed that biocultural diversity is thus essential for long-term planetary survival because it enhances creativity, adaptability and stability. Mawaddah, Theresia, and Nurhidayati (2016) conducted a research about ecolexicon found in traditional foods of village of Jaring Halus, regency of Langkat, North Sumatera. The foods that they analyzed are *Sikaiye* and *Krabu Semangke*, as the part Malay culture. Almos, et.al (2014) conducted a research about ecolexicon, in this case, fauna and flora found in *petatah petitih* of Minangkabaunese. In that research, they found that flora is the most common ecolexicon found in *petatah petitih* of Minangkabaunese in general.

Thus, the difference of this research compare to those researches have been conducted before is this research focus on exploring ecolexicon used in *pantun* in *petatah petitih* found in Minangkabaunese wedding ceremony. The researcher aims to find out the types of ecolexicon used in *pantun* of *petatah petitih* of Minangkabaunese wedding ceremony found in Lintau Buo sub-district and its relation to ecological environment of the area.

1.2 Identification of the Problem

There are several points of view relate to ecolinguistics since it is an interdisciplinary study. According to Fill and Muhlhausler (2001), the study of ecolinguistics analyzed from the view of semantics, sociolinguistics, and anthropological linguistics. Based on semantics point of view, it can be analyze from

the meaning of the ecolexicon itself. Since it related to meaning, one area to another in Minangkabaunese may have different meaning in understanding the ecolexicon.

Based on sociolinguistics point of view, this research can analyzed from the social cultural background. Sociolinguistics is a study about social and linguistics, hence like it stated before that language and culture is related each other. Based on anthropolinguistics point of view, this research analyzed from the human who used these proverbs. Anthropolinguistics is a macrolinguistics. It is a combination of two studies; anthropology and linguistics. From this analysis using anthropolinguistics, it will be seen the mindset of human who use the proverbs. According to Palmer in Almos, et.al (2014), analysis of ecolinguistics through anthropolinguistics will represent native speakers of a language who have some certain purposes in using their language based on the point of view of social context.

Petatah petitih can be separate into some forms. According to Almos, et.al (2014), there are some forms of *petatah petitih* in Minangkabau; *pantun*, *syair*, and in a short form like an idiom. These forms of *petatah petitih* found in many traditional occassion in Minangkabau, for instance, *baralek*, *turun mandi*, *batagak gala*, etc.

This study is conducted under ecolinguistics study mainly discusses types of ecolexicon used in *petatah petitih* in form of *pantun* which found in Minangkabaunese wedding ceremony. It allows researcher to know the ecological environment of the area from the ecolexicon that typically found.

1.3 Limitation and Scope of the Problem

The emphasis of this study is about the ecolexicon used in *petatah petitih* in the form of *pantun* found in traditional wedding ceremony in Lintau Buo that related to ecological environment in Lintau Buo sub-district.

1.4 Formulation of the Research

Dealing with the limitation above, this research will be limited on ecolexicon in the construction of *petatah petitih* and choice of words in *petatah petitih* in forms of *pantun* which used in traditional wedding ceremony in Lintau Buo are relate to the ecological environment in Lintau Buo sub-district. Hence, the researcher formulates a research problem as follow: “How do ecolexicon found *pantun* of *petatah petitih* in Minangkabaunese wedding ceremony related to ecological environment in Lintau Buo sub-distict?”

The formulated problem separated into two following questions:

1. What are the types of ecolexicon used in *petatah petitih* in *pantun* found in Minangkabaunese wedding ceremony in LintauBuo?
2. How are ecolexicon found closely related to the ecological environment in Lintau Buo sub-district?

1.5 Purposes of the Research

Related to the two research questions above, the purposes of this study formulated as follows:

1. To explore ecolexicon in *petatah petiti* in form of *pantun* found in traditional wedding ceremony in Lintau Buo contain ecolexicon.
2. To explore ecolexicon in *pantun* of *petatah petiti* of Minangkabaunese wedding ceremony reflected ecological environment of Lintau Buo.

1.6 Significance of the Research

Theoretically, this study expects to give contribution to linguistics studies especially in ecolinguistics studies. It purposes to be useful for accommodate and support the next researchers who are interested in studying ecolexicon used in *pantun* of *petatah petiti* found in Minangkabaunese wedding ceremony which relate to ecological environment of Lintau Buo sub-district. Considering that ecolinguistics play important roles in linguistics, it is necessary for linguistic students to explore more in order to learn linguistics. Hence, this research can accommodate and support further learning researching in studying ecolexicon that related to ecological environment.

