

THE USING OF FLORA AND FAUNA LEXICONS IN MANDAILING CUSTOMS IN ULU BARUMUN SUB-DISTRICT: ECOLINGUISTICS STUDY

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Abstract *This study discusses the using of the lexicon of flora and fauna in the cultural customs of the Mandailingnese. A qualitative research method with a qualitative descriptive research design was applied in this study. The data in this study were collected by conducting direct interviews with participants and direct observation at the research location. In this study, the participants were the citizens in Ulu Barumun District who at least had sufficient knowledge about the lexicon of flora and fauna in the customs of the Mandailingnese. There are 47 lexicons of flora and fauna in the cultural customs of the Mandailingnese which are still being carried out today in Ulu Barumun District, Padang Lawas Regency, North Sumatra. The use of the lexicon of flora and fauna contained in the customs of the Mandailingnese in Ulu Barumun District, Padang Lawas Regency represents the wealth and values of personal or individual and social life that are used in everyday life. The lexicon of flora and fauna contained in its ethical customs produces a language component which has a very important role in the language system*

Keywords: *Lexicon of flora and fauna, Customs, Mandailingnese.*

Introduction

Ecology is the science of the environment with all its contents, while lexical is the level of language that is part of linguistics (language science). As a branch of science, ecology dissects the interrelationships between living things and the surrounding natural conditions or their environment. Human relations, in this case human language and the environment, clearly exist in the lexicon, not in the grammar and sound system of language (Haugen in Fill and Mushausler, 2001). As organisms, humans have a reciprocal relationship; an inseparable relationship from and with everything around it, both with plants (flora) and with animals (fauna). Flora and fauna have so many and varied types that they are no longer counted.

Based on the explanation of the theory above, it can be concluded that a maintained environment will guarantee the survival of a language because an environment that is not maintained will result in difficulties for a language to survive. With parameters that are

connected, namely language and the environment, so that a number of ethnic groups in Indonesia have a unique way of expressing meaning in their language.

The uniqueness of this way of expression reflects the diversity of reality and culture behind it (Hidayatullah & Fasya, 2012), for example the Mandailing tribal people who use the Mandailing language dialect in communicating is a strength, group identity from ancestral heritage, knowing customs in life which is understood as encouragement spiritual towards the morals of a person or group of people in order to give birth to enthusiasm in the shade of his life.

In this world there are various types of languages, just as in Indonesia which has various regional languages including Mandailing language which is formed from the relationship between language and the environment for the various strengths of its people in shaping human thoughts and life, such as belief systems, religion, ethics, politics, social, economic, employment, livelihood systems to the study of cultural values as well as customs and morals. This is clearly seen in the life of the Mandailing ethnic community in Ulu Barumun District, Padang Lawas Regency - North Sumatra, Indonesia, which was split in 2003 from South Tapanuli Regency. The life of the people can be classified in a society that is submissive and obedient to traditions with customs that are preserved down to posterity. The social life of the people is closely related to nature and the environment and socio-culture so that in knowing customs, the people believe it is a ritual that aims to ask or pray to God Almighty as a sign of gratitude. The life of the people has various customs and is very obedient. If you don't comply, a person will be called ignorant of customs and will be excluded from the association of the community. The community has provisions that must be followed, obeyed by its citizens to achieve prosperity based on a philosophy of life which is the noble value of the community itself. by the community it is believed to be a ritual that aims to ask or offer a prayer to God Almighty as a form of gratitude. The life of the people has various customs and is very obedient. If you don't comply, a person will be called ignorant of customs and will be excluded from the association of the community. The community has provisions that must be followed, obeyed by its citizens to achieve prosperity based on a philosophy of life which is the noble value of the community itself. by the community it is believed to be a ritual that aims to ask or offer a prayer to God Almighty as a form of gratitude. The life of the people has various customs and is very obedient. If you don't comply, a person will be called ignorant of customs and will be excluded from the association of the community. The community has provisions that must be followed, obeyed by its citizens to achieve prosperity based on a philosophy of life which is the noble value of the community itself.

