

## LEXICON ANALYSIS OF FLORA AND FAUNA IN THE NOVEL “AL-AJNIAH AL-MUTAKASSIRAH” BY KAHLIL GIBRAN BASED ON THE ECOLINGUISTICS PERSPECTIVE

Ghina Aulia Nurinsani <sup>1\*</sup>, Abdul Basid <sup>1</sup>

<sup>1</sup> Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

\*ghina.aulia75@gmail.com, abdulbasid@bsa.uin-malang.ac.id

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**Abstract:** The lexicon of flora and fauna in literary works is an interesting topic for study. It can be found by researchers in the novel “Al-Ajniyah al-Mutakassirah” by Kahlil Gibran as a characteristic of the author in describing an event with more beautiful diction. Therefore, this study aims to reveal the meaning of the ecological lexicon in the form of flora and fauna in the novel “Al-Ajniyah al-Mutakassirah” using ecolinguistic studies. This study focuses on two aspects, namely: (1) The form of the lexicon of flora and fauna in the novel “Al-Ajniyah al-Mutakassirah” by Kahlil Gibran, (2) The meaning contained in the lexicon of flora and fauna in the novel “Al-Ajniyah al-Mutakassirah” by Kahlil Gibran. This type of research is descriptive qualitative research. This research produced several data, namely: (1) Lexicon flora and fauna in the novel “Al-Ajniyah al-Mutakassirah” based on an ecolinguistics perspective consisting of lexicons of flora in the form of past verbs, present verbs, conifers, monocot plants, dicot plants, development in plants, fauna lexicons in the form of present verbs, aves, mammals, reptiles, arthropods, and animal organs (2) The meaning of the lexicon of flora and fauna in the novel “Al-Ajniyah al-Mutakassirah” by Kahlil Gibran contextually can be divided into two, namely connotative and denotative. In addition, each lexicon also has its meaning for the Lebanese people

**Keywords:** *Lexicon, Flora, Fauna, Ecolinguistics*

### INTRODUCTION

The lexicon of flora and fauna in literary works is an interesting topic to study. This is because many writers adopt the ecological lexicon in the form of flora and fauna in making their works explain an event in a more beautiful style. The lexicon is a language component that has a significant role in the language system (Adzila, Oktavianus and Usman, 2021). The lexicon, as part of the language structure, results from the interactions between humans and their environment (Nasution, 2015).

Over time, many lexicons have been forgotten and even destroyed due to changes in the ecology that supports them. The extinction of the lexicon makes it difficult for a person to convey his intentions and goals to others properly and precisely (Ndruru, 2020). Therefore, there is a study called

ecolinguistic studies to preserve natural lexicons and as a forum for expressing the meaning of these lexicons so that they are easy to understand (Ndruru, 2020).

Ecolinguistics provides an important dimension to the study of language (Stibbe, 2010) because this science examines the relationship between language and the social and natural environment (Lubis, 2018; Santoso, 2018). Although ecolinguistics discusses the relationship between language and its environment, the study focuses only on the lexicon level (Nasution, 2015), so this study can be used to study linguistic phenomena in the form of ecological lexicons.

The ecological lexicon in the form of flora and fauna can be found by researchers in the novel “Al-Ajniyah al-Mutakassirah” by Kahlil Gibran as a characteristic of the author in describing an event with more beautiful

diction. An extraordinary and sincere love story must be interrupted because Selma is forced to marry a greedy man who is after his parent's wealth. The love failure between Gibran and Selma ultimately creates deep misery and sorrow. In describing a grand yet gripping love story, Kahlil Gibran adopts many of the flora and fauna lexicons, which can be analyzed using ecolinguistic studies.

Ecolinguistic studies is a new subfield of language scholarship that examines the physical and social-ecological contexts in which language is used and how language and discourse affect the environment (Stanlaw, 2020). The study of ecolinguistics aims to develop a linguistic theory that considers humans not only part of society but part of a larger ecosystem so that humans play a role as determinants of life. Ecolinguistic studies can show how linguistics addresses environmental issues such as climate change, loss of biodiversity, and environmental justice (*The International Ecolinguistics Association*, no date). In addition, ecolinguistics can also explore more general patterns of language that influence how people think about the world and how to treat it (Stibbe, 2015).

