Articles

Flora Lexicon of *Kaghati* in Muna Speech Community

La Ino¹, Nirmalasari², Lili Darlian³, Damhuri⁴, Rahmat Sewa Suraya⁵, Muhammad Alkausar⁶

[1-6]Halu Oleo University, Kendari, Indonesia

ABSTRACT

Diversity of the flora lexicon in the environment of *Kaghati* is part of the ethnic richness in the form of local knowledge that must be explored for the sake of environmental sustainability. This article intends to: (1) discover and portray the flora lexicon of *kaghati*; and (2) examine the dynamic of inter-generational comprehension. The researcher used qualitative method and upheld by quantitative method. The information required were gotten by perception, meeting, and poll strategies. At that point, the survey is directed upon 150 respondents. The extent of the respondents' ages was from 15 to 65 years. In light of information examination, there were two discoveries discovered: (1) the flora lexicon of kaghati comprises of fifteen dictionaries as ostensible and biotic class. (2) There is an alternate degree of between generational comprehension on flora lexicon of kaghati. The old age (46-65 years) 84% (best), the middle generation (25-45 years) 74% (best), and the young generation (15-24 years) 55% (better).

1. INTRODUCTION

Language isn't restricted to correspondence. Language contains a social vision: recording, keep up, and acquire the aggregate ideas, verifiable, philosophical, socio-culture and biological estimations of a general public. Language is an image and social component that is inborn in human life. In socio-culture terms, language is a part of culture that exists in a genuine manner and can likewise legitimately recognize one ethnic network and another ethnic network. As a social reality, language is a wonder that utilized by the talking network to impart and associate with regards to circumstances and social settings inside of environment (Mbete, 2011).

In 1912, Edward Sapir published 'Language and Environment,' becoming one of the first etymologists to look beyond the depiction of language in terms of sound frameworks, word implications, structure, and like to forge a link between nature and language. According to Sapir, numerous components of human culture are attributed to the effects of physical conditions in which culture is established. As a result, the interrelationship between the environment's occupants is represented by various elements, such as clans that live near nature communicating in their regular language. It implies that a language is influenced by its surroundings. As a result, each network may have a different language and culture, and different dialects will have different dictionaries, because they share different societies that inspire unmistakable kinds of understandings (Mbete, 2008).

Language environment consists of the human element, the natural environment, and the socio-cultural environment, including the language element which is the reality of the language environment (Mbete, 2011). Ecolinguistic theory is used in this research. Ecolinguistics is a theory related to linguistics and ecology. Ecology in linguistics plays a very important role. The importance of ecological linguistics, particularly with regard to linguistic sustainability. This is because speech loss is believed to occur due to environmental degradation. Based on these philosophical considerations, the environment is one of the most important studies in linguistics. Ecolinguistics is a "general term" that encompasses a wide variety of theoretical approaches. The ecology of language in

ecolinguistics is related to two things, namely (1) the physical or physical environment and (2) the social environment. The physical environment includes geographic features such as the topography of the area (beaches, valleys, plains, highlands, or mountains), climate, rainfall, and basic human economic needs, including flora, fauna, and mineral resources that can be sustained. by humans. life. The social environment includes various community forces that shape each individual's way of life and thinking. What is important in this social power are religion, ethics, political organization and art. In ecolinguistic theory, language and community speakers are seen as organisms that live in a system in an environment. Language is also regarded as a system that can develop and change according to human development and shift non-stop from time to time (Mbete, 2008). In linguistics, these changes can be seen in many ways. One of the simplest things that can indicate a change is the lexical level. The idea reinforces the fact that it is an aspect that is closely related to humans. The existed language is, for this situation, existed one in discernment as well as in informative, gainful, and innovative execution acted, both oral and composed. This implies any language of a specific culture can give portrayal about culture, social network, and regular situation of the speaker, thus does Muna language. Accordingly, ecolinguistic is utilized as an extension to uncover flora lexicon of *kaghati* in Muna Speech Communty (MSC), with the goal that it will be more clear and keep up the presence of those lexicon for an articulation.

Signatures:

S:	Subject/Subjects
M:	Medium/Media
O:	Object/Objects
×:	Dialectic relation = ⬅➡
Topos:	Space, Time & Place

Fig. 1. Logical Dimension Model

Regarding the language environment Meko Mbete (2002) describes the language environment using a logical dimension model (Figure 1).

