THE LOCAL WISDOM OF LUWU SOCIETY IN *BUNGA' LALANG*: AN ANTHROPOLOGICAL LINGUISTIC STUDY

KEARIFAN LOKAL MASYARAKAT LUWU DALAM BUNGA' LALANG: SEBUAH KAJIAN LINGUISTIK ANTROPOLOGIS

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POSTGRADUATE PROGRAM

FACULTY OF CULTURAL SCIENCES

HASANUDDIN UNIVERSITY

2019

DISSERTATION
THE LOCAL WISDOM OF LUWU SOCIETY IN *BUNGA' LALANG*:
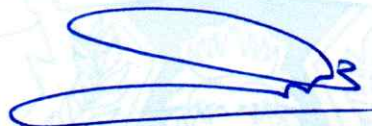## AN ANTHROPOLOGICAL LINGUISTIC STUDY

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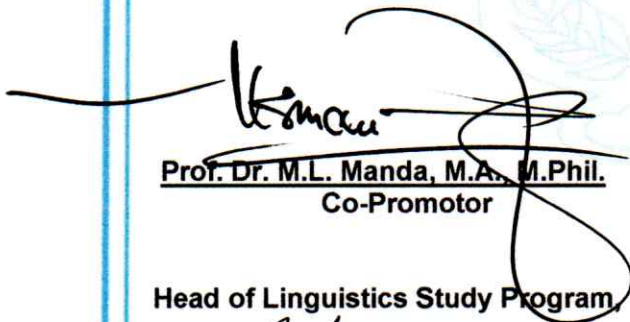**MAGFIRAH THAYYIB**

Register Number: P0300315003

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On *April, 16*th 2019

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ACKNOWLEDGEMENTS

Alhamdulillahirabbil'aalamiin, the writer firstly expresses her gratitude to Allah Swt. who has given blessing in her every breath so at last she can complete this dissertation and finish her study. *Shalawat* and *salam* may always be upon Prophet Muhammad Saw, *allahumma shalli 'ala Muhammad*. The writer is indebted to many individuals who have given assistance and contribution through her study and this dissertation completion.

The writer expresses her gratefulness to her supervisor team, Prof. Drs. H. Burhanuddin Arafah, M.Hum., Ph.D., Prof. Dr. M. L. Manda, M.A., M.Phil., and Dr. H. Fathu Rahman, M.Hum. for their worthwhile guidance especially in writing this dissertation. Gratefulness is extended to the examiners, Prof. Dr. H. Mansur Akil, M.Pd., Dra. Herawaty Abbas, M.Hum., M.A., Ph.D., Dr. H. Sudarmin Harun, M.Hum., and Dr. Hj. Sukmawaty, M.Hum. for the valuable contribution to this dissertation.

The writer also delivers her thankfulness to the Rector of Hasanuddin University, Prof. Dr. Dwia Aries Tina Pulubuhu, M.A., the Director of Post Graduate Program, Prof. Dr. Ir. Jamaluddin Jompa, the Dean of Cultural Sciences Faculty, Prof. Dr. Akin Duli, M.A., the Head of Linguistic Doctoral Program, Dr. Ikhwan, M. Said, M.Hum. Her sincere gratitude goes to all the lecturers in Linguistic Doctoral Program who have priceless knowledge and counsel during her study.

Her appreciation goes to the Rector of IAIN Palopo, the Dean of FTIK, the Head of LP2M, her colleagues at IAIN Palopo, the academics and colleagues at Universitas Cokroaminoto Palopo for the encouragement. Her appreciation is also delivered to the Head of Luwu Regency, all local government and people in the visited districts and villages for their help in the process of collecting research data of this dissertation.

The writer dedicates prodigious gratitude to her beloved parents, Dr. H. M. Thayyib Kaddase, M.H. and Hj. Muhajirah S.Ag., who always say her name in their every prayer, thanks for giving and wishing her all the best. The writer also thanks to her sisters, brothers, nieces, and all families for the supports. She extends thankfulness to her friends in Linguistic Doctoral Program 2015, Sudirman, Juliastuti, Siti Hajar, Sri Ningsih, Hafirah Patang, Mardliya Pratiwi, Pratiwi Bahar, and Zulkhaeriyah.

Makassar, April 2019

Magfirah Thayyib

ABSTRACT

Magfirah Thayyib. *The Local Wisdom of Luwu Society in Bunga' Lalang: An Anthropological Linguistic Study.* (Supervised by Burhanuddin Arafah, M.L. Manda, and Fathu Rahman)

This research aimed to reveal the meanings of *bunga' lalang* and to explore the local wisdoms of Luwu society reflected in it. *Bunga' lalang* is an agricultural tradition in the form of series of rituals done by a *bunga' lalang* (path opener) in the beginning of every rice farming stage. This research proposes a combined model of social semiotics and dialectical ecolinguistics.

This research employed a qualitative method with descriptive-naturalistic characteristics. The primary data were the discourses of *bunga' lalang* rituals obtained through observation and interview. The secondary data were documents related to Luwu society. The data were analyzed through transcribing, coding, growing ideas, interpreting, and drawing conclusion.

Bunga' lalang tradition generally means starting every stage in rice farming with particular physical and mental actions which aim for fine cultivation of all ricefields in one village. Each ritual in *bunga' lalang* tradition has its own bunch of fundamental meanings, ecological meanings, and cultural meanings. The local wisdoms of Luwu society in *bunga' lalang* are language use wisdoms, ecological wisdoms in the form of ecological attitude and knowledge, sociological wisdoms, and ideological wisdoms in the form of cognitive system, religious belief, cultural assumption, symbolization, mental/psychological system, behavioral/ethical system.

Key Words: local wisdom, Luwu society, *bunga' lalang,* anthropological linguistics

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ABSTRAK

Magfirah Thayyib. *Kearifan Lokal Masyarakat Luwu dalam Bunga' Lalang: Sebuah Kajian Linguistik Antropologis.* (dibimbing oleh Burhanuddin Arafah, M.L. Manda, dan Fathu Rahman)

Penelitian ini bertujuan mengungkap makna *bunga' lalang* dan mengeksplorasi kearifan lokal masyarakat Luwu yang tercermin di dalamnya. *Bunga' lalang* adalah tradisi pertanian berupa serangkaian ritual seorang *bunga' lalang* (pembuka jalan) untuk mengawali setiap tahapan pertanian padi. Penelitian ini mengusulkan model kombinasi semiotika sosial dan ekolinguistik dialektikal.

Penelitian ini menggunakan metode kualitatif dengan karakteristik deskriptif-naturalistik. Data primer adalah wacana ritual *bunga' lalang* yang diperoleh melalui observasi dan wawancara. Data sekunder adalah dokumen terkait masyarakat Luwu. Data dianalisis melalui tahapan pentranskripsian, pengkodean, pengembangan ide, penafsiran, dan penarikan kesimpulan.

Tradisi *bunga' lalang* secara umum berarti memulai setiap tahapan pertanian padi dengan aksi fisik dan mental tertentu yang bertujuan untuk keberhasilan pengolahan semua sawah di satu desa. Setiap ritual dalam tradisi *bunga' lalang* memiliki sekumpulan makna fundamental, makna ekologis, dan makna budaya. Kearifan lokal masyarakat Luwu dalam *bunga' lalang* adalah kearifan bahasa, kearifan lingkungan yang berupa pengetahuan dan sikap ekologis, kearifan sosial, dan kearifan ideologis yang berupa sistem kognisi, kepercayaan agama, asumsi budaya, simbolisasi, sistem mental/psikologis, sistem perilaku/etika.

Kata Kunci: kearifan lokal, masyarakat Luwu, *bunga' lalang*, linguistik antropologis

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GLOSSARY OF TERMS

bine	paddy seeds
birang	female paddy flower/fruit
bunga' lalang	the series of activities/rituals done by a *bunga' lalang* (an agricultural leader of a village) in (the beginning of) every rice farming stage
garonto	the stem of the paddy plant
gau-gau/kedo-kedo	moves or non verbal action
indo' pare	the female paddy parent
kabunga'lalangang	all things related to *bunga' lalang* tradition
kadodo(na to pare)	the collar/neck of a paddy plant
kandao	sickle
kasiura-urakang	compatibility (between a *bunga' lalang* and rice farming result)
laki	male paddy flower/fruit
lolona to' pare	the navel of a paddy plant
ma'bingkung	using a hoe to plow the soil of the ricefield
ma'bunga' lalang	doing *bunga' lalang* activity/ritual
ma'rande-rande	patting the paddy (going around the ricefield while reading mantra) when the harvest time is closer to avoid disease/pest
ma'trattor	using tractor to plow the soil of the ricefield
maccanggi	utilizing 'combine harvester machine' to cut the paddy and thresh the grain
maccera' bulung	bleeding the chicken for the grown/*bulung* paddy (in which the stem is rounded because it is about to emerge flower)
malangko	empty paddy fruit/grain
manggambo' bine/ma'bine	sowing the seeds
mannia'	expressing/having an intention
...engeng	the chicken which has brown color with black and white dots on its feathers
...mula mantanang	starting to plant the paddy

mappammula marri'ta/ (mi)pare	starting to cut/(harvest) the paddy)
mappammula ta'pa	starting to go to the ricefield to plow it
mappangngissi	making the paddy fruit/grain filled
mappara'da'	making calm the paddy which is left unbound because by chance unreachable, uncut, or unpicked on harvesting
mappatama wai	entering the water to the ricefield
mappimeso/mattengko	cleaning/plowing the soil of the ricefield
mappipa	spreading the seeds using a modified pipe (a drum seeder)
mappipaccing kalo'	cleaning the canal for ricefielding
mappisa'bi	notifying or addressing others (especially the nature and supernature)
marramme	soaking the paddy seeds
mattuju	directed/success
pajo-pajo	white cloths set up here and there to chase away the birds
palling	a remedy given to paddy to make its fruit/ grain filled
pammesa'-mesarang	unity
pare	paddy
pau-pau/baca-baca	words or verbal text or verbiage
pintaungan	the time prediction for rice farming stages based on the signs in nature/environment
rangkapang	a reaping tool for cutting the paddy stalks
sando	traditional medical practitioner (of a village)
sipulung-pulung	a meeting led by a *bunga' lalang* to determine/inform the stages in rice farming
tempe' bunga' lalang/ kabunga'lalangang	a piece of ricefield (*tempe'*) given hereditary to a *bunga' lalang* of a village
tomakaka	custom leader of a village
tudang sipulung	a current model/term for *sipulung-pulung*; a meeting done before going to the ricefield to determine all stages in rice farming

CHAPTER I

INTRODUCTION

A. Background

Luwu area which socio-culturally known as *Tana luwu* is used to be the largest governmental area in South Sulawesi Province. *Tana Luwu* was also under the governance of one of the greatest kingdoms in South Sulawesi that is *Kedatuan Luwu* (Pawiloy, 2002: 24). Unfortunately, the literature about the culture of Luwu is still categorized small in number compared to its historical large area and great name (Anwar, 2007: ix). Based on preliminary research done in October 2017, in some libraries in Luwu Regency and Palopo City, the available literature about Luwu culture is more on the palace tradition of *Kedatuan Luwu* but very few on the tradition in the level of society/common people. Certainly, the tradition in society level is also worth to fortify the culture of Luwu.

One of the traditions exists in Luwu society is *bunga' lalang*. It is an agricultural tradition which refers to the activity of a *bunga' lalang* (an agricultural leader) in the beginning of every rice farming stage. It is a series of rice farming rituals. It consists of particular verbal and non verbal action which aims for fine cultivation of all ricefields in one village. Through the preliminary research and according to a librarian at *Perpustakaan Umum Daerah Luwu*, Ilham, S.Sos, there has not been any study on *bunga' lalang* tradition so far; there are very few documents mention it. more, *bunga' lalang* tradition is now rarely performed by Luwu

people in their rice farming activity. It is also not well recognized as a tradition of Luwu society by the people themselves.

In fact, many agricultural traditions similar to *bunga' lalang* exist in Indonesia (Tabloid Desa, 2016: 16) including in South Sulawesi. Some of them have been studied due to their special linguistic features and, mainly, their valuable contents (e.g. Sorayah (2014); Syahruna, et al. (2014); Sumitri (2015); Badaruddin (2016); Abdullah & Suparno (2016); Jumadi, et al. (2016); Ola (2017); Harianto, et al. (2017); Rukesi & Sunoto (2017)). The contents of a tradition including agricultural tradition can be wisely used as a guide to overcome the society's problems and to have a peaceful society's life. The forms of cultural heritage give us opportunity to learn the cultural wisdom values in solving problems (Arafah, 2013: 2).

