

Lexicons of Flora and Fauna in Upah-Upah Ceremony at Mandailing Tribe Wedding in Matondang Village Padang Lawas Regency: An Ecolinguistic Perspective

Ernita Daulay¹, Khairina Nasution² ✉ Akmal³ and Karisma Erikson Tarigan⁴

¹²³⁴*Fakultas Ilmu Budaya, Universitas Sumatera Utara, Indonesia*

✉ **Corresponding Author:** Khairina Nasution, **E-mail:** khairina.nasution@usu.ac.id

ARTICLE INFORMATION

Received: 08 October 2021

Accepted: 25 October 2021

Published: 15 November 2021

DOI: 10.32996/bjbs.2021.1.1.5

KEYWORDS

Ecolinguistic,
Upah-Upah ritual,
Mandailing tribe wedding,
Flora and fauna lexicons

ABSTRACT

The study of ecolinguistics has involved the relationship between human and human, between the human and the surrounding nature, and the relationships in which many languages arise. The use of the flora and fauna lexicon by the people in Matondang village showed the closeness of natural relationships, the relationship between speakers and their relationship with the natural environment and social environment could be seen using the dialogue method (Bang & Doors, 1993) by analyzing the standard form of the meaning and function of using the flora and fauna lexicons in Upah-Upah ritual of a traditional wedding. Based on the phenomenological point of view, this study used two approaches: a qualitative approach and a quantitative approach. The data collection method of this study consisted of an interview method and an observation method. The interview method was used to obtain data on the meaning and function of flora and fauna in the culture of the Mandailing people. Observation methods were used to obtain data on the appearance of plants and animals in the culture of the Mandailing people. Giving advice occurred in the ritual of wages which referred to a situation. The analysis revealed that many of the flora and fauna in Mandailing culture still had the potentials to be further explored. Meanwhile, the dynamics of the natural environment lexicon were shown by differences in the level of understanding and the use between generations, the tendency, and endurance of these lexicons, which were represented by lexicon that survived, declined, experienced extinction, and shifted lexicon which includes lexicon with replaced names, and other languages with functioned to replace by other entities.

1. Introduction

The lexicon found in the flora and fauna in Upah-Upah ritual is a wealth that exists on the part of the ecological environmental entity of the language. In addition, it also has the ability to comprehend something through something else whose source of inspiration is mainly generated through lexical reconstructions derived from nature. As a result, it can indirectly reproduce social reality by using the richness of the environment. The use of language in Upah-Upah rituals cannot be separated from an element of belief whose origins come from ancestral rituals. The symbolic aspects have certain meanings that are represented as well as the movements contained in the wage-wage tradition. In other words, wages are a ritual that has become a tradition in various traditional ceremonies originating from the Mandailing tribe with the intent and purpose of wishing for good. The Upah-upah ritual is an offering and is usually served on a tray of food. Diaman wages are a ritual that exists in custom or tradition to pray for good things and interspersed with advice from parents or elders.

In this study, the object of study is the flora and fauna lexicon in the Upah-Upah ritual obtained from the components and presentation of these wages. The components that are presented in wages are as follows: (1) banana leaf, (2) free-range chicken, (3) shrimp, (4) eggs, and (5) goat's head or buffalo's head, (6) goldfish, (7) rice, (8) ginger. The people in Matondang village believe that the Upah-Upah ritual has a reciprocal relationship between the biological environment of flora and fauna and the social reality of society, such as in interpreting rice, farmers living in Matondang village who are speakers, of course, use a series of languages

