



Article

Ideology in Marine Ritual Discourse of Acehnese Speech Community

Devi Pratiwy¹, Anastasia Wiwik Swastiwi², M.Manugeren³, Pardi⁴, Asnani⁵

^{1,3,4,5}Fakultas Sastra, Universitas Islam Sumatera Utara, Medan, Indonesia

²Fakultas Ilmu Sosial dan Politik, Universitas Maritim Raja Ali Haji, Tanjungpinang, Indonesia

SUBMISSION TRACK

Received: September 14, 2023

Final Revision: December 27, 2023

Accepted: December 29, 2023

Available Online: January 8, 2024

KEYWORDS

ideology, environment, ecolinguistics, social praxis, three dimensions

CORRESPONDENCE

E-mail: devipratiwy@sastra.uisu.ac.id

A B S T R A C T

This study is about what particular people belong to the particular ethnic have in mind as their ideology to see the environment, reflected from traditional fishing ritual in Acehnese speech community under the eco-linguistic perspective. In addition, with reference to social praxis, ecolinguistics recognizes three dimensions, namely ideological, sociological, and biological dimensions relating to the exploitation of the environment for fishing through ritual speech. The purpose of this study is to determine the ideology reflected in the speech. The study employed a qualitative research methodology, utilizing a phenomenological approach. The study makes use of verbal expressions expressed by naval commanders, gathered through a combination of participatory observation and comprehensive interviews at a central location of fish market and sanctuary in Banda Aceh, Aceh Indonesia. The data collected serve as the basis for the analysis and interpretation of the research findings. The respected ideology was then compared to the concept of ecosophy. The results of the analysis show that the ritual holistically contains the ideology of environmental preservation. The efforts to assist the natural, social, and spiritual preservations, specifically in marine environments, are obviously detected in the discourse. The ideology offered is in accordance with the concept of ecosophy, which includes beneficial discourse. However, part of the utterances also reflect the ambivalent discourse, but not the destructive one.

I. INTRODUCTION

The various issues concerning ecology and the environment keep on emerging day in every media surrounding. Wildfire, plastic waste, air pollution, toxic waste, deforestation, greenhouse gas emissions, and all the impacts of pollution always appear in various media, like the internet, TV, newspapers, and so on. It is assumed that all environmental problems are derived from the negative behavior of human beings who have a great contribution to destroying the environment, whether it is aware or unaware. Thus, the core problem of the environment is basically the interaction and reciprocal relationship between humans and the environment. Every element, including language, in human life can drive the

existence of the environment. Environmental issues are regarded as crucial and urgent to discuss. Linguistic trends nowadays also discuss language problems, which come into change along with environmental change, and this problem is studied in ecolinguistics.

Ecolinguistics is the interdisciplinary study, which relates language and the environment where it lives. Ecolinguistics sees language as the receptacle to accommodate all the cognitive knowledge of the environment, including the natural, cultural, and social environment. Stibbe (2015) Ecolinguistics studies the relationship between organisms and their physical environment. Language plays a crucial role in linking humans to each other, to other organisms, and to the environment. Furthermore,

language has an influence on how people see the world in the story we live by, which affects how people think and act, whether it can destroy or protect the environment or ecosystem that life depends on (Wu, 2018). Through language, it is obviously seen how people think about the environment whether they view the world is under human domination, the human being as the center of life, or people think that human beings are a part of an ecosystem who live side by side with another organism in a certain environment which all the life depends on (Keraf (2002).

In its relation, ecolinguistics describes language as the complex symbol which reflects the whole physical and social background of a particular speech community and the influence of the background to the community (see Sapir, 1912; Fill and Muhlhausler, 2001: 13). In other side, environment can not only influence the people but also the communal characters. Furthermore, as an approach, ecolinguistics combines the language study with ecology (Lindo and Bundsgaard (ed), 2000:40). They added that ecolinguistics studies as a whole which includes the three dimensions, namely sociology, biology, and ideology (Bang and Door, 1993; Steffensen, 2007) which is adopted in this study. The following is the table of the social dimension proposed by Bang and door (1993)

of human communication, consequently, this dialogue becomes the smallest unit of text analysis. Interpretation was conducted through utterances, sentences, words or morphemes which are related to dialogical background which involved four constituents; speaker, hearer, object of the speech and anonymous. The three dimensions include 1). Ideological dimension which refers to the individual and collective mental, cognitive, ideological and psychic system; 2). Sociological dimension refers to the way how people make interaction with other elements in environment and to maintain the collective relationship; 3). Biological dimension refers to collectivism and coexistence between human being and other elements of environment (Lindo and Bundsgaard (eds); 2000). In line with it, Stibbe (2015) argues that ecolinguistics focuses on the interconnection and interdependence among all the system, including economy, social, religion, culture, linguistics and eco-system.