Bunga' lalang tradition, definitely, has its own characteristics and local wisdom values. Hence, there is a need to study and document it – to investigate all of its possible meanings as the local wisdom potentials of Luwu society. And accordingly, there is another need to take suitable method/model to study it – to gain such purposes. From the copious studies of tradition, there are various approaches, methods, models employed. They generally approach a tradition with interdisciplinary science to understand the phenomena in which it lives holistically (Takari, 2013: 4). Among the interdisciplinary sciences are ethnolinguistics, anthropolinguistics (which refs to anthropological linguistics) and cultural

Anthropological linguistics is the one considered more appropriate to find out as many meanings as possible of a tradition. Some researches on tradition have already employed it (e.g. Surbakti (2014); Mansyur (2016); Abdullah & Suparno (2016); Jumadi, et al. (2016); Winarti (2016)). Anthropological linguistics is a search for the meanings in linguistic practices within wider cultural practices (Foley, 1997: 5). As implied before, the content/meaning of a tradition can reveal the local wisdom of its society. Moreover, anthropological linguistics has a broader perspective toward human language. It relates a language form, its function/use, and its cultural environment.

In line with that, *bunga' lalang* tradition in this research is treated as a discourse – a concrete form of language. So, this anthropological linguistic research is basically the analysis of a tradition discourse. A discourse is a text of a dynamic process in a context in which meaning is expressed and intention is achieved (Brown and Yule, 1983: 26). Clarifying the meaning of a discourse is commonly done by observing its text and context. A text of a discourse including *bunga' lalang* would be meaningful and give complete information if it is observed in its context. Anthropological linguistics has already proposed such concept but it needs a clearer model of analysis.

One of the eminent concepts of understanding language or analyzing discourse is Halliday's social semiotics. It is also used in us researches on tradition (e.g. Zainuddin (2013); Sitompul & Sinar Uniawati (2014); Lubis, et al. (2015); Masreng (2016)). In social

semiotics view, language should be interpreted within a socio-cultural context, in which the culture itself is interpreted in semiotic terms (Halliday, 1978: 2). Social semiotics understands a text related to its context in which the system of meaning (the signs) about socio-cultural reality is functioned in a society. It recognizes text and context as the main aspects in understanding language. Both text and context (meanings) of a tradition discourse can be generated as the local wisdom of the society.

The meaning of a text in social semiotics is obtained from the interpretation of textual metafunction. It consists of ideational, interpersonal, and textual meanings analyzed from the linguistic properties of a text. Then, context in social semiotics is divided into two, context of situation and context of culture. The context of situation is understood through field, tenor, and mode of discourse. They are also observed from linguistic properties of a text. Both text and context of situation gives a fundamental meaning of a text of a discourse. While, the context of culture is the institutional and ideological backgrounds that give value to the text and constrain its interpretation (Halliday and Hasan, 1985: 49).

Still, there is another context which is also useful to be analyzed to disclose the meaning of a tradition discourse. It is the biological/environmental context. Indeed, almost all linguistic approaches reject the biological aspect as social semiotics does not cover it. Whereas, the biological aspect or natural environment seems to have the same level

ture in language. Kramsch (1998: 4) claimed that there is a

hip between nature, culture, and language through a simple

analysis on a poem. It is the study of ecolinguistics which points out the biological aspect into language. Ecolinguistics becomes a trend nowadays along with the awareness of global environmental crises. One of its bases is Sapir's (1912: 14) confirmation that there is a reflection of physical/biological environment on language.

In a tradition discourse, there is a representation or reflection of biological condition in which the tradition is held. The biological context in here means a physical or biological conditioned existence that a text has. The description of the biological environment condition is then called ecological meaning of a discourse. It is expected to be helpful in revealing the environmental wisdom and local excellence. It is because those particular local qualities are directed toward local biological condition. Thus, the biological context would be included in the analysis of this research. As mentioned before, the focus of this research, *bunga' lalang*, is a tradition discourse related to the environment and is assumed to contain the environmental wisdom of the society.

Specifically, the biological context is adapted from dialectical ecolinguistics, one of the significant theories in ecolinguistics. It can also be used to analyze a text or a discourse including a tradition discourse (e.g. Umiyati (2011); Mokoagouw (2012); Nuzwaty, et al. (2014); Rajistha (2016); Suktiningsih (2016); Genua, et al. (2017); Ndruru & Umiyati (2017)). Dialectical ecolinguistic theory models the relation between e, situation, and environments; between text and context. A has a situation/topos and happens in an environment called

social praxis (Bang and Door, 1993: 7). A dialogue refers to text; a situation/topos refers to context of situation; social praxis refers to outer dimensions/contexts: biological, sociological, and ideological.

Considering the practical and theoretical needs of this research as exposed above, the concept of social semiotics is combined with the model of dialectical ecolinguistics in studying discourse. The detail dissertation of the alignment and the combination is presented in the next chapter. In brief, they have the parallel notion that a language form cannot be separated from its contextual use and its corresponding culture. The combination is done to maximize the contexts of *bunga' lalang* discourse including its environmental context, in order to understand all valuable meanings of *bunga' lalang* tradition. The combined model is used as the basic construction of this research framework to explore the local wisdom of Luwu society which is reflected in *bunga' lalang* tradition.

The basic assumption of this research is that a tradition which is treated as a discourse records the reality of its environment which consists of human entity, physical environment, socio-cultural environment, and language elements. Meanwhile, the rationale of this research is due to the focus of it – *bunga' lalang* tradition. This tradition may be threatened to be extinct through time in globalization era. If there is no any effort to at least document *bunga' lalang* discourse and its contents/values, it will be a loss for the society. When the local culture and identity are left, the harmonious ...hip between human and human and between human and natural ...ment will be lost (Sandarupa, 2014: 8).

The local wisdom values in a tradition like *bunga' lalang* are also meaningful in the current industrial revolution era. The use of technology in almost all life aspects should be done wisely and be based on cultural values to minimize its negative effect or disruption (Prasetyo and Trisyanti, 2018: 25). For example, the cultivation machines should be used by considering environmental balance without dominating the nature. Such wisdom value origins and is inherited from our ancestors through a tradition. In ecolinguistic view, if a discourse is beneficial to protect the ecosystems that life depends on it needs to be promoted (Stibbe, 2015: 2) including a tradition discourse.

B. Research Questions

Based on the expositions in the background, the questions of this research are:

1. What are the meanings of *bunga' lalang* tradition?
2. What are the local wisdoms of Luwu society reflected in *bunga' lalang* tradition?

C. Objectives of the Study

Related to the formula of the research questions, the objectives of this study are:

1. To reveal the meanings of *bunga' lalang* tradition;

explore the local wisdoms of Luwu society reflected in *bunga'* * g* tradition.

D. Significance of the Study

Theoretically, the result of this research is expected to give contribution to the theory development of linguistics specifically of anthropological linguistics, discourse analysis, social semiotics, and dialectical ecolinguistics. It gives an insight about the relation between language, nature, and culture in a tradition discourse.

Methodologically, this research proposes a new model to analyze a tradition discourse through its text and context, to understand its meaning, in order to reveal the local wisdom it contains including its language wisdom. The combined model is expected to be suitable to be used in analyzing other tradition discourse which is related to or talks about environment.

Practically, the result of this research is expected to be a scientific reference in understanding *bunga' lalang* tradition, its meanings, and values. It can be utilized by Luwu society itself and the local government as a helpful material in preserving, promoting their culture and even their nature (natural environment). It can also become a source of learning material about local contents. As well, it can be a reference for the linguistic theorists and the next researchers.

CHAPTER II

REVIEW OF THE LITERATURE

A. Previous Study

There are plentiful previous studies related to this current research. They are relevant to this research in terms of similar paradigm, objective, focus, approach/theory base, and method.

1. Harun (2012) conducted a research entitled "Cultural Values in Buginese Traditional Songs". The data in the form of texts were analyzed using semiotic approach of Pierce's symbol. The literal and idiomatic meanings and the local interpretations were also employed to develop the theory of symbol. The research found that: 1) there are 65 cultural symbols of the character building; 2) there are 3 types of values namely philosophical values, religious values and humanity values; 3) there are 37 cultural symbols relevant to marriage context and some symbols relevant to inauguration and election contexts. Generally, this current research also aims at elaborating the values of traditional language forms but focuses on different type and uses different approach.

2. Mokoagouw (2012) through her research entitled *"Wacana Mob Papua: Kajian Ekolinguistik Dialektikal"* investigated how does *mob* (Papua's special humor discourse about the community daily life) present Papua's people and environment using dialectical linguistic approach. This study used core contradiction model

along with the three dimensions of social praxis namely ideological, sociological and biological. Mokoagouw considered *mob* as a discourse which can depict the culture and physical environment of Papua's people. Similarly, this current research treats *bunga' lalang* rituals as discourses to have the depiction of its societal wisdom. It also uses the three dimensions of dialectical ecolinguistics which is combined with the social semiotic framework to analyze the tradition.

3. Sitompul and Sinar (2013) researched on "Oral Tradition of *Baralek Gadang* in Sumando Traditional Wedding Ceremony in Sibolga Coastal Communities: Social Semiotic Approach". This research used qualitative method by interviewing and recording. The results are: (1) the meaning of *baralek gadang* changes because of social, situational and cultural contexts; (2) the tradition of *baralek gadang* contains 9 local wisdoms as life guidance of Sibolga coastal community namely (1) relation to Allah SWT, (2) culture, (3) politeness, (4) honesty, (5) education, (6) prosperity, (7) commitment, (8) cooperation and (9) respecting guests. This current research also applies social semiotic concept in combination with dialectical ecolinguistic model to find out the local wisdom represented in *bunga' lalang* tradition.

4. Zainuddin (2013) conducted a research entitled *"Analisis Ideologi dalam Teks Upacara Melengkan: Budaya Etnik Gayo dalam Perspektif Semiotika Sosial"*. The result reveals that in the interaction of ...engkan ceremony, the speaker (*pemelengkan*) tends to emphasize ...nterpersonal meaning. It is interpreted as a consideration to build

an understanding toward interaction partner (tenor). The text analysis in context is encoded semiotically which refers to three dimensions namely (1) theology, (2) democracy, and (3) social. This current research finds out various meanings of *bunga' lalang* tradition including ideological meaning as in Zainuddin's study.

5. Sorayah (2014) researched on *"Fungsi dan Makna Mantra Tandur di Desa Karangnunggal Kecamatan Cibeber Kabupaten Cianjur"*. She used a descriptive analysis method and a holistic folklore approach to investigate three kinds of *tandur* (rice planting mantra). The result shows that *tandur* consists of particular patterns which signaling its main points: the purpose of the receiver and the good condition of the rice plants. The functions of *tandur* are for educational device, projection system and cultural legality. The meaning is a human petition to obtain life prosperity. The aim of Sorayah's study is essentially the same with this current research. But this current research analyzes the text and context of *bunga' lalang* discourse first to get the description of its meanings.

6. Surbakti (2014) conducted a resesearch entitled *"Nilai Budaya dalam Leksikon Erpangir Ku Lau: Tradisi Suku Karo"*. The researcher used anthropological linguistic theory and employed descriptive qualitative method. The data analysis technique refers to the Huberman and Miles. The lexicon of *erpangir ku lau* tradition is grouped into two parts materials and tools, (2) the process and *erpangir ku lau* activity. Karoness tradition of *erpangir ku lau* contains cultural values,

namely (1) harmony and peace values, (2) well-being values, (3) religious values, (4) nature oriented (environment) values, and (5) social values. Surbakti's research and this current research used the same grand theory that is anthropological linguistics. But this current research proposes a specific model of analysis.

7. Harisah (2015) researched on *"Ungkapan Bahasa Tae' yang Merepresentasikan Kearifan Lokal Etnik Luwu"*. This research was an ethnographic research using qualitative approach. The data collection was done through observation, in-depth interview, recording and documentation. The data analysis was done using Spradley's theory. There are five forms of *Tae'* Language expressions found namely parable, proverb, aphorism, simile and slogan. The functions are for education, individual ethic and social. The strategy of using the expressions is mostly indirect. This current research has the same location with Harisah's research that is Luwu Regency. The local wisdoms found by Harisah can be the same with the ones obtained from the analysis of *bunga' lalang* discourses.

8. Lubis, et al. (2015) researched on "Oral Tradition Martahi Karejo of Angkola Society: Social Semiotic Study". The data of the research were the transcript of *makkobar* text obtained from video recording and interview. The findings indicate that the encoding of meaning in *makkobar* text covers the situational context: field, tenor, and mode of ̲ourse. The meanings contained in *martahi karejo* tradition are the ̲ wisdom values in *makkobar* text namely mutual assistance,

deliberation, honor, and kinship. The research by Lubis, et al. is similar to this current research that both analyze a tradition using social semiotic theory and reveal the meaning of it in the form of local wisdom. But the model of text analysis employed by Lubis, et al. is only one of the parts of this current research analysis.