related to the habits in their environment. The lexicon in question is the lexicon on the flora in the area such as the fertilizer used, the tools used for harvesting. The naming of the rice field "Sabah" includes Sabah Juluh and Sabah Ginger. Sabah in Matondang village is almost on average on the edge of mountains and riverbanks where the water flows clear as well as a place for farmers to bathe after working in the fields all day. Sabah whose soil structure is wet and naturally inundated by river water which is a drainage system (water release) is also used by some surrounding communities as their main livelihood. Language and ecology essentially have a reciprocal relationship in linguistic studies; especially ecolinguistics. This relationship is reflected in the use of the names of flora, fauna, mineral sources and so on that are found in the natural environment when humans communicate with each other. The use of names related to entities that make up the physical environment such as geographical conditions and typology of a country is also used to examine the relationship between language and ecology. Language cannot be separated from the environment in which the language is used by its speakers. Likewise, speakers of a particular language will form a speech community in a certain environment. Meanwhile, the environment becomes a source of knowledge for speakers in a speech community. This geographical condition also makes the types of flora and fauna that live and grow in the region are very diverse, making the Mandailing language very rich in the natural environmental lexicon that refers to flora entities. and fauna. The relationship between humans and their natural surroundings produces a variety of languages. In particular, the cultural environment can also be related to the quality and condition of the linguistic environment. In this case, ecolinguistic research is needed to study the relationship between nature or environment and language or to compare ecology and linguistics As a scientific discipline, ecology explains the reciprocal relationship between living things and the natural surroundings. On the other hand, linguistics is a scientific study of language phenomena at both the micro and macro level (Kridalaksana, 1985).

In a speech community, any language must know, master, and use Entities in the environment which are reflected by speakers in the form of language. Halliday (1990) in his article entitled *New Ways of Meaning* explains that language and environment are two things that influence each other. According to Halliday, the relationship between language and the environment describes changes in the environment that can cause language changes. Even broadly, people's behavior towards their environment is also influenced by the language they use. This causes changes and language developments both in ethnic and national and international languages to be difficult to avoid because of cultural acculturation which is preceded by the process of moving speakers of one language to another language-speaking environment, resulting in changes to new dialects, the creation of new words, and the creation of new words. new words, even the syntactic structure changes frequently. However, language itself can change and develop slowly, adapting to the development and change of living systems and patterns of the speaking community, such as educational level, social life, culture, and even mastery of science and technology.

The people in Matondang village are obliged to carry out Upah-Upah ritual as an inheritance from their ancestors and show their identity as indigenous Mandailing indigenous people, Mandailing tribal communities wherever they are, both outside and inside Matondang village carry out the ritual of wages - wages with full hope accompanied by prayers - prayer and its nature are almost said to be a socially obligatory law in maintaining local cultural heritage and the implementation of wages in marriage shows the community's identity as the traditional holder of the king with the title given.

Ecolinguistic studies have parameters including interrelationships (language and environment interrelation), environment (physical and socio-cultural environment), and diversity (language and environmental diversity). Interdisciplinary studies linking ecology and linguistics began in the 1970s when Einar Haugen (1972) created the paradigm "Language ecology," he argued that language ecology is a metaphor, namely the relationship between language and the environment is limited to the lexicon. Language lives in the human mind and the language community actually lives in use between speakers in society. So there is a psychological (psychic) and social environment. In line with Chomsky's opinion, that language, language speakers, and the environment have independence (mutual dependence). A hypothesis previously also expressed by Sapir (1912) that nature and landscape have a significant correlation to the formation of cultural discourse (Fill & Muhlhauser, 2001).

Ecology is a branch of a biological discipline concerning the interactions between living things and other living things as well as with the surrounding environment. Until a new theory was born by Halliday (1990) Halliday used the concept of ecology in a non-metaphorical sense, namely ecology as a biological environment and he criticized how the language system affects the behavior of its users in managing the environment. Although studies on the interrelation of language and its environment have emerged since the 1970s, theoretical approaches and analytical models in ecolinguistic studies were only formulated in the 1990s. The dialectical theory of ecolinguistics from Bang and Door (2000) suggests "language is understood as a social practice or the embodiment of human social activities in society". In other words, language is only present, alive, and functioning if there is social praxis. Without social praxis, there is no (really living) language, although social praxis can occur without language. Three important dimensions of language in social praxis according to Bang and Dorr (2000) are as follows (1) ideological dimensions, namely dimensions related to the overall mental content of individuals and collectives, cognitive aspects (knowledge-awareness), the ideology of organizing and guiding life, livelihood, and life, and the psychic system. (2) the sociological dimension is a sociological

