



Environmental wisdom messages in javanese proverbs and etymologies: An ecolinguistic study

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ABSTRACT

Background: This study aims to describe the flora and fauna vocabulary in Javanese proverbs, environmental messages contained in Javanese proverbs, an ecolinguistic perspective that explains the relationship between language, humans, and nature, and messages of local wisdom contained in Javanese proverbs. Thirteen pieces of data were obtained. **Methods:** The data were collected using a descriptive qualitative method with note-taking techniques as the data collection method. The research data sources were obtained from written sources in the form of Javanese proverb ebooks. The presentation of the results of the data analysis was carried out using informal techniques conveyed in simple words. **Findings:** The results of the study show the presence of flora vocabulary in Javanese proverbs, namely *katewel*, *bayem*, *tebu*, *lempuyang*, and *pari*. While fauna vocabulary such as *bebek*, *macan*, *semut*, *tekek*, *ula*, *iwak*, *gajah*, *kebo*. **Conclusion:** In addition, Javanese proverbs have environmental messages; the relationship between language, humans, and nature based on an ecolinguistic perspective; and contain messages of local wisdom that describe cultural values, moral messages, views on life, and the importance of maintaining the balance of nature. **Novelty/Originality of this article:** This study offers a fresh perspective by applying an ecolinguistic approach to specific Javanese proverbs related to flora and fauna, successfully revealing traditional expressions that convey messages of environmental conservation and ecological wisdom alongside cultural moral values.

KEYWORDS: proverbs; vocabulary; ecolinguistics; Javanese language.

1. Introduction

Local wisdom is one way to support environmental conservation. These values are passed down from one generation to the next. Recognizing and understanding the elements of local wisdom is crucial in the process of community empowerment and local development (Marini & Suharto, 2022). This demonstrates that traditional communities have their own unique ways of maintaining a balance between environmental sustainability and their livelihoods, thus enabling local wisdom to become a cultural identity within a region. In line with this, Bahri (2020) states that local wisdom is utilized by the wider community to wisely regulate their way of life in order to preserve their ancestors and culture. Furthermore, Njatrijani (Bau & Rahardi, 2023) explains that local wisdom relates to lifestyles and life strategies, encompassing activities undertaken by local communities in response to various challenges in meeting their needs. Meanwhile, according to Sugiyarto and Amaruli (Zakiya et al., 2025) local wisdom is knowledge and practices inherited from previous generations, including customs, religion, and local

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cultural values that are formed naturally in a community group that can become a characteristic of each region and strengthen the image of the region.

These local wisdom values are then reflected in various forms of community culture, both tangible and intangible. In its manifestation, local wisdom can be tangible, as found in written records in the form of traditional writings or in objects and architecture. Meanwhile, the intangible aspect includes oral traditions including proverbs and songs that are passed down from one generation to the next (Harahap et al., 2025). Therefore, proverbs in Indonesia are an oral tradition that is rich with various elements of local wisdom, including environmental elements (Hidayati et al., 2022). In line with this, Hartanto and friends (Soni et al., 2024) stated that one of the uniqueness of each region is traditions in the form of rules, norms, and customs. One form of this oral tradition is proverbs that develop in accordance with the local culture of each region. Each region has a wealth of proverbs that reflect the values and outlook on life of the local community. This diversity does not emerge spontaneously, but rather is the result of local wisdom developed by communities. This is because environmental sustainability is a crucial aspect of human life, affecting human well-being and survival (Abida et al., 2023).

A proverb is a traditional sentence or expression containing figurative meaning, used to convey advice, satire, or implicit life values. In line with this, Suma (2025) states that proverbs are an oral cultural heritage rich in moral, social, and spiritual values and have long been used by Indonesian society as a means of conveying advice, criticism, and life wisdom in a concise and meaningful manner. Since ancient times, proverbs have been used as a means of conveying wisdom and teaching moral lessons (Babazade, 2024). As Mieder (Noviana & Saifudin, 2021) states, proverbs are general, short sentences that contain wisdom, truth, morals, and traditional views in a metaphorical, consistent, and memorable form that are passed down from one generation to another. Rooted in the collective consciousness of society, proverbs also reflect the values, traditions, and outlooks of their speakers (Mammadova, 2024). In line with this, Bakhtyorovna (2024) states that life experiences, attitudes toward society, history, mental states, ethical and aesthetic feelings, and the positive qualities of ancestors are manifested in proverbs. Therefore, it can be said that proverbs are a form of local wisdom that contains traditional expressions that not only contain implicit cultural and moral messages, but also serve as an effective tool in language learning and a reflection of traditional values and the community's outlook on life.

