



Revealing The Meaning of Plant Lexicons in Sundanese Proverbs

Riani^{a*}, Edi Setiyanto^b, Umar^c, Wiwin Erni Siti Nurlina^d, Dwi Atmawati^e,
Sutarsih^f, Hasina Fajrin R. ^g, Rini Widiastuti^h, Hestiyanaⁱ, Wening
Handri Purnama^j, Sri Kusuma Winahyu^k, Erlinda Rosita^l

^aNational Research and Innovation Agency, Indonesia, Email: rian017@brin.go.id

^bNational Research and Innovation Agency, Indonesia, Email: setiyantoedi1@gmail.com

^cNational Research and Innovation Agency, Indonesia, Email: umar005@brin.go.id

^dNational Research and Innovation Agency, Indonesia, Email: ernibby@gmail.com

^eNational Research and Innovation Agency, Indonesia, Email: dwi_bbs@yahoo.co.id

^fNational Research and Innovation Agency, Indonesia, Email: suta015@brin.go.id

^gNational Research and Innovation Agency, Indonesia, Email: hasina.fajrin.r@brin.go.id

^hNational Research and Innovation Agency, Indonesia, Email: rini015@brin.go.id

ⁱNational Research and Innovation Agency, Indonesia, Email: hestiyana@brin.go.id

^jNational Research and Innovation Agency, Indonesia, Email: weninghp@gmail.com

^kNational Research and Innovation Agency, Indonesia, Email: srik004@brin.go.id

^lNational Research and Innovation Agency, Indonesia, Email: erli008@brin.go.id

Received 05 December 2022 | Received in revised form 02 February 2023 | Accepted 01 March 2023

APA Citation:

Riani, Setiyanto, E., Umar, Nurlina, W. E. S., Atmawati, D., Sutarsih, Fajrin, R. H., Widiastuti, R., Hestiyana, Purnama, W. H., Winahyu, S. K., Rosita, E. (2023). Revealing The Meaning of Plant Lexicons in Sundanese Proverbs. *Eurasian Journal of Applied Linguistics*, 9(1), 262-273.

Doi: <http://dx.doi.org/10.32601/ejal.901022>

Abstract

Plant lexicons in Sundanese proverbs have symbolized the ethnic group's identity since they have existed in the Sundanese natural environment, and represented Sundanese worldview. The objectives of the research were to discover the plant lexicons in Sundanese proverbs, their use, and their representation of human beings in the Sundanese ethnic community. The study employed eco-linguistic and cognitive semantic theory. In this qualitative research, a textual technique (literary study) was employed to collect data from nativized source books. The data was also obtained from two informants as Sundanese natives, which revealed that there were 82 plant lexicons in Sundanese proverbs in form of phrases and sentences in Sundanese proverbs. In Sundanese ethnic community, plant lexicons were utilized for medicinal purposes, textiles, construction materials, edible plants, and houseplants. Relating to their meaning, the plant lexicons of Sundanese proverb represented the human personality, human behavior, human physical characteristics, human conditions, humans as economic beings, and human as social beings. The results are beneficial for further research as it highlights readers about the impact of globalization on the usage of plant lexicon of Sundanese proverb and to know whether the young generation were still familiar with these proverbs. Besides, the findings of this research would also contribute to preservation of Sundanese proverbs as identity and cultural heritage of Sundanese.

* Corresponding Author.

Email : rian017@brin.go.id

<http://dx.doi.org/10.32601/ejal.901022>

© 2023 EJAL & the Authors. Published by Eurasian Journal of Applied Linguistics (EJAL). This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (CC BY-NC-ND) (<http://creativecommons.org/licenses/by-nc-nd/4.0/>).

Keywords: Plant lexicon; Sundanese proverbs; eco-linguistics; cognitive semantic

Introduction

The plant lexicons in Sundanese proverbs reflect the diverse flora of the Sundanese community and the interaction of Sundanese humans with the flora in their living environment. The Sundanese is a language spoken by approximately 32.4 million speakers (Anindyatri & Mufidah, 2020). The Sundanese language represents the Sundanese ethnic identity and its massive cultural wealth.

One of the ethnic Sundanese artistic expressions is the Sundanese proverb (Dienaputra, 2011; Dienaputra, 2012; Kembara et al., 2021; Rosidi, 2010), which is also a form of their ethnic cultural expression (Kodariah & Gunardi, 2015). The Sundanese proverb functions as the foundation of the Sundanese people's moral education and exemplifies studies relating to human relationships with their social environment and values for the character education of the Sundanese people in schools (Effendi, 2014; Hermawan & Hasanah, 2021; Sudaryat, 2015). The Sundanese proverb documents and reveals the harmony of the Sundanese ethnic relationship with the surrounding nature, passed down from generation to generation (Indrawardana, 2012).

The studies of plant lexicon or the flora and fauna lexicon in ethnic communities with eco-linguistics and cognitive semantics have been done by many scholars. For instance, Mahayana et al. (2019), Martalina and Oktavianus (2019) and Suktiningsih (2016) studied flora and fauna lexicons from an eco-linguistic perspective. Eco-linguistics or language ecology subjects were utilized to explore the relationship between humans and the surrounding environment expressed in their language (Halliday, 2001). Suktiningsih (2016) studied the faunal lexicon of Sundanese metaphors using an eco-linguistic and dialogical method. The study results indicate that the Sundanese people frequently use the lexicon of fauna as a metaphor when conveying advice. Martalina and Oktavianus (2019) studied the fauna lexicon as an element in constructing Indonesian proverbs through an eco-linguistic approach. The study showed that the fauna lexicons represented the value of local wisdom, religion, and production. Mahayana et al. (2019) studied the flora lexicon in the Balinese metaphor. The result was that the metaphors were realized through mapping due to the similarity of character or system between source and target, especially Balinese people, and the ecological environment.

The study of the lexicon of fauna and flora in proverbs with cognitive semantics is carried out by Daud, Abdullah, and Subet (2021); Daud and Subet (2022); Kinanti (2018). The theory of cognitive semantics is used to comprehend the metaphorical meaning of the flora lexicon. Kinanti (2018) studied the lexicon of flora as an element in Indonesian proverbs with a cognitive metaphorical approach. The research showed that the plant lexicon represents good values, including simplicity, courage, humility, solidarity, and oral preservation. Indrawati (2021) studied animal and plant lexicons with cognitive semantic analysis in Bakumpai proverbs. The results revealed that animal and plant lexicons represent human traits, behaviors, and physical characteristics. Daud, Abdullah, and Subet (2021) examined the crow lexicon in Malay proverbs with an inquisitive semantic approach. The study showed that crows symbolize the negative side of man, for example, betrayal. Daud and Subet (2022) investigated the faunal lexicon focused on the chicken lexicon of Malay proverbs with an inquisitive semantic approach and found that proverbs have literal, cognitive, and local wisdom meanings in the Malay community. Rosadi (2022) researched the lexicon of flora and fauna in Sundanese proverbs to form dehumanization with the theory of conceptual metaphors. Unlike previous ones, the study focused on the plant lexicon in Sundanese proverbs.