The dialogue model is persuasive. This is demonstrated by persuasive bolts, which represent that there are connections between the phenomena (participants, objects and media) in the circumstance, and between the environment and the circumstance, and that these connections are inconsistent. In the model, the course of each rationalistic bolt outlines that the settings of correspondence rule and establish the circumstance and the dialogue yet in addition that the situational exchange impacts the specific situation. The dialog of those constituents is signed by symbol "↔", that occurs in TOPOS (space, place, and time), with background of three social practice dimensions, namely ideological, sociological, and biological. The three dimensions constitute ecology of language. The three-dimensionality of social practice can easily be used as a theoretical framework for Bang & Doors. The three dimensions are dialectically determined and determining. The three logical dimensions are interconnected historical and dynamic systems of recurring invariances, patterns, and The ideological dimension refers to our individual and collective mental, cognitive, ideological and psychological systems. The sociological dimension is about the way we organize our relationships to maintain a collective of individuals, whether these individuals love each other (eg. in a family and among friends), to know each other (for example, in political systems such as a region, a state). The biological dimension is about our biological collective and our coexistence with other species (animals, plants, soils, oceans, microorganisms, etc.).

Furthermore, the view of naturalization from the perspective of language and ecology can be adopted in ecolinguistics (Li et al., 2020). Furthermore, Wenjuan argues that ecolinguistics can create a harmonious life in the life sciences. This will be an important step to increase human bio-ecological awareness and solve the ecological crisis (Wenjuan, 2017). Furthermore, Bang explained that to do about ecology, an ecological theory was needed. To explain the ecological understanding of language that is necessary for a theory of language ecology. Through this paper, Bang explains about the dialectical theory of language and communication through language
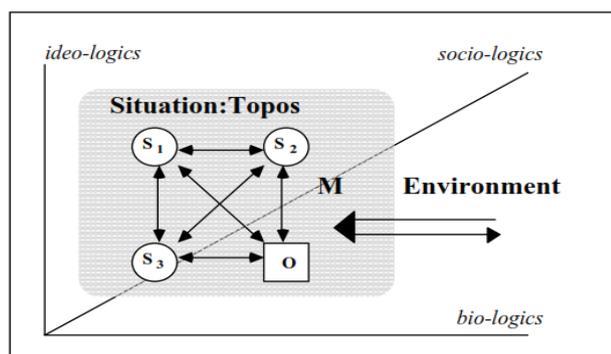
theory (Bang & Trampe, 2014). Spangler analyzes ecolinguistics based on game simulations. The analysis found that the roots of the ecological crisis can be learned by playing games. Because in this game it can be designed to reproduce and reflect the real world (Poole & Spangler, 2020). Furthermore, research conducted by Stibbe combines ecolinguistics with critical discourse by establishing a normative framework for assessing discourse ecologically (Stibbe, 2014).

The research conducted by other researchers who conduct ecolinguistic research include the language myth, and indiscrimination between the two different approaches to language known as cognitive internalism and cognitive externalism (Fernández-Vázquez, 2021; Zahoor & Janjua, 2020; Khotimah et al, 2021; Norton & Hulme, 2019; Luardini et al, 2019; Kravchenko, 2016). A more consistent definition of language ecology is given, based on the biology of cognition as a theory of the living; consequently, the subject area of ecolinguistics is defined differently, with a focus on the nature and function of language as a mode of organization of the living system society, (Zahoor & Janjua, 2020; Nash, 2016; Finke, 2014) on the relation of nature and culture (Uryu et al., 2014; Poole, 2018; Urlica & Stefanovic, 2018).

Kaghati is a common game type and an ancient social element in MSC that exists today. Bieck (Bieck, 2002) said that *kaghati* has been growing for about 4,000 years. *Kaghati* was previously used as a rancher round and was also played after the drive. Ensuring the abundance of *Kaghati* in MSC is important, both for the sustainability of the Muna language and for the preservation of *Kaghati*, with its conventions and culture, which include the importance and social appreciation of past heritage as part of its own character for the younger age. The regular habitat and the socio-cultural environment of MSC that are alive and practical up to now are acquired from our progenitors. The presence of MSC is impacted by the communication between people in MSC and the common habitat and socio-cultural climate. One type of cooperation, interrelation, and association is recorded in greenery lexicon established in the *kaghati's* environment.