Practically, this research aims to be a part of maintaining the culture and environment in Lintau Buo. It will give information about ecolexicon used in *pantun* of *petatah petiti* found in traditional wedding of Minangkabaunese especially for the youth who might do not know about it.

1.7 Definition of the Key Terms

Ecolexicon	: A multilingual terminological knowledge base on the environment
Pantun	: An old poem that has regular rhythm of sound
Petatah Petitih	: A kind of Minangkabaunese oral tradition contains advance and value.
Lintau Buo	: A sub-district located in regency of Tanah Datar.
Biotic	: Any living component in environment that affects another organism or shapes the ecosystem
Flora	: All the plant life present in a particular region.
Fauna	: Any kind of animal life in a particular area.
Abiotic	: Non-living chemical and physical part of the environment.

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Review of Related Theories

2.1.1 The Concept of Ecolinguistics

Ecolinguistics or ecological linguistics is a new study of linguistics that related to environment and language. Ecolinguistics firstly introduced by Haugen in 1972 with the term language and ecology. According to Haugen (in Fill and Muhlhausler 2001, p.57), language ecology is a study about the interaction between language and environment. The change of environment is can be seen through a language. Some lexicon will dissapeard if environment damaged. Furthermore, Halliday (1990) explained ecolinguistics is a field of linguistics study refers to how language system has a dialectical relation with the biological environment of the speakers. Language and environment are connected each other. Maintaining the language means maintaining the environment and maintain the environment means maintain the language. This relationship and mutual influence between all kinds of diversities is of course what most indigenous people have always known. In addition, United Nations Environment Program's (UNEP 2007) stated that biodiversity also incorporated human cultural diversity. The more diversity of the environment of an area means the more diversity its ecolexicon.

Ecolinguistics is a term for study combined between language and ecology. There is interrelationship between ecology and language that used by the society. It

seen through the dominant lexicon people use in relation to their area. Fill and Muhlhausler (in Nurmallasari 2016) showed that there are three parameters of ecology and language related each other; (1) environment, (2) interaction, interrelation and interdependence, and (3) diversity. The dominant lexicon of a language that used in an area shows the condition of its environment. It will easy to find lexicon about agriculture where the majority of the society work in plantation or work as farmers, while it will be hard to find ecollexicon about seafood or about maritime.

Ecology of language conceptualized as a symbolic ecology. Haugen (1972) stated that language nature characterized as the investigation of cooperations between language and its environment. The meaning of environment may lead one's thought as a matter of first importance to the referential world to which language gives a list. The environment influenced lexicon and sentence structure of someone. The genuine environmnet of a language is the society used it as codes in their language. Language exists only in the minds of its users, and it only functions in relating these users to one another and to nature, i.e. their social and ecological environment environment. The ecollexicon found in an area represented the thoughts of society about ecological environment around them. Furthermore, Tarigan and Sofyan (2017:148) stated that ecollexicon is lexicon related to topography or structure of a country, climate, flora, fauna, etc. Humankind adopts ecology to their lexicon by taking the value of the nature. This is the reason why ecollexicon is frequently found in proverbs have indirect meaning. In addition, Tarigan and Sofyan (2018) state that the more

heterogeneous ecology in an area or a country is the more variance of the ecollexicon of the area or country has. The analysis of ecology requires not only that one describe the social and psychological situation of each language, but also the effect of this situation on the language itself. Ecolinguistics is a study about environment and language. According to Sapir (in Fill and Muhlhausler, 2001:14), the scopes of ecolinguistics can be defined into three; physical and non-physical, economic environment, and social environment. The physical environment consists of topography, climate, mountain, etc. Economic environment consists of flora, fauna, and its natural resources. Meanwhile, the social environment consists of religion, value, tradition, and arts.