Focus on ideology, it is understood as the view of how world was in the present and how it will be in the future shared by human beings altogether in a certain groups in society (Stibbe, 2015). Analysing ideology basically concerns to the critical discourse analysis as proposed by Fairclough (1993) and Van Dijk (1995). Fairclough (1993) comes with the argument that critical discourse analysis focuses on the three elements; the text, discourse practice and sociocultural practice. While, Van Dijk (1995) comes with the idea that critical discourse analysis is ideology analysis with three parts, they are social analysis, cognitive analysis, and discourse analysis. Both two theories of critical discourse analysis refer to the general discourse and general issue. Keraf (2002) states biocentrism and cosmo-centrism view nature as having the right to ethical treatment, regardless of its value to humans. It suggests that nature should be protected as a place of residence for humans. Adopting a biocentric perspective helps us recognize that humans are an integral part of nature, encouraging responsibility, respect, and care for life's continuity and sustainability in the universe. (Keraf, 2002).

Accordingly, ideological discourse is divided into (1) destructive discourse, as economical discourse, advertisement, magazine about life style, and also agricultural industry, (2) ambivalent discourse, in which it has two opposite natures, in one side it gives benefit to the environment, and the other side it harms the environment, the

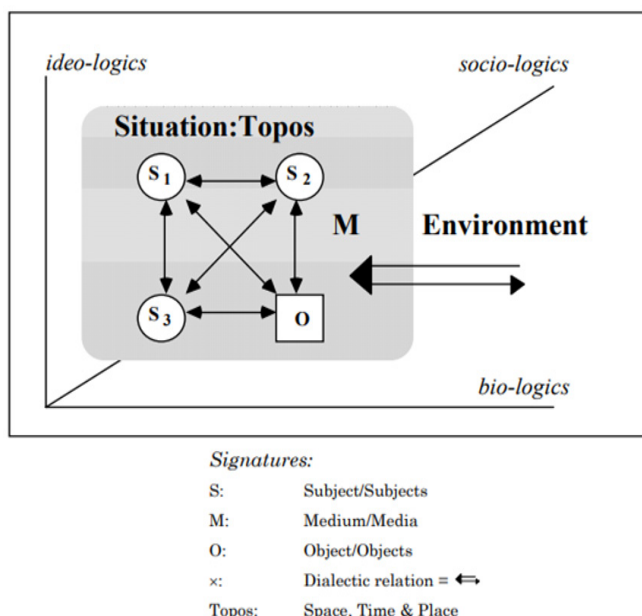


Figure 1. Model of Three Dimension of Social Praxis (Bang & Door, 1993)

Figure 1. explains that language becomes the unity of the dimensions that is language and the three dimensions of environment cannot live apart. Dialogue is regarded as the smallest unit

zoo discourse. This discourse refers to ecological conservation, however it also hurts the animals that those are separated from their habitats, and (3) beneficial discourse as vacuum cleaner advertisement with the announcement *money buys happiness*. This ad tells that life is not only a matter of clean and tidy but also a matter of lough, cry, love and dance. Thus, use *Quick Click tool* to save you from spending too much energy and time, and you can enjoy your time and day.

Ecosophy is derived from the acronym of ecological philosophy which was first introduced by Arne Naess (1995, in Stibbe, 2015). It contains the meaning of values, norms and wisdom which relate to ecology. Ecosophy describes a set of principles of philosophy which consider much to ecology. The concept of ecosophy in this study refers to the concepts proposed by Stibbe (2015), namely to consider the interaction between human being and other species, and human and physical environment to keep and support their lives. Ecological consideration here means that ecolinguistics bases its contribution to culture; local or global, namely (1). To contribute cooperatively, (2) the concept of sharing, (3) democratic dialogue, (4) peace and without discrimination, (5) equality in every level of life, and (6) ecological sustainability. However, principles, values, norms and wisdom of ecosophy from a certain discourse will be determined by the researcher herself. Thus, the concept of ecosophy is able to be the indicator to criticize and to check the available utterances from the ritual as the destructive, ambivalent or constructive texts.