In Indonesia, each region has its own unique set of proverbs. This reflects the richness of each region's culture and local wisdom. One example is the Javanese language, which is rich in proverbs and sayings that convey moral messages, advice, and satire implicitly and meaningfully. Therefore, the meanings contained in Javanese proverbs and sayings often stem from the way of thinking and outlook on life of the people. Javanese people possess knowledge that forms the basis of their thinking, history, epistemology, and culture, using symbols to convey advice or messages (Anwar et al., 2024). These symbols have even been used since prehistoric times by their ancestors as part of a communication system to convey important messages in everyday life. This is based on the fact that proverbs have standard rules, with the aim of maintaining the cultural values of these proverbs (Widyanti & Syah, 2025).

The scope of research on environmental wisdom values in Javanese proverbs and etymologies is still very broad. Therefore, this research focuses on Javanese proverbs and etymologies that contain elements of flora and fauna. Proverbs often stem from body parts, behaviors, or human characteristics, but they are also often derived from the names of objects such as flora and fauna. This local wisdom is also reflected in Javanese proverbs. A form of local wisdom evident in Javanese proverbs is the use of flora and fauna as symbols to convey life messages. Vocabulary is the most fundamental element in a sentence. According to Hornby (Agustin & Ayu, 2021), vocabulary is all the words known or used by a person and is all the words in a particular language. Meanwhile, Saryono & Soedjito (2021) state that a language has a vocabulary. This is because developing a person's vocabulary is crucial for learning a language and is a primary indicator of

communicative competence and language ability. Therefore, vocabulary can be understood as a collection of words possessed by an individual or group of people in speaking. This meaning of vocabulary is then evident in the use of flora and fauna in Javanese proverbs.

Javanese people utilize flora and fauna, which are closely related to their daily lives, as a medium to describe characteristics, behavior, and moral values. This view suggests that the existence of flora and fauna is as important as the existence of humans in an ecosystem (Umiyati et al., 2025). Therefore, the presence of flora and fauna in proverbs not only enriches the meaning of expressions but also strengthens their role as a means of learning traditional values. Terminologically, flora refers to plants, while fauna is a term used by zoologists and paleontologists to describe a group of species that generally live in a particular time or location (Abdirashitovna, 2025). Thus, the relationship between humans, flora, and fauna reflected in language demonstrates a reciprocal relationship between language and the environment. This relationship between language and the environment can serve as an important foundation for analyzing the meaning of flora and fauna through an eco-linguistic approach.

The term ecolinguistics was first coined and used by Jean Baptiste Marcellesi, a French sociolinguist, in 1975 (Jabeen, 2024). In line with this, Stibbe (2015) states that ecolinguistics is used to describe the study of language interaction and diversity, which includes the study of texts such as outdoor signs, analysis of texts discussing the environment, the study of the relationship between words in a language and objects in the local environment, the study of language mixtures around students in multicultural schools, the study of dialects in certain geographical locations, and other fields. In other words, ecolinguistics does not only study the use of language in an ecological context, but also how language shapes, reflects, and influences the way humans understand and interact with their surroundings.

Through an ecolinguistic approach, the symbols of flora and fauna in proverbs can be understood as a form of Javanese people's awareness of the importance of the natural environment in life. As Haugen (Penz & Fill, 2022) states, language ecology or ecolinguistics is the study of the interaction between a particular language and its environment. Meanwhile, Stanlaw (Rasheed, 2023) states that the International Ecolinguistics Association defines ecolinguistics as the study of the role of language in interactions that sustain the lives of humans, other species, and the physical environment. In line with this definition, Stibbe (Nurinsani & Basid, 2024) explains that ecolinguistics can also explore more general language patterns, which influence how humans think about and treat the world. Thus, the implementation of an ecolinguistic approach can be used to examine how Javanese proverbs or sayings reflect the relationship between humans and the environment through symbols of flora and fauna. Messages of local wisdom about flora and fauna in Javanese proverbs and sayings convey life values derived from agrarian culture and the harmonious relationship between Javanese people and their natural surroundings. These flora and fauna serve as symbols for conveying advice, moral values, and outlooks on life.

Research on environmental wisdom messages in proverbs has been conducted several times. One of them is the research conducted by Busairi (2024) entitled "Flora and Fauna Lexicon in Bima Language Expressions: An Ecolinguistic Study". The data form is a lexicon of flora and fauna in Bima language expressions obtained from the community of Tenga Village, Woha District, which consists of 10 informants. The method used in the research is a descriptive qualitative method and produces several findings, namely 5 Bima language expressions containing flora lexicon and their meanings; and 8 Bima language expressions containing fauna lexicon and their meanings.