Other previous researchers conducted empirical research on *kaghati*. Bieck (2002), "The First Kiteman," focuses solely on the history of *kaghati*. The implemented theory is not included.

Puspoyo (2004) in "Layang-Layang Indonesia" not only studied the Muna kite, but she also explains the types and history of kites in various areas of Indonesia in her book. "Tinjauan Sejarah tentang *Kaghati* dalam Masyarakat Muna" investigates the existence of *kaghati* in Muna, the use of *kaghati* materials, and the *kaghati* myths. Muthalib's research contains no theories. In this article, ecolinguistic theory, in particular Bang and Door's (1996) ecolinguistic theory in relation to language and social practice, has never been used to study *kaghati*. More precisely, social practice has three components. (1) philosophical measurement, philosophy connected with individual or group mental inquiry, intellectual, mental adherence to a particular expression; (2) sociological measurement, the coherent measurement of how joints classify and control the cycle of interaction in the general public, which gives evidence of mutual appreciation for each other, and (3) organic measurement of natural human presence corresponding to different species, as well as varieties of plants or creatures, similar to that of a registered biological system (particularly the Muna language).

Based on the explanation above, this article expects to: (1) discover and portray the flora lexicon of *kaghati*; and (2) examine the dynamic of intergenerational understanding on flora lexicon of *kaghati*. The diversity of lexicon, especially the lexicon in the *kaghati's* environment is a part of the ethnic wealth in the form of local wisdom of ancestral heritage and regional peculiarities that need to be explored and empowered for the sake of environmental sustainability. The sustainability of Muna's natural environment with its diversity guarantees human sustainability and Muna culture in the future.

2. METHODS

This research was the field work carried out in Muna, southeast Sulawesi, in two subareas, specifically Lohia, Liang Kobori city; and Watopute, Wali City. The strategy used was a subjective and quantitative methodology, and information was collected from 150 respondents (youth, center and age) through perception, discussion and survey techniques. A survey was used as a screening tool in this research. The survey is unstructured and organized, and has lexicon arrangements. The age range of the respondents ranged from 15 to 65 years (15-24 years as youth, 25-45 years as middle

age, and 46-65 years as old age). Respondents came from a variety of educational and social backgrounds, including students, ranchers, laborers, network pioneers, business people, homemakers, and merchants. This is done in view of the fact that not all reactions are relevant to this research, so the acceptance cycle is over. From this point on, the selected information is characterized by its phonetic and environmental structures and classifications. At this point, each compiled lexicon is expressly exposed to give semantic data and the social practice element of the *kaghati* lexicon. The following informational investigation aims to estimate the degree of intergenerational understanding of the *kaghati* vegetation lexicon with the accompanying Definitions, Housewives and Traders. The investigation of the information is carried out by ordering the information so that it is used and avoided. This is done in view of the fact that not all reactions are relevant to this investigation, so the acceptance cycle is over. From this point on, the selected information is characterized by its phonetic and environmental structures and classifications. At this point, each compiled lexicon is expressly revealed to provide semantic data and the social practice element of the *kaghati* lexicon. The following informational investigation aims to calculate the degree of intergenerational understanding of the *kaghati* vegetation lexicon with the associated definition.

$$\frac{\text{Number of respondents' answers per item}}{\text{Number of respondents per age category}} \times 100\% = \dots\%.$$

Table 1. Scoring

NO.	SCORE (%)	PREDICATE
1	85-100	Excellent
2	70-84	Best
3	55-69	Better
4	45-55	Less
5	0-44	Least

Source: Pengantar Statistik Pendidikan by Sudijono (2005)

3. RESULTS AND DISCUSSION

In light of the information assortment, there are a few outcomes contains flora lexicon of *kaghati* and the dynamic of intergenerational understanding on flora lexicon of *kaghati* in Muna Speech Community (MSC).

3.1 Flora Lexicon of *Kaghati*

The treasure of flora lexicon of *kaghati* is a wealth of flora lexicon that is used in ke-*kaghati*-an

environment. It has external referential meaning, can be seen, proven, both empirically and visible.