This study aimed to investigate the existence of plant lexicons in Sundanese proverbs using an eco-linguistic approach based on the linguistic unit form of a floral lexicon and their utility in Sundanese society with eco-linguistic theory. It studied the metaphorical meaning of the plant lexicon in Sundanese proverbs with cognitive semantic theory. The purpose of this study was to understand the plant lexicons in Sundanese proverbs (their linguistic and pragmatic utility in Sundanese society) and their metaphorical meaning. The study would contribute to preserving Sundanese proverb as proverbs containing cultural values as an identity of Sundanese people.

Theoretical background and literature review

The cognitive semantics theory is used to comprehend the metaphorical meaning of the flora lexicon in Sundanese proverbs, as language is a product of human cognition expressing reality based on experience and behavior (Saeed, 2016). In other words, meaning is a conceptual structure of the human being expressed through language that later becomes a convention (Evans & Green, 2006). Further, metaphors result from mental constructions based on the principle of analogy through conceptualizing one element in another (Lakoff & Johnson, 2008). A metaphor is considered a comparison of an abstract concept so that the message or meaning can be understood (Gibbs, 2017). In other words, a metaphor is a "conceptual mapping" in which

the source and target domains are compared or transferred. The source realm is utilized to comprehend abstract concepts in the target realm. The source realm typically consists of objects obtained from daily life; the source realm is concrete. The transfer is conducted based on a systematic correlation of everyday experiences based on origin and destination. This theory becomes known as the Conceptual Metaphor Theory (CMT) (Grady & Ascoli, 2017).

Conceptual metaphors are then classified into ontological, structural, orientational, and image metaphors (Vu, 2015). In ontological metaphors, an event, idea, activity, or emotion is viewed as an abstract thing (entity) with substance, such as a disease eating away at the body. Systematically, structural metaphors link one concept to another as a comparison or similarity of concepts. For example, their debate is like a war in this metaphor, and there are two concepts: debate and war. Orientational metaphors relate to the orientation of space and direction, such as up-down, inside-out, front-back, and others. For example, *his spirit falls because he fails the test*. This metaphor of Imaginary maps image to image, not concept to concept.

In the ontological metaphor, one concept is compared to another based on a natural element or the Great Chain of Being; for instance, *His courage is comparable to that of a lion*. The proverb explicitly compares the concept of human courage to the concept of the lion's courage. Courage is considered confident, tough, unafraid, and fearless in facing adversaries or challenges. This concept of courage in humans is transferred to the lion, known as the king of the forest and courageous and strong when hunting and facing challenges in the forest so that all animals fear it (Vu, 2015). The use of plant lexicon in Sundanese proverbs is a metaphor that transfers certain concepts of behavior or human nature to the concept of plants in the Sundanese people's living environment.

Proverbs verbally represent man's relationship with the environment in which he lives (Indrawardana, 2012). Additionally, proverbs are interpreted as frozen sentences or sentence fragments in terms of form, meaning, and function within a society. Essays, conversations, advice, and life guidelines are some of the functions of proverbs (Kridalaksana, 2013). Following this definition, Sundanese proverbs are sentences or fragments of sentences that are frozen in terms of their form, meaning, and function. Sundanese proverbs serve as guidelines for living and behaving, advice, and conversational or essay embellishment in the Sundanese language.

In this study, the lexicons of flora in Sundanese proverbs are linguistic units in the form of words, phrasal, and part of sentences that Sundanese people use in their social interactions. These linguistic units are parts of a language system that include sounds, words, phrases, sentences, or discourse (Richards & Schmidt, 2013). Moeliono et al. (2017) explains that a phrase is a grammatical unit composed of two or more words that do not extend beyond the clause's essential function. The eco-linguistic approach is used to find out the benefits of the lexicon plants in the Sundanese community. Eco-linguistics examines the relationship between a language and its physical and sociocultural environment (Haugen, 2001). The relationship between man and nature is reflected in sizeable nature-related vocabulary, such as fauna, flora, climate, and geography (Fill & Muhlhauser, 2001). The plant lexicons are also part of the linguistic unit of a sentence as Sundanese proverbs.

According to Moeliono et al. (2017), a sentence covers a complete sentence, an incomplete sentence, and a compound sentence. A complete sentence contains at least two parts, namely subject and predicate; an incomplete sentence contains only one sentence part (subject or predicate); a compound sentence consists of two or more independent clauses. An independent clause contains a subject and predicate.

This study examines the existence of the plant lexicon in Sundanese proverbs through an eco-linguistic lens to identify the plant lexicons in Sundanese proverbs in terms of the linguistic unit form of the floral lexicon and their utility in Sundanese culture. In addition, the metaphorical meaning of the plant lexicon in Sundanese proverbs is examined using the theory of ontological metaphors. In this instance, the notion of human behavior and actions is transferred to the notion of plant characteristics.

Methodology

- **Research design**

The study adopted a qualitative research design ideally suiting a study that requires research stages like data collection, reduction, presentation, and conclusion (Miles, Huberman, & Saldaña, 2017). The study was carried out in two stages. The first stage determined the existence of plant lexicon in the Sundanese natural environment and their usefulness. During this stage, plant lexicons were classified as proverbs, words, phrases, and complete sentences. The second stage analyzed the meaning of the proverbs from their theoretical perspective and ontological principles.

- **Data Collection**

The data was collected from various data sources. These included nativized literature such as *1330 Babasan dan Paribahasa Sunda* (Munawar, 2010), *Ngamumulé Basa Sunda: 1200 Paribasa jeung Babasan*

Sunda (Nugraha, 2012), Babasan and Peperenian Urang Sunda (Hidayat et al., 2005), Babasan dan Paribahasa Kabeungharan Basa Sunda (Rosidi, 2020). Plant lexicon-containing proverbial data was retrieved and recorded from these sources. Subsequently, this data went through a reduction phase when the proverbial data that lacked plant elements was eliminated. Finally, a clean data was released for carrying out the research analysis. This data was also supplemented through interviews with Sundanese informants who had knowledge of Sundanese proverbs and plant lexicons.

- **Sampling and Research procedure**

In order to validate the data retrieved from documentation search, a semi structured interview was conducted with two Sundanese natives, aged 50 and 48, who agreed to act as informants of the study. Their age and nativity were considered as the criteria to include them in this study as informants. They were expected to have proper knowledge of Sundanese proverbs, plant lexicon referent, and the Sundanese proverb meaning. They were interviewed with randomly prepared questions and probes to uncover the Sundanese community's plant lexicon referent, meaning, and utilization.

