

# Floral Lexicons in Javanese Proverbs: An Ecolinguistic Study

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**Abstract**—This study aimed to analyze and elaborate on the dimensions of meaning in the floral lexicons in Javanese proverbs. Employing an ecolinguistic approach, this study focused on the expressions in Javanese proverbs that entail floral lexicons. The data were collected using an uninvolved observation method, as well as documentation, observation, and interviews with relevant informants. The data were then analyzed using the referential identity method, translational identity method, and immediate constituent analysis or distributional technique. Further, data triangulation was also conducted to validate the data with the following steps: discussion, re-checking, and expert consultation. The result shows that the floral lexicons entailed in Javanese traditional proverbs take the form of words and phrases. In word or morpheme form, the lexicons are categorized as nouns and polymorphemic expressions consisting of affix, reduplicative, and compound words. The floral lexicons in Javanese proverbs, in accordance with the cultural values they embody, include depicting attitudes and worldviews; reflecting negative attitudes; being related to strong determination; portraying the relationship between humans and God; and illustrating human interactions with other humans, as well as their connection with nature. The lexicons also represent the thought process and cultural values of Javanese society.

**Index Terms**—cultural values, ecolinguistics, fauna lexicon, floral lexicon, Javanese proverbs

## I. INTRODUCTION

Javanese proverbs are imbued with profound values closely tied to the Javanese perspective on life, emphasizing a vigilant and cautious approach when interpreting events. Javanese proverbs, whether in the form of *paribasan*, *bebasan*, or *saloka*, carry valuable teachings, typically offering advice, recommendations, commands, prohibitions, and admonishments. The Javanese people are meticulous in their approach to all aspects of life, including their ability to discern and interpret both the state of affairs and natural signs. This acute awareness is a reflection of the Javanese people's high sensitivity in navigating their lives, encompassing their relationships with the Divine, fellow human beings, and the surrounding environment. For example, in Javanese proverbs, we find expressions such as *timun wungkuk jaga imbuh*, which means 'a person kept as a reserve resource (in case of emergencies)'; *bathok bolu isi madu*, which describes 'someone who may appear foolish or of low status but is, in fact, highly knowledgeable and noble-hearted'; *njanur gunung*, referring to 'a person doing something out of the ordinary (a surprise)'; *gajah ngidak rapah*, which characterizes 'someone who disregards their own rules'; and *kebo nusu gudel*, which denotes 'an older person seeking to learn from someone younger'. With such sensitivity, Javanese people are able to connect or analogize specific events with the choice of lexicons derived from their surroundings, including both the flora and fauna in their environment, as the components that shape Javanese proverbs.

In ecolinguistic studies, the lexicons of flora and fauna used in Javanese proverbs are not merely interpreted as names attached to those flora and fauna. Instead, the presence of flora and fauna is just as significant as the presence of humans within an ecosystem. The shared consideration of the interconnectedness of humans with other organisms and their environment is known as ecosophy. The term ecosophy is an acronym for ecological philosophy proposed by Næss and Sessions (Yuniawan et al., 2020). Ecosophy describes a set of philosophical principles encompassing ecological considerations (Stibbe, 2015). This research explores Javanese proverbs from a global ecolinguistic perspective, specifically focusing on the lexicons of flora and fauna used in the formation of Javanese proverbs. The analysis will

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not mention specific types of Javanese proverbs, such as *paribasan*, *bebasan*, and *saloka*, but will instead describe the classification of Javanese proverbs based on their lexicons. Specifically, the objectives of this research are: (1) to analyze the forms of flora lexicons in Javanese proverbs; (2) to analyze the forms of fauna lexicons in Javanese proverbs; and (3) to describe the dimensions of meaning associated with the lexicons of flora and fauna in Javanese proverbs. This study involves several concepts, i.e., ecolinguistics, lexicon, and Javanese proverbs.