Various articles are aimed to explore ideology from a discourse, however the theories used were different from that of in this study. The study written by Horvat accessed from www.cs.columbia.edu, observes speech of Barack Obama (former American President) Horvat's study aims to see the persuasive strategies proposed by Obama, and also the ideology contained in his speech. Horvat's study is based on Norman Fairclough's thought in critical discourse analysis. Fairclough (1993) states that a discourse is a social practice. Another research which observed ideology is conducted by Yazgan and Utsku (2017), that is a research which aims to study the online news about gang wars in Copenhagen, Denmark. This research observes discriminative aspects of the discourse of online news which bases on the analysis model of critical discourse proposed by Van Dijk. This research

exposes that the online discourse has a perspective of anti-immigrant, which affects to raise the ideology of racism, marginalisation, exclusion and negative social capital. The research concludes that it has a capital to persuade public ideology through language. However, the research conducted by Astawa (2018) aims to explore the ideology in the discourse of *awig-awig* text (Bali customary law). Astawa's research is based on the ecosophy concept proposed by Stibbe (2015). The concept refers to whether the discourse comes with beneficial or preservative, destructive or ambivalent ideology. The *awig-awig* has an important role to maintain and bring the preservative ideology which is required to be promoted.

In the global context, various studies that link utterances or discourses with ecology or the environment have been conducted. Some of them are Bhattacharjee and Sinha (2021) did on Jataka Tales (Buddha stories) to reveal the environment philosophy, Stibbe (2007) did an analysis of the representation of animals, plants, and nature in Japanese *Haiku* as the manifestation of life, Zang and He (2020) explored the dynamic relationship between human beings and their living place. Furthermore, various local types of research relating to environmental issues have also been conducted (Genua et al., 2018; Yuniawan, 2017; Mantiri and Handayani, 2018).

The analysis of ideology in this study is aimed to seek for the answer of what ideology is exposed behind the utterance of traditional fishing ritual *khanuri la'ot* and does the ideology encourage people to preserve or in contrast destroy the environment (especially marine environment).

The traditional fishing ritual in the Acehese speech community has been known as *khanuri la'ot*. This ritual is actually led by a commander of the sea, known as *Panglima La'ot*. *Khanuri la'ot* is understood as the existence of lingual performance in a set of ritual activity relating to fishing. The lingual performance in this ritual is dominantly spelled by the *Panglima La'ot*. The performance is recognized as unique that it contains utterances relating to the ecology or environment through the lexicons, or the texts, as:

[1] // *ta tron u la'ot ta kalon bintang...//*

When go fishing, first please see the condition of weather

[2] “*geumeuhoi petuah geumeuhoi pawang*”

We ask some advises from the knowledgeable person.

[3] “*awakkah di ek keno lam pukat. Meuikot-ikot mandum syedara, yang ladum ureung wahe oh rakan*”

Hai all my relatives, come on to the boat with full of people.

The above texts were evaluated as the cognitive understanding of the speech community, which shows the relationship between members of the community and the environment, which includes social, biological, and ideological or spiritual environment.

The research aims to fill the gap in empirical evidence by answering the following questions. Firstly, the study seeks to identify the types of ideological discourse that are present in traditional texts related to fishing rituals. Secondly, the research examines how ecological preservation is interpreted and applied in these texts. By answering these questions, the study hopes to provide valuable insights into the traditional practices of fishing communities and their beliefs about environmental sustainability.

II. METHOD

The research design used in this study is a qualitative method with a phenomenology approach (Creswell, 1998). Applying the approach, the research is focused on the description of every phenomenon that existed during the research in the social and cultural community, which was taken from the experience and actualized in the form of utterances spoken by the members of a particular speech community. The researcher then described all the responses from the respondent's experience texturally and structurally.

Under consideration of setting, actor, event, and process, the site location of this research was determined to be conducted in a fishermen village name *Lampulo*, located in *Kuta Alam* district, Banda Aceh municipality. *Gampong Lampulo* is a central place of fish market and sanctuary in Banda Aceh, Aceh Indonesia. Additionally, various cultural festivals are always held in this area. Those statements become the reasons for choosing *Lampulo* as the location of this field research.