The life of the community is also in understanding the lexical meaning obtained from nature encoded in lingual forms by connecting language and the environment. So that the meaning of the lexicon is inseparable from the cultural values of the region, such as the values that underlie the life of the people, while the meaning of the philosophy is the values that are expressed through words and these values are the pillars of culture and language (Sutrisno, 2008: 16). Thus the use of the lexicon of flora and fauna as part of the components used in carrying out the customs of the Mandailing tribe in Ulu Barumun District, Padang Lawas Regency, which has been passed down from generation to generation to posterity.

Junita Sampe (2022) has conducted research on the lexicon of flora and fauna in the utterances of kada tominaa at the Toraja tribe's ma'bu'a' event: ecolinguistic analysis, this study

aims to describe the form and meaning of the philosophy of the flora and fauna lexicon in the kada tominaa event at the Ma'bu'a' event based on social praxis dimensions. Khatib Lubis's research (2018) entitled semiotic fauna in the mangupa event at the traditional marriage of South Tapanuli: an ecolinguistic study. Studies on the lexicon of flora and fauna have been carried out. However, research on the meaning of the lexicon of flora and fauna contained in the customs of the Mandailing tribe is still very rarely carried out.

The problem in this study is what are the flora and fauna lexicons used in the customs of the Mandailing tribe in Ulu Barumun District. When an environment begins to change, it indirectly causes a change in language in it which results in a decrease in people's knowledge regarding the use of the lexicon of flora and fauna in the customs of the Mandailing tribe.

The purpose of this research is to identify the lexicon of flora and fauna used in the customs of the Mandailing tribe. Through this research, researchers hope to increase the existence and maintain the use of the lexicon of flora and fauna in the customs of the Mandailing tribe, especially in the Ulu Barumun sub-district.

Literature Review

A. Ecology

Ecology comes from the Greek words *oikos* (house or place of life) and *logos* (science). Literally, ecology is a science that studies organisms in their place of life or in other words studies the reciprocal relationships between organisms and their environment. Ricklefs (in Al-Gayoni, 2012:5-6) defines that ecology is the study of plants and animals in biological populations and communities related to the physical environment, chemistry, and biological characteristics. Nuzwaty (2019:1), the focus and parameters between ecology and linguistics are indeed very different if these two components are viewed separately. So the question arises as to whether it is possible to unite these two fields of knowledge which are actually far apart from each other. However, we need to realize that language is a property of humans that is integrated with their lives and humans themselves are ecological creatures. Steffensen & Fill (2014: 7) put forward an ecological interpretation into several parts, namely symbolic ecology, where different languages interact with each other in a certain location, sociocultural ecology that shapes society and culture, related to cognitive ecology and how the cognitive capacity of organisms affect how they adapt to their environment, there is a natural ecology related to the relationship of language with its biological and physical environment.

Halliday (2001:21-22) suggests that humans generally have the same ability in the capacity to learn their language. This ability is the same as the human ability when learning to walk and learning to stand. All of this is independent of one's level of intelligence.

Liebert (2001) in Mbetse (2009:7) that "changes in language represent ecological changes." The process of changing a particular language takes place gradually over a long period of time, unnoticed by speakers, and cannot be avoided. Changes in the language are obvious when observed at the lexicon level. Because the completeness of the lexicon of a language reflects most of the description of the physical environment and the social and cultural characteristics of the people who speak it.

Ecological awareness spread in deep ecology can arise from changes in beliefs and attitudes towards nature (Khosravi et al., 2017). Based on the theory above, it can be concluded that experts emphasize awareness of raising awareness of problems that are reflected

ecologically which have to do with language phenomena and ecology from a broader perspective. The view of the environment that is formed and forms all the relationships between language features which are very important is part of the ecological problem because language and the environment are interdependent.