Ecolinguistics, an interdisciplinary field within applied linguistics, focuses on the interaction between language and the cultural environment, incorporating ecological concepts from biology. It is also referred to as language ecology, linguistic ecology, or green linguistics (Crystal, 2008; LeVasseur, 2015). Ecolinguistics is the study of the impact of language use on sustainability, bridging the relationships between humans, other organisms, and the physical environment with a normative orientation towards the preservation of sustainable relationships and life (Stibbe, 2015; Xiong, 2023). Therefore, ecolinguistics is closely related to how language shapes, maintains, influences, or disrupts relationships among humans, living conditions, and their environment. In conclusion, ecolinguistic studies encompass parameters of interrelationships (language-environment interrelations), environment (physical and sociocultural environment), and diversity (language and environmental diversity) (Fill & Peter, 2001).

The term 'lexicon' is commonly used to encompass the concept of a 'collection of lexemes' within a language, whether it's the entire collection or just a portion of it. A lexicon is a compilation of lexemes within a language. In lexicon studies, the scope includes what is meant by a word, vocabulary structure, word learning, word usage and storage, the history and evolution of words (etymology), relationships between words, and the processes of word formation in a language. In everyday usage, a lexicon is often considered synonymous with a dictionary or vocabulary (Sapir, 1912).

Traditional Javanese expressions, known as Javanese proverbs, serve as the language or vernacular of the Javanese community. They are used to portray the community's culture, experiences, and thought patterns. Javanese proverbs are categorized into five groups: those related to animals, plants, humans, family members, and body parts (Dananjaya, 2007). This research specifically focuses on Javanese proverbs related to animals and plants. These proverbs frequently incorporate the lexicons of plants and animals. Flora and fauna are living entities in nature, each possessing distinct parts that carry specific correlated meanings.

Javanese proverbs that feature lexicons of flora and fauna are traditional expressions in the Javanese language that use the names of plants, animals, or their parts as comparisons. The lexicons of flora and fauna in Javanese proverbs signify a form of wisdom that is employed to depict a person's character, a specific situation, or a particular matter. Suhandano (2012) classifies the lexicons related to plant parts in the Javanese language into ten categories: *wit* (tree), *godhong* (leaf), *pang* (branch), *kembang* (flower), *yang* (fruit), *wiji* (seed), *kulit* (fruit skin), *oyot* (root), and *rim pang* (rhizome). Moreover, the lexicons related to plant parts in the Javanese language are classified into ten categories: *wit* (tree), *godhong* (leaf), *pang* (branch), *kembang* (flower), *yang* (fruit), *wiji* (seed), *kulit* (fruit skin), *oyot* (root), and *rim pang* (rhizome). Additionally, other plant structures are categorized as follows: 1) tree names, 2) leaves, 3) stems and branches, 4) flowers, 5) fruits, 6) seeds, 7) fruit skin, 8) roots and tubers, 9) wild plants, 10) climbing plants, and 11) rhizomatous plants.

Further elaboration is provided, includes: 1) the names of trees are divided into three types: a) woody-stemmed trees, b) wet-stemmed trees, and c) grass-stemmed trees, 2) leaves are categorized into: a) pinnate-veined leaves, b) palmate-veined leaves, c) parallel-veined leaves, and d) curved-veined leaves. For example, the word *godhong* (leaf), *godhong jati* (teak leaf), *daun beringin* (banyan leaf), *godhong kelor* (moringa leaf), and so on, 3) in Javanese proverbs, stems and branches are key lexicons. This category includes: a) stems; b) branches; and c) variations of both stems and branches. Examples are the banana tree's stem *debog*, a dry wood stem *kayu aking*, a dry branch *carang*, and a coconut tree's stem *glugu*, 4) flowers also feature prominently in Javanese proverbs. This includes specific flowers such as the lotus *tanjung*, general terms like *kembang*, *kusuma* for flowers, jasmine *mlathi*, and cempaka *cempaka*, 5) the lexicon of fruits in Javanese proverbs encompasses: a) fleshy fruits, such as cucumber *timun*, banana *gedhang*, jackfruit *ngangka*, durian *duren*, young coconut *cengkir*, and old coconut *kiring*; and b) non-fleshy fruits, like the castor plant *jarak* and candlenut *kemiri*, 6) seeds in Javanese proverbs are categorized into: a) *dicotyledonous* seeds, like jackfruit *beton*; and b) *monocotyledonous* seeds, such as tamarind *klungsu*, 7) fruit peels are also featured, divided into: a) peels from fleshy fruits, like coconut shell *bathok*; and b) peels from non-fleshy fruits, exemplified by onion skin *siliring bawang*, 8) roots and stumps form part of the lexicon in Javanese proverbs, including examples like the banyan tree root *oyod mimang* and stumps from the castor and teak *tunggak jarak dan jati*, 9) wild plants, a crucial part of Javanese proverbs, are divided into: a) grasses and small shrubs, like cogon grass *suket teki*; b) fungi and ferns, exemplified by *kemladheyan* and *jamur*; and c) parasitic plants, 10) climbing plants in Javanese proverbs are distinguished as: a) those bearing fruits, like long beans *kacang*; and b) those without fruits, such as water spinach *kangkong*, 11) *rhizomatous* plants, with an example being lesser galangal *kencur*.

