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### Flora Lexicons in Acehese Proverb: Ecolinguistic Study


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ARTICLE INFO	ABSTRACT
<p><b>Article history:</b>  Received 1 December 2023  Revised 29 January 2024  Accepted 28 June 2024  Available online 30 June 2024</p> <p>ISSN: <a href="#">2986-3848</a></p>	<p>This study aimed is to examine flora lexicons in Acehese Proverbs. This study used a qualitative approach with descriptive and a content analysis method. This data was analysed using the Miles and Huberman method; the data source for this research was Hasyim's book (1977) of Acehese proverbs. The result showed that The flora lexicon found in Acehese proverbs in the form of nouns includes <i>Bak mee</i> (tamarind), <i>Trieng</i> (bamboo), <i>Reuböng</i> (bamboo shoots), <i>Beuringén</i> (banyan), <i>Kacang</i> (peanut), <i>U</i> (coconut), <i>Teubèe</i> (sugarcane), <i>Pineung</i> (areca), <i>Labu</i> (pumpkin), <i>Mangga</i> (mango), <i>Panah</i> (jackfruit). Acehese proverbs that use flora/botanical analogies are used to express satire, advice, and wisdom.</p> <p><b>Keywords:</b> <i>Flora Lexicon, Acehese Proverb, Ecolinguistic</i></p>
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#### 1. Introduction

Proverbs express the intent of a person's communication. Proverbs are short, dense, and compact sentences or groups of words that are widely recognized, include wisdom, truth, morals, and traditional perspectives in the form of metaphors, are fixed, easy to remember, and passed down from generation to generation (Akmajian et al., in Egbuta (2011); Meider (2004) in B.A. Lomotey, I. Csajbok-Twerefou (2021) & Razei (2012); Pateda (2010) & Wijaya (2010)).

Proverbs use metaphors to show their meaning (Patmo in Pulungan, 2013). Proverbs use many different kinds of metaphors, such as animals, plants, names of things, time, and others. So, Proverbs metaphors were constructed from language and ecology. Thus, readers' background knowledge determines their meaning.

Proverbs are a common means of communication among Aceh people. There are numerous lexicons of plants (flora lexicons) in the Acehese Proverbs. For examples:

- a. *Lagèe kacang lupa keu kulét.* (Like a peanut forgets the skin.)
- b. *Gob pajòh panah, geutanyoe meuligan geutah.* (People eat jackfruit, we get the sap)

Therefore, this relates with Mbete (2009), language and its community users as an entity existing systematically with other organisms. Mbete (2009) also added even within a single language, there are connections between vocabulary diversity and the environment in which that language is spoken. There are numerous lexicons that have a strong connection to nature.

Essentially, as is common knowledge a lexicon is a compilation of the lexemes of a given language. A lexicon is synonymous with a dictionary or vocabulary in common usage. According to Chaer (2007), the term lexicon derives from an ancient Greek word meaning "word," "speech," or "manner of speaking." Sibarani (1997) distinguishes the lexicon from the vocabulary: "The lexicon includes components that contain all information about words in a language, such as semantic, syntactic, morphological, and phonological information, whereas vocabulary emphasizes the wealth of words owned by someone or something."

Meanwhile, a lot of research has been done on flora lexicon. According to Abi (2022), there were 71 eco-lexicons in Baiken Language, with 45 flora and 26 fauna accounting for 6.42 and 5.20 percent, respectively, of the total. In each eco-lexicon, flora and fauna produce biological and sociological dimensions, but not all produce an ideological dimension. Then, Yuniawan et al. (2020), Flora lexicons have been identified for the following batik motifs: *buketan*, *hayat*, *isen*, *klamprang*, *kawung*, *krisan*, *semen*, and *sawat*, as a consequence of data analysis on various motifs of *batik* Pekalongan. Silalahi (2019) also founded in his research that *Boras Sipir ni Tondi* or Rice and *Demban* or Sirih or betel leaf are lexical representations of flora in the Batak Toba Language.

