



## Article

# The Fauna Lexicon in Aceh Proverb: Ecolinguistic Study

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The reciprocal relationship between humans and humans, humans and the nature around them, produces a variety of languages. Ecolinguistics is needed in studying aceh language phenomena. This study aims to describe the meaning, function, and form of the fauna lexicon in the culture of the people of Aceh. This research is descriptive-qualitative in nature. This research data collection technique consists of interview techniques and observation techniques. Interview techniques were used to obtain data on the meaning and function of fauna in the culture of the people of Aceh. While observation techniques are used to obtain data on fauna forms in the culture of the people of Aceh. Current facts show that the lexicon of fauna is still used by parents when advising the younger generation, and they cannot understand the meaning of the advice. This is caused by environmental changes and the times that affect the younger generation's mindset. The researcher collected a list of fauna lexicons in the Acehnese language and classified them into verb and noun classes.

**I. INTRODUCTION**

Each language system has a level of connectedness in the field of meaning reflected in arbitrary sound symbols and substances produced by the human speech organ. (Gumarpi & Mubshirah, 2023).

Changes in language, especially in the words we use, are connected to changes in the world around us because language and the environment affect each other. This phenomenon is part of a scientific study called ecolinguistics, which looks at language and its world. It brings together ecology and linguistics. (Demeritt, 2001; Mbete, 2008; McMichael, 2006; Pittock, 2009).

In 1970, Haugen, for the first time, introduced the term ecology of language. Particular environment. Haugen emphasized that language resides in the minds of its users and language functions in the relationship between its users with each other and the environment, namely the social environment and the natural environment (Haugen, 1972).

The language environment refers to the people who use a language as one of their ways of communication. The way language is used and passed on is mainly influenced by the people who learn it and teach it to others. The environment of a language refers to the social and cultural background of its speakers, not just the physical surroundings. (Boykoff & Boykoff, 2004; Munoh, 2012).

Language cannot be understood without considering the people who speak it. The way a language changes and continues to exist is affected by changes in the natural, social, and cultural world that affect the language. Likewise, with the language that lives amid its support, it is not immune from changes due to modernization and globalization. (Haugen, 1972 ; Angwah, 2019)

Ecolinguistics focuses on three main things: the environment, diversity, and how everything is connected and dependent on each other. Changes in society and culture also impact how language is used, particularly in terms of vocabulary. Rewrite

this text using more straightforward language: (Fill & Muhlhausler, 2001). This result examined this topic. Studying how language is influenced by its surroundings has led to the creation of ecolinguistics. This field has proliferated and is now applied in many areas, such as pragmatics, discourse analysis, anthropology, language theory, teaching, and more. Language and ecolinguistics are a part of culture, social formations, and how we put our beliefs and theories into action.

The concept of social praxis in the Odense school refers to human social activity, which is a process that has meaning and is based on values. In this concept, language is considered part of social activity that also informs or criticizes social practice. (Wierzbicka, 1997; Lauder, 2004; Mbeti, 2015).

Therefore, every change that occurs in the use of language simultaneously identifies a change in social praxis. This social praxis consists of core contradictions that limit and condition every social activity, including the activity of using language and linguistic activity. In this context, a dialogical relationship means that four parts are involved: the person speaking, the person they are speaking to, the thing or problem they are talking about, and another person who may not be directly involved but still affects the conversation. The way language is used in different dialects can be shown in the chart below. It's clear that language and social behavior are related because they are influenced by what people do and how they interact with each other and their surroundings (Haugen, 1972: Bang and Door, 1993).

In the chart, S1 is the person who made the text, like the speaker or writer. S2 is the person who uses or reads the text, like the person you are talking to or the reader. S3 is a category that represents different kinds of people in society. O is the thing or idea that is being talked about. The conversations between four groups are happening in a particular space, place, and time. These conversations are influenced by three aspects of social activities: beliefs, society, and biology. These three aspects of how people act in society are about how they use language and interact with their environment.