dimension related to the pattern or way we organize and mix interrelationships in order to maintain togetherness and harmony between individuals, and social which is a strength and (3) the biological dimension provides understanding and awareness of our biological collectivity and coexistence with other species. other species (animals, animals, plants, soil (and land), water, sea, microorganisms, etc. Syarif (2008) argues that ecologically the lives of coastal communities have different ways of life because their lives basically depend on two terrestrial environments. and oceans, rivers of water from the marine aspect of looking for fish as a daily necessity of life, each community also has different customs. Mbetse (2013) argues that environmental language is a linguistic corpus which (content, content) describes the environment, both the natural environment on a macro level and the human environment (with the culture) on a micro basis.

In this study, the formulation of the problem will be developed in the form of the following questions:

1. What is the role of the flora and fauna lexicon in the Upah-Upah ritual at the traditional wedding of the Mandailing tribe which shows the close relationship between nature and the people in Matondang Village, Padang Lawas regency?
2. What are the treasures of the flora and fauna lexicon in the Upah-Upah ritual at a traditional wedding in the Mandailing language group in Matondang Village, Padang Lawas regency?
3. What ideological meanings are contained in the Upah-Upah ritual at a traditional wedding of the Mandailing tribe in Matondang Village, Padang Lawas regency?

2. Literature Review

In the lexicon, there are studies covering what is meant by words, vocabulary structure, word learning, word use and storage, word history and evolution (etymology), relationships between words, and the process of word formation in a language. In everyday use, the lexicon is considered a synonym for a dictionary or vocabulary. Discussions about culture and language need to be researched over time and with the development of the times. The existing culture in society will create a new lexicon either intentionally or unintentionally. The lexicon can be used continuously or lost because it is never used again. Thus, it can be concluded that research related to culture and language is very important to be researched, known, and preserved along with the times.

The notion of lexical meaning itself is the meaning that is owned or exists in a lexeme even without any accompanying context. It can be concluded that the lexical meaning is the meaning in the real sense, the meaning that can be known through the five senses, or the meaning as it is. (Chaer, 2007). Pateda argues that lexical meaning is that the meaning of the word can stand alone, either in the form of a lexeme or in the form of affixation whose meaning is still fixed, as read in a language dictionary. However, in this study, there is no dictionary regarding terms or lexicon. used in the world of service. The acquisition of these lexicon terms was taken by interviewing the community in Matondang Village. In essence, the process of naming is human cultivation to make it easier for them to communicate, the role of the lexicon itself is a reference to substitute objects around, symptoms, characteristics, and activities. Humans use their knowledge for relationships and interact with nature in its entirety, while human knowledge is obtained from serious effort through the learning process. The role or function of the lexicon is generally in the form of words (Tarigan & Dwi, 2021).

Flora in general are all types of plants and plants that exist on earth and fauna are all types of animals that live on earth. Flora and fauna have so many and varied types that they cannot be counted. These various animals and plants have a place to live. which varies from sea to land. Flora is the whole life of plant species in a certain habitat, area, or geological strata; nature of plants or published works containing a list and analysis of plant species of a particular habitat, area, or geological strata, while fauna is the whole animal life of a particular regional habitat or geological strata; the animal kingdom or which contains a list and study of animal species in a particular habitat, area, or strata (Lindo & Jeppe, 2000). The biological dimension is something related to the life of natural biota and all elements that exist in nature, including the human view of the natural environment and coexistence with other species, as well as related to the preservation of nature which includes the protection of flora, fauna, and others.