The research also conducted by Yadnya (2021), the species of flora lexicon of the *Ama Samawa* of Sumbawa Society in Indonesia contains the words *kemang* (flower), *bage* (old tamarind fruit), *seping* (young tamarind fruit), *kedebong punti* (banana pelapah), *godong* (banana leaf), and *air* (bamboo). Relevant research by Hestiyana (2021). The Dayak Halong community's traditional medicine contains 40 flora lexicons and six forms of flora diversity, as determined by the results of the analysis. (1) lexicon in the form of words, including lexicon in the form of fundamental words and lexicon in the form of repeated words; (2) lexicon in the form of phrases. In the linguistic category, the forty flora lexicons are categorized as animate and can be organized by their fundamental forms, derived forms, and re-forms. The flora lexicon contains biotic plants among its forty ecological categories. The types of flora diversity found were (1) trees, (2) parasites, (3) vegetation, (4) clumps, (5) lianas, and (6) shrubs based on their habitus.

The results of Ndruru's study (2020) showed that the Nias people had created five flora lexicons in *bolanafo*. The flora vocabulary includes the words *tawuo* (betel leaf), *gambe* (*gambir* leaf), *fino* (areca nut), *mbago* (tobacco), and *betua* (whiting). Then, the research from Sampe et al. (2022) showed that the flora lexical forms in the kada Tominaa in "Mabua" event include words like "sandalwood," "cordyline fruticose," "young palm leaf," "*pasakke'kana*," "*belo bubun*," "croton," "rattan," "*bambalu*," "liana," "white glutinous rice," "*barra' ri*," and The flora lexicons have philosophical meanings based on the three aspects of social practice.

Ino (2022) states that the Kaghati flora lexicon has fifteen apparent and biotic dictionaries. (2) Kaghati flora lexicon comprehension varies by generation. Old age (46-65 years) 84% (best), medium age (25-45 years) 74% (best), and young age (15-24 years) 55% (better). Category Flora in Lampung Batik and Tapis Cloth: Hayat tree, coffee, Ashar flower, senbagi, and bamboo (Prastio et al., 2021).

Furthermore, Traditional foods are linked to lexicon flora. According to Tarigan et al. (2016), the seven villages' Karonese language flora lexicons for traditional meal components cannot be maintained. Less appreciation for these villages' traditional ceremonies is a major reason. Traditional food depends on traditional rituals, thus if it's lost, so is traditional food.

On the other hand, study of the lexicon of flora is also used to interpret metaphors and proverbs. Mahayana et al. (2019), Balinese metaphors were made by mapping a process through ecolinguistic factors. The mapping process happened because of the similarities between the source and the goal, especially between Balinese people and their environment (Bali has a lot of flora). Metaphors were also made by the body experiences of the people who used the language, which were recorded in the human cognitive under the praxis social dimension. Then, Jufika (2019) explained in her study that Indonesian proverbs use the flora lexicon for subject and supplementary roles, according to the research. From an ecolinguistic perspective, proverbs made from the flora lexicon symbolize Indonesia's environment. Proverbs use the botanical lexicon to tell stories about people and things. Normative values, local wisdom, environmental services, religion, consumer, production, and perspective values make up the flora and fauna lexicon's ecosophy.

In proverbs, metaphor is the figurative language constructed by combining ecological and linguistic elements. Ernest Haeckel, a German biologist, coined the term ecology to describe the organism's environment and all other organisms. According to Edward Sapir in Fill and Muhlhausler (2001: 14), the term 'environment' is only applicable when referring to physical environmental factors such as geographical characteristics (coast, valley, plain, plateau, climate, rainfall, fauna, flora, and mineral resources). According to Mbete (2014), environmental language (ecological language) is the result of cultural, human, and community products, whereas language environment (language ecology) is the result of natural conditions and certain areas.

The study of the lexicon of flora in proverbs is extremely fascinating. Based on some of the studies mentioned above, this article focuses on Flora Lexicons in Acehese Proverbs. This study aims to examine flora lexicons in Acehese Proverbs Ecolinguistics Study.

Practically, this study may help readers gain a deeper appreciation for the cultural values reflected in Acehese proverbs based on the theoretical contributions made to the field of eco-linguistic.