- **Data analysis**

The data analysis involved 3 steps: identifying, classifying and presenting. In the first step, after the data was identified in the form of plant elements in Sundanese proverbs, it was closely studied to determine the existence of plant lexicon, and what was their usefulness in the Sundanese natural environment. Next, during the classification stage, the data was classified into linguistic units of plant lexicons found in proverbs, words, phrases, and complete sentences. Finally, its advantages were presented for well-being of humans, such as a cure for a disease, to increase endurance, as a food source, and as a building material.

In the second stage of analysis, the meaning of proverbs was seen from the theory of conceptual metaphors. In this case, plant lexicons in Sundanese proverbs were treated as a metaphor produced by mental construction based on ontological principles. The process transfers certain concepts of behavior or human nature to biological concepts (in the form of plant lexicons) that can be observed and are knowledge that exists and comes from the living environment of the Sundanese people. After both stages, a conclusion was drawn.

Results

- **The Benefits of Plant Lexicons of Sundanese Proverbs in Sundanese Society**

This study incorporates the findings of previous research by Suktiningsih (2016) that focused solely on the lexicon of fauna from an eco-linguistic perspective in Sundanese society. This study, meanwhile, focuses on the plant vocabulary found in Sundanese proverbs. The plant lexicons in Sundanese proverbs represent Sundanese society's knowledge of the benefits contained in the plant. It also indicates the relationship between Sundanese people and their natural environment. Sundanese uses the lexicon of plants in communication and interaction, referring to various plants with distinct properties. The plant lexicons in Sundanese proverbs are known for their benefits in Sundanese society. Based on their benefits, the plant lexicons are categorized in Table 1.

Table 1. Benefits of the Plant Lexicon

No	Plant Benefits	Total
1	Medicine	6
2	Clothing material	1
3	Building material	7
4	Medicine and food	52
5	Medicine and houseplants	2
	Total	68

1. The plant lexicons in Sundanese proverbs include as many as six types of medicinal plants, such as *Kenyan* 'frankincense.' Frankincense is a pleasant-smelling incense made from the *Styrax benzoin* plant. Frankincense kills germs, reduces inflammation, staunches bleeding in minor wounds, and treats skin ulcers, bedrest wounds, and cracked skin. Frankincense can also be combined with other herbs (aloe, storax, and balsam tolu) to create a skin protector that is quite effective (Swari, 2021).

2. The plant lexicon as clothing material in Sundanese proverbs is *kapas* 'cotton.' Cotton benefits clothing, powder sponges, wound dressings, and cotton buds (Oktaviana, 2022). In the Sundanese proverb, the plant lexicons used as a plant for building materials are five types, for example, teak *jati*. Teak wood is used to construct buildings, boats, and furniture, such as cabinets, tables, and chairs.

3. Fifty-two types of medicinal and edible plants are mentioned in Sundanese proverbs, including *cau* 'banana,' *hui* 'sweet potato,' *jagong* 'corn,' and *kalapa* 'coconut.' Bananas provide numerous health benefits, including treating hypertension, being a source of carbohydrates and vitamin A, promoting metabolism, and enhancing immunity (Agustin, 2021). A second instance is the *jengkol* lexicon. The medicinal properties of *jengkol*, a commonly consumed vegetable ingredient, include preventing diabetes, stomach ulcers, inflammation, anemia, heart strength, and bone strength (Yunita, 2022).

4. In Sundanese proverbs, the lexicon of ornamental and medicinal plants includes at least two types: *malati* 'jasmine' and *campaka* 'champaca'. The benefits of champaca flowers include the treatment of gingivitis, reduction of anxiety, alleviation of the symptoms of menopause, weight loss, and enhancing beauty (Harismi, 2020). In addition, according to the findings, it is known that some dictionaries only use plant parts and do not mention specific plants, such as *kembang* 'flower' and *kai* 'wood.' The flower part is beneficial for reproduction. Additionally, flower is used as symbol for affection, medicine, food, and decoration. The lexicon of the *kai* "wood" is used as fuel, a medium for carving art, and a building and furniture material.

5. *Lalab* '*lalapan*' is a collection of raw vegetables eaten with rice, such as cucumbers, tomatoes, basil, and eggplants. *Lalapan* is rich in nutrients containing vitamins and minerals. It has a high fiber content, allowing it to flush out all impurities in the body, and it aids in body slimming due to its potent fat-burning properties.

• The Lingual Unit and Utilization of Plant Lexicons in Sundanese Proverbs

The results demonstrated that 82 proverbs contained plant lexicons. Based on the linguistic units, the plant lexicons are categorized into phrases and parts of complete, incomplete, and compound sentences. Table 2 presents the plant lexicon's findings in linguistic units of proverbs.

Table 2. Linguistic Units of Plant Lexicons in Sundanese Proverbs

Linguistic units	Total
Phrase	36
Parts of a complete sentence	15
Parts of an incomplete sentence	20
Parts of a compound sentence	11
Total	82

The study discovered as many as 36 plant lexicons in lingual phrases, 15 as parts of complete sentences, 20 as parts of incomplete sentences, and 11 as parts of compound sentences. Here are some examples of plant lexicons in the form of bare words as components of Sundanese proverbs:

- | | |
|-------------------------|--------------------|
| (1) <i>Hapa hui</i> | Empty sweet potato |
| (2) <i>Kembang soca</i> | Eye flowers. |

The plant lexicon on example (1) is *hui*, part of the noun phrase *hapa hui*. The word *hapa* 'porous' is an adjective describing the noun *hui*, "sweet potato." The *hapa hui* refers to a root crop that becomes porous and lightweight when consumed by caterpillars. The proverb means useless or not safe. The plant lexicon in example (2) is *kembang* 'flower.' That is part of the noun phrase *kembang soca*. The flower is part of the plant, whereas *the soca* 'eyes' is part of the body that functions to see. The proverb has a connotation meaning referring to someone who is loved or loved. Similarly, some plant lexicons are parts of Sundanese proverbs. The Sundanese proverbs are in the form of sentences. The following are examples of a plant lexicon as parts of sentences.

- | | |
|---|---------------------------------------|
| (3) <i>Monyet ngagugulung kalapa</i> | Monkey tears apart the coconut fruit. |
| (4) <i>Bonteng ngalawan kadu</i> | Cucumber fights durian. |
| (5) <i>Ngaliarkeun taleus ateul.</i> | Release itchy taro. |
| (6) <i>Ngeduk cikur kudu mihatur, nyokel jahe</i> | |

kudu micarek, ngagegel kudu bewara. Digging aromatic ginger should ask for permission, prying ginger should talk, biting should tell.