So far, ecolinguistic studies are still widely discussed in several studies, including research that describes the flora lexicon (Mahayana *et al.*, 2019; Swarniti and Yuniari, 2019; Ndruru, 2020), the fauna lexicon (Martalina *et al.*, 2019; Gaho, 2020; Putri *et al.*, 2022; Saragi, 2022), the lexicon of flora and fauna (Almos *et al.*, 2018; Abi *et al.*, 2022; Herman *et al.*, 2022), the marine lexicon (Badara *et al.*, 2019; Vellia, Saman and Salem, 2022), the ecocultural lexicon (Febliha, Ahadi and Agus, 2021), and the ethnomedicine lexicon (Luardini, Asi and Garner, 2019; Gea and Rahardi, 2021; Jupitasari, 2021; Madulu and Akhiruddin, 2022; Sutrisna and Bhandesa, 2022).

The researchers found similarities and differences between the eighteen studies above and the research that the researchers conducted. The similarities lie in the ecolinguistics theory, and the research method used is descriptive qualitative. The difference that the researchers found was in the focus of the study, namely, the linkage of ecological dynamics to the lexicon (Almos,

Ladyanna and Pramono, 2018; Badara *et al.*, 2019; Swarniti and Yuniari, 2019; Gaho, 2020; Vellia, Saman and Salem, 2022) the meaning metaphor of proverbs in an environment (Mahayana *et al.*, 2019; Martalina, Oktavianus and Usman, 2019; Ndruru, 2020), community understanding of the eco-cultural lexicon and its functions (Febliha, Ahadi and Agus, 2021), fauna lexicon in wedding prayers (Saragi, 2022), a lexicon in language areas related to the environment (Herman, Purba and Saragih, 2022), the meaning of ecological metaphors in English songs (Putri *et al.*, 2022), the dimensions of the eco-lexicon of flora and fauna (Abi, Kardana and Sujaya, 2022), and the meaning of the lexicon of medicinal plant traditions and their benefits (Luardini, Asi and Garner, 2019; Gea and Rahardi, 2021; Jupitasari, 2021; Madulu and Akhiruddin, 2022; Sutrisna and Bhandesa, 2022). In addition, the object used in this study differs from the object used in previous studies. The object of this study is a novel entitled "*Al-Ajnihah al-Mutakassirah*" by Kahlil Gibran.

Based on the similarities and differences above, the position of this research, among other studies, is to complete the findings in terms of the ecological lexicon in ecolinguistic studies. The previous research above can be a reference or basis for researchers conducting this research. The purpose of this study is to complement the deficiencies in previous research that studied ecolinguistics by uncovering the meaning of the ecological lexicon in the form of flora and fauna in the novel "*Al-Ajnihah al-Mutakassirah*" using ecolinguistic studies.

## METHOD

The type of research used in this research is qualitative research, namely, the researchers carried out an in-depth analysis of the flora and fauna lexicon in the novel "*Al-Ajnihah Al-Mutakassirah*" using ecolinguistic theory.

Researchers used the book entitled "The Ecology of Language" by Einar Haugen and "The Ecolinguistic Reader: Language, Ecology, and Environment" by Arran Stibbe as the main references in analyzing the data.

Data collection techniques in this research are reading and writing. The stages

in data analysis include data reduction, data presentation, and conclusion (Miles et al., 2018). After the data was collected, the researcher used descriptive analysis with the data analysis model according to Miles and Huberman.

## RESULTS AND DISCUSSION

The lexicon of flora and fauna in the novel *“Al-Ajnihah al-Mutakassirah”* can be categorized into verbs and nouns. This aligns with Swarniti and Yuniari (2019), who states that the lexicon is categorized into verbs, nouns, and adjectives. However, in the novel *“Al-Ajnihah al-Mutakassirah”*, there is no lexicon of flora or fauna in the form of adjectives.