Plants (flora) and animals (fauna) that live in Matondang village certainly have uniqueness and benefits for the community. This sub-chapter will be presented data in the form of a lexicon of plants or plants and animals that exist and are still preserved today. Metaphorical expressions are expressions that show conceptualization and indicate an understanding of a concept with other concepts (Nirmala, 2012). For example, linguistically 'filled rice' is a phrase that belongs to the noun category referring to the rice plant (*Oryza sativa*) which can usually be found in paddy fields. Rice that is ready to be harvested in the order of the biological dimensions is identified as having a yellowing color and bowing of the stalk. caused by the fiber that bears the heavier grains of rice. In the dry season, rice can usually be harvested earlier. In general, rice can be harvested between 110-115 days after planting. The biological development of rice in social life is understood cognitively and through sensory experience by the people of Matondang village (ideological dimension). Harvest. Rice plants by the community have a very close relationship, especially the

farmers, which can be seen from a large amount of rice planted. From this relationship, a metaphor of *eme gorsing* is formed (the name of rice that is ready to be harvested in the Mandailing language).

The environment in ecolinguistics refers to the physical and social environment. The physical environment includes physical geography, namely the topography of a country (coasts, valleys, lands, highlands, mountains) climate, and rainfall intensity, the economic basis of human life consisting of fauna, plants, and mineral resources, while the social environment consists of various forces society that composes the thoughts and lives of each individual in such a way as religion, ethics, forms of political organization, and the arts. Fill and Mushausler (2001) suggest that ecolinguistics is applied linguistics that is interdisciplinary. So it can be concluded that ecolinguistics is a study that is wider than its scope in studying syntax, semantics, and pragmatics, and therefore some innovative new theories are needed to investigate these ideas empirically. This is clarified by Crystal (2008) stating that ecolinguistics is a study that reflects the nature of ecology in biological studies, focusing on the interaction between language and the cultural environment. This means that ecolinguistics is also referred to as language ecology, linguistic ecology, or green linguistics.

Alexander and Stibbe (2010) define ecolinguistics as the study of the impact of language use on survival that bridges the relationship between humans, other organisms, and the physical environment which is normatively oriented towards preserving relationships and sustainable life. This means that ecolinguistics is closely related to how language functions. to establish, maintain, influence, or destroy relationships between people, living conditions, and the environment. Stibbe (2010) asserts that ecolinguistics develops as a result of the development of human ecology which is related to various systems (economic, social, religious, cultural, language, and ecosystem systems) that are interdependent and related to one another.

Therefore, ecolinguistic research can conclude that there is a parameter between language and environment. Fill and Muhlhausler (2001) state that in the scope of ecolinguistics, language and environmental relations only exist at the lexicon level, not for example at the phonological or morphological level this relationship only exists at the lexicon level. From vocabulary and notes, for example, on phonology or morphology (Bang and Doors, 1996). This means that the study of ecolinguistics is the study of living languages and used languages to describe, represent verbal-symbolic representations in the environment, both in the social environment and in the socio-cultural environment. Language changes along with social and environmental changes (Liebert, 2001). This statement is also added by Mbeti (2009) which states that the process of language change takes place gradually over a long time, without being realized by the speakers, and cannot be avoided. Steffensen and Fill (2014) identify four different ecological interpretations that lie behind different approaches, including:

1. Exists in symbolic ecology, where different languages interact with each other in a particular location.
2. Part of the socio-cultural ecology that shapes society and culture.
3. It deals with cognitive ecology and how the cognitive capacities of organisms affect how they adapt to their environment.
4. There is a natural ecology related to the relationship of language with its biological and physical environment.

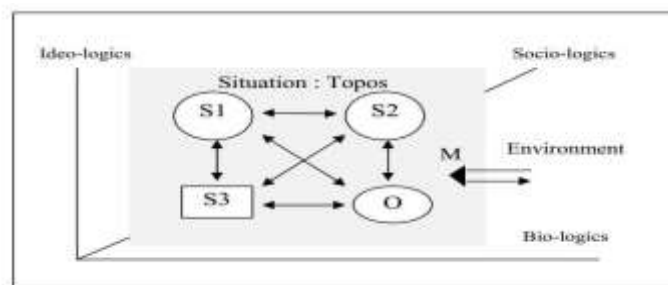


Figure 1. Dialectical Social Praxis (Source: Bang and Door, 1995)

From the description above, it can be concluded that ecolinguistics or language ecology is an approach in studying a language related to ecological and environmental problems that were pioneered. Door and Jorgen (1995) explain that ecolinguistics is a study that investigates the interrelationships between language and its ideological, sociological, and biological dimensions of language. This ideological dimension can be described as the mental, cognitive, ideological, and psychic systems of human individuals or collectives and the sociological dimension is about the way we organize our interrelationships to maintain the individual collectivity, whether these individuals love each other, know each other or are strangers to one another.