This research has also been reviewed by (Lubis & Widayati, 2021); the study found many words related to the marine environment. These words are categorized into names of things (nouns) and words describing actions (verbs). The word

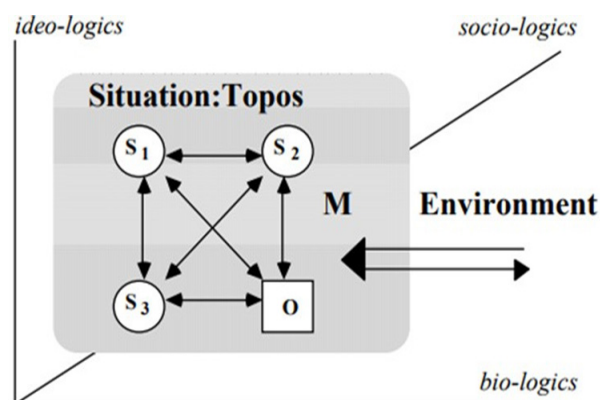


Figure 1. Model of Three Dimension of Bang & Door Social Praxis (Bang and Door, 1993)

“lexicon” is split into four categories: (1) a list of marine animals (88 words), (2) a list of marine plants (9 words), (3) a list of things related to marine activities (16 words), and (4) a list of general environmental words (7 words). The number of words known by the Barus coastal Malay language community shows that they know a lot about their surroundings and can keep these words alive.

This research is also supported by (Mliless. Et al., 2021). The findings indicate that regular people often use these phrases in their stories. This research has significant findings for people who make environmental documentaries, governments, non-profit organizations, and future researchers. They can use these findings to study other ways that language is used in documentaries about how humans harm the environment.

This research is also supported by Surip, M., & Widayati, D. (2019). The results of this study, namely the Lexicon of weeds in the Javanese community at Fajar Agung Plantation, amounted to 75 pieces. Based on the first discussion, the level of understanding T (know) age group I (25-45 years) is 83.53%, and age group II (46-60 years) is 83.15%, so it can be concluded that the Javanese people in Fajar Agung Plantation are still known and use lexicons of excellence in Javanese. Based on the second discussion, two persistence factors influence the level of understanding of the lexicon of superiority in MJFA, namely factors related to linguistics and non-linguistics. Linguistic factors that affect the survival of the lexicon of superiority in MJFA are related to MJFA's tendency towards Javanese. Then non-linguistic factors, namely the conservative behavior of MJFA towards weeds, the

physiological adaptation of weeds to herbicides, the consistency of using traditional weed control and eradication equipment, the welfare of MJFA, the education of MJFA.

This research is also supported by (Ino et al., 2022). The people who answered the survey were between 15 and 65 years old. Based on analyzing information, two discoveries were made: (1) the Kaghati plant dictionary consists of fifteen dictionaries related to names and types of plants. There is a difference in how different generations understand and use plant terms in the Kaghati language. The percentage of people in the old age group who performed well is 84%. The middle generation had a performance rate of 74%, while the young generation had a performance rate of 55%.

Based on the previous research above, that research discussing the lexicon of proverbs in fauna has not been studied. Therefore, researchers will examine the lexicon of Aceh proverbs in fauna. So this research focuses on the Fauna Lexicon in Acehnese Proverbs: Ecolinguistic Studies. The aim is that this paper is intended to provide the concept of environment-based language learning from an ecolinguistic perspective.

## II. METHOD

This study used qualitative research methods used, the agih method, namely the method of collecting data by listening to the use of language (Sudaryanto, 1993). (Creswell & Poth, 2016; Creswell, 2014). Additionally, the research information consists of written and spoken data. The text is about stories and sayings from Acehnese culture written down and made available to the public by the Regional Cultural Research and Recording Project. We collected information by talking to people, watching them without joining in, and watching them while joining in. (see Kabir, 2016; Roller, 2017; Hasanah, 2016). In addition, the authors also use artificial data. Artificial data were obtained through introspection and elicitation techniques because the researcher is a native Acehnese speaker. The object of this research is a lexicon in Aceh proverbs. The data analysis steps carried out were (1) inventorying all animal metaphors in Acehnese idiomatic expressions, (2) checking the validity of the data through data triangulation and data source triangulation (Belotto, 2018; Akinyode & Khan, 2018), (3) grouping data,

(4) describe the data, and (5) make conclusions. The participants of this study were Aceh society. This study employed 20 people. Aceh is an active informal speaker and has also been studied by previous researchers. In this meeting, the writer analyzes the data by using the agih method. In this research, the writer discusses the fauna lexicon in the Aceh proverb. The researcher uses theory (Bang and Door, 1993).