The data were gathered through observation when the event of *khanuri la,ot* took place. All the visuals and audio were recorded during the event.

The interview was conducted with five respective and knowledgeable respondents. They participated in giving their cognitive understanding of the object of analysis. The data used in this study were in the form of lexicons, sentences, and speech with cultural context.

Then, the data were analyzed by following the steps offered by Stibbe (2015). First, the set of prototyped text collected was analyzed based on the linguistic features. The linguistic features used were the lexicons (as a pronoun, modality, and so on), the relationship among words, transitivity, assumption and presupposition, how events and participants were performed, intertextuality, and also genre and figure of speech as well. All the multimodal elements bound to the data were also analyzed to reveal the meanings attached to them. Next, the ideology revealed from the linguistic features and multimodal elements was compared to the concept of ecosophy, whether it is opposed to the concept or stands side by side. Based on this indicator, it can be identified whether the utterances will preserve the environment or destroy it.

III. RESULT

The function and meaning of ideology in a language environment should have related to the mental of individual, collective, ideological, and also psychological systems (Lindo and Bundsgaard (ed.) 2000: 11). Fairclough's statement that ideology in general perspective shows how a group of community tries to get support from the public, and how other groups are marginalized through language and particular grammatical structure. However, ideology based on a critical eco-linguistic perspective is understood as the basic ideas that can be a guide to the human mind and behavior as the agent of life to support environmental conservation or to destroy it in contrast.

This study analyses ideology from the critical eco-linguistic perspective of Stibbe's version (2015), which states that ideology does not focus on finding the correct or wrong ideology, but to reveal the ideology of the community taken from the text whether it lives in harmony with ecosophy or stands aside with it. In relation to this study, the results show that the ritual utterances produce the ideology reflection. Some of them reflect the preservation of the environment. However, the ritual also produces the ambivalent ideology through utterance.

Table 1. Environmental ideology Marine Ritual Discourse of Acehese Speech Community

Environmental Ideology		Utterances	Meaning
Ideology of Preservation	Natural Environment Preservation	<i>Lon peusan kepada seluruh nelayan... bek peubeut yang hana diizinkan oleh pemerintah...bek pukat harimau, bek bom, bek bius bek potas</i>	I advise to all the fishermen...do not do anything prohibited by the government...no trawl, no bom, no drug, no potassium.
	Social Environment Preservation	<i>meunyo jak u la'ot, bek na sengketa, bek na karu//...//bek kaem eungkot ata kawe ureung ta cue ta paso ata tanyo</i>	If going fishing, please avoid quarrel, fighting, don't take other fish.
	Spiritual Environment Preservation	<i>oh watee geujak geulake do'a bak sidro Tuhan. Geupeusujuk rijang geuteupong tawa deungon seugera</i>	When we go fishing, don't forget to pray for God by conducting a ritual.
Ideology of Ambivalence		<i>tulong, meunyo tamong u Sabang sesuai deungon adat istiadat Sabang, meunyo tamong u Lhokseumawe sesuai deungon adat istiadat Lhokseumawe//...//maka nyan sesalu kamo imbau dan adat istiadat gampong gob, Jadi kita menghormati leubeh dari segala-galanya</i>	Please, if you enter Sabang, adjust to Sabang customs, if you enter Lhokseumawe. according to Lhokseumawe customs... then we always urge you to obey the customs of other people's villages. So we respect more than anything

IV. DISCUSSION

From the results of the analysis, the ritual revealed the interactions, interrelationships and interdependencies that occur between the Acehese fishing community and their environment. Referring to the eco-linguistic perspective, the targeted environments are the natural environment, the social environment and also the spiritual environment. From the results of the analysis, the utterances contain preventive meanings and ideologies in those three environmental domains. The relationship that exists both vertically and horizontally is an effort to preserve and maintain the surrounding environment where the speech community lives and interacts. This is done in order to create a harmonious relationship between the speech community and its environment.

Ideology of Preservation

From the field observation, the recorded utterances spelled by the *Panglima La'ot* were recognized containing meaning and ideology of preservation referred to the three domains, namely natural, social, and spiritual domains. When the text was attended closely, it contained the substance to preserve the environment, which can be seen as follows.