9. Sumitri (2015) through her research entitled "The Traditional Oral Discourse of *Vera* of Ethnic Rongga in East Manggarai in East Nusa Tenggara" examined an agricultural ritual of *vera haimelo mbuku sa'o mbasa wini* (VHMM). She used the formula theory, function theory, and semiotic theory. The results show that VHMM has unique characteristics. The macrostructure of VHMM means the prayer requests for good harvest; its superstructure consists of introduction, main part, and closing; its microstructure shows up in the aspects of language. VHMM bears the manifest and latent functions. It also carries religious meaning, sociological, economic, historical, political, aesthetic and didactic. The focus of this current research, *bunga' lalang* tradition, also has its distinctive characteristics and meanings.

10. Abdullah and Suparno (2016) conducted a research entitled *"Kebudayaan Petani Damar Pesisir Barat Krui: Perspektif Antropologi Linguistik"*. The research was a case study using hybrid methodology of natural and quantitative methods. The findings show that in the conversations and folklore of resin farmers in Krui, there are several nings which semantically the way to cultivate the forest, the tion, the relation between human and nature, and the knowledge

of the plants in the forest. It is more or less the same with the paradigm of this current research which investigates as many meanings as possible from the discourses of *bunga' lalang* tradition.

11. Badaruddin (2016) researched on "The Meaning of *Tulembang* and *Tupakbiring* Mantras in the Life of Ethnic Makassar". *Tulembang* is mantra for rice planting while *tupakbiring* is for fishing. The reading of the text meaning of mantra was done heuristically and hermeneutically. As the result, the mantra is the expressions that could bring magic power to provide strength for human in performing various activities. The forms could be praises to something to be considered as sacred such as gods, spirits, animals, or God usually uttered by *sanro* (shaman) and *pinati* (diviner). The meaning of mantra text contains recognition, hope, sanctity of self and heart, serenity and inner satisfaction. *Bunga' lalang* rituals in this current research contain mantra for cultivation which is the same with *tulembang*.

12. Jumadi, et al. (2016) conducted a research entitled *"Antropolinguistik dalam Mantra Tradisi Mambuntang Masyarakat Dayak Maanyan di Lahan Basah"*. The data were obtained from observation, recording, and interview. The data were analyzed using Miles and Huberman's technique. The results show that: (a) in the procession of *mambuntang*, there are several lexicons/features should be prepared; in the mantra, there are also some lexicons about the environment of land; (b) those linguistic units describe the cultural wealth of the ak Maanyan society; (c) the tradition shows some beliefs of Dayak

Maanyan society. Jumadi, et al. research is similar to Abdullah and Suparno's research (number 10) that both use anthropological linguistics to study meaning.

13. Mansyur (2016) conducted a research entitled "*Onina Manga Mancuana Mangenge*: Cultural Values of Wolio People that Never Fade". *Onina Manga Mancuana Mangenge* (OMMM) is the ancestor's wise words. The research used anthropological linguistic perspective. It was conducted through participatory observation, and interviews. The data was analyzed through interpretation and inference. First, the linguistic characteristics of OMMM are more on declarative and imperative sentences, concise and simple sentences, and contains aesthetically appealing elements. Second, OMMM contains positive cultural values related to the Wolio people's relationship with their god and fellow human beings.

14. Masreng (2016) conducted a research entitled "*Ritual Savukh Rangin: Suatu Kajian Semiotika Sosial*". *Savukh rangin* is a new born baby ritual in Kei Community. The semiotic theory of Peirce was used to analyze the data. The results show that *savukh rangin* uses verbal signs that are closely associative and idiomatic. The manifested meanings in the ritual are growth, health, social environmental adaptation, God's protection, and bravery. The latent meanings are maintaining the balance of human with God and inherit the moral ̶ ̶ ̶es and ethics in the social environment of the child. This current

research also uses social semiotic concept as one of the models combined to analyze *bunga' lalang* rituals.

15. Winarti (2016) studied "*Dolanan* Songs in the Javanese Community: An Anthropological Linguistic Study". The steps of data analysis are (1) developing an inventory based on contextual application; (2) classifying the songs based on the channels of transmission; (3) analyzing the linguistic construction of the songs to identify their component functions. The findings show that classifications of *dolanan* songs and their underlying linguistic constructions reveal certain elements of knowledge in the Javanese community. This current research is also an anthropological linguistic study but its steps of analysis are based on the combined model proposed. Another similarity is that this current research also reveals the local knowledge of the society in which *bunga' lalang* tradition is performed.

16. Genua, et al. (2017) studied "Traditional Medicinal Treatment *Nijo on Lio* Ende Flores Ethnic: Ecolinguistic Perspective". The study relates the society and its environment using dialectical ecolinguistic model including ecological parameters. The results of the study show that the ingredients of flora heal high blood pressure; fauna as medicine to heal other various illnesses and complication. *Nijo* text also can function as healing the illness. It can only be used when praying the *ata ro* 'patient' and not in daily conversation. This current research includes the ecological parameters in dialectical ecolinguistic

model. The model is combined with the model of social semotics to analyze the discourses of *bunga' lalang* rituals.

17. Harianto, et al. (2017) researched on "The Meaning and Values of Tradition *Dedeng* Rice Harvest as Local Cultural Defense in Timbang Jaya Village Langkat Regency". The data collection techniques were interview and observation. The results show that most of the people of Timbang Jaya Village were affected by the shift of cultural values that were considered incompatible with the present tradition. *Dedeng* ritual in Harianto, et al. research is the same with *bunga' lalang* rituals in this current research. What is different is that *bunga' lalang* is analyzed using a combined model to obtain its comprehensive meanings and its whole possible values.

18. Hartini (2017) researched on "Javanese Ethnic Local Wisdom in Farmer Community Folklore in South Coastal Area of Kebumen, Central Java". The data analyzed were oral folklores, partially oral folklore constituting farming sector, and non-oral folklores constituting food, drugs, and traditional house. The method used was an ethnographic descriptive qualitative. The data were collected using in-depth interview with selected informant. The result of the research shows that the folklores contain local wisdoms in the form of: 1) local cultural, 2) local spiritual, 3) local educative, 4) local symbolic, 5) local economic, 6) local practical, and local historic. Hartini did a study on various types of folklore while this current research focuses only on one type that is *bunga' lalang* tradition.

19. Ndruru and Umiyati (2017) studied "Metaphorical Lexicon in *Maena* Lyrics of Wedding in Nias: Ecolinguistic Study". The data were obtained from *Maena* video and then transcribed into written form. The data were analyzed using dialectical ecolinguistic theory of Bang and Door. The result shows that: (1) grammatical category of metaphorical lexicon in *Maena* lyrics are biotic and abiotic ecology; (2) social praxis realized in *Maena* lyrics are biological dimension through the use of natural lexicon, ideological dimension through the concept formed as genuine meaning communicated, and sociological dimension through conceptual deliverance. This current research also employs dialectical ecolinguistic model of Bang and Door as one of the models combined to analyze the discourses of *bunga' lalang* rituals.

20. Ola (2017) studied "Meaning and Values of Agriculture Ritual Speech on Ethnic Dawan in Mollo District of South Central Timor". The study was based on the cultural linguistic theory which sees language as a cultural expression that describes the user's perception or view of the world. The results are: (1) the language in ritual speech include: a magical function, a conative function and an emotive function; (2) agriculture ritual speech on ethnic Dawan in Mollo has meaning and value like surrender, togetherness, inheritance, and environmental care. Ola's research is also relevant for this current research which analyzes a tradition in agriculture domain to reveal the community's wisdoms.

21. Rahman (2017) through his research "The Revival of Local Fairy Tales for Children Education" explained the reduction in the use of storytelling (fairy tales) to entertain and educate children. The research is not only limited to a purely literary point of view but also covers communication, child psychology, psycholinguistics, cinematology, alternative therapy, and many more. The results show that telling fairy tales to children is still relevant and can help to instill character values in young children. What is quite similar to this current study is that Rahman's study focuses on the function of the folk in South Sulawesi (in the form of fairy tale).

22. Rukesi and Sunoto (2017) studied *"Nilai Budaya dalam Mantra Bercocok Tanam Padi di Desa Ronggo Kecamatan Jaken Kabupaten Pati Jawa Tengah"*. The study used a qualitative design. The data were collected through interview, recording and observation. The data were analyzed through the steps of reviewing, reducing, presenting, and drawing the conclusion. As the results of the study, the cultural value in the mantra of rice planting is about human relationships. The relationship between human and themselves have six forms. The relationship between human and God have six forms. The relationship between human and nature have four forms. The relationship between human and other human have one form. Rukesi and Sunoto's research use the same basic method with this current research.

brief, the significant differences of this current research from the studies presented above are the focus of the research, the way

bunga' lalang tradition is analyzed/treated, and the framework used to do the analysis. The framework is specifically constructed by combining social semiotic concept and dialectical ecolinguistic model to enable the analysis of a discourse text and its relevant contexts (situational, biological, and cultural). Such analyses are intended to reveal the fundamental, environmental, and cultural meanings of the discourses of *bunga' lalang* rituals which then can be generated as local wisdoms of Luwu society.

B. Anthropological Linguistics

This research lies under the umbrella of anthropological linguistics. Explicitly in the term, the central point of this science is the linguistic aspect while its peripheral point is the anthropological one. Polome (1990: 253) quoted a definition given by earlier theorists (Malinowski, Sapir, and Silverstein) that anthropological linguistics is the study of speech behavior as it is recognized in society. The implication of that definition is that the anthropological linguist needs to associate the ways of speaking of definite groups with the corresponding cultural factors to get the full meaning of the messages they convey and they also need to understand fully the 'function' of the speech forms whose grammatical patterns he analyzed (Polome, 1990: 253). Besides cultural analysis, this approach also needs contextual use analysis of language.

Crystal (1993: 20) defined anthropological linguistics as a branch of

s which studies language variation and use in relation to human

cultural patterns and beliefs. Whilst Foley (1997: 1) provided a clarification of anthropological linguistics as follows:

> Anthropological linguistics is that sub-field of linguistics which is concerned with the place of language in its wider social and cultural context, its role in forging and sustaining cultural practices and social structures. …. Anthropological linguistics views language through the prism of the core anthropological concept, culture and seeks to uncover the meaning behind the use, misuse or non-use of language, its different forms, registers, and styles. It is an interpretive discipline peeling away at language to find cultural understandings.

Much the same, Danesi (2004: ix) defined anthropological linguistics as an approach that studies the relation between language, thought, and culture.

The study of anthropological linguistics starts from linguistic data which are interpreted to gain essential information about the cultural pattern contained in the data. Anthropological linguistics is an interdisciplinary study which relates a language form, its function/use, and its cultural environment. This clarification of what anthropological linguistics is also appropriate for the core of this research. This research searches for the meanings of *bunga' lalang* rituals as discourses through analyzing their texts and contexts of use. The meanings reflect the local wisdoms of Luwu society in which *bunga lalang'* is held.

As stated in the background, this anthropological linguistic research is basically an analysis of tradition discourse. The analysis of discourse is, necessarily, the analysis of language in use (Brown and Yule, 1983: 1). This research combines social semiotic concept and dialectical

istic model in analyzing *bunga' lalang* discourses. Both social

s and dialectical ecolinguistics are commonly employed in

analyzing a discourse. What is more, they have the same idea with the gist of anthropological linguistics. A slice of notion of biological environment from dialectical ecolinguistics could be covered by anthropological linguistics since it has a broader perspective toward human language.

C. Tradition, Folklore, Ritual, and Mantra

The focus of this research is the tradition of *bunga' lalang*. Tradition is a habitual custom which is hereditary from the ancestor and still performed in the society (Sudjiman, 1990: 96). An explanation of the coverage of a tradition is given by Alexander (2006: 30) as follows:

> Tradition – that which is handed down – includes material objects, beliefs about all sorts of things, images of persons and events, practices, and institutions. …. It includes all that a society of given time possesses and which already existed when its present possessions came upon it and which is not solely the product of physical processes in the external world or exclusively the result of ecological and physiological necessity.