The plant lexicons in example (3) and (4) are complete sentences. The plant lexicon in example (3) is *kalapa* 'coconut oil.' The lexicon is part of a complete sentence where the *monyet* is the subject, *ngagugulung* is a predicate, and *kalapa* is an object. The plant lexicons in example (4) are *bonteng* and *kadu*. The *bonteng* serves as a subject; the *ngalawan* is as predicate; a *kadu* is an object. The plant lexicon in example (5) is part of an incomplete sentence. The plant lexicon in example (5) is *ateul*. The plant lexicon *ateul* has an adjective, *ateul* plants, and serves as an object in the sentence. The predicate of a sentence is *ngaliarkeun*. The plant lexicons in example (6) are parts of a compound sentence. The plant lexicons are *cikur* and *jahe*. The lexicons are objects. The data the three clauses: *ngeduk cikur kudu mihatur, nyokel ginger kudu micarek, and ngagegel kudu bewara.*

- **The Plant Lexicons in Sundanese Proverbs as Human Character**

Sundanese proverb's "conceptual mapping" of comparison or transfer between the source and target domains suggests the plant lexicon that represent human character. The source domain is the concept based on conceptualization, while the target domain is the directed conceptualization. Typically, targets are abstract, whereas sources are concrete. Table 3 illustrates the source domain containing plant lexicons to map human characters.

Table 3. Mapping Plants as Human Characters

No	Source Domain	Target Domain
(7)	Ambekna sakulit bawang His anger resembles onion leaf	Gampang ambek irritability
(8)	leutik-leutik cabe rawit Small cayenne pepper mun dilembur kayu randu, mun di leuweung kayu dangdeur, dipake pamikul bengkung, dipake pangeret bingkeng, dipake pancar teu ruhay, dipake tihul teu hurung	leutik waruga tapi wanian, loba kabisa small but brave, everything can be
(9)	In the village, it is randu wood; in the forest, it is dangdeur wood, used to shoulder with curved, used as bent borer, used as lighter not meandered, used as firewood logs not ignite	jelema nu teu aya pupurieunana, lantaran sagala pugag atawa taya kabisa all cannot be unreliable

The proverb in example (7) identifies the irritable human personality as the target domain. The source domain is sakulit, a leaf, a component of onion plants with a delicate, easily-torn texture. The cognitive process of a proverb is a conceptualization of the personality which is easily angered by something that displeases the heart, just as the onion peel is easily torn or damaged by the slightest friction.

The proverb in example (8) concretizes humans as targets who are small in stature but courageous and possess excellent knowledge. The source domain is cabe rawit cayenne pepper. The cognitive process in the proverb refers to the idea of a small and thin cayenne pepper that, when perceived by the taste buds, is exceptionally spicy. Its small, physically slender form and unexpectedly spicy flavor are compared to the personality of a small-bodied individual who, despite appearances to the contrary, possesses extraordinary courage and skill.

The idiom in the example (9) concretizes a human with no abilities, making it unreliable as a target. The characteristics of randu wood and dangdeur wood derive from the source domain. In this proverb, the cognitive process refers to the strength of randu wood in the village and dangdeur wood in the forest. Both kinds of wood are too weak to carry or grind the material, making them susceptible to bending and warping. In addition, neither wood will ignite when used to fuel a lighter or log fuel. Both kinds of wood become useless because they cannot be used as carriers, borers, fuel lighters, or fuel. The ineffectiveness of these two kinds of wood is then conceptualized as a useless or unreliable human personality. It is due to the individual's laziness or unwillingness to improve himself through education.

- **The Plant Lexicons in Sundanese Proverbs as Human Behavior**

Some plant lexicons serve as resources for describing the concept of targets, that is, abstract human behavior. Human behavior reflects the diversity of actions taken by individuals and is frequently influenced by culture, attitudes, emotions, beliefs, ethics, social status, and genetics (Golledge & Stimson, 1997; Hemakumara & Rainis, 2018). Table 4 presents some plant lexicons in Sundanese proverbs referring to human behavior.

Table 4. Mapping Plants as Human Behavior

No	Source Domain	Target Domain
(10)	cecendet mande kiara cecendet tree wants to match the kiara tree	Nu miskin hayang nyaruaan nu beunghar The poor want to match the have.
(11)	kacang poho ka lanjutan nuts forget the peel.	poho ka asal wiwitan, pindah pileumpangan forget the origin of custom, change custom
(12)	kawas cai dina daun taleus like water on taro leave	nasehat atawa papatah taya nyangsangna, taya nu terap advice is not easily accepted or followed

The proverb in example (10) describes the behavior of the poor who wants to match the behavior of the wealthy. The source domain is represented by *cecendet* as a small and delicate plant, whereas *kiara* is a large and robust plant. The cognitive process in the proverb refers to the contrast between the small and fragile *cecendet* plants and the large and robust *kiara* plants. *Cecendet* represents those who are poor or weak, while *kiara* represents those who are wealthy or strong. This proverb implies that it may be difficult for a poor person to emulate the behavior of the wealthy.

The proverb in the example (11) illustrates human behavior that is easily to forget original customs and eager to change custom. The source domain comprises *kacang* 'peanut' and *lanjara* 'peels.' The Peanuts have a hard, brownish peel. After opening and removing the peanuts from their peels, the peels are typically discarded because they are no longer valuable. The cognitive process refers to the individual who no longer needs old or origin customs or rules; he forgets his origin customary representations or rules by which he previously acted and behaved.

The proverb in the example (12) illustrates human behavior that does not easily take an advice or follow the advice. The source domain comprises *cai* 'water' and *daun taleus* 'taro leaf'. The taro leaves are unique because they cannot get wet with water or water resistant. Every time water touches the surface of a taro leaf, it will move to and fro in an irregular way because there are no particles attached to the leaf. The surface of taro leaf contains a very thin wax-like substance. This substance coats the outer cell walls of taro leaf and has properties like oil that makes water unable to combine when it touches the surface of the taro leaf. The cognitive process in the proverb refers to observations that the taro leaf rejects to absorb the water when it touches the surface of taro leaf. The taro leaf represents the behavior of a human who sometimes rejects advice from others because of many factors, such as ego.

- ***The Plant Lexicons in Sundanese Proverbs as Human Physical Characteristics***

Some plant lexicons describe the target domain as the physical characteristics of humans. Table 5 presents plant-selected proverbs describe human physical characteristics.

Table 5. Mapping of Plant Lexicon as Human Physical Characteristics

No	Source Domain	Target Domain
(13)	kawas beubeulahan terong like eggplant slices	sarua pisan rupana, nu kembar very similar in face, twins dilarapkeun ka lalaki atawa awewe anu umurna geus kolot, tapi
(14)	kolot kalapa old coconut	beuki kataji manifested to older men or women but looked increasingly attractive
(15)	mucuk eurih (ramo kuku awewe) cogongrass tip (woman's fingernails)	lalencop kawas pucuk eurih jari tangannya lancip Her fingers are pointed like cogon grass shoot.