Ideology of Natural Environment Preservation

Interaction, interrelation, and interdependence in the Acehese community with the natural environment were dominantly seen in the daily life of the community in the research location. The

natural environment and resources, including the biotic and abiotic, deliver the stories we live by that are played by the members of the community by showing high respect for them. Respect is delivered for having all the resources to fulfill the need to support life. The effort to preserve and assist the natural environment becomes one of the local wisdom of the Acehese ethnic. The quotation speech from the *Panglima La'ot* below shows the meaning and ideology, which refers to the natural preservation dimension.

[4]. //Lon peusan kepada seluruh nelayan...bek peubeut yang hana diizinkan oleh pemerintah...bek pukat harimau, bek bom, bek bius bek potas...//

“ I advise to all the fishermen...do not do anything prohibited by the government...no trawl, no bom, no drug, no potassium...”

The commander, as the text producer, thinks that the sea environment should be kept in a good way. Fishermen can take benefit from the sea, like fish, but the environment should be preserved. The verb *peusan* “advise”[4] is used to precede the imperative verb *bek* “negation” to give polite request, instead of using the imperative verb directly. Even the meaning reflected in the discourse is a very strong prohibition. This is the Acehese culture that they often use a refined diction or word to instruct someone to do something.

The ideology of natural preservation identified here is that the text producer prohibits not to the use of illegal tools for fishing because it can damage everything living under the sea, including all kinds of fish and coral reefs, which can have a bad impact

on environmental preservation and sustainability.

By using language as the power to control the damage, the commander has given a ban to everybody who goes fishing. The text is in the form of clause *bek pubeut yang hana diizinkan oleh pemerintah, bek pukat harimau, bek bom, bek bius, bek potas*. [4]. The lexicon *bek* delivers the meaning of strong prohibition. By uttering the lexicon *bek*, the commander as the text producer prohibits the fishermen as the recipients to do the illegal way of fishing which can harm the sea life. The wrong deed will also have an impact on human beings as members of a particular community. Furthermore, by uttering this clause, the commander actually offers the hope of keeping and maintaining the environment of the sea's sustainability. It is in line with the eco-linguistic parameters and principles of ecosophy in which the text can be categorized as a beneficial discourse.

Besides, the ideology of natural environment preservation is also revealed in the text. The text gives the order to keep and protect the environment of the sea and all that live in it in order that the next generation is still able to get the merit from it.

[5] //sesuai deungon yang kana cara penangkapan eugkot nyan kah geu yue, ngon nyan ta mita raseuki, seubab nyan untuk masa depan aneuk cuco geutanyo...//

"it is in accordance to the ways to catch the fish which were guided by the ancestor and government officially, With this way we make a living, cause it is to our children and grandchildren (next generation)"

The passive verb *geu yue* [5] becomes the central lexicon, which delivers the meaning that the ancestor has given the guide on how to get the fish and how to live in harmony with the sea. It shows the wisdom of the local community.

The ideology revealed from the quotation above [5] is included in natural preservation, which can also be categorized as a beneficial discourse of ecosophy.

Ideology of Social Environment Preservation

Based on the social dimension praxis, the traditional fishing ritual also contains the ideology of maintaining reciprocal relations from human to human. This relationship is developed to give a comfortable feeling from both sides. The human being, as social creature, needs interaction, interrelation, and interdependence with another human. This relationship is shown in the following quotation:

[6] //meunyo jak u la'ot, bek na sengketa, bek na karu//...//bek kaem eungkot ata kawee ureung ta cue ta paso ata tanyo//...// seubab nyan yang ta ba u aneuk ngon inong//...//meunyo geutamong gampong gop, sesuaikan ngon adat istiadat, lapor bak syahbandar//...

"when we go fishing, avoid to make problem with other fishermen...do not steal other's fishes and keep them to ours, because those we will bring to our family,...when we enter other's village, follow the rule, and let the Syahbandar know"

The sentences *bek na sengketa, bek na karu* [6] are imperative sentences showing the prohibition to all fishermen not to make problem with others. The commander thinks that it is a must to keep good relation one another so that all human beings can live in peace and harmony. The imperative sentence *bek ata kawee ureung ta cue ta paso ata tanyoe* [6] has the core meaning that fishermen are prohibited to do a wrong deed which can harm other fishermen. The negation forms *bek na sengketa, bek na karu, and bek cue* are identified as lexicons that refer to an environmental preservation in the social dimension.

