

## Go Green Culture in *Selamatan Katerbi'en* Tradition in Madura

Mailawati<sup>1</sup>, Intan Elok Okti Wardani<sup>2</sup>, Hendrokumoro<sup>3</sup>

Universitas Gadjah Mada<sup>1,3</sup>, Yogyakarta State University<sup>2</sup>

mailawati1997@mail.ugm.ac.id<sup>1</sup>, intan0057pasca.2019@student.uny.ac.id<sup>2</sup>,  
hendrokumoro10@gmail.com<sup>3</sup>

### Abstract

Humans have been preserving nature even before the popularisation of the go-green movement. This research plays a substantial role in confessing natural elements in reducing global warming. This research aims to investigate the ecological messages in preserving the environment inside the tradition "*Selamatan Katerbi'en*". This research used a qualitative approach to reveal the correlation between environments and languages. Besides, tradition is not only inherited local wisdom, but in-depth, it consists of wise messages behind. This data analysis through the triangulation of validity data produced ecolexicons, semiotic interpretations, and the ancestral ideologies of the Madurese community. The discussion identified that the Madurese tradition assimilated with the Javanese tradition in preserving environments viewed from several similarities. It means there is also an ideological resemblance between these both. In the end, knowing the messages inside this tradition hoped will provide a broader understanding of the ancestors' beliefs that humans need to protect nature. This research also suggests the possibility of shared messages between two or more intersecting cultures.

**Keywords:** culture, ecolinguistics, ideology, semiotics.

### Abstrak

Manusia telah melestarikan alam bahkan sebelum gerakan go-green dipopulerkan. Penelitian ini berperan besar dalam mengungkapkan pentingnya unsur alam guna mengurangi pemanasan global. Penelitian ini bertujuan untuk mengetahui pesan-pesan ekologi dalam menjaga pelestarian lingkungan dalam tradisi "*selamatan katerbi'en*". Penelitian ini menggunakan pendekatan kualitatif untuk mengungkap korelasi antara lingkungan dan bahasa. Selain itu, tradisi bukan hanya kearifan lokal yang diwariskan, melainkan secara lebih mendalam, mengandung pesan-pesan bijak di baliknya. Analisis data dilakukan melalui triangulasi data yang menghasilkan eko-leksikon, interpretasi semiotika, dan ideologi leluhur masyarakat Madura. Pembahasan mengidentifikasi bahwa tradisi Madura berasimilasi dengan tradisi Jawa dalam melestarikan lingkungan dilihat dari beberapa kesamaan. Hal tersebut juga menandakan adanya kemiripan ideologis dari keduanya. Pada akhirnya, dengan mengetahui pesan-pesan dalam tradisi ini diharapkan dapat memberikan pemahaman yang lebih luas tentang kepercayaan nenek moyang bahwa manusia perlu menjaga alam. Penelitian ini juga menunjukkan kemungkinan adanya pesan yang sama antara dua atau lebih budaya yang bersinggungan.

**Kata kunci:** budaya, ekolinguistik, ideologi, semiotika.

## INTRODUCTION

Go green is one of the movements to invite or effort to save and protect the earth from global warming caused by many things (Hartino et al., 2021). Finally,

Go Green has become an initiative to protect the natural resources for the next generation and protects human health through environmental management and implementation of green ways of life (Rusuli et al., 2016). There are three points of the theoretical framework that Rusuli et al (2016) explained to achieve the effectiveness of going green, started from awareness attitudes, level of education and knowledge. It is mostly supposed to believe from this framework that awareness is the basic level that must be owned.

According to Coleman et al. (2011), Go Green consumption can have different meanings for different people with different purposes. In linguistic research, there is a discipline called ecolinguistics as a field to take part in preserving nature. It is also called the language ecology, linguistic ecology, and sometimes green linguistics (Yuniawan et al., 2017). Ecolinguistics or language ecology seeks to create a healthy environment, by incorporating local ecological wisdom into the language (Fill & Mulhausler, 2001). The loss of each referent in the natural environment will inevitably lead to the loss of the lexicon related to it since language at all levels is an expression of its culture and the natural world in which it is used (Fill & Mulhausler, 2001). There are some study points for the language ecology (Akmal & Widayati, 2021), such as the comparative historical linguistics, the demographic linguistics, the sociolinguistics, the dialinguistics, dialectology, philology, the prescriptive linguistics, the glotopolytics, the ethnolinguistics, the anthropological linguistics or the cultural linguistics (cultural linguistics) typology. Ecology and language are linked because the former is shaped through language (Ainsworth, 2021).