The pertinent research studies referenced in the literature review are as follows: Pasaribu et al. (2023); Thamrin and Suhardi (2020); Yuniawan et al. (2013); Yuniawan et al. (2014); Yuniawan et al. (2015, 2016); Suktingasih (2016); Yuniawan et al. (2017); Yuniawan et al. (2018); Yuniawan et al. (2020); Yuniawan et al. (2022); Yuniawan et al. (2023). Other scholarly investigations on proverbs incorporating animal or fauna lexicons have been undertaken by Abdullah (2011) in a study titled Cognitive Semantic Analysis of Malay Proverbs with References to Dogs. Kinanti

(2019) also researched Plant Metaphors in Indonesian Proverbs: A Cognitive Semantic Examination. This research delves into the utilization of plant metaphors within Indonesian proverbs, revealing a prevalent use of plant names, encompassing specific plant parts and plants identified by their seeds. Furthermore, Noviana and Saifudin (2021), Priyatiningsih (2020), Rakhmawati and Istiana (2021), and Sumarlam (2020) have explored Javanese proverbs, focusing on their philosophical aspects and their presence in social media and society.

## II. RESEARCH METHOD

This study adopts a qualitative descriptive research approach. Qualitative research procedures yield descriptive data in the form of written and spoken words from individuals and observed behaviors (Denzin, 2009). The data utilized in this research consists of vocabulary suspected to contain lexicons related to flora and fauna in Javanese proverbs. The data source is derived from lexicons found within Javanese proverbs.

In this research, we collected data through the following methods: 1) unstructured, non-participatory listening with note-taking techniques, 2) written documentation, including photographs and images containing Javanese proverbs, 3) observation guidelines, and 4) interview guidelines (Sudaryanto, 2015; Rohidi, 2011; Santosa, 2016).

Classification techniques were incorporated into the process of sorting data. Classification in this study refers to data organization according to the similarities and dissimilarities of data identities. Ecocinguistic matching was utilized in the data analysis of this research, which includes: 1) the use of referential and translational matching techniques, and 2) the application of a distributive approach for direct or distributional segmentation of elements (Sudaryanto, 2015; Mahsun, 2005). For ensuring data validity in this research, triangulation was the chosen method, combining established data collection techniques and sources, encompassing stages, such as: 1) discussions, 2) re-examinations, and 3) consultations with specialists (Miles & Huberman, 1992; Rohidi, 2011; Mahsun, 2005; Sudaryanto, 2015).

## III. RESULT AND DISCUSSION

In the conducted research, three primary aspects were discerned: the structure of the flora lexicon, the structure of the fauna lexicon, and the semantic dimensions of the flora-fauna lexicons within Javanese proverbs. A more comprehensive description is provided below.

### Structural and Semantic Analysis of Flora Lexicon in Javanese Proverbs

The study revealed various forms of flora lexicons. Presented here are examples of Javanese proverbs that incorporate nomenclature related to flora.