B. Lexicon of Flora and Fauna

The floral lexicon and fauna is one form of biodiversity that can be utilized by humans as a material for traditional medicine, customs and so on. The lexicon has ideas and meanings based on its cultural context. Of course this indicates that each language has its own way of packaging its information into a lexicon structure; The lexicon is a language component that contains all the information about the meaning and use of words in that language. The lexicon can be categorized as follows: verbs, nouns and adjectives (Swartini et al, 2019). Lexicon comes from Ancient Greek, namely lexicon which means 'word', 'speech', or 'way of speaking'. The term lexicon is commonly used to accommodate the concept of "collection of lexemes" of a language, both the collection as a whole and in part (Chaer, 2007: 2-6). The lexicon is a vocabulary, a language component that contains all the information about the meaning and use of words in the language (Suktiningsih, 2016: 144).

The lexicon referred to in this study is a number of lists of words about the natural environment that refer to flora and fauna accompanied by explanations and also refers to the wealth of words that a person has. The lexicon is considered a synonym for a dictionary or vocabulary (Dharmawati & Widayati, 2021:145). The lexicon is vocabulary in a language that can be grouped into a number of domains (domains) specific. The diversity of flora and fauna in general is all types of plants and animals that live on the surface of the earth. Flora is related to plants while fauna is related to animals.

In people's lives there is a tendency to use words or vocabulary related to the scope of life. Tjitrosoedirdjo and Chikmawati (2002:46) state that flora is an inventory list of all plant species found in a certain area, whether a large or narrow area. Meanwhile, Kusmana and Hikmat (2015: 187) define flora as all types of plants that grow in a certain area. The existence of flora is very important for life, especially for human life, it is undeniable that human needs depend on plants. Plants can be used as food, drink, medicine, building materials, clothing, fuel, even for beauty and decoration needs and so on. Fauna is the total animal life of a habitat, area, or certain geological strata; animal world. Merriam Webster Dictionary, fauna is animal life, namely animal life, especially regarding animal characteristics, special environment and diversity in a place or period. It can be concluded that fauna is related to animals and their lives. Humans use animals as a source of food, medicine and traditional means.

Based on the opinions of the experts above, it can be concluded how important the use of the lexicon is in expressing meaning. In relation to the disclosure of meaning and meaning, language can bridge the two, so that the use of the lexicon of flora and fauna in the customs of the Mandailing tribe can be revealed. Researchers took an approach by recording the use of the lexicon of flora and fauna by speakers and the language used. As has been explained, the lexicon has ideas and meanings based on its cultural context. Each language has its own way of packaging information in the lexicon structure, the amount of information and how the information is viewed in terms of the culture it believes in. In linguistics,

C. The Customs of the Mandailing Tribe in Ulu Barumun District

The Mandailing ethnic community as a nation or ethnic group is marked and confirmed by the fact that the life of the people has its own culture, including language, so that they can be distinguished from other tribes in Indonesia. Besides that, the Mandailing people are also aware of their own identity and cultural unity that makes them different from other communities. The Mandailing people also have cultural values that shape the mindset and behavior of religious people and as one of the Batak tribes because in terms of language and culture they can be said to be similar. The difference lies in the dialect.

The existence of the Mandailing ethnic community in Ulu Barumun District is well-known for its kinship which is bound by *Dalihan Na Tolu* in forming a bond of *rasa sahanait sahasonangan* and *sasiluluton sasirion* meaning hard and happy together. Faisal (2023) explained that so that every individual knows his rights and obligations to others, *partuturon* is introduced to every family member who is attached to him as *mora*, *kahanggi* or *anak boru*. Culture becomes a way of life for the community to create a better life from time to time so that culture is something that is dynamic in nature, this is marked by changes and developments in accordance with the context and waves of the times which are influenced by human abilities as creators. Therefore, changes to our culture today are only as a new culture that is not the same as the culture inherited from our ancestors. In essence, culture has been attached and is present in everyday life. Indigenous peoples are more orderly in carrying out various problems of social life. Likewise the customs and culture that are still used by people in various regions in Indonesia.

method

The research method used is a qualitative method with a qualitative descriptive research design. Bogdan and Taylor (in Moleong: 2007:4) state that qualitative methodology is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Sugiyono (2016: 9) states that the qualitative descriptive method is a research method based on the philosophy of post-positivism used to study the condition of natural objects where researchers are the key instrument of data collection techniques carried out by triangulation (combined) and the results of qualitative research emphasize meaning rather than generalizations. Qualitative research aims to obtain a complete picture of a matter under study.