***Bhoru* Palm *Palmae*:** Palm found in the area of tropical and subtropical. It has stemmed grows upright and rarely branches. Its roots grow from the base of the stem and are shaped like fibers. The stem is segmented and does not have a true cambium. The leaf stalk has a leaf midrib that covers the stem. Regarding *kaghati*, MSC, especially the makers of *kaghati* using *bhoru* to be used as a sounding device called *'kamuu'* or *kaworu'*. The part of palm or *bhoru* used is the young palm leaf part called *bhale*. As an identity of *pande ghati 'kaghati's* maker'. In addition, the bhoru lexicon is present in expressions relating to *kaghati*, namely *O kaghati mbali bhoru we ahera* 'Kaghati is an umbrella in the afterlife '. The meaning of the expression is that MSC makes *kaghati* as much as possible so that it can protect itself from the heat of the sun in the hereafter (Philosophy).

***Bhea* Areca Nut *Areca catechu*:** The areca tree has a high stem that can reach a height of 15-25m; the trunk is slender and perpendicular to the top. The fruit is green when young and turns orange or yellowish red when is ripe. In *kaghati's* environment, the part of the *bhea* used is the midrib of areca nut or called *kulubhea*. The midrib is used by the maker of *kaghati* as the *kalampi 'kaghati* coating'. *Bhea* is a symbol of respect, appreciation, and friendship in individual communities with other individuals and also between groups. *Bhea* is the dominant symbol in Muna's conversation, which is always presented in every traditional ceremony, such as marriage customs, *karia* rituals, and others. *Bhakeno bhea* or 'betel nut' is also used by MSC as *katangkano wangka* 'teeth booster'. MSC considers areca nut to represent honesty because it has stems that grow straight. There is a strength and power (Philosophy).

***Bhontu* Waru *Hibiscus tiliaceus*:** Grows on fertile soil, stems grow straight, but on infertile soils, the stems bend, branch, and the leaves are wider. Waru height reaches 5-15 meters. The ability to survive is very high because it is tolerant of dry and wet conditions. *Bhontu* is used in *kaghati's* environment as the edge of *kaghati* or called *kasamba*, a net that looks like a spider webs or *kalolonda*, and a balancing rope called *kasaa*. The part that is used as a rope is the skin

of the waru stem. Easy to live wherever you are; as a protector; life giver; and able to unite (Philosophy).

***Ghai* Coconut** *Cocos nucifera*: *Ghai* has a single chip seed, rooted in fiber, and is classified as a palm family. In general, *ghai* 'coconut' has no branches and has slippery leaves. *Ghai* is very easy to cultivate and also has many health benefits. In *kaghati's* environment, part of ghai 'coconut' which is used by the maker of *kaghati* is coconut shell or called *kaghabulu*. *Pande ghati* 'maker of *kaghati*' has close interaction with *kaghabulu* which is used as a place to store the fibers of pineapple leaves which have been cleaned of fine fur. In addition, MSC also makes *kaghabulu* as a traditional game called *kalego* which is now rarely played by Muna children. Tree of Life; provide benefits for other lives; power provider; and life safety (Philosophy).

***Ghue* Rattan** *Calamus spp.*: A plant belonging to a group of palm whose life propagates and is included in the *Calamoideae* sub- family. Rattan stems are usually slim with a diameter of 2-5 cm, long sections, not hollow, and many are protected by long, hard and sharp spines. In *kaghati's* environment, the young leaves of *ghue* 'rattan' are used by *pande ghati* as one of the materials to make a sounding device. In order to be able to produce sound as desired, *pande ghati* sliced thinly and smoothed the young leaves of the *ghue*. Sound produced will also be different, according to the creativity of the maker of *kaghati 'pande ghati'*. Considered the giver of life; be a fortress of strength; and provide comfort (Philosophy).

***Kahitela* Corn** *Zea mays*: A kind of plant that includes the family of grasses (*graminae*) from the subfamily *myadeae*. Corn has fiber roots, stems that are not branched and cylindrical. Corn plants have one or two cobs, depending on the variety. In *kaghati's* environment, the maker of *kaghati* uses a part of *kahitela*, namely *goga* 'corn husk' which is already dried. *Goga* is used as an ingredient in the making of *kalampi* or a coating that is placed on *kasambano fotu* or *kasaa* to prevent breaking easily. As a counterweight; Life balance; and prevent damage or act as a protector (Philosophy).