The other quotation shows how a man as the leader of a family, a father and husband, should behave a good manner toward the members of the family, as follows:

[7] //...nyan yang ta ba u aneuk ngon inong, nyan mesti yang get-get, meunyo dari phon ta bie yang get, inshaAllah aneuk pih jadeh get, menyoyang brok, jadeh brok...//

//...that (what we bring from the sea) what we bring and give to our children and wife, it must be the good one. God's shake, the children will become the good one in the future.... If we give the bad, it becomes bad...//

The above quotation delivers an ideology to create a harmonious life in the family. He thinks that a good life can be achieved if the food or meals fed to the family are from a good source. The good life here means all the members of the family live healthy physically, mentally, and also behavior or attitude. Small problems will potentially create disharmonious life among the members of the family. The above quotation also explains the responsibility of a father and husband as the leader of a family. The responsibility is on his shoulders to give the good one to the family. The ideology reflected from the quotation is that the father's responsibility to the family is also to live under the cultural and spiritual rule.

The quotations [6] and [7] present the

description that the commander thinks that it is a must to keep the harmonious relationship between the fishermen with other fishermen and fishermen with their families.

The Ideology of Spiritual Environment Preservation.

From the spiritual dimension of human relation to God, the Creator of the universe, the Acehese community shows a high respect to the Lord of the Universe by conducting a fishing ritual. This ritual is performed to express gratitude to God for the bounties of the sea, which sustain life. This relation can be examined from the following quotation

[8] //...*la'ot jih han tem kuto*//... //...*la'ot jih ek yang get-get*//

“the sea does not want something dirty”... “the sea likes something clean”

The *sea* here is actually the metaphorical expression that refers to the place gifted by the lord of the Universe. This gift should be maintained and preserved in order to give human beings benefits to the next generation. The above clause [8] reflects that there is a God above us Who controls what we do and will give reward and punishment based on our deeds.

The commander, as the text producer, thinks that a sea is a clean place. Thus, it only welcomes all the clean things, the clean thoughts, the clean heart, and also the clean deeds. Those who come to this place should bring cleanliness. The commander thinks it needs to keep the sea clean, that it will be possible to generate the benefit of the sea to the next generation. The ideology reflected in this quotation is the spiritual relationship between human beings and the Creator. The relationship should be maintained by the members of the Acehese community, especially the fishermen. This is the preventive action in order that a clean sea can support life. The cleanliness and the sustainability of the sea should be maintained as the ancestor being addressed.

The other quotation shows how Acehese always base everything in their life on their faith, that is, Islamic rule. In the case of fishing activity, they will start fishing by praying. They do fishing by following the rules based on the Holy Qur'an and Sunnah, as reflected in Acehese proverb *adat bak peuteumeureuhom, hukom bak Syiah Kuala*. It delivers the meaning that culture is customary based on the ruler (King or Sulthan at the time). In

the beginning, *adat* is not about cultural heritage, but more as a government system. However, the whole Acehese government system should be based on Islamic teaching. In this context, most of *the ulama's opinions or justifications were referred to as hukum* (law) (see Bustamam & Ahmad, 2017). That is why the role of *ulama* is very important. The figure of *ulama* is commonly analogized by the name of *Syiah Kuala*, who was very famous and outstanding in Aceh in the past.

In line with the above, all the dimensions reflected in the ritual discourse are actually based on the close relation between humans, in this context, the commander of the sea and also Acehese fishermen, and the God, the Lord of the Universe. The Islamic teaching, the dominant religion followed by Acehese, reflects the ways of life, that it contains the reciprocal relationship between human beings and the natural environment, and between human beings and the social environment. The relationship between human beings and the spiritual environment covers all other relationships, as the commander said:

[9] //...*wal adabu faqral ilmu*//...//...*adab nyan yang utama, daripada ilmu*//

“The manner is more important than the knowledge”

The above speech uttered by the commander proves that the relationship among human beings and with various domains of the environment should be put first the *adab* (manner), whether it is with nature, other social creatures, and also with the Creator. *Adab* brings to itself a positive meaning. Acehese believes and has cognitive knowledge that when *adab* is adopted in people's lives, they will live in peace and harmony with nature, social relations, and, of course, with the Lord of the Universe. It is in line with the ecosophy concept that the ideology reflected in the speech belongs to beneficial discourse.