Though it is now rarely performed (as mentioned in Chapter 1), *bunga' lalang* is clearly included in the coverage of tradition since it is a kind of practices/rituals in rice farming activity of Luwu society. The material objects, beliefs, persons, and events of *bunga' lalang* rituals are apparent in the analysis of them as discourses in Chapter 4. Then, the physical and ecological processes of it are apparent too. Sibarani (2013: 274) stated that cultural traditions which exist in communities, either traditions relating to the life cycle or the employment cycle (planting, [ ], harvesting) have meanings and functions for the member of the [communit]ies. In this case, *bunga' lalang* tradition has particular meanings

and functions for Luwu society which is also clarified through the analysis in Chapter 4.

The synonymous term of cultural tradition, like *bunga' lalang*, is folklore. Folklore is an ancient source of behavioral act or social setting transmitted orally (Bronner, 2007: 3). Danandjaja (1984: 2) defined folklore as a part of culture of a collective culture which is widespread and bequeathed hereditary, among any kind of collective, traditionally in different versions, both in the form of oral and the one with move signal or mnemonic device. Folklore is classified into three groups namely: 1) verbal folklore; 2) partly verbal folklore; 3) non verbal folklore (Danandjaja, 1984: 21). *Bunga' lalang* is included in the group of partly verbal folklore because it consists of verbal element/part and non verbal element/part.

Danandjaja (1984: 3-5) exposed the main characteristics of folklore namely: (a) its inheritance is done orally; (b) it is traditional; (c) it exists in different versions and variants; (d) it is anonymous; (e) it has a patterned form; (f) it functions in a collective's life; (g) it has its own logic; (h) it is owned collectively; (i) it is generally plain. Indeed, *bunga' lalang* tradition including its rituals has all those characteristics. But few of the characteristics (i.e. the pattern, variant, and logic) are affirmed through finding and discussion in Chapter 4. It is because there is no sufficient prior explanation of the details of *bunga' lalang* tradition.

As stated before, *bunga' lalang* tradition involves rituals in every ...hing stage so it is necessary to give the definition of ritual in here ...al is a ceremonial act resulted from belief and custom (Sudjiman,

1990: 76). The rituals of *bunga' lalang*, pursuant to the preliminary study of this research, are performed by a *bunga' lalang* (the leader/the performer of *bunga' lalang* tradition) representing the society – the farmers in the village. As a partly verbal folklore, every ritual done by *bunga' lalang* has verbal act/part and non verbal act/part. The verbal part is of a ritual is usually called ritual language or ritual speech.

Fox (1988: 12-13) explained the common characteristics of ritual language in eastern Indonesia quoted below:

> They are all 'formal, formulaic and parallelistic'. Elevated and highly metaphoric in nature, these languages are culturally regarded as consisting of 'ancestral words' whose power must be boldly mastered to achieve full communication…. On the one hand, ritual language may be used to convey critical assertions of advice, instruction, or reprimand from the ancestors or spirits; on the other hand, it may be used to express the prayers, hopes, fears, rivalries, anxieties, or grievances of particular individuals that might otherwise not be openly divulged. Thus, ritual language constitutes an elevated mode of discourse that is able to give public voice to what might otherwise be unspeakable. As a consequence, poetic compositions in ritual language are concerned with revelation and disclosure.

The verbal part of *bunga' lalang* ritual has such characteristics; they again become evident in Chapter 4. The ritual language of *bunga' lalang* tradition can be said as a pray for fine rice farming activity. Danesi and Peron (1999: 156) also shared some characteristics of ritual speech: it is a form of discourse which interconnected with all other codes and representational practices; it is used to assert communal sense making to ensure cultural cohesion; it is passed on from generation to generation e or no modification. In this research, both ritual speech (verbal

part) and its representational practice (non verbal part) are treated as one unit of discourse.

Afterward, the verbal part of *bunga' lalang* ritual is an agricultural mantra. Mantra itself is classified as folks' poetry (Danandjaja, 1984: 46). Mantra is defined as words arrangement with poetical elements like rhyme and rhythm considered to have magical power and uttered by *pawang* (Sudjiman, 1990: 51). It is a collection of words which can create magical effect to influence something desired (Kurniawan, 2015: 127). Putro, et al. (2016: 46) explained that agricultural mantra is used in agricultural rituals when sowing the seeds or reaping the harvest in order to achieve an environment harmony. *Bunga' lalang* ritual and its mantra (verbal part) generally have such context of use.

At last, there are some worth things to be noticed to in conducting a study on a tradition/folklore/ritual/mantra like this research. They are:

1) A tradition is conveyed from one generation to other generation orally. The main sources of the study are the speaker, the informant, the owner of the tradition including its supportive society (Pudentia, 2008: 259). Thus, the documentation of a tradition should be accurate.

2) A comparison with the facts in a tradition context should be completed in order to understand its values well and enables the values to be accepted by everyone (Sitompul and Sinar 2013: 309). This is in consonance with the principle of this research to analyze the whole ᵖossible context of *bunga' lalang* rituals.

3) The verbal part/mantra of a tradition is expressed in local language which also has its own values. So, the text of it should be transcribed and translated carefully.

D. Luwu Society, *Bunga' Lalang*, and *Tae'* Language

Luwu society refers to the people of Luwu who own *bunga' lalang* tradition. According to Aditjondro (2006: 5), the people of Luwu or *to' Luwu* which is the native people of *Tana Luwu* is an ethno-linguistic group or one particular ethnic group, not a sub-ethnic of Bugisnese. The language of Luwu people, *Tae'* language, is not totally the same with Buginese; the agriculture and the main food of Luwu people are a little bit different from those of Buginese (Aditjondro, 2006: 5). Aditjonro's claim is somewhat controversial because, in many governmental documents, Luwu is not mentioned as one tribe in South Sulawesi Province. Thus, in this study, the researcher uses the term 'Luwu society' instead of ethnic Luwu. Still, the term and tradition of "*bunga' lalang*" can be considered as the distinctive features of Luwu society from other societies/ethnic groups.

The term *Tana Luwu*, as the land in which Luwu society live, is also not included in a governmental/formal nomenclature. It is only a sociocultural term. *Tana Luwu* is now formally divided into three regencies and one administrative city namely Luwu, Luwu Utara, Luwu Timur and Palopo. Caldwell and Bulbeck (2000: 11) stated that *Tana Luwu* is used to ry fertile land with paddy (rice plant) and sago; and produces a ality of iron. Based on history, the highland in *Tana Luwu* is used

for common plantation, coffee and tobacco plantation; while the lowland is used for ricefield, corn and other secondary crops field, sago forest, palm oil and cocoa plantation (Pawiloy, 2002: 11-12). Until now, *Tana Luwu* is still well known with its agricultural field.

The slogan of *Tana Luwu* is *"banua mappatuo naewai kalena"* (a land which gives life and settles itself). It means that *Tana Luwu* gives life to its people in the form of material and keeps them with a strong cultural source (idwaranwar.tripod.com). The culture of Luwu society has a core of and is based on the nature of universe (Pawiloy, 2002: 20). The illustrious epic *'I Lagaligo'* informs that *Batara Guru* (a god from heaven) with his entourage firstly come to earth to live in *Tana Luwu* (Pawiloy, 2002: 20). The social order of Luwu society is started from the palace of the Luwu Kingdom (Pawiloy, 2002: 20).

Luwu society and *Tana Luwu* cannot be separated from the kingdom of Luwu (*Kedatuan Luwu*). Caldwell and Bulbeck (2000: 3) asserted that it becomes a basic axiom in Buginese historiography that Luwu is the oldest and authoritative kingdom in South Sulawesi. *Batara Guru* who is said as the first King of Luwu determines that a king or *datu* is a place for many people to take shelter; a king is like *pajung* (an umbrella) (Pawiloy, 2002: 21). Thus a king of Luwu is knighted as *Pajung ri Luwu*. The king maintains three life principles which should be performed by all Luwu society namely justice, honesty and truth (Pawiloy, 2002: 21). Luwu is also said as the first kingdom in South Sulawesi that follows

Islam religion which is brought by *Dato' Sulaiman* and *Dato' ri Bandang* from Aceh (*RTRW Kab. Luwu*, 2011: 48).

Considering the very wide area of *Tana Luwu*, the locus of this research is determined purposively to be in Luwu Regency. It is the most representative one since *bunga' lalang* is mainly performed in that area both in the past and in the present time. The landmass of Luwu Regency is about 3.000,25 km^2 which consists of 22 districts and 227 villages (BPS Kab. Luwu, 2017: 4). The number of the population is projected about 353.277 in 2016 and about 65,71% of them work in agriculture sector (BPS Kab. Luwu, 2017: 55). About 89,44% of the land in Luwu Regency is used for agricultural field; about 25.94% of it is used for rice farming; paddy is the biggest food crop commodity (BPS Kab. Luwu, 2017: 123). Those data are relevant with the specification of this research focus that is a tradition in agriculture.

As stated before, there is no enough prior description about *bunga' lalang* tradition. Literally, *bunga' lalang* means 'path opener'. It consists of two words in Luwu local language (*Tae'* Language) namely *bunga'* which means '(the) first' and *lalang* which means 'path/way'. The term *bunga' lalang* originally refers to a skilled person in land opening for agriculture or in determining a start of cultivating season. The main task of *bunga' lalang* is to lead the farmers in every stage of farming started from land opening until harvesting. The term *bunga' lalang* subsequently refers to the whole _____ning tradition in Luwu; the series of activities/rituals are led by _____ *lalang*.

A short explanation of *bunga' lalang* is given in the Encyclopedia of Luwu Culture (Anwar: 2007: 79) that "*bunga' lalang* is person who has good knowledge about rice planting. He is the first who goes to the ricefield at the planting season. *Bunga' lalang* knows the good time for rice planting, the raining time, the proliferating time of mice, etc." It was ever mentioned in the local government website (luwukab.go.id) in 2012 that the Head of Luwu Regency attended *bunga' lalang* agenda in Salubua Village-Suli Barat District. A description of *bunga' lalang* in the past (which is given by a villager in Luwu) is provided as an example of descriptive text in *Tae'* language by Ibrahim (2002: 70) in his dissertation.

The mantra/verbal part of *bunga' lalang* is in *Tae'* language (sometimes reduplicated as *Tae'-tae'*). The use of *Tae'* language also distinguishes *bunga' lalang* from other agricultural tradition. *Tae'* language has many interesting features (Idawati, 2016: 491) which also contribute to the local wisdom in *bunga' lalang* tradition. *Tae'* language refers to the form of language spoken throughout *Tana Luwu* (Vail, 1991: 56). Based on the ethnologue data, the number of *Tae'* speakers is 250.000 and increasing (Lewis, 2009). It is used from Larompong district in Luwu Regency until Masamba in Luwu Utara with some other scattered pockets (Lewis, 2009). *Tae'* language is still actively used by its speakers (orally, not written).

Tae' is rarely used as a cultural performance language in *Tana* is *Buginese* which has such a role. *Buginese* is the language used

in the palace of Luwu Kingdom (Morris, 2007: 64). Pawiloy (2002: 7) described that:

> There were two kinds of language influencing in the beginning of Luwu Kingdom namely Buginese and Toraja language. After going on for hundred years, there was one kind of blend language of Buginese and Toraja. This new dialect is used in southern Luwu to the north until Masamba and Baebunta which is then called *Bahasa Luwu*. Three kingdom areas in Luwu namely Baebunta, Bua and Ponrang used *Bahasa Luwu* as a lingua franca.

"Bahasa Luwu" is another term for Tae' language (Vail, 1991: 56). It can be implied that *Tae'* language is a pidgin creolized. As a matter of fact, *Tae'* has 80% lexical similarity with Toraja language (Lewis, 2009) and also has similarity with *Buginese*.

E. Local Wisdom

'Local wisdom' is used synonymously with the terms like local genius, local knowledge, traditional knowledge, and indigenous knowledge. As well, local wisdom is defined variously by many theorists. Some of them are as follows:

1) Local wisdom refers to the knowledge, innovations, and practices of a local community which developed from experience adapted to the local culture and environment and transmitted orally from generation to generation (Kangas and Phillipson, 2008: 13).

2) Local wisdom is the community's attitude, view, and ability in managing the spiritual and physical environments in order to survive in place (Sudikan, 2013: 204).

3) Local wisdom is all forms of knowledge, belief, understanding or insight, customary law or ethic which guides human behavior in life in an ecological community (Sukmawan, 2014: 9). It means that local wisdom deals with human behavior not only toward other human but also toward the nature and the supernature.

4) Local wisdom is knowledge resulted from the adaptation of a community which united in the system of belief, norm and culture; expressed in tradition; and sometimes beyond logic (Murdiati, 2015: 158).

5) Local wisdom is a device of knowledge and practices in a community that can be used to solve a problem or difficulty in a good and right way which has a power like law or not (Abdullah, 2015: 139).