### The Lexicon of Flora in the Novel *“Al-Ajnihah al-Mutakassirah”* by Kahlil Gibran, Based on the Ecolinguistic Studies

The researchers found two categories of flora lexicon contained in the novel *“Al-Ajnihah al-Mutakassirah”* based on an ecolinguistic perspective, as in table 1. lexicon of flora in the novel *“Al-Ajnihah al-Mutakassirah”* below:

**Table 1. Lexicon of Flora in the Novel *“Al-Ajnihah al-Mutakassirah”***

Lexicon category	Form
Verbs	Past
	Now/Future
Noun	Conifers
	Monocot Plants
	Dicot Plants
	Plant Growth

#### Verbs

##### Past

(١) أنت زرعت في قلبي وردة بيضاء وحول هذه  
الوردة أنبت الاشواك والحسك  
(Jibran, 1922: 57)

Data (1) shows that there is a flora lexicon in the form of past verbs marked by the words “زرعت” and “أنبت”. The word “زرعت” comes from the verb “زرع”, which means to put a seed in the ground so that it grows. The word “أنبت” is a word that means something arises or appears.

Data (1) has a connotative meaning, namely, white roses are likened to 'love', and thorns are likened to the sorrow resulting from love. So data (1) means "to make a person feel both love and pain in his heart." In the novel *“Al-Ajnihah al-Mutakassirah”*, the character Gibran has to face the fact that his new love must be cut off, making him feel deep pain.

Data (1) has a fairly close relationship with the Lebanese people because agriculture workers still use it very often, especially. Thus, the flora lexicon in the form of past verbs in data (1) can survive in the Lebanese region.

#### Now/Future

(٢) المحبة هي الزهرة الوحيدة التي تنبت وتنمو بغير

معاونة الفصول (Jibran, 1922: 38)

Data (2) shows that there is a flora lexicon in the form of present-day verbs, which are indicated by the words “تنبت” and “تنمو”. The word “تنبت” comes from the verb “نبت” which means arising (alive) and growing perfectly, while the word “تنمو” comes from the verb “نمو” which means growing bigger or perfect. The words “تنبت” and “تنمو” in data (2) have a connotative meaning, namely, "love can come at any time and can get stronger by itself." In the novel *“Al-Ajnihah al-Mutakassirah”*, the characters Gibran and Selma fall in love at their first meeting, and that love continues to grow and grow. There is a relationship between data (2) and the Lebanese people because the word is often used in everyday life, referring to plant development.

The flora lexicon in the form of verbs in the novel *“Al-Ajnihah al-Mutakassirah”* has meaning according to the context of the discourse and the meaning for the people in that environment. This is in line with (Elson and Pickett, 1988), which explains that the lexicon contains a meaning that is influenced by the context of the situation and how it is used socially. The lexicon of flora in the form of verbs in the novel *“Al-Ajnihah al-Mutakassirah”* results from the interactions between the Lebanese people and their environment. This is in line with ecolinguistic theory, which states that the lexicon, as part of the structure of language, results from

interactions between humans and their environment (Nasution, 2015).

The findings regarding the lexicon of flora in the form of verbs in this study align with previous research (Mahayana *et al.*, 2019), which stated that lexicons originate from the realm of sources found in the natural environment in question.

#### Nouns

The noun forms in the novel "Al-Ajnihah al-Mutakassirah" by Kahlil Gibran consist of conifers, monocots, dicots, and plant development.

#### Conifers

Conifers are part of the open-seeded plants that generally do not experience leaf fall; their leaves are in the form of needles or scales, they live as shrubs or trees that remain green, and have cone-shaped strobilus (Silalahi & Wahyuningtyas, 2020).

(٣) تنمو كأبته مع أشجار السرو والصفصاف  
(Jibran, 1922: 9)

Data (3) show the existence of a flora lexicon in the form of conifers which is marked by the phrase "أشجار السرو". Data (3) is linguistically a noun phrase in Arabic, which is a type of tree with a tall and straight trunk. Data (3) contains a denotative meaning, namely, a cypress tree in its true meaning. The close interaction between the Lebanese people and cypress trees can be seen in the many cypress trees grown and cultivated by the community because they have many benefits.