#### *Flora Lexicon in the Proverb esuk dhele sore tempe*

The Javanese proverb *esuk dhele sore tempe*, translating to 'soybean in the morning, tempeh in the evening, is an allegory for someone who lacks firm convictions or is indecisive in their stance.


| Signifier of Floral Lexicon   | Floral Lexicon  | Form | Biotic | Abiotic |
|---|---|------|--------|---------|
|  | <i>Dhele</i><br><i>Dhele</i> or soybeans are a type of legume used as a basic ingredient in foods such as tempeh and soy sauce. | Noun | +      | -       |

Figure 1. *Dhele/Soybean*

The analysis of this data indicates that the Javanese proverb *esuk dhele sore tempe* contains a botanical lexicon, specifically *dhele* (soybean), which falls under the Noun category. This term is characterized as biotic. In its idiomatic interpretation, *esuk dhele, sore tempe* translates to soybean in the morning, tempeh in the evening. This proverbial expression in Javanese culture symbolizes an individual who is unstable in their convictions, inconsistent in their speech, and unreliable. Further examining its sociocultural implications, the proverb critiques the incongruity between one's words and actions, highlighting a tendency towards inconsistency. It also reflects a broader cultural ethos within Javanese society that emphasizes the importance of measured speech and meaningful action. This aligns with the Javanese philosophy, which prioritizes impactful deeds over extensive dialogue. Thus, the proverb conveys that substantial benefits and positive outcomes are more likely to be achieved through meaningful, action-oriented conduct rather than excessive verbal expression.

#### *Flora Lexicon in the Proverb Jati Ketlusupan Ruyung*

The Javanese proverb *jati ketlusupan ruyung*, which translates to teak wood pierced by palm tree fibres, metaphorically signifies a group of good people infiltrated by an individual or a faction with malevolent intentions or behavior.


| Signifier of Lexicon  | Floral Lexicon   | Form | Biotic | Abiotic |
|---|--|------|--------|---------|
|  | <i>Jati</i><br><i>Jati</i> refers to teakwood, type of tree known for producing high-quality timber. | Noun | +      | -       |

Figure 2. *Jati*


| Signifier of Lexicon  | Floral Lexicon   | Form | Biotic | Abiotic |
|---|--|------|--------|---------|
|  | <i>Ruyung</i><br><i>Ruyung</i> is the hard wood derived from the trunk of the palm (often referred to as <i>enau</i> or a type of palm tree), typically used for making handles of hoes or spears. | Noun | +      | -       |

Figure 3. *Ruyung*

The analysis of the Javanese proverb *Jati Ketlusupan Ruyung* identifies the use of *jati* (teak) and *ruyung* (sugar palm wood) as key flora lexicons, both classified as nouns and biotic in nature. In the proverb's idiomatic context, teak is highly valued in Javanese culture for its durability and strength, making it ideal for construction and various other applications. It's also believed to bring positive effects, which explains its esteemed status among the Javanese. On the other hand, *ruyung*, the sugar palm wood, is typically used for firewood due to its fibrous interior. This wood type is generally less preferred in Javanese society because it burns quickly, the flames are short-lived, and its fibrous texture can easily cause hand injuries. Socioculturally, this proverb is intended as a warning, advising caution in choosing one's companions. It suggests that poor judgment in social associations can lead to a life of hardship and distress. Thus, the proverb underscores the value of wise social connections in Javanese culture.

*Floral lexicon in Kênladheyan ngajak s ênpal*

The Javanese proverb *kênladheyan ngajak s ênpal*, which translates to a parasite causing breakage, metaphorically means helping other people or a stranger but instead causing misfortune to the person.


| Signifier of Lexicon  | Floral Lexicon   | Form | Biotic | Abiotic |
|---|--|------|--------|---------|
|  | <i>Kênladheyan</i><br>A parasitic plant that attaches itself to and derives nourishment from the host plant it inhabits. | Noun | +      | -       |

Figure 4. *Kênladheyan*/Parasitic plant

In the analysis of the Javanese proverb *Kênladheyan ngajak s ênpal*, the term *kênladheyan* emerges as a key floral lexicon, which categorized as a noun with biotic characteristics. The proverb's idiomatic dimension portrays *benalu* (a parasitic plant) as a metaphor. In Javanese culture, this metaphor is applied to newcomers or outsiders who harbor malevolent intentions towards their benefactors. The phrase *ngajak sempal* in this context is indicative of detrimental or negative actions. From a sociocultural perspective, the proverb functions as a cautionary advisory, urging the community to exercise vigilance against the alluring yet deceitful overtures of those with harmful agendas. Furthermore, it critically addresses the behavior of individuals who depend on others yet paradoxically inflict disruption, loss, or even financial ruin upon their hosts. This proverb underscores the significance of cautious engagement in social relations and highlights the potential hazards associated with naively extending trust or support without adequately assessing underlying motives.