Ideology of Ambivalent

Even it is not examined obviously, but also it is still recognized implicitly that some lines of the speech offer the ambivalent meaning, as said by the commander:

[10] //...*adat istiadat gampong gop*//...//...*setiap daerah yang keuneuk tamong*//...//...*ta hormati lebeh dari segala-galanya*//

“when we come to other's village, we have to put high respect more than everything”

In this utterance, it is examined that it reminds the audiences to behave in a good manner when

they enter other's domain, especially the culture. People should put high respect the local costumes, as presented by the verb format, "put respect." It brings a positive meaning. However, this utterance also emphasizes the respect we offer to other cultures more than everything. It is seen that we have to leave our culture behind, as presented by the phrase *lebih dari segala-galanya* "more than everything". Ideologically, it brings two sides of coin, first it delivers the beneficial discourse. On the other side, at the time, we have high respect for other cultures, and it harms our own culture. The ecosophy concept includes such kinds of discourse as ambivalent.

Interpretation of Ideological Preservation in the Text

In this facet of analyzing text, it is identified that the speech from Panglima La'ot (the Commander of the Sea) as text producer is full of advice directed to the fishermen in the fishing community in the Aceh area. The advice is presented by the lexicon *peusan* "advise" at the very beginning of his speech. By referring to the Acehnese culture, it shows that it is a local wisdom that performing a persuasive utterance, by constructing a polite or refined sentence is more acceptable in Acehnese people and culture. Then, the imperative sentences used by the text producer were constructed by the lexicon of negation *bek*. This lexicon occurs in every part of instruction to maintain all the environmental dimensions. The ideology of environmental preservation occurs dominantly in the text. However, the ambivalent discourse still occurs in the text, in which it still contributes to environmental preservation on one side and affects environmental damage on the other side.

When we refer to the Acehnese culture, environmental preservation actually has happened as the traditional wisdom in which the cognitive traditional knowledge has been generated from one

generation to another. It is proved by the presented lexicon *geu yue* "be ordered". It is understood that the order has been directed by the ancestor, and the knowledge has been generated. It is obvious that the destructive text is absent in the discourse. It is due to that the ritual is loaded with local wisdom. It was the ancestors' way of respecting nature, the cultural elders' way of preserving it.

V. CONCLUSION

Theoretically, the lingual forms used to construct the ritual discourse spelled by *Panglima La'ot* (the commander of the sea) produce three forms of environmental preservation: natural preservation, social preservation, and spiritual preservation. The effort of preservation is not least as to keep life running in peace and harmony. However, a new empirical fact found in the field is that the spiritual dimension dominantly covers all aspects of life. In other words, the spiritual dimension is regarded as the umbrella that governs the other dimensions: natural and social. It is proved that the relationship between Acehnese fishermen and the environment in which they live is ruled by Islamic rule (God's rule), and so is the relationship between Acehnese fishermen and other social creatures. The discourse presented in the traditional fishing ritual has values accepted by the concept of ecosophy, namely constructive or beneficial discourse. However, an ambivalent value at once occurs in the text.

Acknowledgment

The authors would like to express their gratitude to Prof. Dr. Aron Meko Mbetete from Universitas Warmadewa for his great contribution of eco-linguistic knowledge and discussion to this research paper. The graceful thanks are also delivered to Prof. Mulyadi, M.Hum, and Dr. Dwi Widayati, M.Hum, for their great contribution to methodology and manuscript writing.

REFERENCES

- Astawa, I. G. (2018). Power and Ideology Revealed in the *Awig-Awig* (Customary Law) Text of Tenganan Pegriingsingan Village: Critical Ecolinguistic Study. *International Journal of Linguistics*. Vol. 10, No. 5. <https://www.macrothink.org/journal/index.php/ijl/article/view/13656/10895>
- Bang, J. Chr. and Door, J. (1993). Ecolinguistics: A Framework. Retrieved from: www.jcbang.dk/main/ecolinguistiks/Ecoling_AFramework1993.pdf
- Bhattacharjee, M., and Sinha, S. (2021). Ecosophy through Jataka tales. Language and ecology. Retrieved from <http://ecolinguistics-Association.org/journal>