Biologically, the cypress tree is a *conifer* tree of the order Pinales medium size and always green. Up to 35 m (115 ft) tall, with a conical crown, flat boughs, and loosely hanging small branches (Farjon, 2005). Its age is very long; it can even be over 1000 years. Cypress leaves grow densely, typical of cypress, dark green, and 2-5 mm long. The fruit is conical; the seeds are ovate or oval, about 3-5 cm long, green when young, and brown when ripe. For the Lebanese, the cypress tree symbolizes "mourning" and is the main tree in cemeteries. In addition, this tree is also used to clean the air during cremation.

#### Monocot Plants

(٤) شبيهة بالزنبقة البيضاء عند خروجها من الكمام  
(Jibran, 1922: 13)

Data (4) shows the existence of a flora lexicon in the form of monocot plants which are marked by the phrase "الزنبقة البيضاء". Data (6) linguistically is a noun phrase in Arabic, a cup-shaped and white flower of the lily plant. White lilies have a very close social relationship with the Lebanese people. The closeness of this relationship can be seen from the many flowers planted and cultivated by the Lebanese people because of their distinctive aroma and beauty, which makes these flowers of economic value.

Data (4) has a connotative meaning; white lilies that have just bloomed are used as a parable for the soul of a boy who has suffered a blow of grief. When it has just bloomed, lilies will easily sway when the wind blows because of the vast size of the flowers; it can be likened to a boy who is exposed to many problems that burden him so that he will be weak. Like most plants, lilies need at least five to six hours of sunlight daily to grow appropriately (Hoesen & Gandawidjaja, 1985). This means that a boy experiencing the blow of grief needs someone to comfort him.

The white colour always represents everything holy and clean, just like the meaning contained in the white lily flower. This flower is symbolized as a symbol of purity, sincerity, nobility, devotion, and friendship (*Meaning and Meaning of the Lily Flower*, 2023).

#### Dicot Plants

(٥) تنمو كأبته مع أشجار السرو والصفصاف  
(Jibran, 1922: 9)

Data (5) shows the existence of a flora lexicon in the form of *dicotyledonous* plants, which are marked with the word "الصفصاف". Data (5) linguistically is a noun in Arabic, namely a group of trees or shrubs in the genus *Salix* that grow on moist soil in cold or cool climates in the northern hemisphere (Mabberley, 1997). Data (5) has a denotative meaning, namely the meaning of willow in its true meaning.

In data (5), Gibran's grief over the death of his lover grows along with the growth of willow trees often found in cemeteries in Lebanon. The willow is interpreted as a symbol of death and burial because the willow stick is usually used as an attribute during funeral ceremonies. When a stick is stuck in a grave and grows into a tree, that is when the willow is interpreted as a symbol of life and fertility. Therefore, willow (*salix*) has a very close relationship with the Lebanese people. Besides burial areas, willows can also be found in areas near water.

Geographically, willows can be found on every continent except Antarctica and Australia (Sofi et al., 2020). Most willow tree species are deciduous or deciduous plants, so almost no willow tree species are evergreen plants. There are at least three species of willow that can still be found in Lebanon, namely *Salix alba*, *Salix alba var. micans*, and *Salix Libani (Salix pedicellata Desf.)*. Willow has many benefits, such as a natural filter for waste, as a medicinal ingredient, and various commodity products; apart from that, willow is also helpful for preventing erosion and flooding.

٦) متبعين آثار أقدام الحياة المخططة بالبنفسج  
والأقحوان (Jibran, 1922: 55).

Data (6) shows that there is a lexicon of flora in the form of dicot plants which are marked by the words "البنفسج" and the word "الأقحوان" which have denotative meanings, namely violets and chrysanthemums in their true meaning. The word "البنفسج" in data (6) linguistically is a noun in Arabic, which is a type of flower that is dark purple or white and has a fragrant aroma.

The violet (*Viola odorata*) is a species of *Viola* originating from Europe and Asia. The endemic violet species of Lebanon, namely *Viola libanotica Boiss*, usually grows on rocky-mountains. The violet flower is a perennial plant that is generally dark purple or white, with the leaves and flowers forming a rosette from the base. This plant has a 10-15 cm height and spreads up to 20-61 cm (Asakawa & Asakawa, 2001). The leaves are stalked with leaves measuring between 2 and 4 cm.