The use of flora and fauna is present in human life because of the close relationship between humans and their environment. The connectedness of the community in Matondang village with flora and fauna makes the names of flora and fauna also contained in Indonesian proverbs (Tarigan & Stevani, 2021). These lexicons have an important role in forming dialects. This means that without the presence of the lexicon in language construction, the language demands will not be formed. Informing the lexicon can have a role as a lexicon to fill the function of the subject or to fill other functions in language construction. Where there is human interaction in the use of language with the environment, in linguistics it is known as ecolinguistics. Ecolinguistics is an interdisciplinary study of linguistics associated with the ecology of a language. Ecology is the science of the reciprocal relationship between living things and natural conditions and the surrounding environment. Ecolinguistics or language ecology was first recognized in the 1960s. Ecology combined with linguistics can be seen in the work of Einar Haugen entitled *Ecology of Language*.

For example, the goat's head is served in the Upah-Upah ritual is in an upright position on the rice. The role of the goat's head lexicon in forming the dialect of the language is as a lexicon to fill in the function of the subject. Without the presence of the goat's head lexicon, the literal meaning of the Upah-Upah ritual will not be formed. Due to the interaction of language with its environment, the goat's head is used as a source of inspiration in the speech. The goat's head is used as a source of inspiration because goats live by eating grass, goats walk on slow grass in their environment. The goat in the meadow is used as a parable to describe humans. With the innovation of literal meaning, the meaning of goat in the lexicon is no longer a hairy animal and has horns. However, the literal meaning of the goat is someone who walks by keeping natural conditions from being damaged.

In ecolinguistic studies, the flora and fauna lexicon used in the Upah-Upah ritual is not only interpreted as a name but the existence of flora and fauna is as important as a human existence in an ecosystem. The similarity of considerations regarding the relationship between humans and other organisms and the environment is known as ecosophy. The term ecosophy is an abbreviation of the ecological philosophy proposed by Arne Næss. Ecosophy is used to describe a set of philosophical principles that include ecological considerations (Stibbe, 2015). In addition, ecolinguistics through the understanding of ecosophy also seeks to recognize the deepest value possessed by each element that exists in nature both in the biotic and abiotic environment. The understanding of these values is to encourage humans to protect and preserve conditions that support all life including human life (Stibbe, 2015). Analyzing how these lexicons play a role in forming a language, how the meaning contained in the lexicon as a language needs analysis. Where this analysis aims to dig deeper into the values contained in the flora and fauna lexicon from an ecolinguistic point of view. Thus, its sustainability and resilience can be maintained for the sake of ecological sustainability, especially the ecology of Indonesia.

3. Methodology

This research was conducted in Matondang village which is one of the villages in Ulu Barumun District, Padang Lawas Regency, North Sumatra Province, Indonesia, the total area of Padang Lawas Regency is about 3,892.74 km². The reasons in this study chose the location in the village of Matondang as the research site as follows: (1) People in Matondang village generally have their livelihood as farmers and breeders so that many objects related to ecolinguistic studies are found, hilly or mountainous topography conditions, waters in the form of rivers which have an area of about 170.85 ha. (2) Utilization of land conditions such as rice fields, yards, and buildings, gardens, fields, grazing, ponds/tempangs. (3) The researcher is a woman from the village of Matondang, making it easier for researchers to obtain information and data needed in research.

Moleong (2017) describes an interview as a conversation with a specific purpose. The conversation is carried out by two parties, namely the interviewer who asks questions and the interviewee who provides answers to questions to explore all information from informants by using note-taking, recording techniques to take notes, and recording the conversation of the informant containing information in the form of vocabulary related to Upah-Upah ritual in the environment.