## III. RESULT

The grammatical identification of the lexicon in this article includes word forms, categories, and functions. The grammatical form is the meaning according to the grammar. A grammatical category is a collection of language units that are differentiated according to form, function, and meaning. One example of a grammatical category is word class or word type. The function in question is a structural element in a sentence. The following arrangement of the lexicon is one of the results of the data collection process, which is explained as follows: The grammatical form of a word or lexicon can relate to its original form or the form derived from it. According to Chaer (2012: 159), the fundamental shape is the form that forms the basis for a morphological process.

In other words, certain affixes can be added during the affixation phase, duplicated during the reduplication process, or combined with other morphemes during the joining process. According to Kridalaksana (1996), languages belonging to the Austronesian language family have affixes, repeated forms, and compound words. This information is relevant to the topic of derived forms. The research findings indicate that the fauna lexicon includes entries classified as biotic and abiotic. The data is separated and clarified into two components, namely the basic form lexicon and the derived form lexicon, the basic form lexicon and the derived form lexicon, and their classification categories (nouns, verbs, and adjectives).

All of these lexicons belong to the category of nouns. The types of animals (fauna) that live in the Aceh region are very diverse and have a close relationship with the people of Aceh, so in the life of the Acehnese, people use the lexicon of fauna in metaphors with their metaphorical meanings. The following are the metaphorical meanings that exist in Acehnese society.

Table 1. Fauna Lexicon of Aceh Proverb

Fauna Lexicon			Grammatical Form	Environment Category	Category
Aceh	English	Latin	Basic Shapes	Biotik	Noun
Mie	Cat	<i>Canis lupus</i>	V	V	V
Asee	Dog	<i>Felis catus</i>	V	V	V
Kameng	Goat	<i>Capra aegagrus hircus</i>	V	V	V
Itek	Duck	<i>Anas platyrhynchos</i>	V	V	V
Manok	Chicken	<i>Gallus gallus domesticus</i>	V	V	V
Leumo	Ox	<i>Bos taurus</i>	V	V	V
Gajah	Elephant	<i>Elephas</i>	V	V	V
Bue	Monkey	<i>Macaca fascicularis</i>	V	V	V
Cangguek	Grog	<i>Anura</i>	V	V	V
Tupe	Squirrel	<i>Scandentia</i>	V	V	V

#### IV. DISCUSSION

##### Mie/Cat/ *Canis lupus*

Cat is carnivorous mammals (Ningsi et al., 2018). This expression alludes to the character of a person who cannot hold back against any opportunity. In the context of life, some humans are portrayed as the nature of these animals. That is, they cannot hold back their desires. Opportunity is something that is eagerly awaited to carry out this desire. He could not help but do it immediately if he got the chance. The character of people like this is likened to a cat that can't wait to be roasted. Baked is the desire of the cat.

Aceh : *Mie panè ék jipeunab panggang*

English: 'Which cat can face/wait for roasting?'

The data above is an expression of a metaphor using the cat lexicon. The lexicon is meant to be a symbol to express the *Mie panè ék jipeunab* roasted metaphor, which implies the meaning that a picture that a cat cannot just wait for it to be roasted. If he had the opportunity to get the roast, he would not waste that opportunity. Do not be like a cat that can't wait to be roasted. A desire cannot be carried out in a hurry. Think about the good and bad of this desire; then, we carry it out when there is a chance.

In the analysis of the dialogue model of the *Mie panè ék jipeunab Panggang* metaphor, 4 (four) constituents were found, namely the speaker (S1), the consumer of the text (S2), the speech partner/reader (S3), the object being referred to or the problem being discussed. (O). In the metaphorical dialogue above, the constituent speakers (S1) are occupied by older people (S2) by younger people. This expression is spoken not to act hastily or lustfully without considering the good or bad. This expression was said by someone annoyed to

see young people who did not have the initiative just waiting for orders from others. Thus it can be concluded that the metaphor above is a speech spoken by parents to speech partners, who can consist of younger people or equal to the speaker. This speech is usually uttered by someone who does not like other people because he always does things quickly without considering the side effects he gets. By knowing the description above, it can be concluded that the metaphor of *Mie panè ék jipeunab panggang* can appear in 3 (three) TOPOS environments (space, place, and time), namely:

- (1) The room where someone gets advice from elders;
- (2) The place where the speaker knows that the speech partner is always in a hurry,
- (3) The time when the speaker is close to the speech partner.