Based on this review, there is something new between this study and previous research as explained previously. The study in this study is the messages of environmental wisdom in Javanese proverbs by examining environmental messages, messages of local wisdom, and an ecolinguistic perspective that explains the relationship between language, humans, and nature. Meanwhile, previous research examined the lexicon of flora and

fauna in Bima language expressions along with the meanings contained in these expressions. Furthermore, this study examines the messages of environmental wisdom of flora and fauna in Javanese proverbs using written sources, namely digital books or ebooks. Meanwhile, previous research used a different source, namely Bima language expressions obtained from the local community. Therefore, this study covers a broader study so that the resulting data is different and can be an effort to fill the gaps in previous research.

Based on the introduction explained above, the research problems can be formulated as follows: describing the form of Javanese proverbs containing flora and fauna vocabulary; describing the environmental messages of flora and fauna in Javanese proverbs; describing flora and fauna in an ecolinguistic perspective that explains the relationship between language, humans, and nature; describing the messages of local wisdom contained in Javanese proverbs containing flora and fauna vocabulary.

In line with the formulation of the problem, this study is limited to the analysis of Javanese proverbs and sayings containing messages of environmental wisdom. The focus of this study is on proverbs containing flora and fauna vocabulary because these elements are considered to represent the views of Javanese society towards nature and their environment. Furthermore, the limitations of this study do not include the analysis of Javanese proverbs and sayings that do not contain elements of flora and fauna or the analysis of proverbs from other regions. Therefore, with these limitations, it is hoped that this study can provide an understanding of the form, meaning, environmental messages, and values of local wisdom in Javanese proverbs containing elements of flora and fauna from an ecolinguistic perspective. In addition, this study is also expected to serve as reference material in conducting research on messages of environmental wisdom contained in Javanese proverbs containing elements of flora and fauna. Then, for future research, it is recommended to expand the research focus not only analyzing proverbs containing elements of flora and fauna sourced from ebooks, but analyzing other elements such as body parts, human characteristics, or others with oral sources such as interviews with cultural figures, elders, and so on so that it can strengthen academic contributions in the field of ecolinguistics as a discipline that studies the relationship between language and the environment.

2. Method

The research method used in this study was descriptive qualitative research to address the research problem. This aligns with Bogdan and Taylor's (Tersiana, 2022) opinion that qualitative research is a research procedure that produces descriptive data, either in the form of spoken or written statements, or the behavior of the people being observed. Furthermore, this study uses note-taking techniques as its data collection technique. The note-taking technique in this study was carried out by recording all flora and fauna vocabulary obtained from Javanese proverb ebook data sources and then analyzing them, which includes environmental messages, ecolinguistic perspectives, and local wisdom values contained in Javanese proverbs. After collection, it was then described using 4 stages of the ecolinguistic method according to Irwandi (2024), namely observation and data collection; data compilation; data analysis; conclusions.

Then, after all the studied data has been obtained, the next step is to present the results of the data analysis. As Sudaryanto (2015) explains, there are two ways to present data analysis results: formal and informal. In this study, the researcher used informal techniques to present the results of the data analysis. The informal presentation technique is a technique for presenting the results of the data analysis using simple words.

The data sources used in this study come from secondary data obtained through an ebook by Mardiwarsito (1981) entitled "*Peribahasa dan Saloka Bahasa Jawa*". This source was chosen because it contains a collection of Javanese proverbs that reflect the cultural values, outlook on life, and local wisdom of the Javanese people. This book contains various proverbs or sayings containing elements of flora and fauna, making it relevant to

the focus of the study, which uses an ecolinguistic approach because it shows how nature is used as a symbol in conveying messages of local wisdom.

2.1 Criteria for recording and selection of proverbs

During the data collection process, not all proverbs found were immediately included in the research data set. Researchers used several recording and selection criteria to ensure that the proverbs selected and found were truly relevant to the focus of the study, namely their relationship to the environment. First, the recorded proverbs must contain flora and fauna vocabulary. For example, proverbs mentioning *tebu*, *katewel*, or *pari* were considered because of their potential ecological significance.

Second, the aspect of meaning was a primary consideration in the selection stage. The selected proverbs were those that conveyed values, norms, or messages closely related to language and the environment. Third, the frequency of use in society was also an important indicator. Proverbs that were still well-known and actively used were prioritized because they reflected values that remained alive in the community's culture. By applying the above criteria, the recording and selection process becomes more focused and systematic, so that the resulting data is relevant and can provide an in-depth picture of the relationship between language, culture, and environment.