*Floral lexicon in dadiya banyu emoh nyawuk, dadiya godhong emoh nyuwek, dadiya suket emoh nyenggut*

This Javanese proverb, *dadiya banyu emoh nyawuk, dadiya godhong emoh nyuwek, dadiya suket emoh nyenggut*, roughly translates as even if turned into water, will not wash; even if turned into a leaf, will not tear; even if turned into grass, will not be cut. It metaphorically describes a person harboring such deep animosity towards another that they utterly refuse any interaction or communication with them.


| Signifier of Lexicon  | Floral Lexicon   | Form | Biotic | Abiotic |
|---|--|------|--------|---------|
|  | <i>Godhong</i><br><i>Godhong</i> refers to the part of a plant that grows in layers on branches, serving as an organ for respiration and the management of nutrients. These are essentially the leaves of the plant. | Noun | +      | -       |

Figure 5. *Godhong/Leaves*


| Signifier of Lexicon  | Floral Lexicon   | Form | Biotic | Abiotic |
|---|--|------|--------|---------|
|  | <i>Suket</i><br>The group of plants described as having small, jointed stems, long narrow leaves, and grain-like flowers is typically known as grasses. These characteristics are indicative of the botanical family | Noun | +      | -       |

Figure 6. *Suket/Grass*

The data analysis of the Javanese proverb *dadiya banyu emoh nyawuk*, *dadiya godhong emoh nyuwek*, *dadiya suket emoh nyenggut* reveals the inclusion of the floral lexicons *godhong* (leaves) and *suket* (grass), both categorized as nouns and biotic in nature. In the idiomatic dimension of this proverb, it reflects an intense loathing or deep-seated grudge within the Javanese community towards others, known in Javanese as *nandes*. This sentiment is characterized by a refusal to greet or maintain any relationship with the despised individual. From a sociocultural perspective, the proverb serves to remind people that even the closest bonds in kinship or friendship are vulnerable to rupture if the binding variables are not nurtured. Additionally, it serves as a warning or *pepeling* that human patience has limits and can transform into hatred if subjected to extremely hurtful or negative treatment by others. Therefore, in the context of kinship or friendship, it is crucial to maintain appropriate social behavior, uphold etiquette, and respect the prevailing norms and values.

#### *Floral lexicon in ancik-ancik pucuking eri*

The Javanese proverb *ancik-ancik pucuking eri*, which translates to standing at the tip of a thorn, signifies undertaking something highly dangerous or with a very high level of risk.


| Signifier of Lexicon  | Floral Lexicon                        | Form | Biotic | Abiotic |
|---|---------------------------------------|------|--------|---------|
|  | <i>Eri</i><br>A thorn part of a plant | Noun | +      | -       |

Figure 7. *Eri/Thorn*

The data analysis in this study points to the presence of a Floral lexicon in *ancik-ancik pucuking eri*, with *eri* categorized as a Noun and characterized as biotic. From the proverb's idiom perspective, *pucuk duri* (thorn tip) is readily capable of causing harm and penetrating the human body. Literally or textually, the proverb conveys the notion of relying on the tip of a thorn. In a broader context, this proverb paints a picture of a highly perilous, critical, and nearly irreparable situation. One can envision the danger, pain, and anxiety associated with depending on the tip of a thorn. From a sociocultural standpoint, the proverb aims to offer advice and emphasize the significance of refraining from actions that could lead to harm or peril for oneself and others. This viewpoint underscores the importance of caution and the avoidance of risky behavior, as perceived by the author.

