Abstract
The existence of communication and technology facilitates the flow of information exchange through online social media rapidly and easily. As part of social media, Facebook has more complete features than other online media. It becomes part of the necessities of life, which has grown and developed rapidly to provide flexibility to its users. Documentation, observation, and in-depth interview were used to collect the data. There were 1,214 discourses found on the group, and personal accounts of 27 informants and 400 discourses were taken as data of the research. The analysis was conducted by following Fairclough’s Critical Discourse Analysis (CDA), with the Critical Linguistics approach. The research findings show that the text production process by UIN students on Facebook was done in three ways, including producing their text, spreading other people’s texts that are shared from the site, and producing text as a result of consumption of other texts. Producing text itself is a way of producing text by creating its status as a form of expression of thoughts, feelings, and experiences, without referring to other texts or texts that have been published on other walls. The form of production by spreading text from other websites is the most common form of text production. Production status is a form of the author's reaction to the text he or she understood.

Keywords: Social practice; Facebook; critical discourse analysis; the process of text production.

INTRODUCTION
Human and their environment have become unseparable elements within the frame of social process, including in the dynamics of society's linguistic. The system of language influences the behavior of its users in managing their environment. Meanwhile, the gradual changing in the environment also affects the language used in the community (Halliday, 2001). The mutual relationship between language and the environment has created various research prospects in language pragmatism, anthropological linguistics, theoretical linguistics, discourse analysis, language teaching, and others (Fill and Muhijausles, 2001). The theory of dialectical ecolinguistic is then developed to approach the dynamics within the interaction between language and environment where three dimensions (ideologic, sociologic, and biologic) used as a logical frame (Bundsgaard and Stefeensen, 2000).

Minangkabau ethnic is one of many ethnics in Indonesia that mainly reside in West Sumatra Province. This ethnic embrace lives philosophy Alam takambang jadi guru or translated as "Nature is a Teacher" where they take lessons from the phenomena that happened in the surrounding natural environment (Agustina and Asri, 2016). The adherence to their environment shown significantly in the cultural products and customary value created by the
Minangkabau community, especially in their language and linguistic products. Using metaphorical language, imbued into poems and proverb, Minangkabau people share and teach their wisdom to the next generation (Almos, 2018).

In accommodating the knowledge transfer across generations, it is indeed needed a comprehensive way to understand the philosophical values contained in the linguistic products of Minangkabau culture. Unfortunately, the gap between generations becomes an obstacle for this knowledge transfer as the time separated the original creator of the poem and the society where it was created with the current generation. Interpretation, which made by the second party onto these linguistic products, while its original creator(s) is unavailable to provide confirmation, tends to mislead the comprehension of the meaning (Subiyanto, 2018). In this paper, we propose the use of an interdisciplinary approach in interpreting the traditional Minangkabau poems and proverbs using the dialogue model (Steffense, 2007). This model deploys the first speaker, partner in conversation, object (nature, environment, animal or plant) and third constituent (time, culture, or others) within the framework of ideological, sociological, and biological dimensions (Subiyanto, 2018). Besides, we accommodate the use of biological insight to understand the context of using nature elements within the Minangkabau poems or proverbs.

METHOD

This study deploys descriptive ecological analysis altogether with linguistic analysis to reveal the ulterior meaning contained within the selected Minangkabau poems and proverbs provided in online sources (e.g. https://nagarikatiaganmandiangin.wordpress.com). We analyze the functions of animal or plant symbolized in these poems and proverbs by using extended knowledge on its biological aspects: behavior, morphology and other bodily characters, to add more baseline for the analysis scheme proposed in the dialogue model detailed above (Steffense, 2007; Manning and Dawkins, 1998). To some extent, we explain the characters (physical and non-physical) of the biological element and then outline its contextual relationship, which deploys the message within the lines in the poem or proverb.

The significance of biological aspects in elaborating the actual contents in Minangkabau poems and proverbs is currently being undermined. Mostly, these linguistic products were entirely analyzed from their dialectical or semantic aspects only. Hence, the existence of biological components within the poems and proverbs which retain certain meaning may not be palpable, and in turn, the overall content becomes obscured. The biological elements in the poem or proverb are thoroughly deciphered and descriptively outlined before used to interpret the overall message within the passage.

RESULT AND DISCUSSION

We detected at least three levels of function from using biological elements within the Minangkabau poems and proverbs. The examples for poem or proverb is given to help to describe the intended purpose.

Rhythmical Function

The biological components are in use only to connect between the or initial part (sampiran) of the poem with the content lines, most probably for equalizing the rhyme between the last syllable of consecutive or alternate lines within the poem. Nonetheless, there is usually some pattern used in this function, such as the natural elements that come from similar group taxa or category (birds, reptile, or others).
Example:

Sairiang balam jo barabah
Barabah mandi balam lalu
Sairiang salam nan jo sambah
Sambah lalu salam kembali

The mourning dove concomitantly flies with the bulbul
The bulbul takes a bath, the dove slips by
Together with our greeting and homage
Greeting accepted, the homage dully returned

These four verses are part of the opening for Pantun Pasambahan (tributing poem) used in initiating formal ceremonial events. Both balam (mourning dove) and barabah (bulbul) are birds, yet come from the different family group (MacKinnon, 2010). Balam belongs to Columbidae, a group that also includes pigeon, fruit dove, rock dove, and its relatives, while barabah is from the Pycnonotidae cohort. Each possesses different dietary patterns, behavior, breeding, and nesting modes, as well as a discrepancy in morphological appearance. The use of these birds within a poem contains the sole purpose of giving a connection with salam (greeting) and sambah (homage). A similar function can be seen in the following proverb, where natural element used in it related to fish taxon or category:

Anak ikan dimakan ikan
Gadang di tabek anak tanggiri
Ameh bukan perak pun bukan
Budi saketek rang haragoi

The fry predated by the fish
Fully fledge the mackerel within the pond
Neither gold neither silver
Slightly kindness is humbly appreciated

**Analogue Function**

In this function, the biological element gives a pivotal role in symbolizing a certain meaning that related inherently with the content or purpose of the poem or proverb. Careful attention should be given to the morphological or behavioral characteristics of the organism used in the poem or proverb, as it may connect directly with the intended message.