## 2. Method

This study is descriptive, using content analysis approach. This study concentrates on the lexicon of flora found in the proverbs of Acehese. The source of data for this research was Hasyim's book (1977) on Acehese proverbs. Humans and flora were chosen as the source and target domains because the two have numerous related sentences and expressions of Acehese Proverbs.

This research is contained in books and papers, not in the field. The method of data collection utilized in this study is library research, specifically data collection through a review study of books, literature, records, and reports related to the problem being solved. The data collected related to Flora Lexicons in Acehese Proverbs. The data was a form of linguistic expression that was influenced and shaped by the flora lexicon that existed in the environment.

Miles and Huberman's (in Pujiono & Gapur, 2019) flow path models were used to examine the data. The four models were as follows: (1) collecting utterances from the Flora Lexicon; (2) simplifying and adjusting the data by only selecting data that is related to Acehese Proverbs; (3) displaying the meaning of Acehese Proverbs based on the flora lexicon; (4) explaining the purpose of using them in a social context; and (5) drawing conclusions.

## 3. Results and Discussion

Flora, which means "plant nature" in Latin, is an excellent trove of plants of all kinds. Plants are usually put into flora groups based on their location, time period, environment, or temperature. Most of the time, the plants in places with different terrains, like mountains and plains, are other. Plants are very important to our lives because they can make food. Either directly or indirectly, plants give people food.

In this study, the flora-related eco-lexicons were found in the Acehese Proverb. Each eco-lexicon will be talked about separately below:

**Table 1.** The flora related eco-lexicons were found in the Acehese Proverb

NO	Flora Lexicon			Grammatical form		Environment Category	
	Acehnese	English	Latin	Basic Forms	Derived Forms	Biotic	Abiotic
1	<i>Bak mee</i>	Tamarind	<i>Tamarindus indica</i>	√		√	
2	<i>Trieng</i>	Bamboo	<i>Bambusa vulgaris</i>	√		√	
3	<i>Reubông</i>	Bamboo shoots	<i>Asparagus officinalis</i>	√		√	
4	<i>Beuringén</i>	Banyan	<i>Ficus benjamina</i>	√		√	
5	<i>Kacang</i>	Peanut	<i>Arachis hypogaea</i>	√		√	
6	<i>U</i>	Coconut	<i>Cocos nucifera</i>	√		√	
7	<i>Teubèe</i>	Sugarcane	<i>Saccharum officinarum</i>	√		√	
8	<i>Pineung</i>	Areca	<i>Areca catechu</i>	√		√	
9	<i>Labu</i>	Pumpkin	<i>Cucurbita</i>	√		√	
10	<i>Mangga</i>	Mango	<i>Mangifera indica</i>	√		√	
11	<i>Panah</i>	Jackfruit	<i>Artocarpus Heterophyllus</i>	√		√	
12	<i>Padé</i>	Rice	<i>Oryza sativa</i>	√		√	
13	<i>Peuték</i>	Papaya	<i>Carica papaya</i>	√		√	
14	<i>Sukon</i>	Breadfruit	<i>Artocarpus altilis</i>	√		√	

Based on Table (1), there were 14 lexicons of plants in the Acehese Proverb. These dictionaries were used to define words in Acehese culture. These flora lexicons were chosen because they grow easily in their surroundings and are used daily to meet their needs.

In the Acehese proverb, a lexicon with groups for nouns is used. Flora is the word for plants. There are many different kinds of plants in the Aceh area, and the people who live there have close contact with them. Here are the ways in which Acehese Proverbs use metaphors.

### 3.1. *Bak mee* (Meaning: Tamarind, latin= *Tamarindus indica*)



**Figure 1.** *Bak mee* (Meaning: Tamarind, latin= *Tamarindus indica*)

The tamarind tree, or *Tamarindus indica* L., is one of the most important kinds of leguminous tree. *Tamarindus*, which only contains *T. indicus*, is a member of the Fabaceae (Leguminosae) family and the subfamily Caesalpinioideae. The tamarind tree can grow up to 24 meters in height and 7 meters in width (Rao & Mathew, 2012). The proverb related to tamarind is as follows:

*Sipuntóng trom bak mee*

Si Buntung kicked the tamarind stem.

This proverb is directed at an impossible and worthless desire. As was discussed, the “bak mee / tamarind” comes from a large tree. The blow will be wasted if it is struck because the structure will not collapse.