Substantially, those definitions have similarity and affinity. In brief, we can say that local wisdom is a local/traditional theory and practice of living a good life. Local wisdom seems to cover a wide range of aspects of life. Sudikan (2013: 208-210) categorized six dimensions of local wisdom namely: 1) local knowledge, 2) local values, 3) local skills, 4) local resources, 5) local decision making mechanism, and 6) local group solidarity. This classification becomes an additional reference to explore the local wisdom of *bunga' lalang* tradition and to make a new pertinent classification of the local wisdom in this research.

Due to that wide coverage of life aspects, local wisdom is ed valuable and useful in the society. There are several functions wisdom which implied in its definitions given above. Local wisdom

can function as: 1) identity of a community, 2) culture and ethic resources, 3) knowledge and technology resources, 4) guidance for nature preservation, 5) unifying element of people in community. Local wisdom can be used to empower the society in order to increase the prosperity and create peacefulness (Sibarani, 2013: 279). Then, due to the significance, it is necessary to make an inventory of local wisdom values.

Local wisdom can be explored scientifically from cultural traditions through in-depth interpretation (Sibarani, 2013: 279) just like copious researches that have been done. This research is also conducted to local wisdom exploration but it is specifically done by employing language theories through in-depth interpretation of the text and context of a tradition. This method is supported by the statement of Murdiati (2015: 156) that the role of language as symbolic and dialectical system is needed to comprehend the local wisdom because the definition of 'right' and 'wrong' is a language construction about what is right and what is wrong in local community context. 'Language as symbolic and dialectical system' in Murdiati's statement is analogous with the chosen theory in this research i.e. social semiotics and dialectical ecolinguistics.

Another remarkable thing about local wisdom, as stated by Sartini (2004: 112), is that it is formed as the cultural and environmental excellences of local people, but even it is local or traditional, it contains universal values. Murdiati (2015: 158) claimed that local wisdom or local

ge is actually not a myth because it also has an empirical

ge (a perception about environment), a paradigmatic knowledge

(understanding), and an institutional knowledge (a connection to social institution). It is reasonable to adopt local knowledge into modern practices or at least take it as a consideration or comparison matters.

Regarding the focus of this research, an agricultural tradition, one of the parts of local wisdom emphasized in here is the environmental wisdom. Environmental wisdom or ecological wisdom is knowledge obtained from the abstraction of active adaptation toward a specific environment which is actualized in the form of ideas, activities, and tools (Murdiati, 2015: 161). Environmental wisdom embodies the moral principles/attitudes in the form of: respect to the nature, moral responsibility toward nature, cosmic solidarity, love and care to the nature, not harming the nature, simple living and harmony with nature, justice and democracy, and moral integrity (Sukmawan, 2014: 11).

One of the forms of environmental wisdom is 'Traditional Ecological Knowledge' (TEK). TEK represents detailed ecological information and underpins management strategies and fosters adaptive capacity to environmental variability (McCarter, et al., 2014: 39). Murdiati (2015: 159) mentioned that TEK specifically refers to the farmers' knowledge of farming techniques based on ecological principles. It is mostly derived from the farmers' observation on ecological process happens in their surrounding and various influencing factors based on their logical interpretation (Murdiati, 2015: 159). Though they experience the

tion in limited way, the farmers usually do holistic and gradual

thinking to obtain local knowledge about nature and culture process in directed and ordered way.

F. Social Semiotics

The social semiotic view of language was introduced by Halliday through his essay "Language and social man" written between 1972 and 1976. The essay was actually written as a part of sociolinguistic theory. But the gist of social semiotics as elaborated in here is suitable and valuable for this research which is an anthropological linguistic study.

Halliday (1978: 1-2) provided some basic ideas of the formulation 'language as social semiotic'. They are as follows:

1) Language is a product of the social process. Language arises in the life of the individual through an ongoing exchange of meanings with significant others.

2) Language is a shared meaning potential, at once both a part of experience and an intersubjective interpretation of experience.

3) Language is one of the semiotic systems that constitute a culture (a social reality); one that is distinctive in that it also serves as an encoding system for many of the others.

Later on, Halliday and Hasan (1985: 2) explained the phrase 'language in a social-semiotic perspective' by saying few words about 'semiotic' and 'social':

…guage is one among a number of systems of meaning that, taken …gether, constitutes human culture.

2) Language is understood in its relationship to social structure as one aspect of a social system (a culture).

That sort of explanation agrees a statement by Hodge and Kress (1988: 2) that social semiotics rest on general assumptions about society and meaning.

From those ideas and words, social semiotics refers to language as a system of meaning which is constructed through social process to encode the social reality. The view of language as social semiotic incorporates an orientation to mapping relations between language texts and social structures (Fairclough, 1995: 10). Language represents human experience (both mental and physical) as a result of social interaction and communication. It is one of the culture realizations. We can say that language as social semiotic develops in cultural root or local cultural interpretation. Thus, the values or wisdom of human culture has been recorded in language. This is one key point of social semiotics which beneficial for this research to find out the local wisdom of *bunga' lalang* tradition.

Halliday (1978: 2) stated that the intention of the formulation 'language as social semiotic' is 'language should be interpreted within a sociocultural context, in which the culture itself is interpreted in semiotic terms - as an information system'. Halliday (1978: 2) further explicated that:

> anguage consists of text or discourse - the exchange of
> eanings in interpersonal contexts of one kind or another.
> ne contexts in which meanings are exchanged are not
> evoid of social value; a context of speech is itself a semiotic

construct, having a form (deriving from the culture) that enables the participants to predict features of the prevailing register - and hence to understand one another as they go along. But they do more than understand each other, in the sense of exchanging information and goods-and-services through the dynamic interplay of speech roles. By their everyday acts of meaning, people act out the social structure, affirming their own statuses and roles, and establishing and transmitting the shared systems of value and of knowledge.

The explanation of the intention of social semiotics given by Halliday is in line with two clarifications by Hodge and Kress (1988: 5) that "social semiotics emphasizes on social action, context and use"; and by van Leeuwen (2005: xi) that "social semiotics focuses on how people regulate the use of semiotic resources in the context of specific social practices and institutions". Social semiotics understands a text related to its context in which the system of meaning (the signs) about sociocultural reality is functioned in a society. A context derived from a local culture is engaged in realizing the meaning of a text and determines the social function of a text. This is another key point of social semiotics which is referred by this research to explore the local wisdom of *bunga' lalang* through its context.

In his early essays, Halliday (1978: 108-113) also proposed six general concepts as the essential ingredients in a sociosemiotic theory of language namely: 1) text, 2) situation, 3) register, 4) code, 5) linguistic system, and 6) social structure. This research only takes several concepts pursuant to the framework of this research (which is elaborated in the next Social semiotics enables such concept accommodation, theory combination (with dialectical ecolinguistics), and theory

application on a discourse of tradition like *bunga' lalang*. It is as van Leeuwen's (2005: 1) assertion that:

> Social semiotics is not 'pure' theory, not a self-contained field. It only comes into its own when it is applied to specific instances and specific problems, and it always requires immersing oneself not just in semiotic concepts and methods as such but also in some other field.

G. Social Semiotics in Studying Text

In 1985, after introducing social-semiotic view as a part of sociolinguistics, M.A.K. Halliday in collaboration with Ruqaiya Hasan used it in studying texts as a way to understand about language. They mentioned the two main aspects of language in studying text namely 'text' and 'context'. The text is a social exchange of meanings which its fundamental form is a dialogue (interaction between speakers) (Halliday and Hasan, 1985: 11). They furthermore explained that:

> A text, then, is both an object in its own right (it may be a highly valued object, for example something that is recognized as a great poem) and an instance – an instance of social meaning in a particular context of situation. It is a product of its environment, a product of continuous process of choices in meaning that we can represent as multiple paths or passes through the networks that constitute the linguistic system. (Halliday and Hasan, 1985: 11)

The form of text i.e. 'a dialogue' is in accordance with the reference of text in dialectical ecolinguistics. Also, the example of text i.e. 'a great poem' is in accordance with the focus of this research. The verbal part/text of *bunga' lalang* is said to have some poetical characteristics.

he notion of context goes beyond what is said and written – the vironment in which a text unfolds (Halliday and Hasan, 1985: 5).

The phrase 'the total environment' in that explanation is one of the conceptual inspirations for this research to extend the range of a language environment to biological environment analysis in revealing the meaning of *bunga' lalang* discourse. Hodge and Kress (1988: 37) explained context from social semiotic perspective by taking the instance of traffic light. They concluded that context is a crucial part of meaning. The meaning constituted by the interplay between text and its function is complex, far reaching and ultimately social and ideological (Hodge and Kress, 1988: 37). The context, both the physical referents and the social conditions, is decisive for communication to occur (Hodge and Kress, 1988: 39).

In other words, some elements of meaning of a text such as physical referent, social condition, and ideological meaning can be revealed from its context. As stated earlier, the meaning of *bunga' lalang* and its wisdom values are also revealed by analyzing its context. In social semiotic perspective, the context is divided into two namely the context of situation and the context of culture. The two contexts are also meaning resources which as important as the text. Thus, there are three primary steps due to the three main aspects of language in social semiotics which can be used to understand a piece of language.

First of all, a text should be interpreted in terms of textual metafunction which consists of ideational, interpersonal, and textual meanings (Halliday and Hasan, 1985: 45).

tional meaning comprises two distinct subparts, the experiential the logical meanings. Ideational meaning expresses the

phenomena of the environment: the things of the world and of our own consciousness; and the metaphenomena: the things that are already encoded as facts and as reports. Experiential meaning deals with the processes being referred to, the participants of these processes, and the circumstances. Whilst logical meaning deals with the relationship between one process and another, or one participant and another, that share the same position in the text.

2) Interpersonal meaning deals with the speech function, the type of offer, command, statement, or question, the attitudes and judgments embodied in it, and the rhetorical features that constitutes it as a symbolic act.

3) Textual meaning deals with the news value and topicality of the message, and the coherence between one part of the text and every other part.

Fairclough (1995: 6) extracted the textual metafunction by saying that language in texts always simultaneously functions ideationally in the representation of experience and the world; interpersonally in constituting social interaction between participants in discourse; and textually in tying parts of a text together into coherent whole and tying text to situational context.

Second of all, the context of situation of a text should be analyzed. It is the immediate environment in which a text is actually functioning y and Hasan, 1985: 46). The three components of context of are:

1) field of discourse: the 'play' – kind of activity, as recognized in the culture, within which the language is playing some part;

2) tenor of discourse: the 'players' – the actors, or rather the interacting roles, that are involved in the creation of the text;

3) mode of discourse: the 'parts' – the particular functions that are assigned to language in this situation, and the rhetorical channel that is allotted to it.

The context of situation in which linguistic interaction takes place gives the participants a great deal of information about the meanings that are being exchanged and the meanings that are likely to be exchanged (Halliday and Hasan, 1985: 10). It is a social framework used to construct and comprehend a discourse properly (Sitompul and Sinar, 2013: 310). Halliday and Hasan (1985: 24) stated that there is a kind of systematic relationship of the text meaning/function and its context of situation. The features of the context of situation are realized by the functional components of semantic system of the text. The field is expressed through the experiential meaning; the tenor is expressed through the interpersonal meaning; and the mode is expressed through the textual meaning.

In understanding a language, Halliday and Hasan also appointed the concept of register which has been initially proposed as one of the ingredients in social semiotic theory. Register is the kind of variation in language that goes with the variation in the context of situation (Halliday

an, 1985: 38). Under this concept, they give a place to a literary

e analyzed from social semiotic perspective. As they stated that

some texts are truly unique and are indeed highly valued for their uniqueness; literary text is a text that is valued in its own right, which must mean that it differs from all other texts (Halliday and Hasan, 1985: 42). It can be analogized that there is also a place for a tradition like *bunga' lalang* in social semiotic analysis.

Third of all, the context of culture as a broader background of a text has to be interpreted. The context of culture is the institutional and ideological backgrounds that give value to the text and constrain its interpretation (Halliday and Hasan, 1985: 49). Since 'institutional' may refer to social, the context of culture in social semiotics is similar to sociological and ideological dimensions of social praxis in dialectical ecolinguistics. The context of culture determines the way text is interpreted in its context of situation (Halliday and Hasan, 1985: 47). Again, this statement is similar to the idea of culture in dialectical ecolinguistics. A culture is a medium which stylizes and formalizes forms of social interactions (Bang and Door, 1998: 10).

Butt, et al. (2000: 3) described the context of culture in social semiotics as: "when we think of differences in forms of address, in ceremonies, in politeness and in significant activities between one culture and another, we get some idea of the importance of context of culture in shaping meanings". It means that understanding the context of culture of a text automatically revealing the distinctive features of a culture in which the

naped. The distinctive features of a culture may refer to the local

of a society.