2.1.2 Petatah Petitih

Petatah Petitih is a kind of Minangkabaunese proverb contains philosophy of Minangkabau originally derived from nature. According to Azrial (in Rahayu, et.al 2013) in etymology, *Petatah* comes from the word *tatah* means serve. It is different with *pepatah* that originally comes from the word *patah* or break. Both of *pepatah* and *petatah* have the same purpose is *petitih*. *Petitih* itself comes from *titih* or *titian*. *Titian* is a small bridge made from the wood to cross. Thus, *titih* or *titian* concluded as guide. *Petatah petitih* used indirect words consist of advices related to Minangkabaunese and Islamic values. The thought of Minangkabaunese people based on natural phenomena that they learn in their everyday life environment. The contents of *pepatah petitih* in Minangkabau are education character values.

There is a term of proverb in Minangkabaunese called *petatah petitih*. Based on Almos, et.al (2014) *petatih petitih* is a Minangkabaunese proverb contains advices and lessons for life. There are some kinds of *petatih petitih* frequently found in Minangkabau; *pantun*, *syair*, and idiom. According to Setyadiharja (2016), *Pantun* consists of four temples and has A-B-A-B rhymes or with regular rhythm of sound. The two first temples in *pantun* called *sampiran* or hook and the rest are the main point or meaning in *pantun*. Between hook and the point of *pantun* have no relations. Furthermore, Setyadiharja stated that there are two wider forms of *pantun* called *Talibun* and *Karmina*. *Talibun* is the longer version of common *pantun* has six or more temples while *Karmina* is the shorter version of common *pantun* because it only has two temples.

Syair originally comes from an Arabic word *syu'ur* means feeling. Setyadiharja (2016) stated that *syair* is an old poem consists of four temples with A-A-A-A rhymes or regular rhythm sound. Idiom is a kind of phrase. The four temples in *syair* are related because *syair* has no hook thus, all of them are points of a *syair*. Unlike *pantun* and *syair*, idiom consists of some words without temples and do not build a rhythm.

Petatih petitih is wisdom from the descent of Minangkabaunese in the past inherited generation to generation orally. The words in *petatih petitih* frequently come from the thought by learning the environment. According to Kartika (2016), *petatah petitih* is a kind of proverb represents the local wisdom of Minangkabaunese also as the identity of the society because contains values of the society. In addition,

Silalahi and Nasution (2017) stated that there are three functions of *petatih petitih* in Minangkabau; linguistically, educationally, and culturally. Therefore, all values inside surely must be sustained, especially at the education institution as a building block to improve young generations' characters in order to overcome any problems. The use of *petatih petitih* in Minangkabaunese could find in any tradition events like, birth, marriage, and *batagak gala*. One of the examples of *petatah petitih* found in Minangkabaunese wedding in Lintau Buo is as follow:

Petatah Petitih Menyambuik Manyomba Makan:

(Marapulai' side)

Nak ilia ka Batang Hari

Nak mudiak ka Pauh Kamba

Babelok jalan ka pariaman

Ambiak aia, basua lah jari

Santap juada nan katangah

Nak sanang ati si pokok si pangkalan

Lower course to Batang Hari

Upstream course to Pauh Kamba

It is curved way to Pariaman

Take the water, wash the fingers

Eat dishes that already served.

It will make our family happy

Mudiak is the upstream course and *ilia* is the lower course of a river. In Minangkabaunese, *ilia* and *mudiak* used as direction, thus Minangkabaunese do not know the term of points of the compass like north, west, east, or south. It also shows the characteristics of Minangkabaunese land which Lintau Buo sub-district flow through by a river called *batang* (river) Sinama. Thus, the use those directions are recognized by society in Lintau Buo. These terms are not only use in its *petatah*

petitih but also for their everyday life. The use of *mudiak* and *ilia* for Minangkabaunese also show the condition Minangkabaunese land. It indicated that Minangkabaunese land has high and down area.

2.1.3 The Overview of Society in LintauBuo

Lintau Buo is a sub-district in Regency of Tanah Datar, West Sumatera. It located 200-750 meters above sea level (MASL). Lintau Buo sub-district consists of four *nagari(s)*; Taluak, Tigo Jangko, Pangian, and Buo. These *nagari(s)* separated into some small area called *jorong*. Taluak has four *jorong(s)*, Tigo Jangko has six *jorong(s)*, Pangian has 6 *jorong(s)*, and Buo has six *jorong(s)*. This sub-district is 45 KM away from Batusangkar, the capital city of regency of Tanah Datar. Lintau Buo sub-dis trict has wide 133.71 kilometers square in total. Lintau Buo borders on to some area;