***Kakumboka* Fern** *Drynaria quercifolia*: A fern refers to a group of plants with the vascular system of true *(Tracheophyta)*. *Fern* is a plant in the epiphytic plant species, which is a plant whose life attaches to other plants but looks for its own food. Aside from being a traditional medicinal plant, *kakumboka* is one of the raw materials of *kaghati*. *Pande ghati* uses a dry leaf of *kakumboka* to make the small *kaghati* or called *bhate kamanu-manu* or *kaensewoka* by using a sprig of grass as its counterweight. This 'Fern Leaf' *roo kakumboka* is also used by *kaghati* makers as an alternative or choice for paper or *kaghati* walls, besides gadung leaves or *roo kolope*. Considered a protector; able to live together; and give peace (Philosophy).

***Kasopa* A Kind of Pumpkin**: A kind of pumpkin plant, large fruit, round, and feels bitter. Its contents are seeded like pumpkin seeds, hard-skinned when old or mature. In *kaghati's* environment, *pande ghati* makes *kaghati* by imitating the shape of the *kasopa* fruit. The kite or *kaghati* is called *bhate dhalebha*. MSC wants a degree change in life; able to improve themselves to be better (Philosophy).

***Kolope* Gadung Tuber** *Dioscorea hispida*: Gadung tuber has round hairy, spiny stems that are spread along the stem and stalks. Gadung tubers' skin is ivory white or yellow. The tubers of stemless yams grow and climb, 5-20 m long. As the main material for making Muna kites called *kaghati kolope*. *Kolope* leaves are used for the wall on *kaghati*. *Kolope* leaves have two kinds; masculine and feminine leaf. The place of leaf on *kaghati*'s wall based on the position of the gadung leaf. *Roo kolope* has a symbol that symbolizes the balance of life. Human life is not alone. Humans in their lives there are always others, humans as social creatures. They are on our left and right. The shape of the right and left yam leaves has the same shape. This is human life in togetherness. Regarding the balance position, *kaghati* fans have the idea that their lives will always be in a balanced, safe, peaceful and peaceful position. *Roo kolope* is analogous to the human body; *roo kolope* is identical to human skin. If roo kolope on *kaghati* serves to hold exposed to the wind so that it is balanced in the sky, human skin functions to protect all the substances in our body from the wind or prevent the entry of other substances that can damage body tissues in humans (Philosophy).

***Kowala* Sugar Palm** *Arenga pinnata*: A kind of plant that is a closed seed plant *(Angiospermae)* and belongs to the family of areca nut *(Arecaceae)*. *Pande ghati* uses parts of the *kowala* plant namely *roono kowala* or young palm leaves which are

dried. Young palm leaves or *roono kowala* called *bhale* in Muna can be used for sounding devices on *kaghati*. Able to provide many benefits for life. Easy to live anywhere (Philosophy).

***Midawa* Sweet Potato** *Ipomoea batatas L.*: A plant that belongs to a type of secondary crop which functions as a substitute for staple food (rice). *Midawa* 'sweet potato' is a kind of cultivated plant. Related to *kaghati's* environment shown in the *kaghati* shape or model, namely *bhate dhangkonu* or semi-round model. Naming *bhate dhangkonu* by the maker of *kaghati* is caused by *kaghati* resembling the round shape of the *midawa* plant. Lexicon *dhangkonu* is only available in *midawa* plants because it is not found in other plants. *Pande ghati* has an idea with the *kaghati* model, midawa as one of the main staples of MSC can be maintained and lifted the dignity of the midawa plant to be high, which was above the ground, now in the sky. Clever to be grateful; always reminds us that the wheel of life is always spinning, sometimes it is below or above (Philosophy).