This flowering plant has a close relationship with the Lebanese people; this

can be seen from the many Lebanese people who use this plant as medicine, especially during an epidemic, because this plant is believed to be the most efficacious medicine to deal with the plague (As-Syuyuti, 2002) so that the Lebanese people have a very close relationship with this plant, especially people who are involved in the world of health.

The word "الأقحوان" in data (6) linguistically is a noun in Arabic, which is a type of compound flowering shrub that is usually cultivated for its flowers. Chrysanthemum (*Chrysanthemum*) is a genus of flowering plants in the *Asteraceae* family, most of which originate from East Asia and Europe.

Chrysanthemum flowers have a taproot with erect stems, round, slightly branched, rough surface, green colour, and are about 0.5-1m high. The leaves are thick and rough on the surface, 7-13 cm long, 3-6 cm wide—cup-shaped compound flowers. The fruit is oval, small, covered with fruit membranes, and is white when young and turns black when old with oval and black seeds (Andiani, 2013).

Chrysanthemum flowers are one of the most popular ornamental flowers in Lebanon because of their beauty. In addition, this flower is used as a mixture of drinks and herbal medicine because it contains essential oils and saponins in the flowers. At the same time, the leaves also contain saponins and contain alkaloids and tannins (Andiani, 2013). Therefore, the chrysanthemum flower has a close relationship with the Lebanese people. Hence, the Lebanese people still often mention the lexicon "chrysanthemum flower", especially those directly related to cultivating, buying, and selling chrysanthemum flowers.

#### Plant Growth

٧) كخطوط شجرة مزهرة من وراء ضباب الصباح  
(Jibran, 1922: 27)

Data (7) is linguistically a noun phrase in Arabic that refers to flowering trees in a connotative sense. This phrase is used as a parable for a girl who had to face various sorrows throughout her life, but the pain did not make her fall, but she could remain calm and wise so that it became light and beauty

that radiated from within her. It is like a tree that becomes beautiful when it blooms, and that beauty increases when seen through the morning mist. The relationship between the people of Lebanon and the trees that flower is very close because Lebanon has various types of trees that can flower in season.

The lexicon of flora in the form of nouns in the novel "*Al-Ajnihah al-Mutakassirah*" has a denotative meaning, and some have a connotative meaning. Every form of flora in the novel "*Al-Ajnihah al-Mutakassirah*" can still be found in Lebanon, and the lexicon is still often used in various activities so that it has a close relationship with the people in Lebanon. This aligns with ecolinguistic theory, which states that language variety is produced by human relations with their environment (Suktiningsih, 2016).

The findings of this study regarding the meaning of the lexicon of flora in the form of nouns are in line with previous research (Febli, Ahadi and Agus, 2021), which stated that meaning in sentences does not only depend on grammatical and lexical forms but also depends on the discourse rules.

### The Lexicon of Fauna in the Novel "*Al-Ajnihah al-Mutakassirah*" by Kahlil Gibran Based on Ecolinguistic Studies

The researchers found two categories of fauna lexicon contained in the novel "*Al-Ajnihah al-Mutakassirah*" based on an ecolinguistic perspective, as in table 2. lexicon of fauna in the novel "*Al-Ajnihah al-Mutakassirah*" below:

Table. 2 Lexicon of Fauna in the Novel "*Al-Ajnihah al-Mutakassirah*"

Lexicon category	Form
Verbs	Now
Noun	Aves
	Mammals
	Reptiles
	Arthropods
	Organs of Animals

### Verbs

The verb form in the novel "*Al-Ajnihah al-Mutakassirah*" by Kahlil Gibran consists of present verbs.

٨) تذكارات موجعة ترفرف كالأجنحة غير المنظورة

حول رأسي (Jibran, 1922: 8)

Data (8) show that there is a fauna lexicon in the form of a present verb which is marked by the word "ترفرف", derived from the verb "رفرف" which linguistically means to spread its wings and move it around the object it wants to fall on. Data (8) has a connotative meaning; painful memories are always in Gibran's mind without anyone knowing it. Those memories persist and never leave Gibran's mind, even though he has tried to forget them.