Researchers collected data using two ways, namely the interviews used in this study were open interviews. The researcher asked the selected informants directly, namely competent traditional leaders who were considered capable of providing an overview and information used to answer the problems in this study (Sugiyono, 2009:140). Then observation, namely collecting data through direct observation at research locations related to matters that occur regarding the customs of the Mandailing tribe in Ulu Barumun District. Observation results are used by researchers as additional information in research

Result and Discussion

1. Overview of the Research Area

The Mandailing tribe can be found in the northern part of the island Sumatra especially in the Padang Lawas area. The diversity of Mandailing ethnic customs found in Padang Lawas

Regency, especially in Ulu Barumun District, is very interesting to study and research. The life of the people recognizes kinship in clans taken from descendants from the father (patrilineal). Ulu Barumun district which is located between 1°26' - 2°11' North Latitude 91°01' - 95°53' East Longitude. The area is 198.83 km² with an altitude ranging from 200-400 meters above sea level, consists of 15 villages or sub-districts. Areas that are almost flat have a livelihood as farmers and gardeners.

The people still really preserve a culture that needs to be protected and maintained and a tradition passed down by their ancestors from generation to generation so that it is bound to rules (norms) in social life and kinship that exist. Ulu Barumun District has natural beauty and cool air. In addition to the natural beauty and local culture, the government and local residents provide facilities and infrastructure for tourists who come to these places who want to enjoy the beauty of nature longer. Thus, tourists who stay longer will benefit companies, especially those engaged in tourism.

2. The Use of the Lexicon of Flora and Fauna in the Customs of the Mandailing Tribe in Ulu Barumun District, Padang Lawas Regency

Based on the results of observations made by researchers, through interviews with 30 informants, as well as observation there are 47 uses of the lexicon of flora and fauna which are divided into monomorphemic and polymorphemic categories, as follows:

- 1) The flora lexicon of kalinjuhang leaves (red leaves), obtained from interviews with informants, is as follows:

Informant one: "... kalinjuhang leaves are placed on the fronds of a banana tree, then the fronds must be stepped on by the bride and groom when entering the house, the aim is to cool the hearts of the bride and groom, the situation in the household is cold..."

Kalinjuhang leaf flora lexicon (red leaves) is a noun (noun) which is classified as a free morpheme. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants (kalinjuhang flowers). The flora lexicon of kalinjuhang leaves (red leaves), obtained from interviews with informants, is as follows:

Informant one: "... kalinjuhang leaves are placed on the fronds of a banana tree, then the fronds must be stepped on by the bride and groom when entering the house, the aim is to cool the hearts of the bride and groom, the situation in the household is cold..."

- 2) The flora lexicon of banana stem fronds (banana stem fronds), obtained the results of interviews from informants, as follows:

Informant one: "... then the fronds of banana stems (banana stem fronds) are young banana leaves which enlarge and collect alternately to form a stem structure. Generally, the banana fronds used in Mandailing tribal customs are elongated in shape, the young skin is green..."

The flora lexicon of banana stem fronds (banana stem fronds) is a noun (noun) classified as a free morpheme. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants (banana trees).

- 3) The shell or coconut shell flora lexicon (Takkar), obtained from interviews with informants, is as follows:

Informant one: "...there are shells taken from coconuts, usually coconut shells are used as containers, craft materials, fuel, and so on..."

The lexicon of shell or coconut shell flora (takkar) is a noun (noun) which is classified as a free morpheme. Included in the monomorphemic category and is an abiotic component that depends on biotic components, namely ecosystems consisting of plants (coconut trees).