The target of the proverb in example (13) is the physical characteristics of a person who resembles twins closely. The source domain is *terong* 'eggplant,' a vegetable commonly used in fried or cooked dishes. There are oblong, round, and ovoid eggplant formations. White eggplants are very meaty. The seeds of a white eggplant are dark brown and slightly slimy, 10–20 cm long and 5–10 cm in diameter, oblong-shaped, rounded eggplants. When it is divided into half, it has the same magnitude as symmetrical, and both forms are identical. The cognitive process refers to observing the symmetrical shape and appearance of an eggplant cut into two identical halves, like the appearance of two people who resemble twins.

The proverb in the example (14) describes the physical characteristics of an older but increasingly attractive man or woman. The source domain is *kolot kalapa*, 'old coconut,' used for cooking vegetables, baking cakes, and beauty purposes. An old coconut will yield more coconut milk than a young one. The more coconut milk the coconut fruit produces, the older it is. Due to the abundance of coconut milk, people will be intrigued and seek out old coconuts. The cognitive process in the proverb refers to observations that the older the coconut fruit, the more coconut milk it produces, which becomes a metaphor for an older person, the more attractive his appearance, the more charismatic, beautiful, handsome, and authoritative he is.

The proverb in the example (15) describes the physical characteristics of a woman who has beautiful fingers that look like cogon grass shoot. The cognitive process in the proverb refers to observations that the cogon grass shoot looks like woman's pointed finger nails that are beautiful according to Sundanese standard of beautiful woman.

- ***The Plant Lexicons in Sundanese Proverbs as Human Condition***

Several plant lexicons serve as source domains to describe the human condition concept, as shown in Table 6.

Table 6. Mapping of Plant Concept as Human Condition

No	Source Domain	Target Domain
(16)	leubeut buah hejo daun many green fruit leaves	keur meujeuhna lubak-libuk, euweuh kakurang is in a state of excess, not lacking
(17)	tangkal kai teu kalis ku angin wood cannot avoid the wind Asa kagunturan madu kaurugan	unggal jelema kudu bae nyorang kasusah Everyone inevitably faces difficulties.
(18)	menyan bodas feel flooded with honey, fell with incense	Kacida bungahna jeung kacida bagjana Very ecstatic and content

The example (16) source domain is leubeut buah hejo daun, 'a lush tree of abundant fruit and green leaves. According to the Sundanese, a healthy and good tree is a lush tree that can bear fruit abundantly and has green leaves. The cognitive process in the proverb refers to the results of observations of the tree's healthy and perfect physical condition, that is, abundantly fruited, lush, and green leafy have no disease or weakness. The complete and perfect state of the tree, with many lush fruit and green color, represents the condition of a rich man with no flaws and excessive possessions.

The example (17) source domain is tangkal kai teu kalis ku angin 'a wood tree that cannot avoid the wind'. When hit by the wind, the wood tree will not always be upright, but sometimes it moves in a row to the left, right, front, or back. The cognitive process in the proverb refers to the results of observations on the condition of wood trees that cannot avoid the wind so that sometimes driven by the wind become not upright. The state of the wood tree that cannot avoid being hit by the wind that makes it move, ducking in various directions, represents a human state that cannot avoid trouble. Every human being will always face various problems, both small and large. A small problem will not make it waver like an upright tree when hit by a slight wind. The big deal will make it falter, just as a tree in a big wind makes it falter, duck, and twist.

The example (18) source domain is asa kagunturan madu kaurugan menyan bodas "feel flooded with honey, fell with incense". The cognitive process in the proverb refers to the results of observations that a long time ago Sundanese people consider honey and incense were valuable goods because of their benefits such as for health. For this reason, the price of these goods is expensive, especially with the good quality. Therefore, when given both of these goods suddenly with abundant amounts makes the feeling very happy and satisfied. The honey and incense refer to the good things that are given to someone at once and it makes him so happy and content.

- **The Plant Lexicons in Sundanese Proverbs as Economic Human Being**

Some plant lexicons serve as sources to describe the concept of the target, namely, man as an economic being. Humans are *homo economicus* creatures because humans are guided by economic principles that state that all activities must be based on profit and loss. Profits are obtained when humans can keep expenses or costs to a minimum to get the maximum possible result or income. On the other hand, losses occur when human outcomes/income received are less than expenses or costs (Maharani, 2017). The examples are stated in Table 7.

Table 7. Mapping Concept of Plants as Economic Human Being

No	Source Domain	Target Domain
(19)	dah bawang dah kapas this is onion, this is cotton	ngajual meuli kontan buying and selling cash
(20)	ngawurkeun wijen kana keusik throwing sesame into the sand	pagawean nu mubadir futile work

The example (19) has the source domain dah bawang dah kapas 'this is onion, this is cotton.' In ancient times, barter was used to satisfy human needs before legal tender or money existed. A barter is the trade of products between two parties. As farming is the Sundanese's primary income source, surplus agricultural goods are frequently exchanged for other necessary agricultural goods. The cognitive process in the proverb refers to the Sundanese observation that bawang 'onion' and kapas 'cotton' are exchanged to satisfy the demands of both parties who exchange cotton and those who swap onions, similar to the current situation of buying and selling currency for legal tender, meaning money. The phrase "where there is money, there are goods" mutually benefits both parties.

The example (20) has the source domain ngawurkeun wijen kana keusik, "put sesame into the sand." Sesame is a plant with seeds used as toppings for meals and flavor enhancers for bread and other foods. The seeds resemble small, white, yellow, brown, pink, or black avocado fruits. Sesame seeds can also be created in paste or sesame oil. The shape of sesame that is as small as sand will not be visible when sprinkled on the sand. There is no further benefit because sesame is primarily utilized as a culinary ingredient, not as a building material like sand. The cognitive process in the proverb refers to the findings of experiences and

observations that (1) dusting sesame on sand is inappropriate since sesame is a food item, and (2) the small shape of sesame as sand will not be visible when planted into sand. The cognitive process in the proverb refers to the results of observations on spreading sesame into the sand wastes time and is useless, like doing something without gaining any profit or ineffectively.

- **The Plant Lexicons in Sundanese Proverbs as Social Human Being**

Some plant lexicons serve as sources to describe the concept of the target, namely, man as a social entity. Humans are *Homo Socius* because they live in societies, interact with one another, and are governed by laws to maintain order (Maharani, 2017). The examples are stated in Table 8.