- Bustamam, K and Ahmad. (2017). A Study of Panglima La'ot an *Adat* Institution in Aceh. *Al Jami'ah: Journal of Islamic Studies*. Vol.55, No.1 pp 155-188. <https://doi.org/10.14421/ajis.2017.551.155-188>
- Creswell, J. W. (1998). *Qualitative inquiry and Research Design: Choosing among Five Traditions*. California: Sage Publication Inc.
- Fairclough, N. (1993). Critical Discourse Analysis and the Marketization of Public Discourse: The Universities. *Discourse and Society*, 4, 133-168. <https://doi.org/10.1177/0957926593004002002>
- Fill, A. & Peter Muhlhauser, (2001). *The Ecolinguistic Reader, Language, Ecology and Environment*. London and New York: Continuum.
- Genua, V. et.al. (2018). "Ideology of Nijo Text on the Speech Community of Lio Flore: Ecolinguistic Perspective". *E-Journal of Linguistics*. Vol.12 No.1. P: 53-66. <https://ojs.unud.ac.id/index.php/eol/article/view/38185>
- Horvath, J. "Critical Discourse Analysis of Obama's Political Discourse". Accessed from http://www.cs.columbia.edu/~sbenus/Teaching/APTD/Horvath_CDO_Obama.pdf
- Keraf, S. (2002). *Etika Lingkungan*. Jakarta: Penerbit Buku Kompas.
- Lindo, A V & Bundsgaard (eds). (2000). *Dialectical Ecolinguistics Tree Essays for the Symposium 30 Years of Language and Ecology in Graz December 2000*. Austria: University of Odence Research Group for Ecology, Language and Ecology. <http://www.jcbang.dk/main/ecolinguistics/Dialecticalecolinguistics.pdf>
- Mantiri, G.J.M. and Handayani, T. (2018). Dampak Ekologis Penggunaan Kalimat Indikatif pada Media Massa Online Papua: Tinjauan Ekolinguistik Kritis. *Ranah: Jurnal Kajian Bahasa*, 7(2), 146-163. Doi: <https://doi.org/10.26499/rnh.v7i2.607>
- Safir, E. (1912). Language and Environment. *American Anthropologist*. New Series. Vol.14, No.2 (Apr-Jun 1912) pp.226-242. <https://www.jstor.org/stable/659930>
- Stibbe, A. (2007) Haiku and Beyond: Language, Ecology, and Reconnection with the Natural World. *Anthrozoos: A Multidisciplinary Journal of the Interactions of People and Animals*, 20 (2). pp. 101-112. ISSN 0892-7936. DOI: <http://dx.doi.org/10.2752/175303707X207891>
- Stibbe, A. (2015). *Ecolinguistics: Language, Ecology and the Stories We Live By*. London: Routledge.
- Steffensen, S. V. (2007). Language, ecology and society: An introduction to Dialectical Linguistics. In J. C. Bang, J. Døør, S. V. Steffensen, & J. Nash (Eds.), *Language, Ecology and Society: A Dialectical Approach* (pp. 3-31). Bloomsbury Academic. <https://portal.findresearcher.sdu.dk/en/publications/language-ecology-and-society-an-introduction-to-dialectical-lingu>
- Van Dijk, T. (1995). Discourse Semantics and Ideology. *Sage Journal*. Vol.6, Issue 2. <https://journals.sagepub.com/doi/10.1177/0957926595006002006> <https://doi.org/10.1177/0957926595006002006>
- Wu, Y. (2018). "Ecological Discourse Analysis". *Advance in Social Science, Education and Humanities Research (ASSEHR)*. 4th of International Conference of Social Science and Higher Education (ICSSHE). Vol. 181 <https://doi.org/10.2991/icsshe-18.2018.163>
- Yazgan, P & Utku, D. (2017). "News Discourse and Ideology: Critical Analysis of Copenhagen Gang Wars' online News". *Migration Letters*. Vol.14. No. 1 pp 145-160 retrieved from www.migrationletters.com
- Yuniawan, T., et.al. (2017). The Study of Critical Eco-Linguistic in Green Discourse: Prospective Eco-Linguistic Analysis. *Humaniora*, Vol.29.,N0.3. <https://doi.org/10.22146/jh.27441> <https://journal.ugm.ac.id/jurnal-humaniora/article/view/27441>
- Zang, R. & He, W. (2020). Human-Nature Relationship in Experiential Meaning: Transitivity System of Chinese from Ecolinguistic Perspective. *Journal of World Languages*. 6:3, 217-235, <https://doi.org/10.1080/21698252.2020.1819519>