Miles, et. al (2014) states that the data obtained through qualitative research is data that is very supportive in providing a description of the experiences and social processes experienced by humans as social beings (qualitative data provide an accurate picture of social phenomena). Furthermore, there are several stages carried out in data collection, namely observation, interviews, personal and official documentation, photos, pictures, and informal conversations (Emzir, 2010). Through qualitative data, a researcher is able to maintain a sequence of events or chronological events with various phenomena that arise as a result of related events. Qualitative data also tends to lead to new findings and integration; thus researchers find it easier to obtain a good conceptual framework. Everything looks natural through qualitative data. Creswell (2015) suggests that the characteristics of this qualitative descriptive research are natural, in other words, direct research is carried out to the data source, namely the Upah-Upah ritual at the traditional wedding of the Mandailing tribe where the researcher is the main instrument. Thus, in this study, the researchers used two types of data, including:

1. The meaning of flora and fauna in the Upah-Upah ritual for the traditional wedding of the Mandailing tribe. Data was collected through informants in the form of words or speech, expressions, activities in the Upah-Upah ritual.

2. Qualitative data in the form of its implications for ecolinguistics data, namely data through the document recording method then the collected data is processed qualitatively. From all the research processes carried out, it is clear that this research is qualitative descriptive research that starts from the field. This research is a study from an ecolinguistic perspective with the meaning of the lexicon on flora and fauna which can be seen through the ritual of wages in the implementation of the traditional wedding of the Mandailing tribe in Matondang village.

There are two sources of data used in the study were described as follows :

1. A person is a data source that can provide data in the form of oral answers through interviews or written answers through questionnaires or which are utterances from informants in the form of recordings and notes when researchers conduct research that is equipped with interviews with respondents. informants who have knowledge about matters related to this research.
2. The research location is located in Matondang village, Ulu Barumun District, Padang Lawas Regency, North Sumatra because Matondang village is the research area, community members still strongly maintain and preserve the natural environment and cultural traditions of wages in a traditional wedding.

Data collection techniques can be carried out in various settings or various sources and in various ways. There are two data collection techniques in this study, namely the linguistic method and the ethnographic method. The linguistic method is data collection accompanied by the method or technique in a linguistic study. In general, this linguistic method is carried out by language researchers as a guide and comparison based on existing data. Spradley (2007:315-318) which is also known as the gradual forward research flow, describes that there are twelve steps, namely: (1) determine informants, (2) interviews with informants, (3) asking descriptive questions, (4) conducting interview analysis, (5) make a domain analysis, (6) asking structural questions, (7) making taxonomic analysis, (8) asking contrasting questions, (9) making component analysis, (10) finding cultural themes, and (11) writing an ethnography.

4. Results and Discussion

For the Mandailing community, goldfish that live in clear and clean freshwater such as rivers or artificial ponds are symbolized as meaning so that the bride and groom become a happy family, continue to love each other, and get many, good and intelligent children. Fish is interpreted so that the bride and groom are always together, without conflict then rice is a symbol so that the bride and groom can sort out the path of good and bad. While banana leaves have a meaning as a sign of marriage, just once. Leaves are magical powers of supernatural powers, eternity according to their sticky nature, shield, a continuation of life, symbol of sustenance, soothing, calm, health. For goat meat to be a symbol of strength, chicken eggs as the meaning of the source of life. Then salt is intended so that the bride and groom are able to provide benefits to life in the world because salt comes from the sea and is full of struggle in life. Upah-Upah ritual that is carried out is useful and can be understood as a suggestion or spiritual encouragement to the morals of a person or group of people, the impact will be seen if the participants really understand, live, feel part of the Upah-Upah ritual so that it gives birth to enthusiasm in the shade of life. Rice in traditional societies such as those in Matondang village is a very important material culture so that it is treated as a special plant. In fact, the specialty of rice is interpreted through the complexity of the language that labels it. In this culture, rice is commonly referred to as 'eme'. For them, rice is a blessing from both heaven and earth because it is transcendental, the embodiment of the sacred upper world and the profane underworld. The many linguistic units of the rice lexicon used to label rice in the Mandailing language indicate that rice is a plant species that has a very important specialty in culture, rice that has become rice is called 'indahan'. Rice is a producer of food ingredients and is a major component of Upah-Upah ritual, magical, healing, and cosmetic purposes as well as rice used for socio-religious activities, forms of traditional rituals carried out by linking rice plants as rice as the most important component of the meaning of obtaining natural salvation.