Table 8. Mapping Concept of Plants as Social Human Being

No	Source Domain	Target Domain
(21)	ngaliarkeun taleus ateu spread itchy taro	nyebarkeun kagorengan batur spread the ugliness of others
(22)	kudu micarek, ngegegél kudu bewara Digging aromatic ginger must ask for permission, prying ginger must talk, and biting must tell.	kudu menta idin kanu bogana If you take something, you must permit the one who has it.
(23)	ulah cara ka kembang malati, kudu cara ka picung Do not be like jasmine; you should be like picung	ulah babari bosen, kudu mayeng kanyaah, kudu mimitina asih beuki lila beuki asih Do not get bored quickly; you must continue to be affectionate; if, at first, it is a pity, add a long time, add a baby

The example (21) has the source domain ngaliarkeun taleus ateu 'spread itchy taro.' Taro, a root-type plant, has sap containing the compound calcium oxalate. The sap irritates when it touches the skin. When the sap of taro is consumed, it causes discomfort and itches in the throat. Consequently, the behaviors of those who spread the ugliness of others are compared to spreading itchy taro, as the person spreading the taro is aware that it is irritating yet does so, nevertheless. As a result, individuals will shun or avoid persons deemed harmful for fear of being negatively affected (getting itchy taro). Conversely, the people surrounding the person who is urged to be wrong may be so affected by the person's ugliness that they make a fuss and blame each other for their ugliness. Fake news about someone's unattractiveness disseminated via social media can be dangerous. It will lead to mutual suspicion, division, instability, and further destabilization of the social order.

The example (22) has the source domain is ngeduk cikur kudu mihatur, nyokel ginger kudu micarek, ngegegél kudu wary 'digging aromatic ginger must ask permission, prying ginger must chat, biting must reveal'. The kencur and ginger are used as seasonings or medicinal compounds and are often planted in the gardens or backyards of Sundanese homes. The Sundanese people are friendly and willing to help each other. If you desire the two plants (ginger and cikur) and adhere to social respect, you should speak to the plant's owner, especially if you intend to consume it. The cognitive process in the proverb pertains to the Sundanese people's interactional experience that requires someone to ask permission from the owner of cikur or ginger before he consumes it. Therefore, everyone who needs anything must obtain permission from the owner, according to the broad context of this proverb.

The source domain in example (23) is ulah cara ka kembang malati, kudu cara ka picung 'don't be like jasmine, you should be like picung. The plant lexicons are jasmine and picung. Jasmine blooms are exquisitely formed and possess a powerful fragrance. It is a gorgeous flower arrangement for the bride or wedding decoration due to its form and fragrance. Meanwhile, picung is spherical and brittle, yet it is not easily broken and is impact resistant. The cognitive process in this proverb refers to the observation of the Sundanese senses of sight and touch that jasmine, despite being beautiful and fragrant, does not stay very long and is gone after a few days. However, although picung is odorless, spherical, or unattractive, the plant is resilient and does not break easily. The tenacity and resilience of the picung plant symbolize the tenacity, patience, and roundedness of a person's heart to love someone who will not wilt in the face of adversity and will even grow stronger. Similarly, jasmine symbolizes the waning of a person who is once beautiful and powerful feelings of love, which diminish and eventually dissipate due to boredom or difficulties in the couple's relationship. This proverb is typically intended as marriage advice, suggesting that the husband-and-wife resist impatience or temptations that may ruin or nullify the sensation of love, such as the infringement of jasmine blossoms.

Discussion

Based on the finding there are 82 proverbs containing plant lexicons. The linguistic unit of the plant lexicons are categorized into 36 phrases, 15 parts of complete sentence, 20 incomplete sentence, and 11

compound sentences. The plant lexicons exist in Sundanese environment, and they are beneficial for medicine; clothing materials; building material; medicine and food; medicine and houseplants. The plant lexicon of the Sundanese language conveys human character, human behavior, the human physical, human condition, and humans as economic and social beings. The meaning of the lexicon as a depiction of Sundanese individuals is derived from the cognitive process, which is the consequence of human experience, observation, and knowledge gained through interaction with the natural environment. The results of this study are consistent with and supplement the metaphorical analysis of plant and fauna lexicon with a conceptual metaphorical method conducted and respectively.

These findings are consistent with Mahayana et al. (2019), which studied plant lexicon of Balinese metaphors. Like the current study, this research also indicated that plant lexicons are used to depict conditions of human beings and it also covered cross-domain mapping processes facilitated by eco-linguistic parameters. Another study, Mahayana et al. (2019) found out that the use of plant lexicon has the shared traits or biological characteristics between the source domain (the Balinese community) and the target domain (the flora that exists in Bali's natural environment). As in Balinese plant lexicon, the use of plant Sundanese lexicon also has the shared traits or biological characteristics between the source domain (the Sundanese community) and the target domain (the flora that exists in Sundanese natural environment).

In English, a plant as a human being is a typical conceptual metaphor, such as “a white lily” (beautiful and innocent young girl), “couch potato” (person watching TV for a long time in sofa), “apple of one’s eye” (a pearl in the palm) (Zhangyunhao, 2010). In line with the use of English lexicon as metaphor, the Sundanese plant lexicons represent human being (human character, human behavior, the human physical, human condition, and humans as economic and social beings), such as kolot kalapa ‘old coconut’ (a person as getting older becomes more attractive).

In Japanese proverbs, there are names of plant parts used including fruit, seed, root, leaf, flower, and stem. They contain cultural values, namely, respect for life, hard work, and vigilance for life, such as 実 “fruit” in the proverb 徒花に実は生らぬ “fruits don't grow on flowers”. The proverb means that no matter how good it looks, a plan not executed steadily without content will not produce good results (Fitri & Rini, 2022). Likewise, in Sundanese proverbs, there are names of plant parts, such as kembang ‘flower’ in the proverb geus aya kembang-kembangna “It has been flowering”. The proverb means that there is a good sign or a hope for intended goals to be realized.

In Javanese proverb, the plant lexicons can be classified into categories, namely lexicons of tree, leaves, wood, flower, fruit, seed, fruit-shell, wild-plant, and rhizome. The plant lexicons used are the plant which can be found easily in Java. The plant lexicons in Javanese proverb convey several local wisdoms: (1) teaching about good deeds, (2) being a consistent person, (3) awareness in life, (4) accepting of God’s decree, (5) don’t exceed our limit, (6) hardworking, (7) family ethics, (8) be humble and modest, (9) don’t prejudge someone by his/her looks, (10) optimism, and (11) being fair and equitable (Fauzi, 2021). In accordance with Javanese proverb, the plant lexicons in Sundanese proverb comprises of parts of plant, namely tree, leaves, wood, flower, fruit, and rhizome. The plant lexicons are also easily found in Sundanese environment, and they contain teaching about good deeds that should be done and bad deeds that should be avoided.

To sum up, the study has enriched the previous studies as the plant lexicons exist not only in Sundanese proverbs alone, but also in other languages such as in Balinese proverb, Javanese proverb, English proverb, and Japanese proverb. The plant lexicons are unique because they are easily known and found in the certain society that used them in proverbs. In line with the plant lexicon in Balinese proverb and the plant lexicons in Javanese proverb, the plant lexicons in Sundanese proverb are found easily in Sundanese community and they are used for their benefits. Like the plant lexicon in Javanese proverb, the plant lexicons in Sundanese proverb convey guides (teachings) how-to live-in Sundanese society.