- North : North Lintau Buo sub-district
- South : Regency of Sijunjung
- East : Regency of Sijunjung
- West :Tanjung Emas and Padang Ganting sub-district

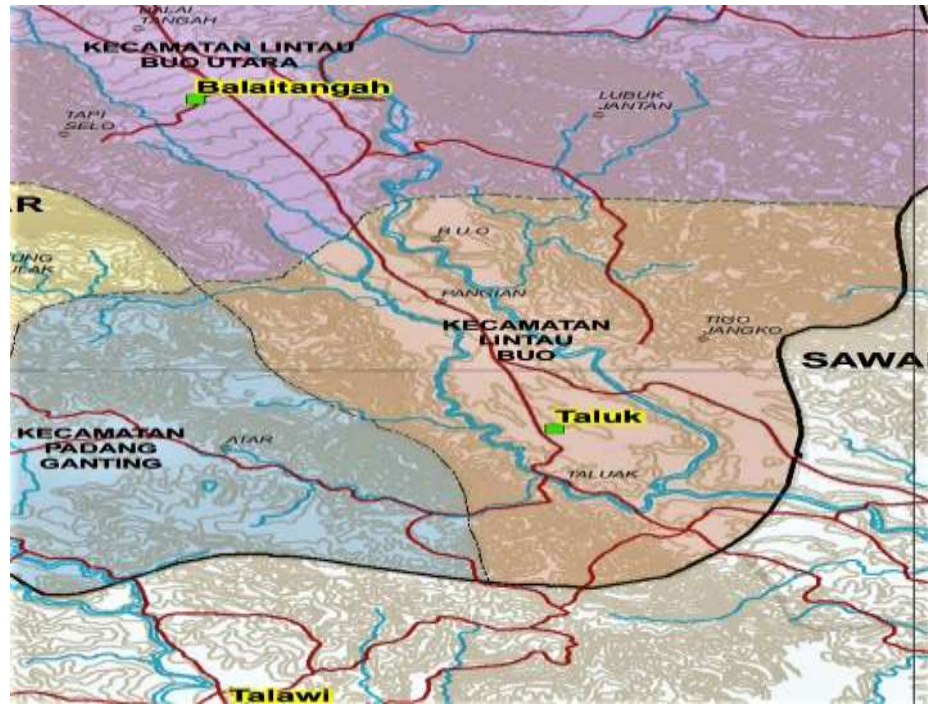


Figure 1. Map of Lintau Buo sub-district

Lintau Buo sub-district surrounded by hills. It also flows through by a river called *batang* (river) Sinama. The upper course of this river is in regency of Lima Puluh Kota and the estuary area is in batang Ombilin in regency of Sijunjung. The river Sinama used for irrigation also for bathing or washing.

Flora that commonly found in Lintau Buo also in its *petatah petitih* is *padi* or rice. It is because rice farmer is the main occupation in Lintau Buo. Then, river is important for society in Lintau Buo. Beside for irrigating the field, it also used for bathing and washing. The other uses of river in Lintau Buo are for mining the sand also for farm the fish called *bakaramba*. Lintau Buo sub-district, the society has a popular traditional event called *baburu kondiak* or hunting pigs. This event held almost every week with different center point. This event is popular because the

population of pigs in Lintau Buo area is in great quantities. Because of its population, it makes pigs look for the food to field of the society. Another popular fauna for society in Lintau Buo is monkey. In Lintau Buo, there are some kinds of monkey that can be found are *sikoka*, *simpai*, and *cigak*.

People Lintau Buo sub-district have some kind occupations. According to Utomo (2006), agriculture sector is the main occupation in Lintau Buo with rice as its main commodity. Cassava and rubber are the main commodities in plantation sector. Another occupation of society in Lintau Buo is farming with chicken, meat, eggs, and fish as its main commodities. The differences of products in Lintau Buo sub-district caused by topography which surrounded by hills. Some areas in Lintau Buo are in highland meanwhile, the rest areas of Lintau Buo are in lowland. Thus, in this research, the researcher would like to find the dominant ecolexicon used in *petatah petitih* in Minangkabaunese wedding ceremony in Lintau Buo due to the differences of environment and occupation.