Based on the results of the analysis above, it can be concluded that the ideological meaning of the Upah-Upah ritual at the traditional wedding of the Mandailing tribe in Matondang village, Padang Lawas regency as follows:

1. White rice is the main staple food in the daily menu and symbolizes 'clean' in white rice and the intention and desire to start a new life for the bride and groom.
2. Whole free-range chicken with a mixture of spices cooked with rendang seasoning and served and placed in the middle of white rice has an ideological meaning, it is a chicken that always crows in the morning and wakes people up to carry out activities, pray at dawn and seek fortune.
3. Boiled chicken eggs consisting of egg white and egg yolk and eaten together with the yolk and should not fall, this egg yolk symbolizes the ideals and success that will be achieved together in the household that will be built.

4. Shrimp which in general always walk backward twice and forward once while swimming means that before acting, it is better to think twice in other words to understand later what are the causes and consequences of the actions or actions we do (good and bad).
5. Freshwater fish or goldfish that can only live in clean or clear water, have the meaning of clarity and clarity of heart in doing good work in seeking sustenance outside and inside the household.
6. Ginger and the hot spicy taste of ginger can warm the body and symbolize warmth in family relationships and salt that makes food taste good, savory, and delicious will taste bad without salt, this seasoning (salt) is the most important part of cooking.

In the biotic ecosystem of freshwater fish, there are environmental changes in Matondang village that occur naturally as well as physical development, for example, there are several communities that own land near the Barumon river planting oil palm trees, the establishment of a sopo (coffee shop) on the edge of the river which causes environmental changes in the river, a place for people to take sand, catch fish and dispose of garbage from other rivers that lead to the Barumon river, causing silting of the river currents and there are several types of fish such as gamak fish, redfish, salining fish, haporas fish, abaro fish, fish gampual, lamase fish are difficult to find because they have moved to or even become extinct, this is what causes some people in Matondang village to cultivate carp through natural ponds.

5. Conclusion

Upah-Upah ritual is a traditional ceremonial tradition originating from the Mandailing tribe, namely to pray for good things. Upah-Upah ritual is also called in the Mandailing custom, namely tondi ritual. The tradition of tondi ritual is one of the cultures found in the Mandailing Batak tribe. In the wage-wage tradition, there are symbolic aspects that have certain meanings that are represented through tools or offerings as well as the movements found in the Tondi ritual tradition. Upah-Upah ritual is studied in an ecolinguistic perspective by understanding how the meaning of the lexicon on flora and fauna in Upah-Upah ritual. The views of the people in the Matondang village of the Mandailing Batak tribe interpret the ritual of wages as a way to preserve the traditions that have been obtained from their ancestors as a mirror of social life, especially in the interaction of culture and customs, where the community uses a lot of terminology about flora and fauna as a means of expression that represents thoughts and his feelings. The people in Matondang village realize that the environment as a place to live also plays a role as a source of strength in their survival, this is proven by the use of flora and fauna in the Upah-Upah ritual which basically contains prayers that are considered to contain magical values that can support survival and happiness. The importance of the environment for the survival of the community is evidenced by the perpetuation of ecology and the surrounding environment into the use of ecologically charged language and cultural devices in various traditional ceremonies including wage rituals. This study is a preliminary study for research in the realm of ecolinguistics, which until now is still very limited in number. Further studies are needed to improve this paper related to the deepening of understanding in the field of cultural linguistics and cultural semiotics as a space for ecolinguistic studies.