Unfortunately, there is no separate linguistic model of the context of culture offered by Halliday and Hasan (1985: 47). This research, then, proposes an idea in interpreting the context of culture of a text. Certainly, the idea proposed is not a pure linguistic model because it is resulted from the combination of the social semiotic idea of cultural context and dialectical ecolinguistic theory view of it. Moreover, the combined model for understanding a language included its cultural context is intended to be directly used in this research which is basically an anthropological linguistic study.

H. Ecolinguistics

Ecolinguistics is a study that links language with ecology. In most literature, Haugen's essay of language ecology in 1972 is acknowledged as the groundwork of ecolinguistics. The term 'ecolinguistics' itself is probably first used in 1985 by Hagege to refer to the future study of how natural phenomena like topographical characteristics, relations between humans, other organisms and cosmic phenomena are integrated into languages and cultures (Steffensen and Fill, 2014). The idea of ecolinguistics in Hagege's definition is supportive for the purpose of this research that is to reveal all possible meanings of *bunga' lalang* tradition including its ecological meaning.

In 1912, Sapir has already written a reflection on language and ___ment which is affirmed as the root of ecolinguistics (Fill and

Muhlhausler, 2001: 2). He pointed out the relation between language and environment as follows:

> Yet in speaking of language, which may be considered language as a complex of symbols reflecting the whole physical and social background in which a group of men is placed, it is advantageous to comprise within the term environment both physical and social factors. Under physical environment are comprised topography, climate, amount of rainfall, fauna, flora, and mineral resources. Under social environment are comprised religion, ethical standards, form of political organization, and art. … The physical environment is reflected in language only in so far as it has been influenced by social factors. (Sapir, 1912: 14)

It confirms that there is a reflection of both physical and social environments on language. 'How physical environment is reflected in language' is an extra question which is expected to be answered through this research.

Sapir also pointed out the relation between language, environment and culture as follows:

> If the characteristic physical environment of a people is to a large extent reflected in its language, this is true to an even greater extent of its social environment. … A culture, however, develops in numberless ways and may reach any degree of complexity. … Language and culture, however, are obviously not the direct expression of racial psychology and physical environment, but depend for their existence and continuance primarily on the forces of tradition. (Sapir, 1912: 17-22)

It means that if a language reflects a portion of physical environment, it reflects a greater portion of social environment and the greatest portion of culture.

eanwhile, Haugen called a particular relation between language nvironment with the term 'language ecology' as he explained that:

Language ecology may be defined as the study of interactions between any given language and its environment. … The true environment of a language is the society that uses it as one of its codes. 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 natural environment. Part of its ecology is therefore psychological: its interaction with other languages in the minds of bi- and multilingual speakers. Another part of its ecology is sociological: its interaction with the society in which it functions as a medium of communication. (Haugen, 1972: 57)

The environment, metaphorically, refers to the society of language users include their psychological and sociological interaction/dimension. The natural or the physical environment and the social aspect of human speech are included in a psychological dimension (Derni, 2008: 23).

Another type of the relation between language and ecology was proposed by Halliday in 1990 through his paper "New Ways of Meaning: the Challenge to Applied Linguistics" (Steffensen and Fill, 2014: 10). Halliday claimed that classism, growthism, destruction of species, pollution and the like are not only problems for the biologists and physicists but also for the applied linguistic community (Halliday, 1990: 199). He referred to the ecology as the biological environment and criticizes how the language system influences its users' behavior in handling the environment. This type of language and ecology relation has led to a part of ecolinguistics called ecocriticism.

Besides, one significant contribution to ecolinguistics mentioned in 'The Ecolinguistics Reader' is Bang and Door's dialectical theory of [language] (Fill and Muhlhausler, 2001: 8). In 1993, Bang and Door [propos]ed a theoretical framework of ecolinguistics. They set out a

dialogue model to understand and explain the environmental constitution of human language (Bundsgaard and Steffensen, 2000: 10). The model is based on the three dimensionality of social praxis namely ideological, sociological, and biological dimensions. There is an interrelationship (dialectical relation) between language and the three dimensions of social praxis. Bang and Door used the model to describe relations between speakers, between author and readers, between cultures, and between text and context (Steffensen and Fill, 2014: 11).

Noticing the important works on language and ecology relation (few of them has been presented above), Fill (2011: 3) stated that ecolinguistics has two main focuses. First, ecolinguistics investigates language contact situations in both the societal and the individual levels; second, it analyzes environmental discourse from a critical point of view. Then, Steffensen and Fill (2014: 7) identified four kinds of language environment. They are: 1) symbolic ecology: the co-existence of languages or 'symbol systems' within a given area; 2) natural ecology: the biological and ecosystemic surroundings; 3) sociocultural ecology: the social and cultural forces that shape the conditions of speakers and speech communities; 4) cognitive ecology: the cognitive capacities that give rise to organisms' adaptive behavior.

Subsequently, ecolinguistics becomes a diverse linguistic field that stretches on the ground of existing linguistic theories and research . Stibbe (2015: 8) affirmed that the term 'ecolinguistics' has been to a wide range of approaches and interests. It has been used to

describe studies of language interaction and diversity; analysis of texts which happen to be about the environment; studies of how words in a language relate to objects in the local environment; studies of the mix of languages in multicultural schools; studies of dialects, and many others.

This research simply adapts the dialectical model by Bang and Door and considers Sapir's concept as its base. Sapir discussed the relation between physical and social environments, language, and culture. Specifically, Bang and Door make a model of the relation between language, situation, environment, culture; between text and context. The three dimensionality of social praxis (language environments) in dialectical model is run parallel with the language contexts in social semiotic. The details of Bang and Door's dialectical ecolinguistics are presented in the next part.

Using a simple definition by Derni (2008: 22), ecolinguistics is the study of language according to the environment it is used in. It means that the environment of a language is the emphasis on ecolinguistics. Social semiotics, as mentioned before, emphasizes on language context and use. The two are used and combined to conduct an anthropological linguistic study on *bunga' lalang*. Discourse analysis, anthropological linguistics, language teaching research and some other branches of linguistics discovered the usefulness of ecological parameters such as interrelationships and environment (Fill and Muhlhausler, 2001: 1).

I. Dialectical Ecolinguistics

The theoretical framework of dialectical ecolinguistics was developed by Jorgen Chr. Bang and Jorgen Door in a research group for ecology, language and ideology at Odense University since 1990 (Fill and Muhlhausler, 2001: 8). Bang and Door (1998: 3) claimed that:

> A dialectical theory of language is a kind of philosophical theory and it comprises both linguistics and other theories of language. … A dialectical theory is also an ecological theory: an ecological approach is one in which you investigate a research object in its relationship with its – and our – environment; a relational investigation.

A dialectical philosophy presupposes the two axioms namely 'interdependency' and 'interactivity'. Every entity exists in an interdependency with all the other entities and the environment; and the form of existence of an entity is determined by its interactivity with, and in its environment (Bang and Door, 1998: 3). Later on, the two axioms are known as ecolinguistic parameters. Other ecolinguistic parameters are also proposed by some experts using different terms. The relations between human, language, and environment are influenced by such parameters. A dialectical approach emphasizes how relata (the things related) are interconnected, interdependent and interactive (Steffensen and Fill, 2014: 11).

When introducing the framework in 1993, Bang and Door firstly stated that language is a part of a social activity constituted by and constituting a social praxis (Bang and Door, 1993: 1). Bundsgaard and en (2000: 9) explained that language is a social product of human , but at the same time language changes or modifies the human

activity and the social praxis. The social praxis which is then called the three dimensionality of social praxis refers to the environment. So, it can be said that language is influenced by and influencing the environment. It is a dialectical relation between language and environment.

A decisive point given by Bundsgaard and Steffensen (2000: 10) is that the dialectical relationship between language and social praxis means that the scientific investigation of language at the same time is a scientific investigation of the social praxis. In simple words, to study a piece of language we should also analyze its environment. It is similar to the concept of understanding a text in social semiotics in which we should also understand the context of the text. Then, we can say that the concept of social praxis in dialectical ecolinguistics is in the same level with the concept of context in social semiotics.

In another discussion of dialectical ecolinguistics, the relation between the three dimensions of social praxis is stated as:

> Languages cannot be isolated from their environments without which they do not exist. … By environment we refer to the ideological environment (the mental organization), the biological environment (the physical organization), and the sociological environment (the social organization) in their dialectical relations. (Bang and Door, 1998: 1)

The three dimensions are also dialectically determined and determining (Bundsgaard and Steffensen, 2000: 11). They are interrelated each other.

Bang and Door explained the social praxis dimensions in relation to a dialogue. According to them, a dialogue is a linguistic communication placed in the same level with text. Bang and Door (1998: 9-10) at in social praxis:

1) The first dimension is the ideologics. A text has mental aspects.

2) The second dimension is the sociologics. A text is a form of social activity.

3) The third dimension is the biologics. A text has a physical or biological conditioned existence.

Every dialogue takes place in a praxis – a field of forces, values and evaluations. Any dialogue is articulated in a situation and articulates a "context". Thus, *bunga' lalang* in dialectical ecolinguistics is a dialogue and it has its own situation and context; its own ideologics, sociologics, and biologics dimensions.

Bundsgaard and Steffensen (2000: 11) described the three dimensions in sufficient detail as follows:

1) The ideological dimension is about our individual and collective mental, cognitive, ideological and psychic systems.

2) The sociological dimension is about the ways we organize our interrelations in order to maintain a collectivity of individuals, whether these individuals love each other (e.g. in a family and between friends), know each other (e.g. between neighbors or in a tribe) or are strangers to each other (e.g. in political systems, like a region, a state).

3) The biological dimension is about our biological collectivity and our coexistence with other species (animals, plants, soil, oceans, microorganisms, macro organisms etc.)

he three dimensions of social praxis is the basis of dialectical

rk which is generated into four models of ecolinguistics. They are:

1) a model of core contradiction; 2) a model of semantics; 3) a dialogue model; 4) a model of deixis. The four models can be applied to analyze a text. A text, just like a dialogue, exists in a dialogical situation of three dimensions of social praxis. The idea of social praxis is actually the one which is adapted in this research to be combined with social semiotics' contexts. But to have a clearer description of the social praxis, one prototype model is taken into account. It is the dialogue model.

The dialogue model (as in Figure 1) illustrates the fact that the prototypical situation for the use, understanding, and enquiry of language is a dialogue (Bang and Door, 1993: 5). The model is intended to be sensitive to linguistic communication in natural situations. The model indicates the contextual, the personal and situational constitution of a text, or discourse (Bang and Door, 2000: 57). A text in this model is a potential for indication of shared and different meanings among persons in communication. Equally, a text in social semiotics is an actualized meaning potential (Halliday, 1978: 109).
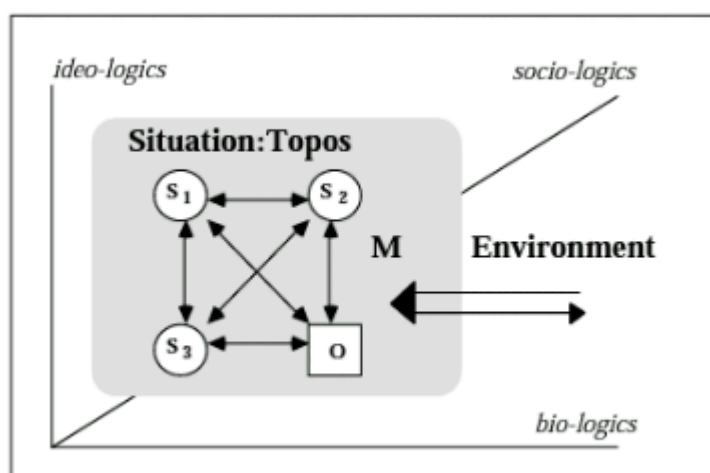
Figure 1. Dialogue model (Bang and Door, 1993: 7)

Bang and Door (1993: 7-8) described the model with four points. First, it models a dialogue that is a linguistic communication between at least three persons because in the prototypical situation the persons constitute a heterogeneous speech community. Secondly, the medium indicates the specific language used. Thirdly, the object might be anything from a text to an abstract idea. Fourthly, the relationship between the situation and the environment is a dialectical relationship. The fourth point, the relation between situation and environment, is another relation stated in dialectical ecolinguistics. A dialogue takes place in a dynamic situation; the situation is structured by the environment (Bang and Door, 1998: 9).