The fauna lexicon in the form of verbs in the novel "*Al-Ajnihah al-Mutakassirah*" has meaning according to the context of the discourse and the meaning for the people in the environment, as expressed by Elson and Pickett (1988) in their writing which stated that the lexicon has meaning for the people in the environment who use it. The lexicon of fauna in the form of verbs in the novel "*Al-Ajnihah al-Mutakassirah*" is still used in various activities related to the lexicon so that it has a close relationship with the people in Lebanon. This is in line with one of the essential components in ecolinguistic theory, namely sociology, which states that language has a relationship with society as a medium of communication (Haugen, 1972).

The findings of this study regarding the animal lexicon in the form of verbs in the novel "*Al-Ajnihah al-Mutakassirah*" are in line with previous research (Mahayana *et al.*, 2019) which explains that each lexicon has a meaning and relationship with the speaking community because it functions as a medium of communication.

### Nouns

The noun forms in the novel "*Al-Ajnihah al-Mutakassirah*" by Kahlil Gibran consist of birds, mammals, reptiles, arthropods, and organs from animals.

### Aves

Aves is an animal whose body is partially covered with fur, and its lower legs

are covered with scales like reptiles, without teeth instead of a beak except for egg teeth or beak teeth, which function to break eggs (Suhaerah, 2016).

(٩) مثلما يتعذب البازي بين قضبان قفصه عندما

يرى أسراب البزاة تسبح حرة

(Jibran, 1922: 12).

Data (9) shows that there is a fauna lexicon in the form of leaves which are marked with the word "البازي" Data (9) linguistically is a noun in Arabic, which is a type of eagle that is small or medium in size, its wings tend to be short, and its legs and tail tend to be long (Muştafa et al., 1960). Data (9) has a connotative meaning, namely the eagle is likened to Gibran, who lives in an urban area and longs for the natural beauty of Lebanon. However, he is so tormented because, in reality, he can only imagine this beauty, and it is impossible to get it.

The eagle is a bird of prey from the order *Falconidae*, one of the birds skilled at hunting. Usually, these birds hide in their nests and only come out when they see their prey (Alhamdi, 2018). When seen properly, adult eagles have distinctive characteristics, namely overall grey fur, paler underparts, black crown and cheeks, white eyebrows, and red eyes (eBird Team, 2021).

Three species of the eagle can be found in Lebanon, namely the Levant sparrowhawk (*accipiter recipes*), the northern goshawk (*accipiter gentilis*), and the Eurasian sparrowhawk (*Accipiter nisus*) (Species List of Genus: *Accipiter*, nd). However, this bird is reportedly endangered because its prey animals are decreasing due to natural damage.

(١٠) هل يستطيع الجالس في ظل أجنحة املوت أن

يستحضر تغريدة البليل (Jibran, 1922: 25)

Data (10) shows that there is a fauna lexicon in the form of leaves which are marked with the word "البليل" Data (10) linguistically is a noun in Arabic, namely a bird that sings at night; its feathers are grey and brownish (Language Development and Development Agency, 2018). Data (10) contains a connotative meaning, namely the

singing of the nightingale, which is known to be very beautiful, is likened to Selma, who, according to Gibran, has physical and mental beauty. However, he cannot describe it to the reader because the reader has never seen beauty like that of Selma.

Bird Bulbul (*Luscinia megarhynchos*), or *songbirds*, are known for their beautiful songs. This bird has a slender body, short neck, brown feathers, and a golden-brown tail. The tail is long, and the wings are short and rounded. The bill is slightly elongated and slightly hooked at the tip and varies from 13 to 29 cm in length. The nightingale has a highly variable song and can be found in various forested and scrub habitats (*Nightingale, Which Bird Has the Most Beautiful Voice*, 2020; eBirds Team, 2013).

In Lebanon, this bird can still be found and is a bird that is much liked because of the beauty of its voice. However, like other animals that still live in Lebanon, this bird also requires special attention and handling so that it does not become extinct because the ecology in Lebanon is increasingly damaged.

(١١) لا تمطره المن والسلوى (Jibran, 1922: 26).