Humans need to campaign go green culture or greening to increase carelessness to the environment, and also implemented in many countries (Mulia & Fauzi, 2021). Finally, ecolinguistics answered the linguist about how to maintain nature with language. Lakoff dan Johnson (1980) in their book "Metaphors We Live By" described in detail the cognitive views of groups. How the text manifests itself in the form of language, among others, can be studied through the ideology, framework, metaphor, evaluation, identity, belief, deletion, salience, and narrative that is lived (Stibbe, 2021). The side of human life must contain one of these

cognitive structures and the researcher limited the discussion on the ideology in this next discussion.

Sapir (in Fill & Mulhausler, 2001) states that within the scope of ecolinguistics, language and environmental relations exist only on the level of the lexicon, not on the phonological or morphological level. This interrelation exists merely on the level of the vocabulary and notes. Lindø & Bundsgaard (2000) then simplify the dynamics and language changes that are influenced by three dimensions at the lexicon level. First, the ideological dimension, the ideology of society or ideology of capitalism, is supported by market ideology, so this activity needs to be performed on environmental resources, such as emerging terms and discourses of exploitation, growth, and economic gain. Second, the sociological dimension, namely the existence of discourse activity, dialogue, and social discourse to realize the ideology, In this dimension, language is a meaningful social and practical form. And the last, biological dimensions, relate to the natural objects in ecosystems that have been immortalized in lexicons recorded in the narrative. From the ecolinguistic perspective, language environment (language ecology) and environmental language (ecological language) as metaphorical expressions illustrate the comparison of linguistics with environmental science (ecology) (Mbetse, 2003).

Former research was undertaken by Luardini et al. (2019) to reveal the ecolinguistic side of the ethnomedical resource of Dayak Ngaju, which has similarities to the study of ethnobotany. The limitation is the use of medical linguistics in society. Three important elements of the relationships between the ethnic culture and the language of ethnobotany in Dayak Ngaju were identified by the name, the use, and the social and cultural values expressed in their local wisdom, as well as their implications for preserving the plant life in the locality.

Another research from Indriyanto (2021) is about the ecolinguistics of Hawaii culture by analyzing the wind ground of *La'amao*. This research investigates the interconnection of languages and the environment. The analysis predominantly focuses on two aspects of language use following Stibbe's theory of ecolinguistics, ideology/discourse and evaluation/appraisal. The study concludes that an

alternative way of perceiving the environment as seen from the reading of the *Wind Gourd of La'amaomao*, should be considered a critique of Western anthropocentrism.

From these literature reviews, this article also talks about the ecolinguistics that the researcher finds in one of the Madurese traditions. By focusing on the ecolexicon of its tradition, we then discussed carrying out the beliefs of society in the *selamatan katerbi'en* tradition. Those lexicons are related to the elements of nature that concern the narrative behind them. This traditional narrative consists of history, natural phenomena, messages for life, mystical things, and others that are called myths. Midgley (2011) states the myth term in this study has a function as imaginative patterns, the powerful symbolic networking that suggests certain ways of interpreting the world.

Kingsnorth & Hine (2009) use the myth term to challenge the narrative that supports civilization through the union between humans and nature through myths that carry the breath of progress. This linguistics article aims to reveal the ecolexicon that is used in *selamatan katerbi'en*, how society practices it in real life, and how Madurese people look at it as a tradition from their perspectives. This research shed light on the emic about how the tradition looked from inside by its community.

## **RESEARCH METHOD**

This study uses a qualitative approach with ecolinguistic analysis techniques. Ecolinguistics considers that language is a product of human activities and a part of social praxis (Hariati et al., 2022). While descriptive qualitative is used to describe a specific social phenomenon without the intervention of the researcher on the research data (Creswell, 2015). The data collection was carried out through an in-depth, unstructured interview method with two key informants and three implementers of the *selamatan katerbi'en* tradition. Thus, the data obtained comprises a set of lexicons used in the tradition. The informants were selected based on the researcher's assessment of the informant's knowledge of the tradition of *selamatan katerbi'en*, ability to explain, and experience in carrying out this tradition. Therefore, the object of research is around 25 years old and above. Data

collection in this research is focused on natural things related to nature or the environment, such as animals, plants, weather, ecosystems, traditional activities associated with the natural environment, and so on.