- 4) The jeringau flora lexicon (salimbatu), obtained from interviews with informants, is as follows:

Informant ten: "...salimbatuk or jeringau as a coolant. Jeringau means cooler. Jeringau is a herbal plant that is shaped like a pandan leaf, a plant that has tall, hard, and sharp leaves..."

Jeringau (salimbatu) flora lexiconis a noun (noun) which is classified as a free morpheme. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants (jeringau).

- 5) The rice flora lexicon (beauty), obtained from interviews with informants, as follows:

Informant one: "...if rice is made from paddy, which means the heavier the contents, the more it bends down, that's the case with humans, the more you know, the less the story goes anywhere. If the rice is good, it's like that, if it's not good, the rice is perpendicular to the top..."

Rice flora lexicon (beauty) is a noun (noun) which is classified as a free morpheme. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants (rice).

- 6) The lexicon of banana leaf flora (banana bulungni), the results of interviews with informants were obtained, as follows:

Twenty-eight informant: "... this banana leaf serves as the base and cover for the mangupa and is useful as a wrapper..."

The lexicon of banana leaf flora (banana bulungni) is a noun (noun) used as a component in mangupa. Classified as a free morpheme. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants (banana tree).

- 7) The lexicon of chicken (manuk) fauna, obtained the results of interviews from informants, as follows: Informant two: "... next is manuk jattan or rooster which means toughness in life..."

The fauna lexicon of chicken (manuk) is a noun (noun) used as a component of traditional animals in mangupa. Classified as a free morpheme. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of animals (chickens).

- 8) The goat's head fauna lexicon (uluni hambeng), obtained the results of interviews from informants, as follows:

Informant twenty-three: "...in our mangupa custom there are customary animals named hambeng, ox and horbo and free-range chickens, apart from traditional animals used by residents in this village as livestock to supplement income..."

The goat fauna lexicon used in customs in Ulu Barumun District is its body parts, namely the head of a goat (uluni hambeng) which is a noun (noun), used as a component in mangupa traditional events. Classified as a bound morpheme because it cannot stand alone meaningfully. It is included in the polymorphemic category because uluni hambeng comes from the noun ulu hambeng and gets the insertion or infix -ni- which is a biotic component, namely an ecosystem consisting of animals (goats).residents in this village are used as livestock to supplement their income..."

The goat fauna lexicon used in customs in Ulu Barumun District is its body parts, namely the head of a goat (uluni hambeng) which is a noun (noun), used as a component in mangupa traditional events. Classified as a bound morpheme because it cannot stand alone meaningfully. It is included in the polymorphemic category because uluni hambeng comes from the noun ulu hambeng and gets the insertion or infix -ni- which is a biotic component, namely an ecosystem consisting of animals (goats).

- 9) The lexicon of buffalo fauna (horbo), the results of interviews with informants were obtained, as follows: Informant twenty-three: "...in our mangupa custom there are customary animals whose names are hambeng, ox and horbo and free-range chicken, in addition to traditional animals used by residents in this village as animals livestock as an additional income..."

The animal lexicon of the buffalo head (uluni horbo) is a noun (noun) used as a component in the mangupa traditional event. Classified as a bound morpheme because it cannot stand alone meaningfully. It is included in the polymorphemic category because uluni horbo comes from the noun ulu horbo and gets the insertion or infix -ni- which is a biotic component, namely an ecosystem consisting of animals (buffalo).

- 10) The fauna lexicon of carp (ihan mas),obtained the results of interviews from informants as follows:

Informant one: "... goldfish (ihan mas) means well-being or happiness. Goldfish isfishfreshwaterthose found in rivers and lakes that have economic value have a slightly elongated body shape and slightly flattened to the side. Most of the carp's body is covered with scales. The people of the Mandailing tribe generally call it ihan mas and in the traditional mangupa ceremony it must be presented intact, from head to tail, interpreted as a symbol of a blessed life as well as prayers and advice from parents and ancestors and symbolizing hope or blessing..."

The lexicon of carp fauna (ihan mas) is a noun (noun) used as a component in mangupa customary events. Classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of animals (goldfish).