***Nanasi* Pineapple** *Ananas commocus*: Plant of *nanasi* 'pineapple' is classified as an annual monocot class. This plant has a series of flowers found at the end of the stem, and the growth extends using side shoots that develop into vegetative branches. In *kaghati's* environment, *nanasi* 'pineapple' is one of the important materials in the process of making *kaghati* Muna. The maker of *kaghati* uses *roo nanasi* 'pineapple leaves' to be used as *kaghati* rope known as *ghurame*. *Ghurame* is a typical rope of Muna and is made from pineapple leaf fibers or called *kawuu-wuu*. The selected pineapple leaves *'roo nanasi'* are old leaves. Magical value: pineapples should not be bypassed. If stepped on, the rope will break easily later. It has a symbol of life: pineapple has self- defense, that is on the sides of its leaves with thorns and at the tips of the leaves there are sharp and hard thorns. These spines are pineapple's personal protective devices from outside disturbances. The thorn symbolizes the defense and security of life, not disturbed by outsiders, such as animals or humans. The character of the leaves are straight upright, it seems like humans are raising their hands, as in the atmosphere of praying to God. Pineapple also symbolizes kindness and benefits (Philosophy).

***Patu* Betung** *Dendrocalamus asper*: A type of bamboo that has a large stem size and is included in the tribe of grasses. In *kaghati's* environment, *pande ghati* used *patu* 'betung' as one of the basic materials for making *kaghati,* which is to make wings or *pani* of *kaghati*. The bamboo character is chosen to be a kites' wing is hard and thick. The length depends on the size of the *kaghati* made. The function of the wing *'pani'* is to make *kaghati* able to fly to the sky. Betung has a strong and long-lasting durability for years. Regarding this strength and resilience, the maker of *kaghati* has the ideology that he also possesses the resilience and life force that the *patu* 'betung' has. *Patu* symbolizes life, the bamboo shoots are delicious as vegetables, the trunks can be used for the floor of the house; can also be used for fencing. MSC hopes to have strong endurance through life; although hard and firm but still be wise; and easy to adapt in any environment (Philosophy).

***Wulu* Reed Bamboo** *Gigantochloa atter*: *Wulu* is refers to a kind of herbaceous plant with cavities and segments on its stem. Bamboo is included in the grass family. In *kaghati's* environment, *pande ghati* used *wulu* to make *kaindere* 'middle frames of kite'. *Kaindere* is a pole located in the center of the vertical position. This vertical pole is made from one stem of which is intact and is cut according to the desired height of *kaghati*. Able to live by following the rules of life that have been set; have sincerity of heart. (Philosophy).

***Towulambe* Sugar Cane** *Saccharum officinarum*: A type of grass and only grows in tropical climates, and where it has high water content. The stem of *towulambe* is used as an ear material for making *kamuu/kaworu* 'sounding device' and called *kapongke* 'the ear'. The length is around 2 cm, its function is to tie the rope of *kamuu/kaworu* so that it forms an arc and produces sound. As a counterweight in life; alignment; not discriminating each other. As a counterweight in life; alignment; not discriminating against each other; balanced life (Philosophy).

3.2 The dynamics of understanding the lexicon of flora in *Kaghati*s' Intergenerational speaking community environment of the Muna language

In view of the consequences of the survey, *Kaghati* tested 15 lexical things of flora in the discursive network of the language Muna in the city of Lia. Ngkobori and the city of Wali. Lexical

tested by 150 respondents include 50 respondents who were 15-24 years old, 50 respondents who were 25-45 years old, and 50 respondents who were 46-65 years old. The level of understanding of the flora lexicon by the three groups of respondents is shown in the fee structure. The distinction in speed level of intergenerational understanding from the flora lexicon is used as the angle limit. For a general picture, the following is the web of speeches, which includes *Kaghati*'s flora encyclopedia.

Table 2. Percentage of Flora Lexicon

Flora Lexicons of Kaghati	15-24 years old	25-45 years old	46-65 years old
bhoru	32	100	100
bhea	100	100	100
bhontu	28	64	82
ghai	100	100	100
ghue	52	60	84
kahitela	100	100	100
kakumboka	14	60	72
kolope	36	64	94
kowala	100	100	100
midawa	100	100	100
nanasi	80	86	90
patu	24	40	64
wulu	32	58	74
towulambe	20	38	52
kasopa	0	38	48