Data (11) shows that there is a fauna lexicon in the form of leaves which are marked with the word "السلوى". Data (11) linguistically is a noun in Arabic, namely a bird with no tail and cannot fly high. Data (11) has a denotative meaning, namely quail in the true sense.

The main characteristic of this group of birds is their body size, like ornamental birds. The average body length is only about 19 cm; in some species, it reaches 28 cm. Not only is the body short, but the shape is also fat so that it looks rounded; besides that, the legs of the quail are also short (Prakoso, 2020).

This species has an extensive distribution, and because of this, it has very little chance of becoming extinct (BirdLife International, 2023). The Lebanese people have a reasonably close relationship with the quail species because it can be cultivated for its eggs and meat. Quail eggs are included in the eggs, which are pretty expensive because of their high nutritional content, which is why these birds are widely cultivated.

*Mammals*



Mammals are warm-blooded vertebrates, distinguished by having hair, breathing with lungs, and having a neocortex in their brains. Mammals are also known as animals that reproduce by giving birth, but some reproduce by laying eggs (Yohannes, et al., 2019).

(١٢) نشيدا علو يّا قد استحالت في تلك الساعة إلى  
ضحيج أروع من زججة لأسد  
(Jibran, 1922: 60).

Data (12) shows a fauna lexicon in the form of mammals marked by the word "أسد". Data (12) linguistically is a noun in Arabic, which is a wild and hairy animal that lives in the forest (Nurhakiki, 2021). Data (12) has a denotative meaning, namely, a lion in its true meaning.

Male lions are much larger and heavier than female lions, with five toes on their front feet and four on their hind feet. In addition, the lion's claws are also like a cat is that can be hidden and pulled out to grip. Lion cubs usually have grey fur with dark spots covering their backs, legs, and face. These spots will fade at the age of three months. The more mature the lion will have, the more golden colour of the fur. In addition, male lions will have longer and thicker fur around their necks (Arnaiz, 2022).

Long ago, lions lived throughout Africa, Europe, the Middle East, and subcontinent India. Nevertheless, now, the lions' habitat are only in a small part of the Indian subcontinent and Africa. This happens because poaching aims to get the skin, so this animal is threatened with extinction.

Currently, lions can only be found in zoos and captivity in Lebanon. Whereas in the past, lions were prevalent in the wild in Lebanon, now lions have become extinct in that environment due to environmental damage and the wars that took place.

#### Reptiles

Reptiles are cold-blooded vertebrate animals with scales all over their bodies. Reptiles are often called reptiles or crawling animals (Yulianti, 2022).

(١٣) كأفاعي البحر التي تقبض على الفريسة بمقايض  
كثيرة وتمتص دماءها بأفواه عديدة  
(Jibran, 1922: 44).

Data (13) shows that there is a fauna lexicon in the form of reptiles marked by the phrase "أفاعي البحر". Data (13) linguistically is a noun in Arabic, namely all kinds of snakes that live and live in the ocean. Data (13) has a connotative meaning, namely as a parable for religious leaders who are never satisfied just by being kind to others; instead, they want to gain honour and wealth with the help of their brothers and nephews.

Sea snakes are a general name for all types of snakes that live and live in the oceans, all of which are classified into the subfamily *Hydrophiinae* (some literacies classify it as a separate family: *Hydrophiidae*). All types of sea snakes are fully adapted for living and travelling in water and cannot move on land, except for the genus *Laticauda* which has limited ability to move on land. Sea snakes can be found in the warm coastal waters of the Indian Ocean until the Pacific and are related to venomous land snakes in Australia.

*Arthropods*  
Arthropods are animals with segmented, hoofed, and segmented legs. One class of arthropods that is often encountered is insects (insects) (Setiawan & Maulana, 2019).

(١٤) كانت الحياة أمامها كحبس ضيق لا يرى في  
جوانبه غير أنوال العناكب، ولا يسمع من زواياه  
سوى ديب الحشرات (Jibran, 1922: 13)

Data (14) shows that there is a lexicon of fauna in the form of arthropod animals marked by the words "العناكب" and "الحشرات". The word "العناكب" in data (14) is the plural of the word "العنكبوت" and linguistically is a noun in Arabic, which is an eight-legged animal, blackish-grey in colour, weaving a web of silk threads from its stomach which functions as a prey trap. The word "الحشرات" in data (14) is the plural of the word "الحشرة" and linguistically is a noun in Arabic, which is a small animal with jointed legs, breathing with arteries, and a body and head with hard skin.