#### *Floral lexicon in anggugat kayu aking*

The proverb *anggugat kayu aking*, which translates to using dry wood, signifies a person who still seeks trouble against someone who has already passed away.


| Signifier of Lexicon  | Floral Lexicon                | Form           | Biotic | Abiotic |
|---|-------------------------------|----------------|--------|---------|
|  | <i>Kayu aking</i><br>Deadwood | Noun<br>Phrase | +      | -       |

Figure 8. *Kayu Aking*/Dead Wood

The data analysis indicates that within the proverb *anggugat kayu aking*, a Floral Lexicon is identified, specifically in the form of *kayu aking*, categorized as a Noun Phrase (Noun+Noun). This lexicon exhibits characteristics associated with living organisms. In the ideological context of the proverb, *kayu aking* or dry wood is a reference to a tree that has ceased to live and no longer serves any functional purpose. In Javanese culture, *kayu aking* is of limited utility and is primarily used as firewood. The proverb symbolically represents futile activities or endeavors. From a sociocultural perspective, the proverb imparts advice to individuals, urging them to refrain from engaging in frivolous pursuits in their lives. It encourages individuals to exercise vigilance and caution in their actions and decision-making. Furthermore, the proverb subtly critiques those who engage in unproductive behaviors, such as idling away their time without purpose, excessively criticizing the shortcomings of others, and similar actions.

*Floral Lexicon in ar êp jamure ênoh watange*

The proverb *ar êp jamure ênoh watange*, which translates to want the mushroom but not the stem, conveys the meaning of desiring the benefits without being willing to put in the necessary effort or work.


| Signifier of Lexicon  | Floral Lexicon   | Form | Biotic | Abiotic |
|---|--|------|--------|---------|
|  | Mushroom<br>A type of plant that lacks leaves and fruits reproduces through spores, and thrives in wet or humid areas. | Noun | +      | -       |

Figure 9. Mushroom

The Javanese proverb *ar êp jamure ênoh watange* features the Floral Lexicon mushroom, categorized as a Noun with Biotic characteristics. Ideologically, mushrooms are popular for their taste, and this proverb metaphorically describes individuals who want to enjoy benefits without the necessary effort. Socioculturally, it satirizes those seeking comfort without hard work, teaching the importance of effort and prayer in achieving success. The proverb emphasizes that hard work and sacrifice are essential for pursuing ambitions and that worthwhile results require a process, not instant gratification.

*Floral lexicon in bathok bolu isi madu*

The Floral lexicon in *bathok bolu isi madu*, which translates to a coconut shell filled with honey, symbolizes a person who may appear simple or of low status but is actually highly knowledgeable and noble-hearted.


| Signifier of Lexicon  | Floral Lexicon                 | Form | Biotic | Abiotic |
|---|--------------------------------|------|--------|---------|
|  | <i>Bathok</i><br>Coconut shell | Noun | +      | -       |

Figure 10. *Bathok*/coconut shell

The proverb *bathok bolu isi madu* features the Floral Lexicon *bathok* (coconut shell), categorized as a Noun with Biotic characteristics. Ideologically, the *bathok*, though seen as having minimal utility, symbolizes a simple exterior hiding something valuable, like honey. This metaphor represents a person who appears ordinary but possesses extraordinary abilities, knowledge, or skills. Socioculturally, the proverb praises those who seem simple yet have

exceptional qualities, cautioning against judging others by their appearance and reminding us not to underestimate people based on superficial impressions.

*Floral lexicon in bung pring petung*

The Floral lexicon in *bung pring petung*, which means young bamboo turning into old bamboo, metaphorically refers to a child who physically matures quickly. This proverb uses the growth process of bamboo, transitioning from a young, tender stage *bung pring* to an older, more developed stage *petung*, as an analogy for a child's rapid physical development.


| Signifier of Lexicon  | Floral Lexicon  | Form        | Biotic | Abiotic |
|---|---|-------------|--------|---------|
|  | <i>Pring Petung</i><br>One type of bamboo has a large trunk circumference and belongs to the grass family | Noun Phrase | +      | -       |

Figure 11. *Pring Petung*/Large Bamboo

In Javanese literature, the proverb *bung pring petung* features the Floral Lexicon *pring petung*, a Noun Phrase (Noun+Noun) with Biotic characteristics. The term *bung* refers to a young bamboo shoot, *pring* to a bamboo tree, and *petung* to a large bamboo tree. This proverb metaphorically illustrates rapid physical development, often used to describe a person, especially a child, who matures physically faster than mentally. It highlights the disparity between physical growth and emotional or intellectual maturity, using bamboo growth stages as a symbol.