In view of the above graph, it can be seen that respondents with an age of 46-65 years have the most remarkable comprehension with a normal value of 84% (useful) for each lexicon tested, followed by respondents aged 25-45 who matured with a normal value of 74% (very good), and then the lowest understandings with a normal value of 55% (sufficient) of respondents aged 15-24 years. In addition, we can also determine the level of understanding among the respondents. The normal understanding of respondents between the ages of 46-65 and respondents of 25-45 years is 10%; the typical perception of the 2545-year-old respondents of the 15-25-year-old respondents is 19%, and the normal understanding of the 46-65-year-old respondents of the 15-24-year-old respondents is 29%. Subsequently, it can generally be seen that understanding of the jargon decreases by ± 29%, resulting from the knowledge of respondents with the most critical data compared to respondents with the highest understanding.

The result showed that age and mean age have more complete information about the *kaghati* flora lexicon than adolescence. The elevated level is caused by the extreme network connection, interrelation, interdependence with the element that is the *Kaghati* environment. The ancient and middle ages are the greatest attention to the making of *kaghati* in the celebration of the dragon. You will have a variety of knowledge or appropriate lexical knowledge about various types of plants used as *kaghati* material.

This research mentioned two novelties below. First of all, it can be explained theoretically that the use of the natural environment in ecological language is closely related to the traditional MSC game, namely the *kaghati kolope*, all of which is obtained directly from the natural environment. Language and environment (physical and social environment) are linked as a concept in ecolinguistic theory. Whereas language is part of a social activity that involves social practice, that is, a concept that it applies to all actions, creativity, and community behavior, both of the neighbor in the community (social environment) and of the natural environment. The application of three-dimensionality to ecolinguistic studies, (ideological, the biological, and the sociological dimension) are closely related to MSC life. Second, the biotic on flora lexicon of *kaghati* are empirically closely related to MSC and its physical and social environment.

4. CONCLUSION

Muna speech community interact and is reliant on the environment, either natural environment or socio-cultural environment (including ke-*kaghati*-an environment). The raw materials of *kaghati* game are all derived from Mother Nature. The result of interaction, interrelation, and interdependence of Muna speech community and ke-*kaghati*-an environment is indicated in the diversity of *kaghati* flora lexicon. Preservation of the abundance of *kaghati* in MSC is significant, both for the maintainability of the Muna language and for the protection of *kaghati* with its customs and culture, which is safeguarded in the importance and social estimations of the past legacy as a component of the individual personality, particularly for the youthful age. Exploring the ecological language of Ke*kaghati*an in the Muna linguistic community from an ecological linguistic perspective is something new. There are several difficulties

associated with this research: *kaghati* experts, or called as *pande ghati*; in this case, there are some from the older generation, while the younger generation has very little knowledge of *kaghati* due to the disruption of the intergenerational process of inheritance. Given the limitations of this current study, several studies will need to further examine the relationship between the language, culture and environment of the Muna language community to improve this research. Through this research, the Muna government is also expected to pay special attention to the protection and maintenance of a number of *kaghati* cultures that were beginning to change, which certainly had an impact on the change in *kaghati* language. Preservation of the Kekagatian culture and language can be done by documenting the language through written texts, *kaghati* lexicon, or teaching materials for students. This should be done as a form of concern so that *kaghati* culture, which is an ancestral legacy, can continue to be passed down to the younger generation of Muna. Also, the Muna government may pay special attention to kite growers, or *Pande Ghati* is declining now. Therefore, the government must provide a venue and fully support the pande ghati to continuously pass on the *kaghati* legacy so that intergenerational causes can minimize the extinction of *kaghati* culture.

REFERENCES

Bang, J. Chr. dan Door, J. (1996). *Language, Ecology, and Truth ± Dialogue and Dialectics*.

Bang, J. C., & Trampe, W. (2014). Aspects of an ecological theory of language. *Language Sciences*, *41*, 83–92. https://doi.org/10.1016/j.langsci.2013.08.009

Bieck, W. (July 2002). (2002). *"'The First Kiteman'-Proof by a prehistoric cave-painting in Indonesia"*.