Tanah Datar called *Luhak nan tuo* and *darek* area for Minangkabaunese. Minangkabaunese believe that *Luhak nan tuo* is the place where ancestors of Minangkabaunese came from. Meanwhile, *darek* means center of Minangkabaunese tradition and the place it came from. People in Lintau Buo are moeslem like any other area in Minangkabau. Society in Lintau Buo have four ethnic groups; Bodi, Caniago, Koto and Piliang. *Nagari* in of Lintau Buo sub-district consists of four ethnics groups or other new ethnic groups which originally subdivision of these four main ethnic group for instance, Patopang, Sikumbang, Pisang, etc.

2.2 Review of Related Studies

There are several previous studies about the use of ecolexicon that have been conducted by other researchers in other cultures. First, Tarigan and Sofyan (2017) researched about Local Wisdom in the ecolexicon Used in the New Version of Karonese Traditional Game *Cengkah cengkah*. This research used descriptive qualitative method. Through this research, it concluded that (i) the ecolexicon used in the new version of *Cengkah-cengkah* represented the typical characteristics of Karonese native people in Lau Kambing and Turangi; and (ii) the ecolexicon used in the new version of *Cengkah-cengkah* symbolized the hierarchy of *marga* in Karonese ethnic group living in Lau Kambing and Turangi. This research is analyzed using ecolinguistic and sociolinguistic approaches showed that the ecolexicon associated with game could be maintain. The contribution for the researcher in this research is the use of ecolexicon in an area can show the ecological environment of the area.

Second, Tarigan (2016) conducted a research about maintenance and shifting of flora lexicon in Karonese language. This research used descriptive qualitative method. Through this research, Tarigan found that there are 7 villages that he used to find out 203 data of flora lexicon, 91 of data are wild flora and 112 of the whole data are cultivated flora. He concluded the result of his research; 59.34% or about 54 of wild flora's lexicon shifted and 40.66% or around 37 of them maintained; meanwhile, 38.4% of cultivated flora's lexicons or 43 of flora lexicon shifted and 61.6% of them or 69 of the whole data maintained. The contribution of this research is the way human being maintenance the language could help by maintenance its ecological

environment. It is because when some lexicons from ecology shifted then the number of lexicon of an area decreased.

Third, Tarigan and Sofyan (2018) have conducted a study about maintaining Karonese ecolexicon through traditional game. In this case, they analyzed the traditional game of regency of Langkat in North Sumatera called *Cengkah cengkah* based on ecolinguistics and sociolinguistics perspectives. The data were collected using interview and document techniques. In analysis the data, they used the interactive model proposed by Miles, et.al (2014, p. 31-33). From the research that conducted, they analyzed the difference new and old version of game *Cengkah cengkah*. The result of this research showed that traditional games serve as a good alternative way of language maintenance. From the research conducted by Tarigan and Sofyan, the researcher receives contribution maintain tradition activity, in this case, traditional game, can help to maintain the ecolexicon number of an area.