Interviews were immortalized through recording and note-taking techniques so that they could be studied deeper. To validate the next data, data triangulation was carried out, and the key informants besides acting as informants as well as validators of data validity. According to Moleong (2017), triangulation is a technique for checking the validity of data that utilizes something else. The data that has been obtained is then analyzed through several stages including categorizing, denotative and connotative meaning related to the biological elements, and finally analyzing meaning based on the eco-lexicon in the ecolinguistic studies. This research is a form of appreciation for the varieties of local cultures and it can be used as a source of ancient information about the go green. This kind of research needs to be continuously developed, especially for cultures that have not been explored and are even on the verge of extinction.

## **ANALYSIS AND DISCUSSIONS**

*Selamatan katerbi'en* is a tradition that still exists and several of the Madurese people are still conducted to commemorate birthdays. The phrase *selamatan katerbi'en* comes from a combination of *selamet* and *terbi'* which are an absorption of the Indonesian language, namely safe and rise. The word *selamet* gets the suffix /-an/ which means thanksgiving. While the *terbi'* gets the confix /ka-an/ that cannot be interpreted as a publication. Even though the publication is grammatically correct, this rule is considered unacceptable. Another word that can be used to give meaning to the word *katerbi'en* is *arunika*. *Arunika* has a word class that is equivalent to the word "sunrise" in English, but this word is rarely used. Based on this explanation, *selamatan katerbi'en* can be interpreted as a hereditary tradition to commemorate the birthdays of individuals in Madurese society.

## A. Eco-lexicons of *Selamatan Katerbi'en*

### 1. Execution Time

The *Selamatan Katerbi'en* tradition contains narratives built by ancestors passed down from the past. Tradition is believed to contain ideology and even the beliefs of its implementers. On the other hand, identity can also be implicitly reflected through the tradition if studied in depth and comprehensively. Culture continues to experience changes through assimilation, acculturation, diffusion, and accommodation to continue to maintain its existence in the next period. Not infrequently, maintaining the current requires effort, one of which is dissecting the values contained in that culture.

There is a Madurese culture that has not been exposed and has not received much attention, namely the *Selamatan Katerbi'en* tradition. According to the data obtained, this calendar was adopted to become the Madurâ calendar in Javanese. This date system is important in the *Selamatan Katerbi'en* tradition because it determines the time of execution. Consider the following explanation.

**Table 1. Madura calendar system**

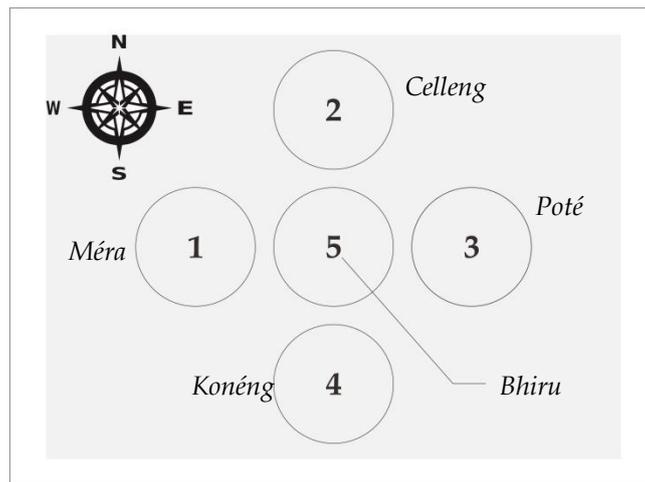
| <i>Tanggâlân Madurâ</i> | <i>References</i> | <i>Status</i> |
|-------------------------|-------------------|---------------|
| <i>manis</i>            | <i>legi</i>       | translated    |
| <i>paéng</i>            | <i>pahing</i>     | /i/ → /é/     |
| <i>pon</i>              | <i>pon</i>        | constant      |
| <i>begi</i>             | <i>wage</i>       | /w/ → /b/     |
| <i>klébun</i>           | <i>kliwon</i>     | /w/ → /b/     |

The word *legi* is translated into Madurese because there is an equivalent word that is felt to symbolize the uniqueness of Madura. *Legi* is defined as manis which means sweet and is absorbed from the Indonesian language. Meanwhile, the sound of *pahing* changes to /é/ in the word *paéng*. The mention of the phoneme /i/ represents the articulation of the Javanese more, so to emphasize the characteristic of the Madurese sound, the phoneme has been changed. Several sound changes were also made to conform with the Madurese language rules, such as changing the sound /w/ to be /b/ because the Madurese does not have that phoneme. This rule is also based on ease of articulation. For example, the word *wage* becomes *begi* and *kliwon* becomes *klébun*.