##### Asee/Anjing/ *Felis catus*

Aceh : *Asèe blang nyang pajôh jagông, asèe gampông nyang keunong geulawa.*

Indonesian: 'A paddy field dog that eats corn, a mutt that gets thrown.'

The data above is an expression of a metaphor using the dog lexicon. The lexicon is meant to be a symbol to express the metaphor *Asèe blang nyang pajôh jagông, asèe gampông nyang keunong geulawa*. The use of the dog metaphor in these idiomatic expressions is because the dog is considered one of the animals that are very close to people's lives, so it is used as a parable based on the nature or character of the dog (Ho-Abdullah, 2011).

This idiomatic expression alludes to someone who made a mistake, but another person is accused of making a mistake, so he has to bear the risk. In

the context of life, the natural thing is that people who do wrong are the ones who get punished. However, it can also happen the other way around; the one who does nothing wrong is the one who gets punished. What is more, people who do wrong are good at using their tongues to influence or win the hearts of others (Zulfikar, 2018). He is good at shifting blame to others to be free from punishment. It is like a field dog that eats corn, but what gets thrown at it is a mutt. This is because the person who throws it does not examine which dog made a mistake in advance. So, this expression is also a rebuke to the punisher. This idiomatic expression contains advice that one should consider as well as possible or research the actual problem first so that the decision taken can satisfy all parties.

In the analysis of the dialogue model of the metaphors *Asèe blang nyang pajôh jagông, asèe gampông nyang keunong geulawa*, the constituents that appear are speakers (S1), text consumers (S2), speech partners/readers (S3), objects referred to/referred to or problems that talked about (O). In the metaphorical dialogue above, the speaker constituents (S1) are occupied by parents (older generation) to text consumers (S2) who are younger. Thus it can be concluded that the metaphor above is a speech spoken by parents to speech partners, who can consist of younger people or equal to the speaker. Usually, this utterance is uttered by someone who is always blamed, even though he is not wrong. By knowing the description above, it can be concluded that the metaphor *Asèe blang nyang pajôh jagông, asèe gampông nyang keunong geulawa*, can appear in 3 (three) TOPOS environments (space, place, and time), namely

- (1) The time when someone older knows the ugliness of someone who is the same age or younger than the speaker;
- (2) A place where the speaker is in the same environment as the parent/age of the speaker and
- (3) The time when the speaker feels disappointed with the object of the conversation. Expression of disappointment over someone's behavior.

### **Kameng/Goat/Capra aegagrus hircus**

Aceh language: *Aneuk kamèng hanjeut keu aneuk rimueng.*

English: 'Kids of goats will not be cubs of tigers.'

Kamèng 'goat' is a livestock animal kept by the people of Aceh and used as a work assistant, such as plowing fields in ancient times. These animals can also be bred and have a high selling value (Bayne & Patricia, 2014). Because it is so close to the life of the people of Aceh, this animal is used as a metaphor in idiomatic expressions, as shown below.

Goats are equated with submissive and weak (Laurencia, 2012). Therefore, this idiomatic expression illustrates that it is usually impossible for the child of a fool to become intelligent, and it is also said that for a despicable person, it is impossible to become a noble. In the context of life, some human children are metaphorically like these two animals, namely goat kids, who are considered the children of stupid people or despicable people, and tiger cubs, who are considered the children of intelligent people or nobles. This lowly person was said never to become a noble. It is like a kid that cannot be a tiger cub. This is because goat kids and tiger cubs have many differences. Idiomatic expressions contain advice that we must try so that we get the best.

In the analysis of the dialogue model of the *Aneuk kamèng hanjeut keu aneuk rimueng* metaphor, the constituents that appear are speakers (S1), text consumers (S2), speech partners/readers (S3), objects referred to or issues discussed (O). In the metaphorical dialogue above, the speaker constituents (S1) are occupied by parents (older generation) to text consumers (S2) who are younger. Thus it can be concluded that the metaphor above is a speech spoken by parents to speech partners, who can consist of younger people or equal to the speaker. Usually, this utterance is uttered by someone who with stupid people cannot become smart or poor people cannot become officials. In this context, there are differences in caste and degree so that the lower caste will not reach the upper caste. This utterance is usually spoken by someone who is above to someone who is below. By knowing the description above, it can be concluded that the metaphor *Aneuk kamèng hanjeut keu aneuk rimueng*, can appear in 3 (three) TOPOS environments (space, place, and time), namely

- (1) The time when a person becomes noble because of his caste
- (2) The place where the speaker is in the condition of 2 different choices

- (3) The time when the speaker does not like to be the object of conversation.