3. Result and Discussion

In this study, the data sources used are secondary data contained in book Mardiarsito (1981) work entitled "*Peribahasa dan Saloka Bahasa Jawa*". The data in this study are proverbs containing elements of flora and fauna using an ecolinguistic approach. The ecolinguistic theory used in this study is Haugen's theory (Penz & Fill, 2022) which states that language ecology or ecolinguistics is the study of the interaction between a particular language and its environment. The data analysis technique uses Irwandi (2024) theory which states that there are 4 stages of the ecolinguistic method, including: observation and data collection; data compilation; data analysis; conclusions. Therefore, based on the selected data sources, 13 flora and fauna vocabulary data were found, namely 5 flora vocabulary contained such *katewel*, *bayem*, *tebu*, *lempuyang*, dan *pari*. Meanwhile, fauna vocabulary was found as many as 8 words which include *bebek*, *macan*, *semut*, *tekek*, *ula*, *iwak*, *gajah*, *kebo*.

3.1 Flora vocabulary

3.1.1 Ora endah katewel

The proverb above is one of the Javanese proverbs that contains flora vocabulary, namely *katewel* which means young jackfruit that is still small and not yet ripe. *Katewel* the proverb above represents an immature, small, or underdeveloped plant. This demonstrates that Javanese proverbs use natural elements to depict simple (Ilxomovich, 2024) human characteristics and traits that lack any outstanding advantages over others. The environmental value contained in the proverb "*ora endah katewel*" implicitly encourages people to observe and understand nature or their surroundings for inspiration and character development. Furthermore, this proverb conveys a message of simplicity and acceptance of the natural or environmental conditions, emphasizing that not everything of value must be large or determined by size.

From an ecolinguistic perspective, the proverb above demonstrates a close relationship between language and the environment. This is evident in the use of vocabulary *katewel* (young jackfruit) is a natural element. This demonstrates that nature serves as a reference source for expressing culture and everyday language. This connection strengthens human awareness of the surrounding environment and makes nature a reflection of human character. Therefore, language can be used not only as a

means of communication but also as a vehicle for preserving local wisdom and ecological knowledge. Meanwhile, the value of local wisdom underscored in the proverb "ora endah katewel" is a simple and humble attitude that teaches one to accept one's circumstances and appreciate the gradual process of self-development and nature. This emphasizes that achieving success requires stages and patience.

3.1.2 *Siram-siram bayem*

The proverb "*Siram-siram bayem*" is a Javanese proverb that contains flora vocabulary, namely *bayem* (spinach). The meaning of this proverb is that if many people praise one person, perhaps some of it will come true. Flora vocabulary *bayem* represents a plant that is commonly found in all levels of society, including Javanese society. The use of vocabulary *siram-siram* reflects an action carried out repeatedly and with care. In this context, the proverb above symbolizes the abundance of praise given to someone in the hope of receiving blessed results. The environmental messages contained in this proverb teach about the importance of the relationship between nature and human life. The activity of watering spinach plants, as contained in the proverb "*Siram-siram bayem*" (watering spinach), illustrates the efforts made by humans to provide attention, care for life, and ensure the sustainability of the plants. This shows that a sincere compliment will bring blessings to the person being praised, just as a plant will thrive when watered regularly.

Meanwhile, seen from an ecolinguistic perspective, the proverb "*Siram-siram bayem*" demonstrates the harmony between language and the environment. Ecolinguistic theory explains that language can be understood as part of a cultural ecosystem that reflects how a person interacts with their surroundings. Therefore, the proverb "*Siram-siram bayem*" illustrates Javanese society, which views nature or the environment and humans as two interrelated and mutually influencing elements. In terms of local wisdom, this proverb contains important values that illustrate the Javanese outlook on life. This is evident in the teachings of mutual respect and positive encouragement through praise or prayer, because sincere and kind expressions will create blessings and goodness within them, just as plants will thrive when watered.

Then the second proverb above is a proverb that contains flora vocabulary, namely *tebu* which is a plant that has a shape like bamboo and has a sweet taste. *Tebu* in this proverb represents something sweet, good, and has positive value. The proverb has a meaning, namely something that is good, then encounters obstacles (for example: a negotiation that has reached an agreement, then there is interference from a third party so that the agreement fails). Implicitly, this proverb provides advice or advice to be careful, because success can be disrupted by small problems or other people.

3.1.3 *Tebu tuwuh socane*

From an environmental perspective, the proverb "*tebu tuwuh socane*" illustrates that *tebu* plants not only have economic value for humans, but also reflect the need for human life to maintain balance and harmony in actions so as not to be disrupted by disturbances arising from oneself or others. Therefore, this proverb demonstrates the importance of maintaining harmony between humans and nature, and raises awareness that every good thing can be destroyed if the balance between the two is not maintained. Meanwhile, from an ecolinguistic perspective, the proverb above shows the close relationship between language and the environment. In this case, nature is used as a medium to instill moral and social values in society. Natural elements such as *tebu* in this proverb, nature plays a role not only as an object but also as a symbol containing meaning about human life. Therefore, maintaining a balance between humans and nature is crucial for these values to continue to be implemented in everyday life.