This calendar system is paired with the seven days, namely Friday, Saturday, Sunday, Monday, Tuesday, Wednesday, and Thursday. The relationship between the two is similar to multiple partnerships, which will return to the original reckoning after thirty-five days. This cycle will mark the time when this tradition is carried out because it relates to the day and date when a person was born. In simple terms, if person A was born on *senén klébnun*, then the *selamatan katerbi'en* will celebrate on the same day. The expected sanctity and goodness will not be obtained on other days. If born at night, then do this tradition during the day. Meanwhile, if born during the day, it can be done as long as it has not entered *Maghrib* time.

## 2. Food Offerings

The main menu that must be served in this tradition is the *tajin salaporan*. Tajin in Madura has a dense structure made of rice, grated coconut, sugar, and salt. *Tajin* of Madura is made by mixing a large portion of water so that the rice is crushed and has a rather thick texture. Therefore, *tajin salaporan* is more suitable to be classified as a type of porridge.



**Figure 1. *Tajin salaporan* illustration.**

*Tajin salaporan* is usually served the size of a *cucur cake* on a banana leaf. Each *tajin* is placed in a predetermined position related to the symbolism of a different direction. One thing to keep in mind is that family members may not eat this *tajin* because it has been intended for self-gratification, so as a form of prayer, the *tajin* must be shared with others. Prayers in the Madurese language are *saporaan*, so all of the processes related to requests in this tradition are called

*salaporan*. In Madurese culture, cousins are *muhrim* and it is lawful to marry, so they are the closest relatives who can receive this *tajin*. The following is a list of the important lexicons in the spurs of *salaporan*.

**Table 2. Eco-lexicon of *selamatan katerbi'en***

| <b>Eco-lexicon</b>  | <b>Indonesian</b> | <b>English</b> |
|---------------------|-------------------|----------------|
| <i>tajin</i>        | Alam              | Nature         |
| <i>méra</i>         | Swastamita        | sunset         |
| <i>poté</i>         | Arunika           | Sunrise        |
| <i>bhiru</i>        | langit/bumi       | sky/earth      |
| <i>celleng</i>      | gunung/tanah      | mountain/soil  |
| <i>konéng</i>       | Laut              | sea            |
| <i>nasé' tellor</i> | puncak gunung     | peak           |
| <i>jajan pasar</i>  | Kehidupan         | life           |

The essence of *tajin salaporan* is in the placement position and the colors used to symbolize certain elements of nature. Each *tajin* occupies a cardinal direction and one *tajin* is at the midpoint as an application of four directions, *léma' abe'dibi'*, which means four directions and five are oneself. While the colors used for *tajin* can be red rose petals (red), a small lump of charcoal (black), a slice of turmeric (yellow), white, and a leaf of moringa (green). In the modern era, the color can be used as food coloring, which is dripped on a *tajin*, a grain of corn kernel size. Red *tajin* is placed on the west, black on the north, white on the east, yellow on the south, and in the middle is green.

Besides *tajin*, several other menus must be present at a *selamatan katerbi'en*, including *nase' tellor* and traditional market snacks. *Nase' tellor* is rice that is made conical on a plate where at the top of the rice is placed an egg which means symbolizes the hope of glory in every birth of life. Meanwhile, market snacks symbolize life and the colors of life through the seven different colors on these snacks. This culture also implies meanings related to nature which can strengthen the importance of protecting nature through messages in this tradition.

## **B. The ideology dimension of Madurese**

Nature is the main source of livelihood for the Madurese people. The ecological characteristics of Madurese culture are centered on dry land ecosystems, along with agricultural patterns, tenure systems, and sociocultural structures that develop on them. Since the relationship between Madurese and nature started, it has become an endless relationship. They realize the symbiosis of mutualism and how taking and giving work in harmony. There are three factors that led to the emergence of the *selamatan katerbi'en* tradition, such as the geographical background and the importance of knowledge.