Besides those relations, there are other ideas of dialectical ecolinguistics which are relevant for this research. The first idea is about symbol which is connected to the idea of sign in social semiotics. In dialectical theory, the linguistic part of a dialogue is the utterance or text. A text is a structured sequence of signs; when a text is used in a dialogue its values are changed and it is turned into an utterance; an utterance is also a system of symbols (Bang and Door, 1998: 10). Such process is called the signification of symbols and the symbolization of signs. A symbol or a symbolic system is traditional, historical, motivated (adequate), and conventional; and it cannot be arbitrary (Bang and Door, 1998: 10).

Another relevant idea is about the subject in dialogue model. Lindo and Simonsen (2000: 41) affirmed that the dialogical conception differs ore monological approaches to discourse in its view on subject es. They explained that:

> The three subjects are differently situated in their social praxis and universe of significance. … The idea of a third subject makes the model extremely context-sensitive because it operates on a dialectics between societal and individual aspects of semantics: the third subject might indeed appear both as the incarnation of some institutional and societal conventions as a shared dialogue partner, but it might as well originate from individual experiences and express an individual meaning. (Lindo and Simonsen, 2000: 42)

The verbal part of *bunga' lalang* is a monologue but if it is analyzed using dialectical model, the three subjects can be easily identified.

In the dialogue model as shown in Figure 1, Bang and Door as the advocates of dialectical ecolinguistics explain the three persons/subjects by directly use Halliday's interpretation of subject notion. It again shows the propriety to combine the concept of social semiotics and dialectical ecolinguistics in this research. According to Bang and Door (1993: 11), Halliday operated with three kinds of subject, i.e. (i) psychological subject = theme, (ii) grammatical subject = subject, and (iii) logical subject = actor. Psychological subject is the concern of the message; grammatical subject is something being predicated; logical subject is the doer of the action.

J.   Discourse, Text, and Context (A Combined Model)

In this part, the theory of understanding a piece of language from both social semiotic and dialectical ecolinguistic perspectives are aligned and combined. The new model resulted is proposed to be used in studying a discourse of a tradition to explore its meanings as local wisdom s. The combined model then becomes the basic construction for ework of this research in analyzing *bunga' lalang* discourse. In

turn, the effectiveness of the framework of the combined model in exploring the local wisdom of a tradition discourse is examined through this research. Both perspectives are aligned and associated using the following diagrams:
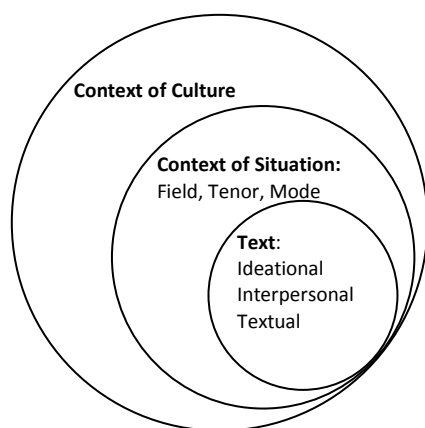
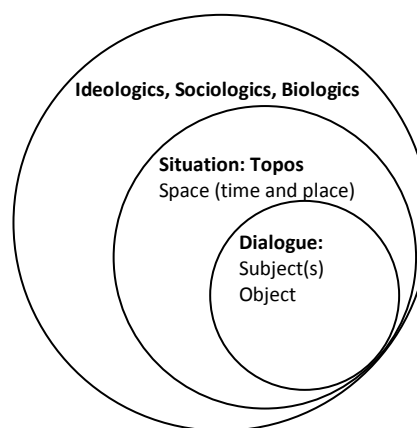Figure 2. Social semiotics
(Butt, et al., 2000: 2)

Figure 3. Dialectical ecolinguistics
(re-illustrated from Figure 1)

Figure 2 illustrates the aspect of language from social semiotic perspective in understanding a language. As explained in the previous part, there are two main aspects, namely, text and context. The context itself is divided into two layers: context of situation and context of culture. To understand the text aspect, three are three kinds of meaning due to language function which should be investigated. They are ideational, interpersonal and textual meanings. To understand the context of situation, there are three elements of it which should be analyzed i.e. field, tenor, and mode. Except, there is no linguistic model proposed to understand a context of culture in social semiotic. But there is a clue given context of culture is the institutional and ideological backgrounds

Figure 3 illustrates dialectical ecolinguistic model which can be used to understand a language. It also has been described in the previous part that the model consists of three parts/layers. The first part is a dialogue, a reference used for a text. In understanding a dialogue, the focus is on the subject(s) and object of it. The second part is a topos, a label for situation. In understanding a topos, the focus is on the space (time and place) in which the dialogue takes place. While the third part is the social praxis, a label for environment. In understanding the social praxis, there are three dimensions which should be focused on, namely, biologics, sociologics, and ideologics.

Social Semiotics	Text			Context					
	Ideational	Interpersonal	Textual	Context of Situation			Context of Culture: Social and Ideological		
				Field	Tenor	Mode			
Dialectical Ecolinguistics	Dialogue			Situation: Topos Space (time and place)			Social Praxis		
	Subject(s)		Object				Biologics	Sociologics	Ideologics
The Combined Model	Text			Situational Context			Biological/ Environmental Context	Cultural Context	
	Ideational	Interpersonal	Textual	Field	Tenor	Mode		Sociological	Ideological

Figure 4.   Associated chart of social semiotics, dialectical ecolinguistics, and the combined model (re-illustrated from Figure 2. and 3.)

Figure 4 is a chart illustrating the association between the two prime theories concerned with the aspects of language used to analyze a language form. A text in social semiotics has the same position with a dialogue in dialectical ecolinguistics. But the focuses in understanding a text are different from those of a dialogue. Context of situation in social semiotics is clearly the same with situation/topos in dialectical [...]istics though their components are not exactly the same. Context [...]e in social semiotics is likely to cover/to be similar to only two [...]ns of social praxis – sociologics and ideologics. As mentioned

before, social semiotic view initially emerged as a part of sociolinguistics. The sociolinguistic paradigm excludes the biological aspect in approaching linguistic systems (Derni, 2008: 23).

The chart of Figure 4 also shows how the two theories contribute to the combined model proposed in this research. One essential thing that should be asserted in the very beginning that this new model uses the term 'discourse' for a piece of language or a language form which consists of text and context. Thus, as it has been mentioned several times, the rituals in *bunga' lalang* tradition are called/treated as discourse. In social semiotics, the terms 'text' and 'discourse' are used in alternating way. They are considered the same like in a sentence "language consists of text, or discourse" (Halliday, 1978: 2). Likewise, in dialectical ecolinguistics, both terms are used in alternating way like in a sentence "the model indicates the phenomenon of a text, or a discourse" (Bang and Door, 2000: 57).

This research follows the idea to differentiate between text and discourse. In their book "Social Semiotics", Hodge and Kress (1988: 6) explained that discourse refers to social process in which texts are embedded, whilst text is the concrete material object produced in discourse. Text refers to a structure of messages or message traces which has a socially ascribed unity; discourse is the site where social forms of organization engage with systems of signs in the production of texts, thus ƨcing and changing the sets of meanings and values which make

up a culture (Hodge and Kress, 1988: 6). It implies that text and context are the constituent elements of a discourse.

In the same way, van Leeuwen (2005: 94) stated that the term 'discourse' is often used to denote an extended stretch of connected speech or writing, a 'text'. He explained that discourses are resources for representation, knowledge about some aspect of reality; we need them as frameworks for making sense of things (van Leeuwen, 2005: 94). As well, Fairclough (2003: 124) stated that discourses represent aspects of the world – the processes, relations and structures of the material world, the mental world of thoughts, feelings, beliefs and so forth and the social world. Hence, it is more suitable to label and treat the focus of this research, the rituals of *bunga' lalang* tradition, as 'discourse' because it reflects and enables a wider exploration of local wisdom potential.

In the chart of Figure 4, it can be seen that the combined model simply adopts the elements of text from social semiotics instead of its equal, of dialogue from dialectical ecolinguistics. It is because analyzing the three elements of the text can expose a more holistic meaning of a discourse than simply describing the subject and object of a dialogue. Ideational meaning indicates the salient participants and processes which relate them, usually seen as the content of a sentence (Cobley, 2001: 24). Interpersonal meaning deals with the organization and shape of language as a means of expressing the social relations between those engaged in ication (Cobley, 2001: 205). Textual meaning deals with the tion of language as message (Cobley, 2001: 276).

After that, the chart shows that the new model generates three kinds of context as the result of the combination of social semiotics and dialectical ecolinguistics. They are situational context, biological/ environmental context, and cultural context. The three contexts suffice the need for the exploration of as much as possible meanings of a discourse. Other terms that can be used for the three contexts are respectively 'immediate/interactional environment', 'physical/biological environment', and 'cultural environment'. Brown and Yule (1983: 25) used the terms 'environment', 'circumstances', and 'context' optionally. The terms and order of the contexts also indicate the logical order of their closeness to the text of a discourse – the wideness level of the discussion of a discourse meaning. It is particularly congruous to Sapir's idea of language and environment in the previous part.

The situational context of the combined model also adopts the context of situation in social semiotics because it is more detailed than the concept of situation/topos in dialectical ecolinguistics. The context of situation of social semiotics refers to field, tenor, mode that principally deal with what is happening, who is taking part, and what part the language is playing (Halliday and Hasan, 1985: 12). It is corresponding to the explanation of context of situation by Kramsch (1998: 26): why something is said, what is said, and how it is said to whom. Whereas the situation of dialectical ecolinguistics deals with when and where a dialogue takes

oremost, the context of situation in social semiotics is realized by

the text system (as explained earlier). It is a kind of the continuity of analysis.

The biological/environmental context in the combined model is taken directly from one of the dimensions of social praxis in dialectical ecolinguistics since it does not exist in social semiotic perspective. It cannot be included in the cultural context since there is no such explanation in both theories of social semiotics and dialectical ecolinguistics. Thus, it becomes a separated kind of context as seen in the chart (Figure 4). It cannot be omitted because, as clarified in the background of this research proposal, biological environment is indeed an important context of a language. Besides, for the sake of this research which its focus is a tradition related to environment and its purpose to reveal environmental wisdom as a part of local wisdom, the understanding of biological context of a text is a must. Accidentally, the small space of biological context of the combined model in Figure 4. corresponds to the earlier implication of Sapir's (1912: 17) statement that a language reflects only a small portion of physical environment.

The last part in the combined model is cultural context. The two prime theories, social semiotics and dialectical ecolinguistics equally contribute to it. The context of culture in social semiotics is about social and ideological background of a text. At the same time, it covers the remained two dimensions of social praxis in dialectical ecoliguistics — sociological and ideological dimensions – after the biological on stands as one kind of context in the new model. Beyond that

basis, the cultural context of the new model is extended to all other aspects related to the society's culture in which a discourse takes place. The context of culture is sometimes described as the sum of all the meanings it is possible to mean in that particular culture (Butt, et al., 2000: 3). In anthropological linguistics, culture makes itself visible in all aspects of existence (Foley, 1997: 15).

To have a clearer understanding about the combined model, the diagram of it is provided below:
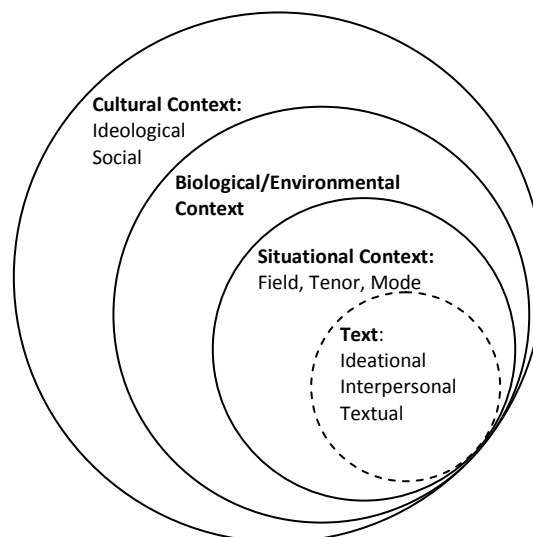
Figure 5. The combined model: the components of a discourse
(re-illustrated from chart of Figure 4.)

Figure 5 shows the components of discourse of the combined model in understanding a language. The first component is text. It is analyzed through ideational, interpersonal, and textual meanings of a discourse. The second component is situational context which is obtained the description of field, tenor, mode of a discourse. The first and second component in this combined model are adopted from social

semiotics in which both can be investigated through the linguistic features of the text. The first is explicit and the second is usually implicit. As stated earlier, the parts of the text realize the parts of the situational context of a discourse. Then, text and situational context in this model are affiliated (separated by dotted line).