Example:

Alu tataruang patah tigo
Samuik tapijak indak mati

Rice pestle is broken in three parts when slightly knocked over
Ant left harmless even though being stepped on

"Samuik" or ant symbolizes ordinary powerless people or weak persons who often encountered among the society, while "alu" (rice pestle) can be easily interpreted as a person or party with power, position, or other advantageous benefits. It is common knowledge that ant can be easily overlooked and lethally-unintentionally stepped on by people. On the contrary, this proverb
mentions that the stepping upon ant does not kill it. While on the other hand, the robust rice pestle becomes broken into pieces by merely and petty touch.

This proverb emphasizes wisdom that supposed to be comprehended by people with authority to guide them behaving toward any inferior party below them. The metaphorical use of ant to personify common or weak people feels palpable; in nature, although ants are found as social insects, they somehow placed at the bottom of the food trophic and became the prey for organisms with higher trophic level (Herwina t. Al, 2013). Hence, those who can flexibly manage their authority and power to accommodate the life of other people inferior to them are said to have mastered this philosophical value in their life.

We see that this type of function works using two lines proverbial format, without clear assignment give to which the opening or the content line. The readers (or second speakers in the dialogue model) are supposed to have sufficient knowledge regarding the organisms discussed within the passage to get the meaning, either by learning or asking the knowledgeable party. Another sample proverb with this function is given below, where the meaning can be perceived from the behavioral aspect of organisms used in it. It simply talks about cowardice.

*Bak ayam manampak alang*
*Umpamo kuciang dibaoKKan lidih*

Like chicken sights eagle
Like cat sees someone brings a whip

Cryptical Message Function

The poem or proverb with this function usually uses a persona that is traceable through the identification of the organisms, their morphological or behavioral aspect. However, there is a hidden story or message inscribed somewhere within. This hidden story might or might not be awarded by the creator of the poem or proverb, as he or she merely described the phenomenon observed in the surrounding. A good example as follow:

*Anggang nan datang dari lauik*
*Tabang sarato jo mangkuto*
*Dek baik budi nan manyambuik*
*Pumpun kuku patah pauahnyo*

The hornbill flew in from the sea
Flying along with its greatness appellation
Due to the kindness of the greeters
Even the enemies will harm them not

This poem uses a similar structure as in the first function mentioned above. However, an additional and thorough analysis should be paid to its first line. Therein, the poem mentioned an "anggang" (or hornbill, all birds that classified into the family Bucerotidae) flew toward the first speaker (or the poem creator) from the direction of the coast. Regardless of what hornbill species being told in this poem, it is hard to believe that it flew back from the sea. All hornbill species are the dwellers in the primary forest, as they need huge trees to provide them with food items and especially natural cavity they use for breeding. They do not dig their nest cavity, which explains their dependence on a natural cavity for such reproduction purposes.
The islands and islets along the western coast of Sumatra rarely overgrown by huge trees that possible posses the natural cavity for fulfilling this purpose (Whiten, 1999).

Further elaboration on the phenomenon described in this poem leads to the possibility of the situation that makes the hornbill wandering farther from its habitat onto the sea (or into the offshore island) for whatever purpose. Some remarkable situations may presumably lead to this situation, such as the occasion of a natural disaster (tsunami, volcano eruption), habitat destruction (most probably from a forest fire), or other causals. It goes beyond the meaning of the poem itself that explains only the kindness of certain people will let them accepted by anyone in any society. There is a possibility that the "anggang", along with other objects in the poem lines, were randomly picked for rhythmical purposes. However, the Minangkabau culture has been renown to have a tight connection with nature. Like other communities with a similar situation, the live teaching arisen from that interaction should have been an honest content that would be passed down through generations by the mean of language and other linguistic products (Sukmawan, 2015).

Another example is given through the following proverb:

Kok padi nan ditanam ndak mungkin ilalang nan ka tumbuh
When you plant paddy, it is impossible weeds will grow

The proverb signifies an assurance for people who do good deeds that they will be automatically awarded good reward and not will be confused with the adverse reprisal. The field observation showed that weeds would appear among the growing paddy field, even when the most thorough weed controlling system (using organic cultivation, chemical agents, or others) applied (Zarwazi, 2016; Polansky and Guntoro, 2016; Sarifin et al., 2017). Weeds can disperse in one way or another using various dispersal media. Hence, we postulate that this proverb does not merely talk about doing good deeds but also regarding the prevention of bad deeds (wrongdoing). In that way, the fruit of doing good deeds can be purely yielded by the doers as they keep prevented the bad things thereof. It is just similar to the farmers that keep weeding their cropland since they plant so they can eventually harvest the best yield.

CONCLUSION

The empowered application of biological knowledge in interpreting traditional Minangkabau poems and proverbs showed promising insights that help to reveal and deepening the true meaning and live teaching contained within these linguistic products. In the future, a biologist and linguistic scholars within the ecolinguistic team to decode the message delivered through the use of natural elements in linguistic products.

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