### **1. Geographical background**

Most of Madura's mainland consists of dry land with low fertility, so extensive agricultural patterns are the most suitable. The unfavorable condition of the Madurese land also makes some Madurese prefer to go abroad. Its topography is looking flat in the south and getting higher in the north, Madura Island has a sloping position. But even in the condition of the dry land type, many plants suit it, like corn, peanuts, mung beans, tobacco, and others. This pattern also has an impact on how people use other resources, such as the sea, by becoming fishermen. Reviewing the nature of Madura Island gives information about the exploitation of society's working system. Their ideology started with getting the benefit of nature to survive and getting an economic income.

### **2. Madurese philosophy of life based on the knowledge**

Madurese has a lot of natural knowledge about the characteristics of the place that they live in. To confirm this statement, we can go with the investigation of the activities they do in the Madurese term. There are many forms of work-related lexicons, such as *manjhak*, *alajer*, *namen*, *majeng*, *ngare'*, *arao*, *ngobu*, *ngora'*, *ngoli*, and so on. It means Madurese has enough knowledge about nature and how to utilize it to get positive energy from those elements. The interaction that has been going on for a long time between humans and nature creates traditions that symbolize the basis of Madurese life. This philosophy is the basis for the thoughts or ideology of the people. Madurese themselves are also thick with

belief in tradition and religion. Until now, the ideology of the *Selamatan Katerbi'en* tradition is still held by the people of Madura as a form of gratitude and an effort to preserve culture and nature. They believe that if humans want to be protected by nature, they also need to protect nature.

### **C. The sociological dimension as social practice of language meaning**

*Selamatan katerbi'en* is a social practice that is carried out to create public awareness of their responsibility to maintain the balance of human life, the environment, and the universe. The *Selamatan Katerbi'en* will be held when it reaches the market date rotation cycle. Any family member may do this tradition for other family members. In general, Madurese people who are over fifty years old still carry out this tradition and do it for all family members, even though they own a family. There are provisions outside the lexicon elements above that also need to be said during the procession, such as certain spells.

The Madurese has a belief about what is called *katrétanan*, which comes from the *trétan* stem, which has a *ka-an* confix that results in inflection. *Trétan* means brother, while *Katrétanan* means brotherhood. In Madurese belief, every human being has four brothers who are located in the west, north, east, and south positions, which are related to the position where the *tajin* was previously placed. The position was placed according to the respective *katrétanan* positions named *Jâriyâ* (west), *Nuriyâ* (north), *Sariyâ* (east), and *Mariyâ* (south). The four spirits must deny the negative parts that can attack humans.

Furthermore, the food that has been made will be delivered to one of the figures who is deemed capable of reciting prayers. I don't find prayers here in Madurese, but rather the use of prayers in Islam, which uses Arabic languages. On the other hand, this culture has also experienced more or less little influence from Islamic teachings, including the technique of adding terms to Islamic teachings. Every mention of spirits, angels, prophets, and messengers always amounts to five. Even though the elements of the names mentioned may differ in some areas, the number five has become a rule.

In terms of the sociological dimension, this eco-lexicon in the tradition of *selamatan katerbi'en* shows the encouragement of people's awareness of their

responsibility to maintain the balance of life. Social and cultural values expressed in local wisdom and their implications for the maintenance and preservation of nature in the region. This awareness is based on the concept of belief in the previous ideological dimension, which states that humans and nature must take care of each other.

#### D. The biological dimension in the narrative behind the lexicon

The *selamatan katerbi'en* tradition is still practiced by some Madurese. People who live in rural areas still have beliefs about the importance of carrying out this traditional heritage. It is unlike the urban community when asked, most of them are unfamiliar with this tradition. The *katerbi'en* analogy is metaphorically related to the emergence of life, namely the birth of a person who brings new hope to those around him. This *selamatan katerbi'en* has a meaning that is closely related to life and the universe.

**Table 3. Biological elements**

| <b>Eco-lexicon</b>  | <b>Latin name</b>   | <b>Biotic/Abiotic</b> |
|---------------------|---------------------|-----------------------|
| <i>Tajhin</i>       | <i>natura</i>       | B                     |
| <i>Méra</i>         | <i>occasum</i>      | A                     |
| <i>Poté</i>         | <i>solis ortus</i>  | A                     |
| <i>Bhiru</i>        | <i>caelum/terra</i> | A                     |
| <i>Celleng</i>      | <i>mons</i>         | A                     |
| <i>konéng</i>       | <i>mare</i>         | A                     |
| <i>nasé' tellor</i> | <i>cacumen</i>      | A                     |
| <i>jajan pasar</i>  | <i>vita</i>         | A                     |