*Floral lexicon in donya ora mung sagodhong kelor*

The Floral lexicon in *donya ora mung sagodhong kelor*, which translates to 'the world is not only as wide as a moringa leaf' symbolizes the idea that the world is vast, offering numerous choices and opportunities. It advises against easily giving up or losing hope when faced with disappointment.


| Signifier of Lexicon  | Floral Lexicon  | Form        | Biotic | Abiotic |
|---|---|-------------|--------|---------|
|  | <i>Godhong Kelor</i><br>Moringa leaves contain protein, vitamins, minerals to combat malnutrition | Noun Phrase | +      | -       |

Figure 12. *Godhong Kelor*/Moringa Leaves

The proverb *donya ora mung sagodhong kelor* uses *godhong kelor* (moringa leaves) as a metaphor to emphasize the world's vastness, contrasting the small leaves with the broader scope of life. In Javanese culture, moringa leaves are significant due to their traditional associations with health and supernatural beliefs. The proverb encourages optimism and hope, reminding individuals that the world offers more opportunities than what is immediately visible. It advises against despair in the face of failure, urging a resilient and positive outlook to explore new possibilities.

*Floral Lexicon in gupak pulute ora mangan nangkane*

The proverb *gupak pulute ora mangan nangkane* paints a vivid picture of someone who has dedicated themselves to a demanding endeavor, exerting significant effort, yet finds themselves unable to partake in or savor the resulting rewards.


| Signifier of Lexicon  | Floral Lexicon                | Form | Biotic | Abiotic |
|---|-------------------------------|------|--------|---------|
|  | <i>Jackfruit</i><br>Jackfruit | Noun | +      | -       |

Figure 13. Jackfruit

The proverb *gupak pulute ora mangan nangkane* metaphorically highlights the situation where one suffers the consequences without enjoying the benefits, akin to getting smeared with jackfruit latex without eating the fruit. In Javanese culture, this saying emphasizes the values of *eling* (mindfulness) and *waspada* (caution), encouraging vigilance in life and careful judgment in social interactions. It advises choosing friends wisely, favoring those of good character, to avoid unfavorable situations and support personal and moral growth.

*Floral Lexicon in kapok lombok*

The Floral Lexicon in the proverb *kapok lombok* refers to the specific usage of the word *lombok* within this saying. The proverb *kapok lombok* signifies a person who has promised not to repeat a certain action but later goes back on their word and repeats the same behavior.


| Signifier of Lexicon  | Floral Lexicon         | Form | Biotic | Abiotic |
|---|------------------------|------|--------|---------|
|  | <i>Lombok</i><br>Chili | Noun | +      | -       |

Figure 14. *Lombok/Chili*

Data analysis indicates that in the proverb *kapok lombok*, the Floral Lexicon *Lombok* is categorized as a Noun. This lexicon is of a biotic nature. In the ideologic dimension of the proverb, *kapok lombok* refers to individuals who are addicted or unable to resist something. While they may experience some form of regret, it typically remains superficial because the spiciness of *lombok* or chili does not truly deter them; they often find it enjoyable and become addicted to it. This proverb is metaphorical in nature. From a sociocultural perspective, the proverb serves the purpose of subtly criticizing those who repeatedly commit the same mistake. *Kapok lombok* also reminds us not to be careless when carrying out tasks or actions.

*Floral lexicon in klungsu-klungsu waton wudhu*

The proverb *klungsu-klungsu waton wudhu* or 'donating the seeds of a tamarind' advises that during meetings or gatherings, it's a good practice to offer your input or opinions, even if they are brief or not extensive.


| Signifier of Lexicon  | Floral Lexicon                   | Form | Biotic | Abiotic |
|---|----------------------------------|------|--------|---------|
|  | <i>Klungsu</i><br>Tamarind seeds | Noun | +      | -       |

Figure 15. *Klungsu/Tamarind seeds*

The proverb *klungsu-klungsu waton wudhu* uses the term *klungsu* (the less valuable content of tamarind) as a metaphor for limited utility, while *wudhu* suggests a sacrificial contribution. Socioculturally, it critiques passive behavior in situations requiring active participation, particularly in collective decision-making. The proverb encourages individuals to engage meaningfully and contribute, no matter how small their efforts may seem, to benefit the broader community.