- 11) The lexicon of shrimp (shrimp) fauna, the results of interviews with informants were obtained, as follows: Eleven informants: "... while the meaning of the shrimp lexicon is animals that live in water and are usually used as aquaculture ponds that provide an economy for human life..."

The shrimp (shrimp) fauna lexicon is a noun (noun) used as a component in mangupa. Classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of animals (shrimp).

- 12) The chicken egg fauna lexicon (pira manuk), obtained from interviews with informants, is as follows:

Informant ten: "...the meaning of the lexicon of fauna, for example, is pira manuk, namely chicken eggs as loyalty, just as boiled chicken eggs must be eaten together with the white and yolk, this signifies loyalty..."

The fauna lexicon of boiled chicken eggs (pirani manuk) is a noun (noun) as a component in the traditional mangupa event. Classified as a bound morpheme because it cannot stand alone meaningfully. It is included in the polymorphemic category because pirani manuk comes from the noun pira manuk and gets an infix or infix -ni- and is an abiotic component that depends on biotic components, namely animals (chickens).

- 13) The lexicon of palm sugar (gulo bargot) flora, obtained from interviews with informants:

Thirteenth informant: "...brown sugar or gulo bargot tastes sweet, has a reddish brown color which symbolizes that one day you will live a sweet and happy life. The brown sugar (gulo bargot) served in the mangupa symbolizes the expected good luck, sweet like the sweetness of brown sugar and the results of one's livelihood can be stored..."

The flora lexicon of brown sugar (gulo bargot) is a noun (noun) which is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants or plants (sap).

- 14) The lexicon of ginger flora (pege), the results of interviews with informants were obtained, as follows: Informant ten: "...pege which means ginger functions as an ingredient in a drink to warm the body..."

The lexicon of ginger (pege) is used as a customary component of the Mandailing tribe, where ginger and brown sugar are generally eaten together when served. Classified as a free morpheme because it can stand alone as a word and has meaning. The ginger lexicon (pege) is a noun (noun), included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants or plants (ginger).

- 15) Betel leaf flora lexicon (burangir), obtained the results of interviews from informants, as follows:

Informant two: "... as well as the flora that I know is only betel leaf which means strong because it has the properties of creeping and embracing..."

The lexicon of flora "betel leaf" (burangir) is a noun (noun) used as an ingredient in betel chewing activities. Classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants or plants (betel nut).

- 16) The lexicon of tampa or tampi (anduri) flora, obtained the results of interviews from informants, as follows:

Twenty-first informant: "...*anduri* is a tool used to winnow or clean rice as a base for mangupa rice..."

The flora lexicon tampa or tampi (anduri) is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a dependent abiotic component.

- 17) The small fish fauna lexicon is called the haporas fish, obtained the results of interviews from informants, as follows:

Informant two: "... various customs related to animals or fauna and flora in the Mandailing customs are used in the mangupa custom, one of which is the haporas fish symbolizing well-being or happiness. Haporas and incor fish live in rivers such as the Barumon river, there are various types of river fish including haporas, incor and carp fish..."

The fauna lexicon of small fish (fish haporas) is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of animals (fish).

- 18) Incor or iccor fish fauna lexicon, interview information obtained from informants, as follows:

Informant two: "... various customs related to animals or fauna and flora in the Mandailing customs are used in the mangupa custom, one of which is the haporas fish symbolizing well-being or happiness. Haporas and incor fish live in rivers such as the Barumon river. There are various types of river fish including haporas, incor and carp fish.

The incor or iccor fish fauna lexicon is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of animals (fish).

- 19) The lexicon of the banana staple flora (banana stem), obtained from interviews with informants, as follows:

Informant three: "... for flora, usually in the groom's yard, the meaning is so that they get lots of children, the same is the case with a banana tree which has lots of fruit with leaves that are elongated and big. This banana tree is planted as many as two trees in front of the house the two brides" So that the children and the sustenance they get are like a banana tree.

The lexicon of the banana tree flora (banana batagni) is classified as a bound morpheme because it cannot stand alone in meaning. Included in the polymorphemic category because banana stems come from nouns and get insertions or infixes -ni- and are biotic components, namely ecosystems derived from plants (banana trees).