### **Duck/ Itek/ *Anas platyrhynchos***

Aceh language: Bak iték tabôh tajoe.

Indonesian: 'Spurs are put on ducks.'

Idiomatic expressions allude to something out of place. In the life of many people who do not put things in their place (Andela et al., 2014). For example, in clothes. Clothing to the walimah place is used to go to ta'ziah. Of course, this is the wrong thing to dress for. Like the Spurs put on ducks. Spurs are weapons used in fighting cocks and are not suitable for ducks. This idiomatic expression contains advice to place things according to their place.

In the analysis of the dialogue model of the Bak iték tabôh tajoe metaphor, the constituents that appear are speakers (S1), text consumers (S2), speech partners/readers (S3), and objects referred to or issues discussed (O). In the metaphorical dialogue above, the speaker constituents (S1) are occupied by parents (older generation) to text consumers (S2) who are younger. Thus it can be concluded that the metaphor above is a speech spoken by parents to speech part, users who can consist of younger people or equal to the speaker. Usually, this speech is spoken by someone who cannot adjust his clothes to an event. By knowing the description above, it can be concluded that the Bak iték tabôh tajoe metaphor can appear in 3 (three) TOPOS environments (space, place, and time), namely

- (1) A time when someone is dressed inappropriately
- (2) The place where the speaker is in the condition of 2 different choices
- (3) The time when the speaker does not like to be the object of conversation.

### **Ox / Leumo / *Bostaurus***

Aceh language: *Raseuki leumo éh in yub trieng*.

English: 'The sustenance of the ox sleeping in the bamboo grove.'

The expression describes the sustenance that someone gets without trying or without thinking about anything. This expression uses an ox metaphor because it is considered to have similarities (Sarah, 2012). In the context of life, some people get sustenance as depicted with this animal, namely sustenance that is obtained without

trying, so that person does not want to think about a single thing. That person is usually said to be a person who lives happily regardless of anything else, like an ox sleeping under bamboo. The ox always gets sustenance/food from those who care for it, so he does not think of doing it himself. Let us not hope for sustenance that is obtained without trying. Try so that we get sustenance from our work.

In the analysis of the dialogue model of *Raseuki leumo éh in yub trieng*, the constituents that appear are speakers (S1), text consumers (S2), speech partners/readers (S3), objects referred to/referred to or issues discussed (O). In the metaphorical dialogue above, the speaker constituents (S1) are occupied by parents (older generation) to text consumers (S2) who are younger. Thus it can be concluded that the metaphor above is a speech spoken by parents to speech partners, who can consist of younger people or equal to the speaker. Usually, this speech is spoken by someone who cannot adjust his clothes to an event. By knowing the description above, it can be concluded that the *Raseuki leumo éh in yub trieng*, can appear in 3 (three) TOPOS environments (space, place, and time), namely.

- (1) A time when someone is dressed inappropriately
- (2) The place where the speaker is in the condition of 2 different choices
- (3) The time when the speaker does not like to be the object of conversation.

### **Chicken/ Manok/ *Gallus Domesticu***

Aceh language: Lagè teungeuet manok.

English: 'Like sleeping chickens.'

Chicken is one of the birds that generally cannot fly and do not sleep well (Alin, 2021). This expression is addressed to people who sleep poorly. In the context of everyday life, some humans never sleep soundly or soundly. The slightest movement will wake him up. During the day, people who experience a situation like this usually have less enthusiasm for work because they do not get enough sleep at night. Try to get a good night's sleep at the right time to keep your body healthy.

In the analysis of the dialogue model of *Lagè teungeuet manok's* metaphor, the constituents that appear are speakers (S1), text consumers (S2), speech partners/readers (S3), and objects referred to or issues discussed (O). In the metaphorical dialogue above, the speaker constituents (S1) are

occupied by parents (older generation) to text consumers (S2) who are younger. Thus it can be concluded that the metaphor above is a speech spoken by parents to speech partners, who can consist of younger people or equal to the speaker. Usually, this utterance is uttered by someone who is restless and cannot sleep. This utterance is usually spoken by someone who is above to someone who is below. By knowing the description above, it can be concluded that *the Lagè teungeuet manok* metaphor can appear in 3 (three) TOPOS environments (space, place, and time), namely

- (1) The time when someone is restless to sleep.
- (2) The place where the speaker is in the condition of 2 different choices
- (3) The time when the speaker does not like to be the object of conversation.