### 3.2. *Trieng* (Meaning: Bamboo, latin= *Bambusa vulgaris*)



**Figure 2.** *Trieng* (Meaning: Bamboo, latin= *Bambusa vulgaris*)

### 3.3. *Reuböng* (Meaning: Bamboo shoots, Latin: *Asparagus officinalis*)



**Figure 3.** *Reuböng* (Meaning: Bamboo shoots, Latin: *Asparagus officinalis*)

“*Reuböng*/ Bamboo shoots” are the edible shoots of “*Trieng*/bamboo” plants that are featured in many types of Asian cuisine. The edible shoots of several bamboo species, such as *Bambusa vulgaris* and *Phyllostachys edulis*, often known as bamboo sprouts or bamboo shoots, emerge from the ground. In a variety of Asian soups and cuisines, they serve as veggies. They can be purchased fresh, dried, or canned, and produced in various processed shapes. The proverb related to “*Trieng* and *Reubong*” is as follows:

*Yöh masa reuböng han tatém ngieng, 'oh jeuët keu trieng han ék lé taputa.*

At that time, bamboo shoots were not taken into account, when they became bamboo, it was impossible to play them again.

Establishing the foundations of learning at a tender age is uncontested in all societies. This proverb encourages parents to educate their children as soon as feasible. The words reuböng and trieng both refer to bamboo shoots. Literally, the proverb indicates that if bamboo is neglected while it is still a shoot, it will be difficult to bend when it becomes a bamboo tree because it has already been toughened. Similarly, the people of Aceh believe that if effective parenting begins too late, it will be difficult to change children's attitudes at a later age.

### 3.4. *Beuringén* (Meaning: Banyan, latin= *Ficus benjamina*)



Figure 4. *Beuringén* (Meaning: Banyan, latin= *Ficus benjamina*)

A banyan (sometimes written "banian") fig grows supplementary trunks from adventitious prop roots, allowing it to expand endlessly. This tree is very unusual, beginning with the hanging seeds and fake fruit. The actual banyan tree is typically no longer young and is frequently located in the center of a town square. Banyans are different from other strangler trees because their seeds sprout in a crack or fissure of a host tree or building, making them epiphytes. The proverb related to *Beuringén*/Banyan is as follows:

*Bak beuringén le meuganöng, na torn beureunyöng mubeurahla ?*

The banyan tree has many ghosts. Is there any haunted afternoon clump?

This proverb encourages the child of stupid people is usually impossible to be smart. It is also said that it is impossible for a lowly person to become a noble; even if so, it is generally not permanent.

### 3.5. *Kacang* (Meaning: Peanut, latin= *Colocasia esculenta*)



Figure 5. *Kacang* (Meaning: Peanut, latin= *Colocasia esculenta*)

In Indonesia, peanut (*Arachis hypogaea* L.), the second-most significant legume after soybean, is a cultivated member of the Leguminosae family. The peanut seed shells might be white, flecked, brown, pink, red, purple, or dark purple depending on the variety. The pith shell can have a fine, medium, or coarse structure. The peanut borer (*Cylas formicarius* F), which attacks some varieties and types of peanuts, is less likely to harm them. In accordance with the other seeds in the pod, the seeds are round, slightly oval, or spherical with a slightly flattened tip. The peanut seeds might be white, *Kutumba* red, or purple. Depending on the type, there will be a difference. The proverb related to *kacang*/peanut is as follows:



Lagèe **kacang** lupa keu kulét.

Like a peanut forgets the skin.

This proverb demonstrates the thing about someone who forgets their origins or mistakes. People who are originally poor become rich, forgetting their roots. As was already stated, The hard-textured outer skin of *kacang*/peanut, or testicles, serves to shield the seeds inside. A peanut is compared to a human, and the origin of a person's skin is compared to a peanut.

### 3.6. *U* (Meaning: Coconut, Latin: *Cocos nucifera*)



**Figure 6.** *U* (Meaning: Coconut, Latin: *Cocos nucifera*)

The only species in the *Cocos* genus of the Arecaceae family is the coconut (*Cocos nucifera*). Coconut trees can reach a height of 30 m and have a lifespan of 70 years. Coconuts grow in clusters, with each side typically bunching between 5 and 12 pieces. An adult coconut tree typically yields 12 bunches per year or one new set per month. 100–140 coconuts can be produced annually by a productive coconut tree (Zulaikhah, 2019).