Fernández-Vázquez, J. S. (2021). Analysing the environmental websites of the world's greatest polluters: a multimodal ecolinguistic approach. *Economic Research-Ekonomska Istrazivanja* , *34*(1), 2692–2711. https://doi.org/10.1080/1331677X.2020.1836993

Finke, P. (2014). The ecology of science and its consequences for the ecology of language. *Language Sciences*, *41*, 71–82. https://doi.org/10.1016/j.langsci.2013.08.008

Khotimah, K., Laksono, K., Suhartono, S., Pairin, U., & Darni, D. (2021). Lingual expressions in the covid-19-related ecolexicons in Indonesian online-media coverage. *Journal of Language and Linguistic Studies*, *17*(1), 309–326. https://doi.org/10.52462/jlls.19

Kravchenko, A. V. (2016). Two views on language ecology and ecolinguistics. *Language Sciences*, *54*, 102–113. https://doi.org/10.1016/j.langsci.2015.12.002

Li, J., Steffensen, S. V., & Huang, G. (2020). Rethinking ecolinguistics from a distributed language perspective. *Language Sciences*, *80*, 1–12. https://doi.org/10.1016/j.langsci.2020.101277

Luardini, M. A., Asi, N., & Garner, M. (2019). Ecolinguistics of ethno-medicinal plants of the Dayak Ngaju community. *Language Sciences*, *74*, 77–84. https://doi.org/10.1016/j.langsci.2019.04.003

Mbete, A. M. (2008). Ekolinguistik: Perspektif Kelinguistikan yang Prospektif. *Bahan Matrikulasi Bagi Karyasiswa Program Magister Linguistik". Denpasar: Program Pascasarjana Universitas Udayana*.

Mbete, A. M. (2011). Ilmu Bahasa, Lingkungan Bahasa dan Bahasa Lingkungan: Bahan Matrikulasi bagi Karyasiswa Program Magister Linguistik. *Denpasar: Program Pascasarjana UNUD*.

Mbete, A. M. (2002). *Metode Linguistik Diakronis, Denpasar: Universitas Udayana.*

Nash, J. (2016). Ecologically embedded languages, cumulative grammars and island ecologies1. *Acta Linguistica Hafniensia*, *48*(2), 161–170. https://doi.org/10.1080/03740463.2016.1243977

Norton, C., & Hulme, M. (2019). Telling one story, or many? An ecolinguistic analysis of climate change stories in UK national newspaper editorials. *Geoforum*, *104*(February), 114–136. https://doi.org/10.1016/j.geoforum.2019.01.017

Poole, R. (2018). Ecolinguistics, GIS, and Corpus Linguistics for the Analysis of the Rosemont Copper

Mine Debate. *Environmental Communication*, *12*(4), 525–540. https://doi.org/10.1080/17524032.2016.1275735

Poole, R., & Spangler, S. (2020). 'Eco this and recycle that': an ecolinguistic analysis of a popular digital simulation game. *Critical Discourse Studies*, *17*(3), 344–357. https://doi.org/10.1080/17405904.2019.1617177

Puspoyo, E.W, Layang-Layang Di Indonesia: Kites of Indonesia. Jakarta: Museum Layang-Layang Indonesia, 2004.

Stibbe, A. (2014). an Ecolinguistic Approach To Critical Discourse Studies. *Critical Discourse Studies*, *11*(1), 117–128. https://doi.org/10.1080/17405904.2013.845789

Sudijono, A. (2005). *Pengantar Statistik Pendidikan* (1st ed.). PT Raja Grafindo Persada.

Urlica, A. A. D., & Stefanovic, S. (2018). Ecolinguistic qualities of the optimal English language learning experience. *International Journal for Quality Research*, *12*(2), 537–546. https://doi.org/10.18421/IJQR12.02-14

Uryu, M., Steffensen, S. V., & Kramsch, C. (2014). The ecology of intercultural interaction: Timescales, temporal ranges and identity dynamics. *Language Sciences*, *41*, 41–59. https://doi.org/10.1016/j.langsci.2013.08.006

Wenjuan, Z. (2017). Ecolinguistics: Towards a new harmony. *Language Sciences*, *62*, 124–138. https://doi.org/10.1016/j.langsci.2017.04.004

Zahoor, M., & Janjua, F. (2020). Green contents in English language textbooks in Pakistan: An ecolinguistic and ecopedagogical appraisal. *British Educational Research Journal*, *46*(2), 321–338. https://doi.org/10.1002/berj.3579