### Monkey / bue / *Macaca fascicularis*

Aceh language: *Bak bue bek tajôk bungöng, bak inöng bek tapeugah Rahasia*

English: 'Do not give flowers to monkeys, do not tell secrets to women.'

Monkey in this expression are metaphorized as human behavior (Ningsi, 2018). That is, this idiomatic expression is addressed to people who do not know how to use a thing or item given to them. In the context of life, some humans are metaphorically like monkeys; that is, if they are given a valuable item, they do not know how to use it. The word *Bak bue bek tajôk bungöng, bak inöng bek tapeugah Rahasia* is a prohibition not to give flowers to monkeys. This is because if a flower is given to him, he doesn't know what it is used for, so he does not hesitate to destroy it. People like this usually do not care about what their responsibility is. The word *Bak bue bek tajôk bungöng, bak inöng bek tapeugah Rahasia* is a prohibition not telling women secrets because women cannot protect them.

In the analysis of the dialogue model for the metaphors, *Bak bue bek tajôk bungöng, bak inöng bek tapeugah Rahasia*, the constituents that appear are speakers (S1), text consumers (S2), speech partners/readers (S3), objects referred to/referred to or problems talked about (O). In the metaphorical dialogue above, the speaker constituents (S1) are occupied by parents (older generation) to text consumers (S2) who are younger. Thus it can be concluded that the metaphor above is a speech spoken by parents to speech partners, who can

consist of younger people or equal to the speaker. Usually, this utterance is uttered by someone who is restless and cannot sleep. This utterance is usually spoken by someone who is above to someone who is below. By knowing the description above, it can be concluded that the metaphor *Bak bue bek tajôk bungöng, bak inöng bek tapeugah Rahasia* can appear in 3 (three) TOPOS environments (space, place, and time), ie

- (1) A time when a person cannot use an item properly
- (2) The place where the speaker is in the condition of 2 different choices
- (3) The time when the speaker does not like to be the object of conversation.

### Frog / *Canguiek / Anura*

Aceh: *Bak canguiek panè gadèng, bak karéng panè gapah.*

English: 'In which frog there is ivory, in which anchovy there is fat.'

Frog has the scientific name *Fejervarya cancrivora*, a type of frog commonly found in mangrove swamps, rice fields, and ditches (Suktiningsih, 2016). Because it is very close to people's lives, frogs are often used as an image, as in the expression *Bak canguiek panè gadèng, bak karéng panè gapah*. In the context of life, we always need the help of others. However, we will not get this assistance to people who cannot provide it. For example, we need much money. We can't get this money from people experiencing poverty because they do not have it like ivory which is not found in frogs, and also fat which is not found in anchovies. There is no way we can get that. Seek help from those who can provide it.

In the analysis of the dialogue model of the metaphor *Bak canguiek panè gadèng, bak karéng panè gapah.*, the constituents that appear are speakers (S1), consumers of the text (S2), speech partner/reader (S3), the object being referred to or the problem being discussed (O). In the metaphorical dialogue above, the speaker constituents (S1) are occupied by parents (older generation) to text consumers (S2) who are younger. Thus it can be concluded that the metaphor above is a speech spoken by parents to speech partners, who can consist of younger people or equal to the speaker. Usually, this utterance is uttered by someone who needs the help of another person. This utterance is usually spoken by someone who is above to

someone who is below. By knowing the description above, it can be concluded that the metaphor *Bak cangguk panè gadèng, bak karéng panè gapah*. Can appear in 3 (three) TOPOS environments (space, place, and time), i.e.:

- (1) The time when a person needs the help of another person.
- (2) The place where the speaker is in the condition of 2 different choices
- (3) The time when the speaker does not like to be the object of conversation.

### Gajah/ Gajah / *Elephas*

Aceh : *Aneuk jak bumoe han leungö gajah, Aneuk tulô po meuhayak dônya.*

English: 'A baby elephant walks the earth unnoticed, a baby sparrow flies and shakes the world.'