*Floral lexicon in lanang kemangi*

The proverb *lanang kemangi* translates to 'male basil'. It signifies a man who is weak and timid.


| Signifier of Lexicon  | Floral Lexicon                 | Form | Biotic | Abiotic |
|---|--------------------------------|------|--------|---------|
|  | <i>Kemangi</i><br>Basil leaves | Noun | +      | -       |

Figure 16. *Kemangi/Basil leaves*

Data analysis indicates that in the proverb *lanang kemangi*, the Floral Lexicon 'basil' is categorized as a Noun and falls within the Biotic classification. Within the proverb's ideological context, *lanang* refers to a male, while 'basil'

represents leaves commonly used in fresh vegetables due to their health benefits. Basil (*Ocimum basilicum*) is associated with fragility and weakness. *Lanang kemangi* metaphorically describes a man who is likened to basil leaves, characterized as fragile, indecisive, and lacking strength. From a sociocultural perspective, this proverb satirizes men who exhibit unmanly, timid, or feminine traits.

*Floral lexicon in nandur pari jero*

The proverb *nandur pari jero* means 'planting rice deeply' in English. It signifies a person who performs acts of goodness and generosity for the benefit of future generations.


| Signifier of Lexicon  | Floral Lexicon | Form | Biotic | Abiotic |
|---|----------------|------|--------|---------|
|  | Rice           | Noun | +      | -       |

Figure 17. *Pari/Padi*

Data analysis reveals that in the proverb *nandur pari jero*, the Floral Lexicon categorizes *pari* as a Noun, falling under the Biotic classification. In the proverb's literal sense, it conveys the act of planting rice deeply to ensure that the plant's roots establish a secure and deep foothold in the soil. In a broader context, this proverb serves as guidance for individuals to engage in acts of kindness and benevolence whenever and wherever possible, to the fullest extent. Within Javanese society, the concept of karma is prevalent, signifying that both positive and negative actions have consequences. There is a strong belief that when one consistently practices benevolence, the rewards of such goodness extend to oneself and future generations.

*Floral lexicon in tunggak jarak mrajak tunggak jati mati*

The proverb *tunggak jarak mrajak tunggak jati mati* means that negative or unfavorable matters tend to spread and become widespread, while positive or good matters are scarce or diminishing.


| Signifier of Lexicon  | Floral Lexicon  | Form        | Biotic | Abiotic |
|---|---|-------------|--------|---------|
|  | The <i>jarak</i> tree is a type of tree with a sturdy trunk that typically grows in forests, open land, or plantations. | Noun Phrase | +      | -       |

Figure 18. *Pohon Jarak*


| Signifier of Lexicon  | Floral Lexicon | Form        | Biotic | Abiotic |
|---|----------------|-------------|--------|---------|
|  | Teak tree      | Noun Phrase | +      | -       |

Figure 19. *Pohon Jati*

The proverb *tunggak jarak mrajak, tunggak jati mati* contrasts the resilience of *jarak* (castor oil plant) with the vulnerability of *jati* (teak) trees. In Javanese culture, *mrajak* refers to the ability to regenerate or propagate. The proverb highlights that *jarak* trees can sprout new growth even after their trunks are severed, while *jati* trees often die or struggle to regrow if cut. Socioculturally, this metaphor illustrates the idea that ordinary individuals often show resilience and the ability to thrive, while those from noble or high-status backgrounds may lack the same vitality or ability to continue their lineage.

IV. CONCLUSION

The floral lexicons in Javanese proverbs consist of words and phrases, categorized as nouns and polymorphemic expressions, including affixed, reduplicated, and compound words. Most of these phrases are endocentric in structure.

These lexicons are crucial in reflecting cultural values, depicting attitudes, worldviews, and human interactions with both the divine and nature, highlighting the richness of Javanese cultural and linguistic expressions.

This research offers significant theoretical contributions to the study of floral lexicons in Javanese proverbs by expanding knowledge in ecolinguistics and lexicology, enhancing analytical models, and introducing an interdisciplinary approach that integrates ideological, sociological, and biological perspectives. Practically, it provides a foundation for teaching Indonesian and regional languages with a conservation focus, analyzes the richness of the flora lexicon, and supports cultural integration in educational settings. This study deepens linguistic understanding and suggests further exploration of how modern influences may transform these traditional proverbs.

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