### 3.7. *Teubèe* (Meaning: Sugarcane, latin: *Saccharum officinarum*)



**Figure 7.** *Teubèe* (Meaning: Sugarcane, latin: *Saccharum officinarum*)

The plant known as sugar cane (*Saccharum officinarum* Linn) is farmed for its basic materials for MSG and sugar. Only tropical climates are suitable for growing this plant. It's a kind of grass, this plant. *U* The carrying capacity of the environment and variety are two elements that affect the height of the sugarcane plants. However, sugarcane plants generally have a height ranging from 2.5 to 4 meters, with a stem diameter of 2 to 4 cm.

Both coconut and sugar cane have several advantages. To generate water that can be eaten is one of them. The proverb related to both (coconut and sugar cane ) is as follows:

*Hana guna u na guna teubèe, hana guna jinoe na guna dileè.*

When a coconut is not beneficial, sugarcane is useful. When something is no longer in use, it once was.

This proverb suggests how we should react to the services and actions of others. It is recommended that we remember the excellent service of others. This proverb advises us not to neglect those who have performed a service for us. It indicates that a good person will always remember our kindness to others, while a bad person may ignore it.

### 3.8. Pineung (Meaning: Areca nut, Latin: *Areca catechu*)



**Figure 8.** *Pineung* (Meaning: Areca nut, Latin: *Areca catechu*)

The tropical palm tree *Areca catechu* produces the nut, often known as a betel nut or an areca nut, which is widely consumed around the world for its stimulant qualities. An is the fruit's endosperm seed, which is green while unripe and turns yellow or orange when it is. The pericarp, a fibrous, colored layer, is removed to reveal the seed or nut (Gupta, 2020).

The family Arecaceae includes plants like the coconut. The tribes of the areca nut and the coconut are similar. The two, however, are distinct. The proverb related to both (coconut and areca nut ) is as follows:

*Meung ka kupeugah bak u Hana le bak pineung.*

When I told you coconut stems Can't be areca nuts.

The information in the proverb above illustrates how people behave in society as fixed-stance social beings. The implication is that "if someone has said A, that person will not turn around and say B." The metaphor is that of a human being who takes a firm stance and behaves like a large tree in the center of a field that will not topple even in the face of heavy winds. Its relationship to natural ecology may be seen in two ways: first, the proverb's meaning pertains to human principles in conducting their lives as social beings; second, the proverb uses natural language when referring to trees, using terms like "bak u" and "bak pineung."

### 3.9. Labu (Meaning: Pumpkin, Latin: *Cucurbita*)



**Figure 9.** *Labu* (Meaning: Pumpkin, Latin: *Cucurbita*)

Pumpkin (*Cucurbita* spp.) is a vegetable belonging to the Cucurbitaceae family with over 130 genera and 800 species. It is a monoecious plant with both male and female blossoms on a single plant. Pumpkin fruit is typically orange or dark yellow in color, but there are also dark green, pastel green, yellow-orange, and white variants.

Pumpkin (*Cucurbita* spp.) is a multifunctional ingredient in the disciplines of nutrition and health. The seed, flowers, fruit pericarp, and foliage have been utilized as the basis for novel functional foods, nutraceuticals, and pharmaceutical formulations (Sharma et al. 2020). The proverb related to pumpkin is as follows:

*Meunyö utöh tapeulaku, boh labu jeuet keu asoe kaya.*

If you are good at processing, pumpkin becomes *srikaya*.

This proverb indicates that if parents are skilled at educating their children, the offspring will become devout, knowledgeable, and noble. However, if parents lack knowledge in educating children, children will

develop a sober disposition and parents should place little emphasis on raising decent children. Unquestionably, children must be instilled with good values by their parents' knowledge and behavior.