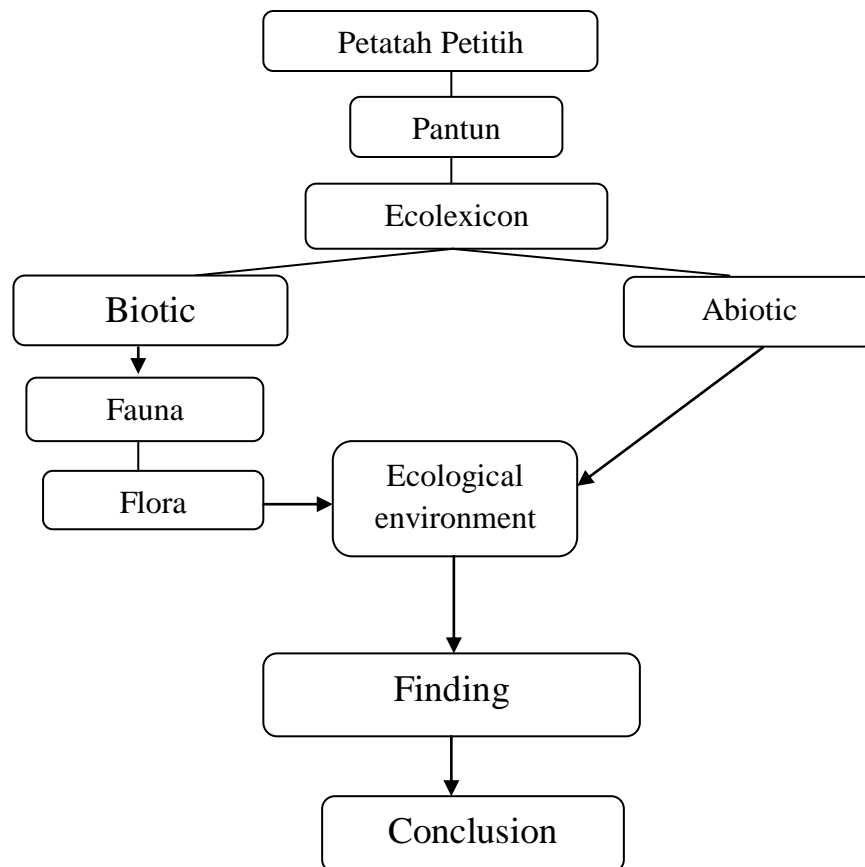
Fourth, Prasetiawan (2016) conducted a research on “Ecolexicon found in Bayan Maulid tradition in North Lombok used as an Indonesian learning material for high school based on environmental study.” This research used descriptive qualitative method and aimed to show language phenomena in the society of North Lombok. The theories that used in this research are ecolinguistics, morphology, and semantics. Bayan Maulid Tradition relates to religious value, nature, and culture. In general, culture in Bayan has four main elements; (1) Religious and its ceremony, (2) kinship, (3) government, and (4) technology. The result of this research showed ecolexicon used in Bayan Maulid tradition focused on the form and category. There are some

kinds of lexicon in Bayan based on data that were collected; singular, complex (affixation and reduplication), and compound. Meanwhile the categories of lexicon in Bayan Maulid tradition are noun, verb, and adjective. From the research conducted by Prasetiawan, the researcher receives contributions regarding the forms and categories of lexicon.

Fifth, Panggabean (2019) has conducted a research about fauna lexicon found in Bataknese. This research used qualitative method. The result showed that there is thirty fauna lexicon in Bataknese and classify into three groups; (1) lexicon of animals live at the land, (2) lexicon of animals live in the water, and (3) lexicon of amphibian animals. From the research that conducted by Panggabean, the researcher got there is analysis showed kind of interrelation and interaction between the fauna lexicon and the society in a region.

2.3 Conceptual Framework

This research will analyze ecolexicon used in *petatah petitih* found in Minangkabaunese wedding ceremony in Lintau Buo. The analyst has drawn a conceptual framework as the direction underneath:



Pantun in *petatah petitih* found in traditional wedding ceremony in Lintau Buo contain ecolexicon. The ecolexicon that researcher going to analyze are biotic and abiotic referents. The tendency of ecolexicon used in *petatah petitih* reflected the society in Lintau Buo related to ecological environment of the area.

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

The result of ecology lexicon analysis found in *pantun* of *petatah petitih* in Minangkabaunese wedding ceremony showed that types of ecolexicon found related to the ecological environment of the region. In this research, there are 27 ecolexicon found in *pantun* of *petatah petitih* in Minangkabaunese wedding ceremony in Lintau Buo sub-district. Biotic lexicons are the most dominant type of ecolexicon found with 17 data. 10 of 17 data in biotic lexicon categorized as flora lexicon and the rest of them are fauna lexicon. Then, it is followed by abiotic lexicon with 10 data. Regarding to ecolexicon found as the reflection of ecological environment of the region, it found that ecolexicon in *pantun* of *petatah petitih* in Minangkabaunese wedding ceremony in Lintau Buo sub-district are ecologies found in surroundings of the region that give impact or benefit to the society around. Ecolexicon in *pantun* of *petatah petitih* in Minangkabaunese wedding ceremony in Lintau Buo represented the environment of the area. The ecolexicon found also related to the topography of Lintau Buo sub-district.

5.2 Suggestion

The study of ecology lexicon is to investigate the relation between ecology lexicon and things around human being. Thus, the further research can be conducted

by future researcher so they could enlarge the discussion about ecology lexicon. Future researcher can explore the discussion not only to find out the the relation between ecoloxicon found with the ecological environment but also find out types of ecolexicon and analyze it by using other field in linguistics, like sociolinguistics or anthropolinguistics. To enlarge the discussion, future researcher can conduct a study about ecology lexicon and its relation with the social cultural background.

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