- 20) The lexicon of rice flour flora (topung dahanon), the results of interviews with informants were obtained, as follows:

Informant five: "...Rice flour is made from pounded rice which is white, smooth and has benefits. The white color of the rice flour reflects a clean heart, and the grated coconut *nai nang* is a symbol of benefit for the Mandailing people..."

The flora lexicon of rice flour (*topung dahanon*) is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is an abiotic component that depends on biotic components, namely ecosystems derived from plants (rice).

- 21) The lexicon of grated coconut flora (*harambir Naikukur*), obtained the results of interviews from informants, as follows:

Informant five: "...Grated coconut (*harambir Naikukur*) is a very useful plant that is often referred to as the tree of life. Grated coconut is coconut into white fibers. This grated coconut has a lot of starch when squeezed yields coconut cream coconut is used in various rituals or traditional ceremonies of the Mandailing tribe in general cooking *itak paul-paul* in who needs coconut milk and rice flour..."

The lexicon of grated coconut flora (*harambir Naikukur*) is classified as a bound morpheme because it cannot stand alone in meaning. It is included in the polymorphemic category because *harambir Naikukur* comes from the noun *harambir kukur* and gets an infix or infix *-nai-* and is an abiotic component that depends on biotic components, namely derived from plants (coconut trees).

- 22) Rice flora lexicon (*dahanon*), obtained the results of interviews from informants, as follows:

Eleven informants: "...rice soaked with turmeric is prosperity, rice obtained from rice fields, which has been milled, has no grain And White color..."

The lexicon of rice flora (*dahanon*) is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely derived from plants (rice).

- 23) The fauna lexicon of lime betel (*soda*), obtained from interviews with informants, is as follows:

Informant ten: "...soda is interpreted as a coloring in life because in life of course there are many trials and obstacles. Soda is made from burned clam shells which are crushed with water and then pulverized into a white powder..."

The lexicon of whitening (*soda*) is a noun (noun) used as a complement in chewing betel. Classified as a free morpheme because it can stand alone as a word and has meaning. It is included in the lexicon of fauna because it is made of shells and is a monomorphemic category consisting of abiotic components because it depends on biotic components, namely ecosystems derived from animal shells, namely shells.

- 24) The floral lexicon *areca nut* (*pining*), obtained the results of interviews conducted from informants, as follows:

Informant twenty-six: "...areca nut symbolizes affection, there is also a plain flour ceremony using fragrant leaves symbolizing affection and close family ties..."

The lexicon of areca nut (pinang) flora is a noun (noun) used as an ingredient in betel nut chewing activities. Classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants (areca nut).

- 25) The flora lexicon of gambier leaves (sontang), obtained from interviews with informants, is as follows:

Informant ten: "... this gambir or sontang if eaten at first tastes bitter but after a long chew it tastes sweet like that in life at the beginning we struggle or try and we get pleasure at the end..."

The lexicon of gambier leaves (sontang) is a noun (noun) used as an ingredient in betel nut chewing. Classified as a free morpheme. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants (gambir).

- 26) The lexicon of tobacco flora (timbako), obtained from interviews with informants, is as follows:

Thirteenth informant: "...the people call it tobacco. It is used as an ingredient for chewing betel nut, there are whitening, gambier, areca nut and tobacco..."

The lexicon of tobacco flora (timbako) is a noun (noun) used as an ingredient in betel nut chewing activities. Classified as a free morpheme. Included in the monomorphemic category and is an abiotic component that depends on biotic components, namely ecosystems consisting of plants (tobacco leaves).

- 27) The lexicon of coconut milk (starch) flora, obtained from interviews with informants, is as follows:

Informant ten: "...coconut milk is white liquid like milk from gratedcoconut. Communities in Ulu Barumun DistrictThis coconut milk has a meaning that the older the coconut the more oil it releases, we are the living ones the older the better..."