*Tajin* is synonymous with traditions in Madura (Fauziyah & Sulisty, 2021) such as *Tajin Sora*, *Tajin Sappar*, *Tajin Sobih*, and others. The *tajin salaporan* itself is intentionally left pure natural white, symbolizing the naturalness of the ingredients used like a human who was born without knowing anything is symbolized by a white paper which refers to the lexeme of 'white'. Madura and most areas in Indonesia have the same interpretation of white. Then, each *tajin* is colored to mark certain things related to natural elements. Madurese people use *tajin* as a symbol of gratitude to Allah SWT. So that at certain sacred moments, *tajin* is always presented.

The first object to be referenced is the color 'red'. Madurese, in ancient times, used red rose petals to symbolize *méra*. Natural objects such as plants have always been a reflection of the balance of life of their ancestors, but now they can be replaced with food coloring, which is available in various color variants. *Méra* represents the reddish color of the sky as the sun sets in the west. The moment when the sun sets is *sorob aré* in Madurese. Madurese believes that life will end, like the night that comes when the sun goes down. Therefore, sleeping at this time is not allowed because it invites negative things.

*Second, celleng* symbolizes the dark mountains in the north. In Madura, the mountain is considered a sacred place because people used to make it a place of meditation and increase strength. This seems to be related to places that symbolize silence and heights which make someone more focused on inner strength. Actually, in Madura there are no mountains geographically, then how is the term mountain used? Mountains for the Madurese are all places that have high ground so hills are also categorized as mountains. Of course, the meaning of the Madurese is related to the geographical conditions of the Madura island and the ups and downs of the land contours.

Apart from mountains, the land where humans stand as the core of all human activities also symbolizes the north direction. For the Madurese, there is a well-known phrase, namely *Tana Sangkolan* which means inherited land (Suhartono & Mutmainnah, 2019). For the Madurese people, guarding the land is an obligation, and as much as possible, they should not sell it because it has a valuable meaning in their lives. They believe that *Tana Sangkol* is a meeting place between the living and the dead in the future. This belief shows the thoughts of the Madurese, who believe in life after death.

*Third, poté* is the opposite of *méra* which appears from the east, namely the rising sun. In Indonesian, sunrise is *arunika* and *pajjhar* in Madurese. White has been symbolized by the color of the *tajin* itself. Just as life meets its end, there is a new beginning for another life. This analogy relates to the fact that humans are bound to be born and then die. All of these cycles must be felt by any human being without discrimination. *Swastamita* and *arunika* are two related things; the sun itself

carries fire energy. The Madurese appreciate the morning time, so before dawn, the people wake up and start their activities. Morning time is also enshrined in a folk song titled *Pajjar Langgu*.

The next is *konéng* that has a lot of phrases in Madurese and symbolizes the south. Based on the interview results regarding the yellow color in the south, the dark sky in the south shows a yellowish. However, with deeper research, this fact does not appear. The researcher then finds out the basic colors that are owned by the people of Madura and shows the results of black, white, red, blue, and yellow. Each color has its own position until only yellow is left, which is finally placed in the last division direction, namely south.

The southern position also cannot be separated from the water element. Madurese people can be said to be close to hydraulic (water) culture. Most of the community's sources of livelihood are also from the maritime sector. The sea has also been an old friend of the Madurese, who are known to have a high spirit of migrating abroad. Fishermen in Madura also have a very deep philosophy about the sea. The motto *abental omba' asapo' angin* means cushioned by waves and covered with the wind. This motto is even embodied in the poem BOSA (my pillow is the waves, my blanket is the wind) by the Sumenep litterateur, D. Zawawi Imran.

The last is green, which in Madurese named *Bhiru*. This color often has controversy in Madurese and Indonesian because the word *Bhiru* has an onomatopoeia with the color blue in Indonesian. The Madurese view blue and green as the same and call them with the same lexicon, even though the word *bâlâu* is blue (Fadhilah et al., 2022). Over time, the *bâlâu* was no longer used, so the *bhiru* had to share the green space. *Bhiru* is in the middle position because it symbolizes the center of life, namely the blue sky and green plants on earth. The ambiguity of the color of *Bhiru* for native Madurese speakers and outsiders of Madura is easier to unify because life itself is what stands on earth and is under heaven.