### 3.10. Mangga (Meaning: Mango, Latin: *Mangifera indica*)



**Figure 10.** Mangga (Meaning: Mango, Latin: *Mangifera indica*)

Mangga/Mango, often spelled *mempelam*, is both the name of a fruit and a tree. Mango is one of about 35–40 species in the genus *Mangifera*, which is part of the family *Anacardiaceae*. The macronutrients carbohydrates, lipids/fatty acids, proteins/amino acids, and organic acids can all be found in mango fruit. Finally, mango contains non-nutrient substances such as phenolic compounds, flavonoids and other polyphenols, chlorophyll, carotenoids, volatile chemicals, and micronutrients like vitamins and minerals (Maldonado-Celis, 2019). The proverb related to Mango is as follows:

*Dum ék mangat mamplam, nyang masam kon na sit ro.*

How good is the mango? There's also the sour one.

This proverb indicates that There is nothing that is perfect in its goodness; even a little bit, there is also a defect. As was said before, mango is a fruit rich in both carbs and several types of acid. Although sweet, this mango has a bit of sour "*masam*," as it contains "acid," hence the label. Consequently, this proverb employs a mango analogy.

### 3.11. Panah (Meaning: Jackfruit, Latin: *Artocarpus Heterophyllus*)



**Figure 11.** Panah (Meaning: Jackfruit, Latin: *Artocarpus Heterophyllus*)

The jackfruit, or *Artocarpus heterophyllus* Lam., is a tropical climacteric fruit that is native to the Western Ghats of India and widely cultivated across Asia, Africa, and even some parts of South America. It tops the list of the world's largest edible fruits. Carbohydrates, proteins, vitamins, minerals, and phytochemicals are just some of jackfruit's many nutrients. Jackfruit is eaten in a variety of ways, including as a fruit when ripe and in a variety of curries and boiling forms when unripe (Ranasinghe, 2019). Protecting DNA cells from free radical damage, jackfruit is a rich source of antioxidants. Jackfruit Both phloem and xylem sap are found in plants. The jackfruit tree contains milky sap. There is phloem sap and xylem sap. Water, minerals, and a few trace nutrients are all that makeup xylem sap. Sugars in the leaves are transported by phloem sap, which increases nutrient density in other regions of the plant. In order to protect themselves from herbivores, certain plants secrete a thick liquid. The proverb related to jackfruit is as follows:



*Gob pajôh boh panah, geutanyoe meuligan geutah.*

Someone else ate the jackfruit; we are the ones stuck on the sap.

The proverb above is a figurative description of how one unwittingly receives the negative consequences of another's actions. Jackfruit is very popular among the Acehnese population. They become accustomed to transforming jackfruit into various treats. However, the portion of the jackfruit that enrages cultivators is the sticky sap that can adhere to body parts. Consequently, this proverb is used to signify irresponsibility.

### 3.12. *Padé* (Meaning: Rice, Latin: *Oryza sativa*)



**Figure 12.** *Padé* (Meaning: Rice, Latin: *Oryza sativa*)

Rice (*Oryza sativa*) is the third most important grain staple and is consumed daily by more than half of the world's population. The paddy (also known as raw rice or rice grain) is composed of the hull, an outer protective layer, and the fruit or rice caryopsis (brown or dehusked rice). Rice consists primarily of carbohydrates, proteins, and trace amounts of oil, ash, fiber, and water. Vitamins and minerals are mainly concentrated in the thread and germ. Due to the presence of bran, colored rice has a higher protein content than refined white rice (Rathna, 2019). The proverb related to rice is as follows:

*Bèk tatak ateueng bak padé masak.*

Do not clean the bunds when the rice is cooking.

The Acehnese proverb above cautions against harvesting rice from a field when it has begun to turn yellow. When the rice has become yellow, it is useless to clear paddy fields. That's because soon, it will be time to harvest rice, and before the crop goes yellow, the area needs to be cleaned up. The people of Aceh, particularly the readers, can take away a valuable lesson from the Acehnese Proverb: effort should be made at the appropriate time and location.