Based on the context of local wisdom values, the proverb above teaches that humans must have a patient, careful, and alert or self-aware attitude in maintaining goodness,

because failure can arise from anywhere, whether from oneself, others, or the surrounding environment. Therefore, humans are reminded to always maintain attitudes, actions, and be alert so that the goodness that has been created cannot be damaged or lost. Thus, the proverb "*tebu tuwuh socane*" not only illustrates the relationship between language and nature, but also serves as a guideline for positive values that are maintained and can be passed down from one generation to the next.

The third proverb below contains flora vocabulary, namely the word *lempuyange* (roots or leaves). This proverb means that a person is compared to a small child (seen as still smelling of jeringau fertilizer). The Javanese proverb "*durung ilang pupuk lempuyange*" represents someone who is considered a child and inexperienced, like a baby who is given crushed roots or leaves and then placed on the crown of the head as medicine. From an environmental perspective, this proverb illustrates the close relationship between humans and the environment, as seen in the Javanese people's knowledge of local plants that have medicinal benefits. The use of vocabulary *lempuyangan* in this proverb demonstrates that nature or the environment plays a significant role in shaping the perspectives and culture of Javanese people. Furthermore, this proverb also conveys a message of awareness about the importance of preserving plants, which have health and cultural benefits, which can then be passed down to future generations.

3.1.4 *Durung ilang pupuk lempuyange*

Furthermore, the ecolinguistic value contained in the proverb "*durung ilang pupuk lempuyange*" illustrates the connection between language and the environment. This demonstrates how language is used to reflect the Javanese way of understanding life and the natural world. The view that humans are understood as part of the natural world that is continuously developing and moving, as maturity is likened to the growth of plants or flora that require time and proper care to thrive. Therefore, humans and the environment become a unified whole that are interconnected and mutually influence each other. Meanwhile, the local wisdom contained in this proverb is the values of patience and an awareness of the importance of experience in achieving true maturity.

The Javanese proverb below contains the vocabulary of flora, namely *pari* (rice). *Pari* represents a plant that is the livelihood of various agrarian communities, including the Javanese. Furthermore, this plant also symbolizes humility and hard work. This proverb means that people give kindness to others in the hope that they will return the favor. This reflects that in Javanese culture, doing good is not just an ordinary social act, but part of life values believed to bring goodness in the future. Just as planting rice, whose results are not immediately visible, doing good also requires patience and faith. This illustrates how Javanese society upholds the principles of reciprocity, solidarity, and a philosophy of life that is in harmony with nature and human relationships.

3.1.5 *Mendhem pari jero*

From an environmental context, this proverb illustrates humanity's closeness to nature, particularly agriculture. Rice, as a symbol of life, illustrates that every good deed will yield beautiful results over time. This suggests that this proverb teaches humans to understand that every good deed must be nurtured and cultivated diligently, just as planting rice requires time, patience, and attention to finally bear fruit, as nothing is instant.

From an ecolinguistic perspective, the connection between language and nature is clearly visible, as nature is not only used as a place of life, but also helps shape perspectives and cultural values expressed through language. Therefore, Javanese people view nature as a source of life lessons, and language plays a role as a means of passing on these values to the next generation. The local wisdom of the proverb "*mendhem pari jero*" includes values such as the importance of doing good sincerely, upholding good moral values, and believing that everything planted will also produce good results. Thus, this

Javanese proverb is not only used as a means of communication, but also as a means of moral learning based on the community's life experiences in harmony with nature, and is an important part of the oral tradition that instills the values of cultural identity and the way Javanese people understand life.

Table 1. Flora vocabulary data in Javanese proverbs

Javanese Proverbs	Flora Vocabulary in Javanese	Flora Vocabulary in Indonesian
<i>Ora endah katewel</i>	<i>Katewel</i>	<i>Nangka muda</i>
<i>Siram-siram bayem</i>	<i>Bayem</i>	<i>Bayam</i>
<i>Tebu tuwuh socane</i>	<i>Tebu</i>	<i>Tebu</i>
<i>Durung ilang pupuk lempuyange</i>	<i>Lempuyang</i>	<i>Akar-akaran atau dedaunan</i>
<i>Mendhem pari jero</i>	<i>Pari</i>	<i>Padi</i>

3.2 Fauna vocabulary

3.2.1 *Opor-opor bebek mentas awake dhewek*

The Javanese proverb above contains vocabulary *bebek* which is a type of fauna. The proverb above means a person who is fortunate through their own efforts. In this context, the duck represents perseverance, independence, and the ability to struggle and strive alone without the help of others, thus gaining good fortune through their own efforts. Just like a duck can swim, find food, and survive. In this proverb, humans are likened to being able to adapt or adjust and struggle to achieve success through their own efforts and hard work without the help of others.