Ancient ancestors symbolized colors through the elements found in nature. They have tried to apply their concern for the environment to their lives and tried to send this message to their successors through standardizing patterns in tradition. *Selamatan katerbi'en* is a tradition that is closely related to natural conditions,

according to the emic of the Madurese people. The elements in it are maintained and highlight the distinctiveness of the Madurese people.

After the colors, there is *nasé' tellor* which means rice and eggs served together on a plate. *Nasé'* is the main staple food of the Madurese people, so rice is also a must. *Nasé'* is shaped conically to signify the element of glory in life. In addition, only giving *tajjin* is considered impolite. Therefore, rice is also served with a tellor placed at the end. Chicken eggs in the beliefs of the Madurese people are related to beliefs in the Islamic teachings. *Tellor* is interpreted as *ihsan* in Islam, which signifies the birth of goodness.

There are also traditional market snacks that are different from what is sold now. In ancient times, market snacks were not wrapped in plastic and had seven different colors. However, as time goes by, these snacks are rarely found. So, in that case, it is replaced with any type of snack. The seven colors symbolize human life, which passes seven days a week.

The most common natural elements found in the *selamatan katerbi'en* tradition are inanimate or abiotic objects. These elements are known as the four basic elements of the world, which consist of air, fire, water, and earth. These four elements play an important role in life. The elements of gas and air can be seen from the sky; the element of fire is represented by the sun, which in Madura is divided into *arunika* and *swastamita*; water is represented by the sea; and land is represented by mountains. The Madurese are very close to these four elements and are aware of the importance of protecting the main elements in nature. Thus, these four elements can be found in the *selamatan katerbi'en* tradition.

#### **E. Go Green in *selamatan katerbi'en***

Nature is so precious in the view of the Madurese people and also in the beliefs of other traditional communities. Research in ecolinguistic studies is expected to bring back human awareness to protect and preserve nature. The Madurese have deep knowledge of nature, which is evident from their contact in their daily lives with the natural ecosystems on the island. The science of hunting, farming, seafaring, star reading, and others has long been owned by the ancestors through reading their natural surroundings. The elements that emerged from nature

were passed down over a long period, as seen from how these traditions contain parts of nature that are structured in a systematic sequence and have been passed down over a long period.

A detailed study of the lexicon and other forms of language in this ecolinguistic study provides knowledge and evidence that even ancient humans cared about the environment without knowing what ecolinguistics was. This indicates that ancient people had realized the importance of going green even before Wallace Smith Broecker popularized global warming in 1997. Every element contained in the story behind the *selamatan katerbi'en* tradition cannot be separated from the influence of the natural conditions of Madura Island. This tradition also contains the values of their belief in the energies of natural elements. The eco-lexicon of this tradition leads to an explanation of the ideology of the Madurese people.

The ancestors perpetuated this natural message through the narrative behind the inherited traditions. So maintaining and continuing to carry out this tradition is the same as continuing to protect nature. However, the message behind it is the point of what the ancestors wanted to pass on. Then how should humans and nature look after each other? So the movement to continue preserving this culture is the same as the go-green movement. Preservation of this tradition even started thousands of years ago. Without interpretation and updating of information, the messages in this tradition may disappear because times keep changing. This awareness needs to be rebuilt by continuing to go green through a tradition that began centuries ago.

In summary, we know that the Madurese have their own point of view regarding language and nature, which have a reciprocal relationship, so it is important to take care of each other so that nature also takes care of us. This belief is shown in the ecological elements hidden behind the language signs used in this tradition. Cultural assimilation is also evident in this tradition, the *selamatan katerbi'en* has a deep meaning for the Madurese people and shows the ideology of the people toward nature conservation. Therefore, this research is expected to raise

public awareness of the importance of protecting nature, culture, and language for a better future for humanity.

## CONCLUSIONS

Ecolinguistic research on the tradition of *selamatan katerbi'en* shows how the ancestors of the Madurese people tried to maintain the balance of nature. Therefore, between language and culture, the meaning of natural elements in these traditions has similarities with other cultures. In these similarities, of course, there is still an effort to maintain one's own identity. Through this tradition, the Madurese community holds a profound ideology that believes that if humans want to be protected by nature, they also need to protect nature itself. This is what causes some adjustments to be made to tie the uniqueness of the Madurese people to that culture. Through ecolinguistic studies, it can reveal the cultural and natural conservation efforts that have been enshrined in local culture in Indonesia. It is hoped that this research can develop and have an impact on society to be able to protect the environment.

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