### 3.13. *Peuték* (Meaning: Papaya, Latin: *Carica papaya*)



**Figure 13.** *Peuték* (Meaning: Papaya, Latin: *Carica papaya*)

Papaya is a plant in nature, but its structure is not typical of a plant but resembles a tree. *C. papaya* is commonly called Papaya. Other names of this plant are Papye, Pawpaw, Lapaya, Tapayas, and Kapaya. Big, erect, herbaceous plants that resemble trees but are not woody are papaya. Compound-type leaves exist. The leaves are typically between 50 and 70 centimetres in diameter and have a palmate morphology. Typically, papaya flowers are bisexual. Depending on the flower variety, the resulting fruit's form varies (Sharma et al. 2020). The proverb related to Papaya is as follows:

*Lagèe tapeu-ëk ucong peuték.*

Like being raised to a papaya tree.

The Acehese Proverb above indicates that the people who are praised 'and praised excessively in front of the person himself. Usually, people who are honoured in this way are meant to annoy. As described above, a papaya tree includes tall trees with a height between 50 and 70 centimetres in diameter and have a palmate morphology. Raised to papaya tree is analog praised.

### 3.14. *Sukon* (Meaning: Breadfruit, Latin: *Artocarpus altilis*)



**Figure 14.** *Sukon* (Meaning: Breadfruit, Latin: *Artocarpus altilis*)

Breadfruit is a tropical evergreen tree that produces enormous, palatable starchy fruits (Needham et al. 2020). Breadfruit is the name of a species of fruiting tree. Breadfruit trees (or embossed trees) are typically tall trees with a maximum height of 30 meters. However, in rural areas, they typically only achieve a height of 12 meters. The average diameter of breadfruit fruit ranges between 20 and 30 centimetres. Depending on the variety of breadfruit plant that produces it, the breadfruit weighs between 3 and 4 kilograms. This fruit is bright green when it is immature and turns yellow or orange-brown when it reaches maturity. In Aceh, small immature breadfruit is known as “Bajek”.

*Dilè boh bajék jinoe boh sukón, keupeu teu lom lón jinoe ka hina*

Formerly immature small breadfruit, now it is breadfruit, what else is it used for now it is despicable

The proverb above indicates when we are already poor and despicable people distance themselves from us, on the other hand, when we are rich, people draw closer and love us too. “*Bajék*” is small immature breadfruit that represents success at the pinnacle of one's career. “*Sukon*” Breadfruit is like a symbol of a lack of money.

The preceding analysis suggests that the botanical vocabulary has a significant place in Aceh's proverbs. Flora and botany are frequently employed as metaphors in Acehese proverbs, which are then used to express satire, advice, and wisdom.

This research is also supported by Saputra et al. (2022); any Acehese proverb that touches on nature always gives voice to natural happenings and the many states of the universe. Meanwhile, flora, fauna, topography, and inanimate objects are common settings and dictions in Acehese proverbs. According to Mubshirah & Mulyadi (2023), Acehese proverbs include metaphors of animals, plants, water, items, money, and often performed activities. Aceh also contains terminology associated with both maritime and archipelagic regions because it is one of them.

In Acehese proverbs, natural ecology takes the shape of a literary interaction with nature and contains (1) linguistic elements demonstrating the use of natural dictions, such as (a) trees; (b) food; (c) grains; (d) plants; and (e) animals (creeping animals, land animals, and sea animals). (2) The significance demonstrates that literature on nature has a lot to say about nature, people, and the environment (Sundana & Jumiaty, 2021).

Abi (2022) and Yadnya (2021) also supported this research. In each eco-lexicon, flora produces biological and sociological dimensions, but not all produce ideological ones (Abi, 2022).

## 4. Conclusion

The explanation of the data above allows for the deduction that the flora lexicon found in Acehese proverbs includes the nouns tamarind (*bak mee*), bamboo (*trieng*), bamboo shoots (*reubong*), banyan (*beuringén*), peanut (*peanut*), coconut (*u*), sugarcane (*teubèe*), *pineung* (areca), pumpkin (*labu*), mango (*mangga*), and jackfruit (*panah*). It is common practice in Acehese proverbs that make use of flora/botanical

analogies are used to express satire, advice, and wisdom. This study aids in the development of the qualitative research's research design. The findings of this study should contribute to the field of ecolinguistic theory, it can be used as a guide for researchers to create ecolinguistics and also will highlight the benefits of understanding ecolinguistics.

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