The environmental messages contained in the proverb "*opor-opor bebek mentas awake dhewek*" teach humans to emulate the behavior of living creatures in nature or the environment. *Bebek* the qualities represented in this proverb symbolize perseverance and resilience, inspiring people to persevere in life, not to give up easily and to persevere in various environmental conditions until they finally reach success through their own abilities and efforts without the help of others. From an ecolinguistic perspective, the proverb above demonstrates the kinship between language and its environment. In this proverb, Javanese is not only used as a medium of communication but also as a medium to express people's perspectives on the surrounding environment. This is evident in the use of the vocabulary fauna, namely *bebek* which symbolizes that Javanese society has a high level of concern for the environment, where the behavior of living creatures in nature is used as an idea or inspiration in understanding the human values of perseverance, independence, and the ability to struggle.

From a local wisdom perspective, the proverb "*opor-opor bebek mentas awake dhewek*" contains moral values that can serve as guidelines for human life, such as perseverance, independence, hard work, and continuity with nature. This emphasizes that true success can be achieved through one's own hard work without relying on the help of others. Furthermore, this proverb teaches people to never give up easily and to continue striving to achieve success. Thus, this proverb is a concrete manifestation of the Javanese perspective on life, which views nature and humans as a unity that complements each other and provides meaning to life.

The proverb above is one of the Javanese proverbs that contains fauna vocabulary, namely *macan*. The proverb above has the meaning that no matter how vicious and evil a human heart is, no one has the heart to destroy their child. In this case, the vocabulary *macan* represents a fierce, strong, and dangerous animal, but also reflects the love and desire to protect that every living creature has for its offspring, including humans. The environmental messages contained in this proverb teach that living creatures like *macan* still has the instinct to protect its offspring even though it is known to have a strong and fierce character. This demonstrates that in nature, all living creatures place great

importance on the survival of their offspring. Likewise, humans, despite their harsh or assertive natures, are overcome by their instinctive compassion to protect their offspring.

3.2.2 *Sagalakanea macan, ora kolu mangan anake*

From an ecolinguistic perspective, the proverb above also demonstrates a close relationship between language and its environment. This is evident in the language used to convey how humans view animal behavior as a reflection of human character or traits. Furthermore, this proverb emphasizes that nature, including animals, is like *tiger*. They also possess humanitarian values, such as the instinct of compassion to care for and protect their offspring. Meanwhile, the local wisdom found in the proverb "*sagalakanea macan, ora kolu mangan anake*" emphasizes the importance of maintaining family ties and affection between parents and their offspring as part of Javanese social life. Furthermore, this proverb teaches that protecting and caring for one's offspring remains a top priority, even if someone has a harsh or assertive nature.

3.2.3 *Semut marani gula*

The proverb "*semut marani gula*" above contains fauna vocabulary, namely *semut*. This proverb means a person who tries to get something to own. *Semut* in the proverb above, it represents a living creature, even though it is small, but it is diligent, persistent, and persistent in achieving its goals and getting what it wants. So, *semut* in this case, it's not just an animal, but a symbol of human nature, which is determined and never gives up in achieving what one desires. The environmental messages contained in this proverb emphasize the relationship between living things and nature. In this case, *semut* working hard and trying to get something they want, namely sugar. This reflects that humans must also have tenacity and perseverance like *ant* who always tries to get sugar even though there are many challenges and obstacles that must be overcome.

Furthermore, from an ecolinguistic perspective, the proverb "*semut marani gula*" also has a very close relationship between language and the environment. This is evident in proverbs that use natural elements, namely *semut* to describe human behavior. In this case, humans can take wisdom from nature to express life values so that language is not only a tool for communication, but also a way for humans to understand and interact with their surroundings. Meanwhile, the value of local wisdom contained in the proverb above, namely the nature of diligence, perseverance, and persistence in achieving goals. Although *semut* are small and weak animals, they continue to try to reach the sugar that is their goal. This proverb teaches people to never give up in trying to get something they want because success is achieved through consistent effort and hard work. Furthermore, this proverb also reflects the nature of mutual cooperation, where in real life ants work together to achieve something they want.

In the proverb below, there is vocabulary *tekek* (tokek) which is included in fauna. The proverb "*tekek mati ing ulone*" means a person who gets into trouble because of his own words. *Tekek* is a type of gecko, but larger in size and commonly found in society, including Javanese society. This proverb teaches us to be careful in our actions and words. This is because good words will bring ease and goodness, while bad words can have fatal consequences, leading to difficulties because of their own words. The environmental values contained in the proverb above relate to the relationship between humans and nature. This is evident in *tekek*, a fauna that coexists with humans in everyday life, symbolizes that humans are inseparable from the natural environment. This proverb teaches that humans must be wise in their language to avoid causing problems for themselves or their natural surroundings. This is because any unkind words or expressions will have negative consequences that are not only felt by the individual but can also damage the social and natural environment.