The result of the affiliation of text and situational context in this research is labeled as 'fundamental meaning' by referring to several linked ideas in social semiotics. Some of the ideas have been quoted before. The ideas are: fundamental property of language is function (Halliday and Hasan, 1985: 17) and situational context is the place in which a text has its function; text as a(n) aspect/property of language is fundamentally an interaction between participants and situational context is the place of the interaction; the function of a text is reflected by the meaning of the text. Thus, text and situational context are fundamental properties of language which interdependent each other and contribute to the meaning of a discourse – its fundamental meaning.

The details of text-situational context analysis to obtain the fundamental meaning of a *bunga' lalang* discourse are:

1) identifying the field of the discourse through the ideational meaning of it, i.e. the process (transitivity) and circumstance referred;

2) identifying the tenor of the discourse through the interpersonal meaning of it, i.e. the participants, their status and role, model of action, mood and polarity;

3) identifying the mode of the discourse through the textual meaning of it, i.e. the language function/role, its symbolic organization, its channel and rhetorical mode, theme and cohesion; it is done only toward the verbal part of the discourse. (Halliday and Hasan, 1985: 12-14)

The third component is the biological/environmental context. It is analyzed through the relation between the text of discourse and its biological environment. The details of the biological/environmental context analysis are:

1) identifying all semantic units (word, phrase, clause) in the text of the discourse which both literally and symbolically represent or are related to biological environment;

2) connecting those semantic units to their references in the biological environment based on the ecological parameter of coexistence, collectivity, interdependence, and interactivity;

3) finding out the scientific biological reference of the semantic units which literally related to the biological environment;

The analysis of biological context is expected to disclose the biological/environmental/ecological meaning of a discourse including the ecological knowledge of the society related to the tradition.

The fourth component is the cultural context. It is analyzed through the sociological aspect, ideological aspect, and all related aspects of the society's culture in which a discourse takes place. The details of the context analysis are:

1) identifying all semantic units (word, phrase, clause) in the text of the discourse which related to the society's culture; (the verbal part of the ritual is treated as one semantic unit which cultural-based)

2) interpreting and making analogies of those semantic units based on the facts and information of the society's culture.

The analysis of cultural context in turn disclose the cultural/symbolic meaning of a discourse. Cultural meanings are public meanings encoded in shared symbols (Foley, 1997: 16). In this research, the shared symbols in cultural meaning are the ones related to *bunga' lalang* discourse.
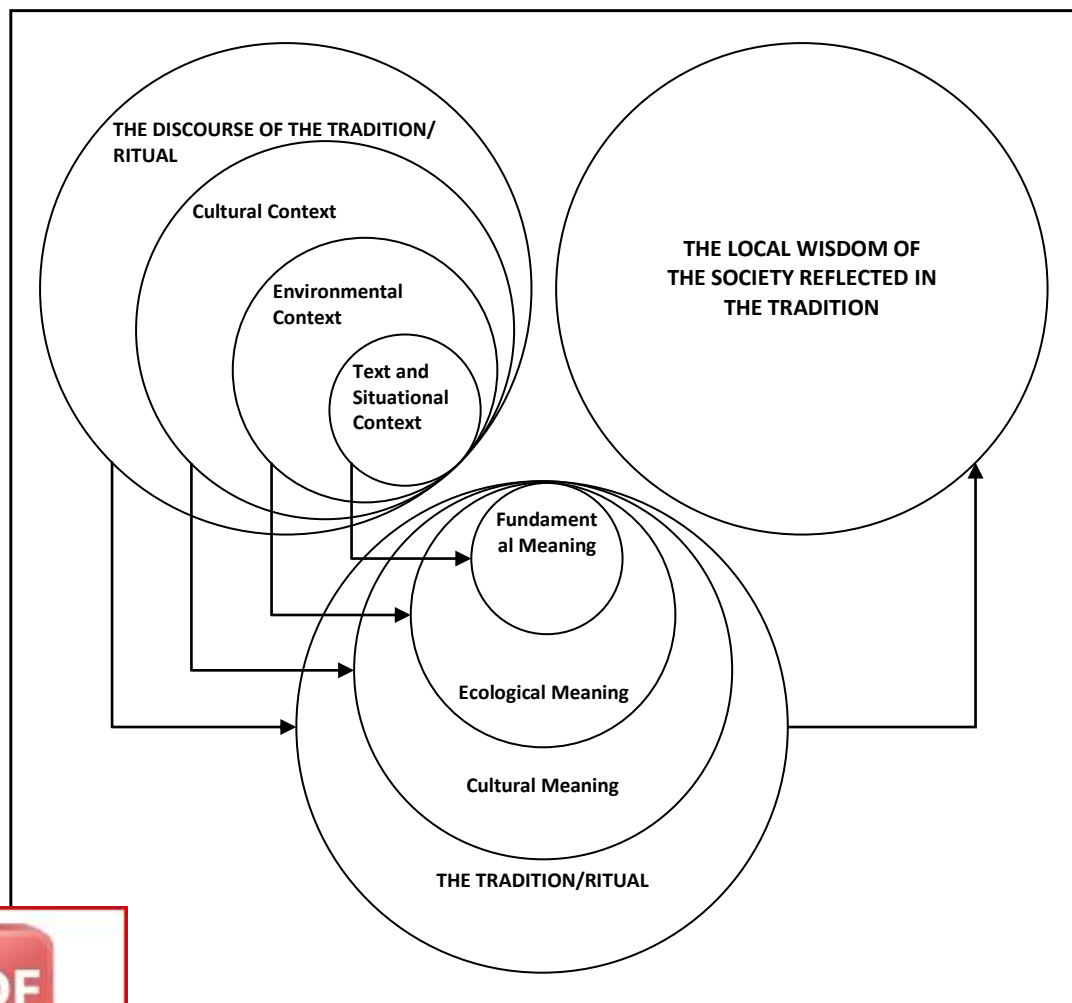
Figure 6. The theoretical framework

As a final point, the analysis utilizing the combined model results in all significant meanings of a discourse. By analyzing the text and contexts of discourse, the meanings resulted cover fundamental meaning, ecological meaning, and symbolic/cultural meaning (Figure 6). All those meanings are generated to be the local wisdom of the society. The formulation of the local wisdom is done directly but still referring to the existing data of the society's culture. The local wisdom is an inherent part of local culture; thus understanding it needs an understanding of the local society's culture (Pora, 2014: 113).

K. Conceptual Framework

The focus of this research is *bunga' lalang* tradition. *Bunga' lalang* is an agricultural tradition of Luwu society. It consists of series of rice farming rituals. In this research, every ritual in the tradition is treated as a discourse on the basis of anthropological linguistic approach. It is studied through analyzing four components of the discourse which are resulted from the combination of social semiotic and dialectical ecolinguistic concepts. The four components are text, situational context, biological/environmental context, and cultural context.

First, the discourse is analyzed in terms of text simultaneously with the situational context (i.e. field, tenor, and mode). As clarified before, the situational context in social semiotics is realized by the text. Second, the al/environmental context is analyzed through the relation between ourse and its biological environment. Third, the cultural context is

the system of cultural values believed in by the society in which the discourse takes place including ideological and social system.

The text-situational context analysis results in the fundamental meaning of the discourse. The analysis of biological/environmental context results in the ecological meaning of the discourse. While the analysis of cultural context results in cultural meaning of the discourse. The three kinds of meanings are generated to be the local wisdoms of Luwu society (and also by confirming the wisdoms with relevant references). Along with that, the pertinent classification of the local wisdoms found is made.
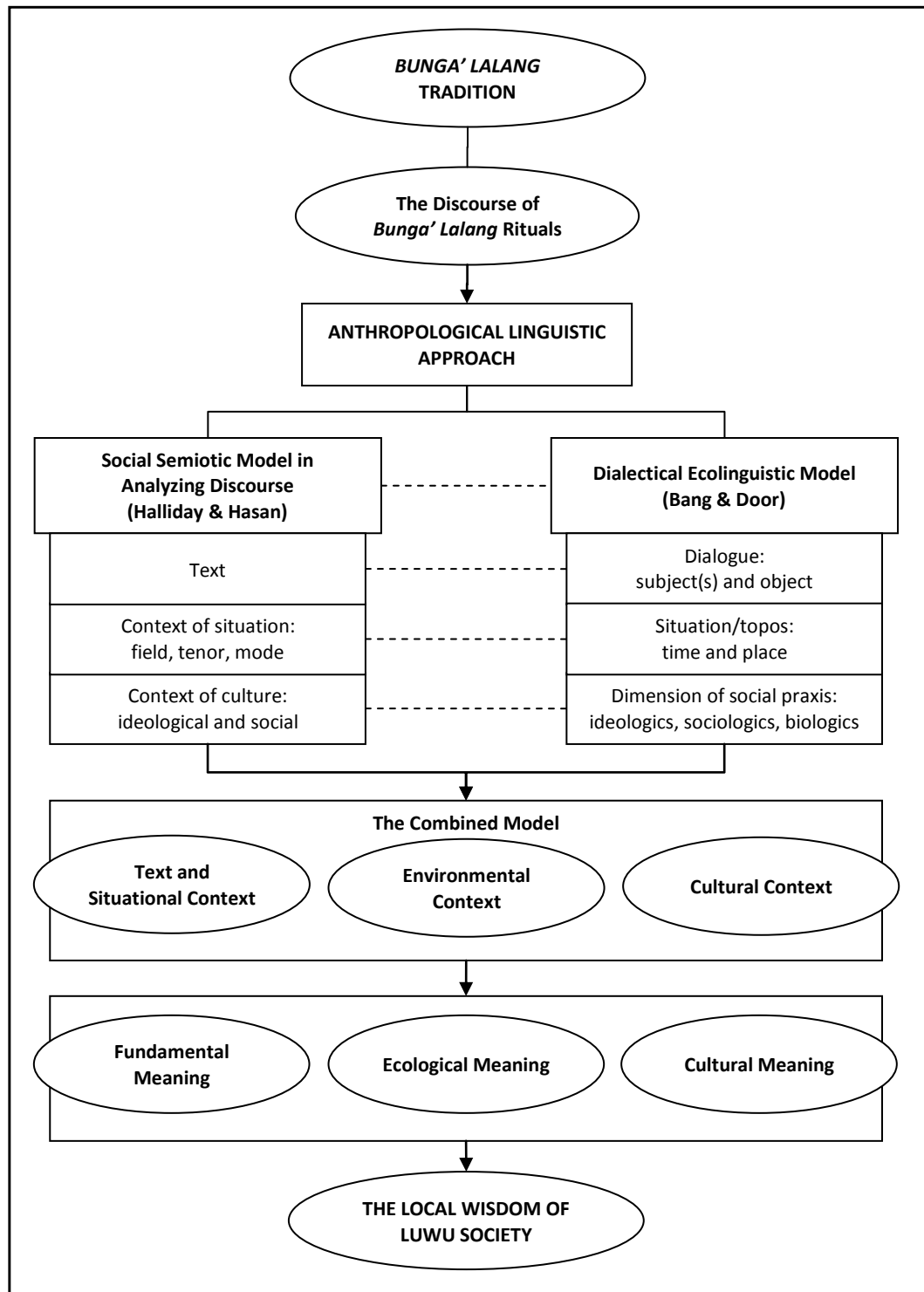
Figure 7. The conceptual framework

L. Operational Definition

1. *Bunga' lalang* is an agricultural tradition of Luwu society. It is the series of activity/ritual to begin every rice farming stage.

2. Local wisdom is all forms of belief, view, norm, attitude, knowledge, ability, and practices of a community; resulted from earlier experiences and adaptation; expressed in a tradition; used as a guide to have a good life in an ecological community.

3. Luwu society refers to the native people of *Tana Luwu* who own the *bunga' lalang* tradition. *Tana Luwu* is formally divided into three regencies and one administrative city namely Luwu, Luwu Utara, Luwu Timur and Palopo.

4. Discourse is the site where social forms of organization engage with systems of signs in the production of a text. It consists of text and context.

5. Text is the concrete material object which refers to a structure of messages produced in discourse.

6. Situational context deals with what is happening, who is taking part, and what part of language is playing in a discourse.

7. Field is the general sense of what a discourse is about. It is realized by ideational meaning.

8. Tenor is concerned with the personal relationships involve in the discourse. It is realized by interpersonal meaning.

e of a discourse is the particular part that the language is playing

e interactive process. It is realized by textual meaning.

10. Cultural context is all related aspects of the society's culture in which a discourse takes place including sociological and ideological aspects.

11. Biological/environmental context is the physical or biological conditioned existence that a text of a discourse has.

12. Fundamental meaning refers to the meaning resulted from the analyses of both text and situational context.

13. Ecological meaning refers to the meaning obtained from the analysis of biological/environmental context.

14. Cultural meaning is the meaning resulted from the analysis of the cultural context.