The elephant is one of the animals close to humans and has a good name, so it is often used as a simile (Kinanti, 2021). This idiomatic expression is addressed to intelligent people who have much knowledge but are more silent and don't talk too much. At the same time, people who talk too much are people whose knowledge is limited. In contrast, some humans remain who are represented as these two animals. People who have much knowledge are usually more silent so that other people do not know that they have knowledge. However, those who do not have knowledge, he who talks more. Like *Aneuk jak bumoe han leungö gajah, Aneuk tulô po meuhayak dônya*. which illustrates that if an elephant walks the earth it doesn't feel a bit. Even though he has a big body. However, *Aneuk jak bumoe han leungö gajah, Aneuk tulô po meuhayak dônya*. describes that the walking sparrow shakes the world. Even though he has a fairly small body. This idiomatic expression contains advice to always be humble and don't like to talk too much.

In the analysis of the dialogue model of the *Aneuk jak bumoe han leungö gajah, Aneuk tulô po meuhayak dônya* metaphor, the constituents that appear are speakers (S1), text consumers (S2), speech partners/readers (S3), objects referred to/referred to or problems talked about (O). In the metaphorical dialogue above, the speaker constituents (S1) are occupied by parents (older generation) to text consumers (S2) who are younger. Thus it can be concluded that the metaphor above is a speech spoken by parents to speech partners who can consist of people who are younger or equal to

the speaker. Usually, this utterance is spoken by someone who is older and knowledgeable people always watch what they say and are more often silent, but people who are not smart always talk a lot. The more he talks, the more mistakes he makes. This utterance is usually spoken by someone who is above to someone who is below. By knowing the description above, it can be concluded that the metaphor of *Aneuk Gajah jak bumoe han leungö, Aneuk tulô po meuhayak dônya*, can appear in 3 (three) TOPOS environments (space, place and time), namely

- (1) the time when someone intelligent is able to open his mouth
- (2) the place where the speaker knows that the speech partner is not wise
- (3) when the speaker likes to be the object of conversation.

### Squirrel/Tupe/ *Scandentia*

Aceh : *Bèk tapeureunoe tupè meulumpat.*

English: 'Don't teach squirrels to jump.'

This expression is addressed to people who teach people who are smart/experts in a particular field. It is known that squirrels are very agile animals when they jump from one tree to another (Adi, Saputra, Suib & Jupriani, 2018). In the context of life, there are many people with high knowledge or expertise in a field. That person no longer needs to be taught about knowledge because he is an expert at. If we do, that means our work will be in vain. It's like teaching a squirrel to jump. Jumping here and there is a job that squirrels always do. We no longer need to teach squirrels the steps to jump so they don't fall because they understand more about jumping. Do a job that brings goodness, both to ourselves and to others. Don't do wasted work.

In the analysis of the dialogue model of the *Bèk tapeureunoe tupè meulumpat* metaphor, the constituents that appear are speakers (S1), text consumers (S2), speech partners/readers (S3), objects referred to or issues discussed (O). In the metaphorical dialogue above, the speaker constituents (S1) are occupied by parents (older generation) to text consumers (S2) who are younger. Thus it can be concluded that the metaphor above is a speech spoken by parents to speech partners, who can consist of younger people or equal to the speaker.



Usually, this utterance is uttered by someone older and knowledgeable people don't need to be taught anymore, because they are already proficient in their field. Doing good and lawful work brings health and benefits to yourself and your family. This utterance is usually spoken by someone who is above to someone who is below. By knowing the description above, it can be concluded that the metaphor *Bèk tapeureunoe tupè meulumpat*, can appear in 3 (three) TOPOS environments (space, place and time), namely

- (1) A time when someone who understands knowledge does not need to be taught anymore
- (2) The place where the speaker knows that the speech partner is wise
- (3) The time when the speaker likes to be the object of conversation

The Implication of research finding is This study has many implications for eco-documentary makers, governmental and non-governmental

organs, and future research to explore other linguistic features in eco-documentaries on man's perpetrated damages to the environmental resources in fauna lexicons in the metaphors used in proverbs by using Bang and Door theory.

## CONCLUSION

From the discussion above, it can be concluded that the aceh language is very close to nature, especially fauna, this can be seen from the appearance of fauna lexicons in the metaphors used in proverbs or giving advice from parents to younger people. The metaphors expressed can be analyzed by the social praxis dimension, where from the results of this analysis we can find out the character of the speaker, the character of the speech partner and the relationship between the speaker and the speech partner and the surrounding natural environment, especially in this paper the relationship with fauna.

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