Conclusion

Based on the investigation, plant lexicon in Sundanese proverbs can be found as a linguistic unit of the Sundanese language system in phrases and parts of a sentence. The plant lexicons in Sundanese proverbs have been known and used in Sundanese people's communication as the plant lexicon is also used for their benefit. The plant lexicons contribute to the Sundanese way of life, such as medicinal plants, textiles, building materials, ornamental plants, and food sources. In addition, the use of lexicon in Sundanese proverbs reflects the rich flora of the Sundanese people and the relationship of the Sundanese people with the surrounding natural environment, as evidenced by the ability of Sundanese people to utilize lexicon for the health and well-being of Sundanese people.

As a result of the Sundanese people's taste buds, senses of feeling, sense of touch, and observations of plant characteristics, they were able to concretize abstract concepts such as human personality, human behavior, human physical characteristics, human conditions, humans as economic beings, and as social beings. The transfer and mapping of human concepts to the plant’s concept is intended to make the values

and guidelines for behavior and attitude contained in Sundanese proverbs can be easily comprehended and applied when interacting in Sundanese society. The result of the research can be a steppingstone for the future research in investigating the impact of globalization on the usage of plant-related proverbs on the contemporary Sundanese society. Furthermore, the result can be used as a local material for teaching Sundanese proverbs as character education since the proverbs contain moral value as way of life in Sundanese society.

References

- Agustin, S. (2021, July 21). *8 manfaat pisang bagi kesehatan tubuh*. Alodokter. Retrieved from <https://www.alodokter.com/sehat-tiap-hari-berkat-manfaat-pisang>
- Anindyatri, A. O., & Mufidah, I. (2020). *Gambaran kondisi vitalitas bahasa daerah di Indonesia: Berdasarkan data tahun 2018-2019* (W. Permanawiyat Ed. 1st ed.). Tangerang Selatan: Pusat Data dan Teknologi Informasi, Kementerian Pendidikan dan Kebudayaan. Retrieved from <https://repositori.kemdikbud.go.id/22796>
- Daud, M. Z., Abdullah, N. A., & Subet, M. F. (2021). Refleksi sisi negatif burung gagak dalam peribahasa Melayu: Analisis semantik inkuisitif. *Issues in Language Studies*, 10(2), 24-44. doi: <https://doi.org/10.33736/ils.2764.2021>
- Daud, M. Z., & Subet, M. F. (2022). Ayam sebagai rujukan makna inkuisitif berhati-hati, sia-sia dan khianat dalam peribahasa Melayu. *Kajian Malaysia*, 40(1), 179-253. doi: <https://doi.org/10.21315/km2022.40.1.9>
- Dienaputra, R. (2011). *Sunda: Sejarah, budaya, dan politik* (D. R. Hasanudin Ed. 1st ed.). Jatinangor: Sastra Unpad Press.
- Dienaputra, R. D. (2012). Rekonstruksi Sejarah Seni Dalam Konstruksi Sejarah Visual. *Panggung*, 22(4), 1-16. doi: <https://dx.doi.org/10.26742/panggung.v22i4.64>
- Effendi, A. S. (2014). Nilai-nilai Keislaman dalam Peribahasa Sunda untuk Mengembangkan Bahan Ajar Bahasa Sunda Berbasis Karakter di SMP. *Lokabasa*, 5(1), 12-25. doi: <https://doi.org/10.17509/ijlb.v5i1.3150>
- Evans, V., & Green, M. (2006). *Cognitive linguistics: An introduction*. Edinburgh: Edinburgh University Press. Retrieved from <https://www.routledge.com/Cognitive-Linguistics-An-Introduction/Evans-Green/p/book/9780805860146>
- Fauzi, M. I. (2021). *The use of plant lexicons as a metaphor in Javanese proverb* (Doctoral dissertation, Diponegoro University). Retrieved from <http://eprints.undip.ac.id/83362>
- Fill, A., & Muhlhausler, P. (2001). *The ecolinguistics reader: Language, ecology, and environment* (1st ed.). London and New York: Continuum. Retrieved from <https://www.bloomsbury.com/us/ecolinguistics-reader-9780826481733>
- Fitri, A. N., & Rini, E. I. (2022). Metaphors and Cultural Values Part of Plants in Japanese Proverbs. In *E3S Web of Conferences* (Vol. 359, pp. 02012). EDP Sciences. doi: <https://doi.org/10.1051/e3sconf/202235902012>
- Gibbs, J. R. W. (2017). *Metaphor wars: Conceptual metaphors in human life* (1st ed.). Cambridge: Cambridge University Press. doi: <https://doi.org/10.1017/9781107762350>
- Golledge, R. G., & Stimson, R. J. (1997). *Spatial behavior: A geographic perspective*. New York: Guilford Press.
- Grady, J. E., & Ascoli, G. A. (2017). Sources and targets in primary metaphor theory: Looking back and thinking ahead. In B. Hampe (Ed.), *Metaphor: Embodied cognition and discourse* (1st ed., pp. 27–45). Cambridge: Cambridge University Press. Retrieved from <https://www.scribd.com/document/462613992>
- Halliday, M. A. K. (2001). New ways of meaning: A challenge to applied linguistics. In A. Fill & P. Muhlhausler (Eds.), *The ecolinguistics reader: Language, ecology, and environment* (1st ed., pp. 175–202). London and New York: Continuum. Retrieved from <https://eric.ed.gov/?id=ED324960>
- Harismi, A. (2020, July 26). *Bunga Cempaka Putih, Antara Mitos dan Manfaat untuk Kesehatan*. SehatQ. Retrieved from <https://www.sehatq.com/artikel/bunga-cempaka-putih-antara-mitos-dan-manfaatnya>
- Haugen, E. (2001). The ecology of language. In A. Fill & P. Muhlhausler (Eds.), *The ecolinguistics reader: Language, ecology, and environment* (1st ed., pp. 57–66). London and New York: Continuum. Retrieved from <https://eric.ed.gov/?id=EJ049108>
- Hemakumara, G. P. T. S., & Rainis, R. (2018). Spatial Behaviour Modelling of Unauthorised Housing in Colombo, Sri Lanka. *The Asian Journal of Humanities*, 25(2), 91-107. doi: <https://doi.org/10.21315/kajh2018.25.2.5>
- Hermawan, I. C., & Hasanah, A. (2021). Pendidikan Karakter Berbasis Kearifan Lokal Sunda Dan Relevansinya Dengan Pembelajaran PPKN Di Sekolah Menengah Pertama. *Bhineka Tunggal Ika: Kajian Teori Dan Praktik Pendidikan PKN*, 8(2), 116-128. doi: <https://doi.org/10.36706/jbti.v8i2.15746>
- Hidayat, R. T., Haerudin, D., Muhtadin, T. A. N., Sastramidjaja, A., & Mabarti, E. H. (2005). *Peperenian urang Sunda* (1st ed.). Bandung: Kiblat Buku Utama.
- Indrawardana, I. (2012). Kearifan lokal adat masyarakat Sunda dalam hubungan dengan lingkungan alam. *Komunitas*, 4(1), 1-8. doi: <https://doi.org/10.15294/komunitas.v4i1.2390>
- Indrawati, N. F. N. (2021). Leksikon Nama Hewan dan Tumbuhan pada Peribahasa Bakumpai: Kajian Semantik Kognitif. *UNDAS: Jurnal Hasil Penelitian Bahasa dan Sastra*, 17(2), 211-226. Retrieved from <http://ojs.badanbahasa.kemdikbud.go.id/jurnal/index.php/undas/article/view/3895>