3.2.4 *Tekek mati ing ulone*

From an ecolinguistic perspective, the proverb "*tekek mati ing ulone*" reflects the relationship between language and its environment. This is demonstrated by the use of vocabulary *tekek* is not only a symbol of fauna in Javanese culture, but also a depiction of how humans use natural elements to convey moral values and messages. Furthermore, this proverb also contains local wisdom that teaches humans to be responsible for all their words and actions so as not to cause difficulties that will impact themselves, others, or their surroundings, because everything said has consequences that must be accounted for.

3.2.5 *Ula marani gitik (gebuk)*

The proverb above is one of the Javanese proverbs that contains fauna elements which can be seen in the vocabulary *ula*. This proverb means someone who deliberately causes trouble, for example a thief who tells of his deeds or someone who goes to his enemy's house. In this proverb *ula marani gitik (gebuk)* means a snake that comes to the person who is going to hit it. Based on this meaning, the vocabulary *ula* in the proverb "*ula marani gitik (gebuk)*" represents the human nature of being stubborn, reckless, and not thinking before doing something. Thus, the snake (*ula*) in this Javanese proverb, it reflect a human being who leads himself astray into difficulties.

Furthermore, the proverb above has environmental values that implicitly demonstrate society's understanding of fauna behavior. *Ula* (snakes) are venomous animals that will attack if they feel threatened. This shows that every living creature in nature has an intuitive ability to defend itself when disturbed and feels threatened. Therefore, the message conveyed through the proverb "*ula marani gitik (gebuk)*" is that before taking action, humans should not act carelessly so as not to disrupt the balance of nature or fight danger because anything that goes against the laws of nature will have a bad impact on oneself. Through behavioral imaging *ula* (snakes) that approach or come to people who are going to hit them, Javanese society indirectly fosters the values of wisdom, self-awareness, and harmony between humans and the environment.

From an ecolinguistic perspective, the proverb "*ula marani gitik (gebuk)*" demonstrates the relationship between language and the environment. This is evident in the use of vocabulary *ula* (snake) which reflects that humans live side by side with nature and have a reciprocal relationship that mutually influences one another. In addition, this proverb also reminds humans to always be careful, both in attitudes and actions so as not to disrupt the balance of life with the environment. Meanwhile, the local wisdom value that is intended to be conveyed in this proverb is the value of caution in actions so as not to plunge oneself into danger that will make things difficult for oneself. This value reflects the moral teachings of Javanese society which emphasize self-reflection, self-awareness, and the ability to live side by side with nature and other humans.

3.2.6 *Amek iwak aja nganti buthek banyune*

The proverb "*amek iwak aja nganti buthek banyune*" is one of the Javanese proverbs that contains fauna vocabulary which can be seen in the word *iwak* (fish). This proverb means that when someone intends something, it should be successful and not be heard by many people. This meaning shows the importance of maintaining confidentiality regarding the goals they wish to achieve in order to maintain focus and minimize negative influences from others. In this proverb, fauna *iwak* (fish) represents a goal and result that someone wants to achieve.

The environmental message conveyed in this proverb is that every human action must be carried out carefully so as not to harm the environment or others. In this proverb, *iwak* (fish) reflects the goal you want to achieve, while *buthek banyune* (murky water) symbolizes the negative consequences that will arise when actions are carried out carelessly or unwisely. From an ecolinguistic perspective, the proverb "*amek iwak aja*

nganti buthek banyune" has a close relationship between language and the environment or nature. The use of vocabulary *iwak* and *banyu* this illustrates how language stores and conveys an understanding of the reciprocal relationship or mutual influence between humans and their environment. Thus, the results obtained reflect the actions humans take towards their environment. Meanwhile, the local wisdom contained in the proverb "amek iwak aja nganti buthek banyune" concerns caution, patience, and thoroughness in doing everything, reflecting the moral teachings of Javanese society to achieve goals wisely, live in balance with the environment, and maintain good relationships with others. This is done to minimize negative external influences so that every action taken can provide benefits without causing negative impacts, either for oneself or others.

3.2.7 Gajah ngidak rapah

The proverb above contains fauna vocabulary, namely *gajah*. Vocabulary *gajah* in this proverb it represents a large and strong animal, where *rapah* means light obstacles. The meaning of this proverb is that people make prohibitions, but they break them themselves. This demonstrates that Javanese proverbs often use terms from nature to subtly convey moral values.

From an environmental perspective, this proverb conveys the message that great power does not always guarantee wisdom; on the contrary, it can be destructive if not accompanied by moral responsibility. This demonstrates that in life, it is not enough to simply create rules; there must be an awareness to obey and respect them so as not to damage the established rules. Indirectly, this proverb encourages people to not underestimate established rules and to appreciate the small things, because if they are violated, it can damage the rules, both socially and ecologically.