Data (14) has a denotative meaning, namely spiders and insects in the true sense. Insects are a class of invertebrates in the phylum Arthropods that have a *chitinous exoskeleton*. Its body parts are divided into three parts, namely the head, *thorax*, and abdomen. It also has three pairs of legs connected to *the thorax*, compound eyes, and antennae (Arum, 2021).

*Organs of Animals*

(١٥) أشفق يا رب وشدد جميع الأجنحة الملتكسرة

(Jibran, 1922: 60).

Data (15) shows that there is a lexicon of fauna in the form of animal body parts which are marked with the word "الأجنحة". Data (15) has a connotative meaning: broken wings are interpreted as broken hopes and prayers. In the novel "*Al-Ajnihah al-Mutakassirah*", all of Selma's hopes are shattered when her parents' wealth puts her on the brink of a downturn because of the ambition of a bishop who wants to make Selma, his nephew's wife.

Wings can be found in animals in all kinds of birds, insects, and some mammals. Apart from animals, wings can also be found in the world of aviation, which has a similar function to wings in animals, namely, to fly. Because of its use as a flying tool, wings are often interpreted as a prayer or someone's hope in achieving something they want. Because the Lebanese people can find a source domain in the form of wings, both in animals that are still living in Lebanon and in aeroplanes, data (15) has a reasonably close relationship with the Lebanese people, and its lexicon is still often used in daily conversation.

The fauna lexicon in the form of a noun in the novel "*Al-Ajnihah al-Mutakassirah*" has meaning according to the context of the discourse and the meaning for the people in that environment (Elson and Pickett, 1988). Some of the fauna found in the novel "*Al-Ajnihah al-Mutakassirah*" can still be found in the Lebanese environment, but some are no longer found (extinct) in the Lebanese ecology. This is caused by changes in the environment which are increasingly eroding the life of the fauna there. The extinction of fauna will result in the oblivion

of the lexicon, which is the code for that fauna. This is in line with ecolinguistic theory, which states that language and the environment are two things that influence each other (Halliday, 2001). It is undeniable that environmental and social (cultural) changes in society result in language changes, both at the lexicon and grammatical levels (Baru, 2016).

The findings of this study regarding the noun-shaped fauna lexicon align with previous research (Almos, Ladyanna and Pramono, 2018), which stated that the lexicon found today might not necessarily be found again in the next few years or decades. Therefore, by preserving the environment now, we have played a big role in preserving the richness of the language in the future. The more sustainable the environment, the richer the language will be.

## CONCLUSION

In the novel "*Al-Ajnihah al-Mutakassirah*" by Kahlil Gibran, there is a flora-lexicons, including (1) verbs (past and now/future); and (2) nouns (conifers, monocot plants, dicot plants, and plant growth). Moreover, there are also lexicons of fauna, including (1) verbs (present/future); (2) nouns (aves, mammals, reptiles, arthropods, and organs of animals).

The finding that there is a flora and fauna lexicon in the novel "*Al-Ajnihah al-Mutakassirah*" by Kahlil Gibran further strengthens and confirms previous research that ecolinguistics studies the ecological lexicon, which includes the flora and fauna lexicon. Each lexicon has its meaning for the user community and the environment. This also proves that ecolinguistics is a study that examines the relationship between language and its environment.

This research is limited to the ecological lexicon in the form of flora and fauna, while there are many other ecological lexicons other than flora and fauna that can be found in the novel "*Al-Ajnihah al-Mutakassirah*". Therefore, future researchers can examine the ecological lexicon from a perspective other than flora and fauna, both in the novel "*Al-Ajnihah al-Mutakassirah*" and in other respects. For future researchers studying the ecological lexicon based on

ecolinguistics, it is crucial to thoroughly understand ecolinguistics and lexicon theory. Ecolinguistics is a relatively new field, and researchers should be familiar with its principles and methodologies to conduct comprehensive studies.

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