- Kembara, M. D., Rozak, R. W. A., Hadian, V. A., Nugraha, D. M., Islami, M. R. F., & Parhan, M. (2021). Etnisitas dan Kearifan Lokal: Penerapan Nilai-Nilai Budaya Sunda dalam Pembentukan Karakter Generasi Milenial. *El-Wasathiya: Jurnal Studi Agama*, 9(1), 1-17. Retrieved from <http://ejournal.kopertais4.or.id/mataraman/index.php/wasathiya/article/view/4400>
- Kinanti, K. P. (2018). Tumbuh-Tumbuhan Sebagai Representasi Nilai Kebajikan dalam Peribahasa Indonesia. In *Seminar Nasional Pendidikan dan Pembelajaran* (pp. 554-558). Perpustakaan Nasional Republik Indonesia. Retrieved from <http://conference.unpkediri.ac.id/index.php/semdikjar/semdikjar2/paper/view/172>
- Kodariah, S., & Gunardi, G. (2015). Nilai kearifan lokal dalam peribahasa Sunda: Kajian semiotika. *Patanjala: Journal of Historical and Cultural Research*, 7(1), 113-130. doi: <http://dx.doi.org/10.30959/patanjala.v7i1.88>
- Kridalaksana, H. (2013). *Kamus Linguistik* (4th ed.). Jakarta: Gramedia Pustaka Utama.
- Lakoff, G., & Johnson, M. (2008). *Metaphors we live by*. Chicago: University of Chicago Press.
- Maharani, S. T. (2017). *Representasi Nilai-Nilai Altruisme Pada Film Nasional Karya Gareth Evans. (Studi Analisis Semiotika The Raid 1 dan The Raid 2 "Berandal" Karya Gareth Evans)* (Undergraduate Thesis, Universitas Islam Indonesia, Yogyakarta). Retrieved from <https://dspace.uui.ac.id/handle/123456789/4855>
- Mahayana, I. M. A., Sukiani, N. K., Suwendri, N. M., & Winaya, M. D. (2019). Leksikon-leksikon flora dalam metafora bahasa Bali: Kajian Ekolinguistik. *Kulturistik: Jurnal Bahasa dan Budaya*, 3(2), 41-50. doi: <https://doi.org/10.22225/kulturistik.3.2.1192>
- Martalina, J., & Oktavianus, F. U. (2019). Leksikon fauna peribahasa Indonesia dalam novel Atheis karangan Achdiat Karta Mihardja. *Salingka: Majalah Ilmiah Bahasa dan Sastra*, 1-10. doi: <https://doi.org/https://doi.org/10.26499/salingka.v16i1.230>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2017). *Qualitative data Analysis: A Methods Sourcebook* (3rd ed.). Los Angeles: Sage.
- Moeliono, A. M., Lapoliwa, H., Alwi, H., & Sasangka, S. S. T. W. (2017). *Tata bahasa baku bahasa Indonesia* (4th ed.). Jakarta: Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan dan Kebudayaan.
- Munawar, C. T. (2010). *1330 babasan dan paribasa bahasa Sunda*. Bandung: Nuansa Aulia.
- Nugraha, D. (2012). *Ngamumule basa Sunda 1200 paribasa jeung babasan Sunda*. Bandung: Bandung Yrama Widya.
- Oktaviana, W. R. (2022, May 10). *8 manfaat kapas untuk kehidupan sehari-hari selain bahan sandang*. Dream.co.id. Retrieved from <https://www.dream.co.id/lifestyle/manfaat-kapas-untuk-kehidupan-sehari-hari-mulai-dari-kebutuhan-sandang-hingga-dunia-medis-2205086.html>
- Richards, J. C., & Schmidt, R. W. (2013). *Longman dictionary of language teaching and applied linguistics*. Routledge. doi: <https://doi.org/10.4324/9781315833835>
- Rosadi, E. M. (2022). Dehumanisasi dalam Peribahasa Sunda. *Ranah: Jurnal Kajian Bahasa*, 11(1), 111-119. doi: <https://doi.org/10.26499/rnh.v11i1.4485>
- Rosidi, A. (2010). *Mencari sosok manusia Sunda: Sekumpulan gagasan dan pikiran* (1st ed.). Jakarta: Pustaka Jaya.
- Rosidi, A. (2020). *Babasan & paribasa: kabeungharan basa Sunda*. Bandung: Kiblat Buku Utama.
- Saeed, J. I. (2016). *Semantics* (4th ed.). West Sussex: Wiley Blackwell.
- Sudaryat, Y. (2015). The mindset of sundanese people in their language expressions. *Indonesian Journal of Applied Linguistics*, 5(1), 126-133. doi: <https://doi.org/10.17509/ijal.v5i1.839>
- Suktiningsih, W. (2016). Leksikon fauna masyarakatsunda: kajian ekolinguistik. *Retorika: Jurnal Ilmu Bahasa*, 2(1), 138-156.
- Swari, R. C. (2021, May 17). *Kemenyan*. Hello Health Group Pte. Retrieved from <https://hellosehat.com/herbal-alternatif/herbal/kemenyan/>
- Vu, N. N. (2015). Structural, orientational, ontological conceptual metaphors and implications for language teaching. *Journal of Science: Ho Chi Minh City Open University*, 5(1), 49-53. Retrieved from <https://journalofscience.ou.edu.vn/index.php/soci-en/article/view/325>
- Yunita, T. R. (2022, April 27). *13 Manfaat Jengkol untuk Kesehatan yang Jarang Diketahui*. PT Medika Komunika Teknologi. Retrieved from <https://www.klikdokter.com/gaya-hidup/diet-nutrisi/suka-makan-jengkol-ini-lho-manfaatnya>
- Zhangyunhao. (2010). *Plant metaphors in English Economic Newspaper texts*. Kristianstad University, Sweden.