From an ecolinguistic perspective, the proverb "gajah ngidak rapah" reflects the relationship between language and its environment. This proverb shows how humans view their position and responsibilities in life. Javanese is not only used for communication but also to convey moral values related to nature and everyday life. Therefore, this proverb reminds us that violating social rules is tantamount to disrupting the balance of nature, which can negatively impact our shared life. The local wisdom contained in this proverb includes the importance of responsibility, exemplary behavior, and respect for existing rules. In Javanese culture, leaders or elders are expected to establish rules and serve as role models in their implementation. Therefore, this proverb serves as a warning against arbitrary action and a reminder that ignoring even minor matters can undermine larger rules or order.

3.2.8 Kebo nusu gudel

In the proverb "*kebo nusu gudel*" there is fauna vocabulary, namely *kebo* (buffalo) and *gudel* (calf buffalo) is an important animal that is useful in Javanese agriculture, such as plowing rice fields. The meaning of this proverb is that older people should learn from younger ones. Furthermore, the *kebo* in the proverb "kebo nusu gudel" represents the values of hard work, perseverance, and the role of humans in cultivating and maintaining the balance of nature. Meanwhile, *gudel* (calf buffalo) can be interpreted as a representation of environmental sustainability, namely that preserving nature requires awareness between generations. So, the proverb "kebo nusu gudel" illustrates the importance of awareness between one generation and another in maintaining environmental sustainability, this is in line with traditional values that emphasize harmony between humans and nature.

From an environmental and ecolinguistic perspective, this Javanese proverb has a broad meaning that humans must have a humble and open or transparent attitude to learn new things from nature or from other simple living creatures. The context of the relationship between humans and the environment teaches humans that the environment is not merely an object to be misused or exploited for personal gain, but as a source of

knowledge and learning for humans. Furthermore, the proverb "*kebo nusu gudel*" contains values or messages of local wisdom that reflect a good relationship between humans and the environment. Thus, this proverb teaches humans to be humble, wise, and harmonious between humans and nature, which is the essence of local wisdom of Javanese society in maintaining the balance of life.

Table 2. Fauna vocabulary data in Javanese proverbs

Javanese Proverbs	Fauna Vocabulary in Javanese	Fauna Vocabulary in Indonesian
<i>Opor-opor bebek mentas awake dhewek</i>	<i>Bebek</i>	<i>Bebek</i>
<i>Sagalakanea macan, ora kolu mangan anake</i>	<i>Macan</i>	<i>Harimau</i>
<i>Semut marani gula</i>	<i>Semut</i>	<i>Semut</i>
<i>Tekek mati ing ulone</i>	<i>Tekek</i>	<i>Tokek</i>
<i>Ula marani gitik (gebuk)</i>	<i>Ula</i>	<i>Ular</i>
<i>Amek iwak aja nganti buthek banyune</i>	<i>Iwak</i>	<i>Ikan</i>
<i>Gajah ngidak rapah</i>	<i>Gajah</i>	<i>Gajah</i>
<i>Kebo nusu gudel</i>	<i>Kebo</i>	<i>Kerbau</i>

4. Conclusion

Based on the analysis and discussion of the research entitled "Environmental Wisdom Messages in Javanese Proverbs and Etymologies: An Ecolinguistic Study," several flora and fauna vocabulary findings were found in Javanese proverbs and idioms. Flora and fauna vocabulary in proverbs not only enriches the meaning of a proverb but also strengthens its role as a means of learning traditional values. The flora and fauna vocabulary found in this study consists of 13 words, namely: *katewel*, *bayem*, *tebu*, *lempuyang*, *dan pari*, *bebek*, *macan*, *semut*, *tekek*, *ula*, *iwak*, *gajah*, *kebo*.

Furthermore, this study found messages of environmental wisdom containing flora and fauna in Javanese proverbs using an ecolinguistic approach based on the theory presented by Haugen (Penz & Fill, 2022) that language ecology or ecolinguistics is the study of the interaction between a particular language and its environment. The findings of flora and fauna vocabulary not only function as linguistic elements, but also contain meanings related to the relationship between humans and nature more broadly. Furthermore, the messages contained in Javanese proverbs and sayings also reflect values about environmental concern, the principle of living in harmony with nature, and efforts to preserve nature that are naturally inherent in Javanese culture. Through ecolinguistic studies, this research demonstrates how local languages serve as a means of transmitting environmental wisdom and preserving the traditional way of life, which emphasizes the harmonious relationship between language and the environment. Thus, this research not only enhances our knowledge of Javanese proverbs and culture but also broadens our understanding of how language shapes and reflects a way of life that is integrated with the surrounding natural environment.

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