Acknowledgment: The writers acknowledge the editors and the reviewers for the publication of this article. This article is dedicated to Fakultas Ilmu Budaya, Universitas Sumatera Utara, Indonesia as a scientific research experience in order to pursue a Doctoral degree.

Conflicts of Interest: The authors declare no conflict of interest.

References

- [1] Akhiril, P. (2018). *The Mangupa Tradition in the Angkola Society An Anthropology Study. Dissertation*. Medan: Graduate School, University of North Sumatra, Medan.
- [2] Bang, J. & Door, J. (1993). *Ecolinguistics*. Retrieved from www.jcbang.dk/main/ecolinguistics/Ecoling_AFramework1993.pdf
- [3] Campbell, N., & Reece, J. (2009). *Biology*. Chicago: Pearson Benjamin Cummings.
- [4] Chendy A., & Sulisty. (2018). *The Tradition of Upah-Upah in the City of Rantau Prapat, North Sumatra*. Medan: Scientific Meeting of Indonesian Language and Literature.
- [5] Fill, A. & Muhlhausler, P. (2001). *The Ecolinguistics Reader. Language, Ecology, and Environment*. London & New York: Continuum.
- [6] Mahayana, Sukiani, N., & Suwendri, N. (2019). Lexicons of Flora in Balinese Metaphors: Ecolinguistic Studies. *Journal of Language and Culture*, 3(2), 41-50.
- [7] Mailin, Efendy, & Siregar, J. (2018). The Symbolic Meaning of Mengupa in the Traditional Wedding Ceremony of the Angkola Batak Tribe in Padang Lawas Regency. *AT-Balagh Journal*, 2(1), 85 – 102.
- [8] Mbete, A. M. (2013). *A Brief Guide to Write an Ecolinguistic Research Proposal*. Denpasar: Vidia.
- [9] Miles, Matthew B., Huberman, A., & Michael. (2014). *Qualitative Data Analysis*. New York: Sage Publishing
- [10] Moleong, L. (2017). *Qualitative Research Methodology*. Bandung: Rosdakarya.
- [11] Napitupulu, S. (2013). *Marhata in the Toba Batak Marriage Ceremony: Dissertation*. Medan: University of North Sumatra.
- [12] Nasution, I. (2016). The Symbolic Meaning of Tondi Batak Mandailing: Upah-Upah Traditions in Pekanbaru City. *Journal of Fisip*, 3 (2), 1-12.
- [13] Reda, R. (2017). *Environmental Quality Analysis*. Jakarta: Institute for Research and Community Service, Universitas Pembangunan Nasional Veteran.

- [14] Renjaan, M. (2014). *The Kei Language Lexicon in the Marine Environment: An Ecolinguistic Study*. Denpasar: Udayana University.
- [15] Sarmi, N. (2015). *The Lexicon of Natural Environment in the Dynamics of Guyub Speaking Using Language: An Ecolinguistic Study. Dissertation*. Denpasar: Postgraduate Program at Udayana University.
- [16] Sudaryono. (2015). *Methods and Various Language Analysis Techniques: An Introduction to Linguistic Research on Cultural Vehicles*. Yogyakarta: Sanata Dharma University.
- [17] Tarigan, K. E., & Dwi Widayati. (2021). An Approach of Ecolinguistic in Minyak Karo based on Ethnobotany. *Nusantara Hasana Journal*, 1(4), 108–120.
- [18] Tarigan, K. E., & Stevani, M. (2021). Ecology of The Batak Toba Medicinal Plants in Praxis Social Approach. *British Journal of Biology Studies*, 7(1), 42–48.
- [19] Tommi Y., Masrukhi, & Alamsyah. (2014). Ecolinguistic Study of Student Attitudes towards the Expression of Environmental Conservation at Semarang State University. *Indonesian Journal of Conservation*, 3 (1), 23-34.
- [20] Wiyasuktiningsih. (2016). The Fauna Lexicon of the Sundanese Society: Ecolinguistic Studies. *Journal of Linguistics*, 2(1), 138-156.