The coconut milk (starch) flora lexicon is a noun (noun) classified as a free morpheme. Included in the monomorphemic category and is an abiotic component that depends on biotic components, namely ecosystems consisting of plants (coconut trees)

- 28) The lexicon of plate ash (rub ash) flora, obtained from interviews with informants, is as follows:

Informant ten: "plate ash is the result of burning rice husks".

The flora lexicon of plate ash (rub ash) is a noun (noun) classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a lexicon of flora because it comes from husks which have an abiotic component, that is, they come from husks (grain or chaff), which is part of rice.

- 29) The lexicon of charcoal flora (arong) was obtained from interviews with informants, as follows:

Informant ten: "...charcoal is the product of combustion, generally the material for making charcoal comes from wood, coconut shells and others..."

The flora lexicon arang (arong) is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a flora lexicon because it comes from abiotic components that depend on biotic components, namely ecosystems consisting of plants or trees such as wood or coconut.

- 30) The lexicon of pandan leaf flora (pandan misang), obtained from interviews with informants, is as follows:

Twenty-six informants: "...pandan leaves, whiting, areca nut symbolizes affection, there is also found in the show plain flour using leaves Fragrant leaves symbolize affection and strong family ties tightly..."

The lexicon of pandan leaf flora (pandan misang) is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants or plants (pandanus).

- 31) The lexicon of lime leaf flora (bulungni unte), obtained from interviews with informants, is as follows:

Informant ten: "...lime leaves are green in color, slightly round in shape and smell good. The leaves can be used as cooking fur..."

The lexicon of lime leaf flora (bulungni unte) is classified as a bound morpheme because it cannot stand alone in meaning. Included in the polymorphemic category because unte bulungni comes from the noun unte bulungni and gets the insertion or infix -ni- and is a biotic component, namely an ecosystem derived from plants (kaffir lime).

- 32) The patchouli leaf flora lexicon, obtained from interviews with informants, is as follows:

Informant ten: "...patchouli leaves are an herbal plant, producing patchouli oil. The leaves are green, oval in shape..."

The patchouli leaf flora lexicon is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants or plants (patchouli)

- 33) The lexicon of ylang flower (ylang flower) obtained from interviews with informants, as follows:

Informant ten: "...ylang flowers, the fragrant flowers are interpreted as the "fragrance" of the ancestors. Where the fragrance has an abundant meaning and can flow to the offspring..."

- 34) The lexicon of young coconut water flora (aekni arambir naposo), obtained from interviews with informants, is as follows:

Eleventh informant: "...that's what was given to the young coconut bride before leaving for her husband's house, the water contained in the young coconut that is ready to drink has benefits for the health of the body. In the Mandailing custom, the young coconut water served has a meaning so that the bride and groom don't get thirsty along the way..."

The lexicon of young coconut water flora (aekni arambir naposo) is classified as a bound morpheme because it cannot stand alone in meaning. It is included in the polymorphemic

category because aekni arambir naposo comes from the noun aek arambir poso and gets insertions or infixes -ni- and -na- which are biotic components, namely ecosystems derived from plants (coconut trees).

- 35) The fauna lexicon of oxen (lombu), obtained from interviews with informants, is as follows:

Eleven informants: "...then there are hambeng or goats, oxen and horbo meaning buffalo has the same meaning, namely a four-legged animal that usually used as cattle that eat grass by people who provide income for life..."

Lembu animal lexicon (horbo) is a noun (noun) used as a component in mangupa traditional events. Classified as a bound morpheme because it cannot stand alone meaningfully. It is included in the polymorphemic category because uluni lombu comes from the noun ulu lombu and gets the insertion or infix -ni- which is a biotic component, namely an ecosystem consisting of animals (ox).

- 36) The lexicon of kaffir lime (unte mungkur) flora, obtained from interviews with informants, is as follows:

Twenty-three informants: "... kaffir lime has many benefits for traditional medicine and cooking..."

The lexicon of kaffir lime (unte mungkur) flora is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants or plants (kaffir lime trees).

- 37) The lexicon of henna flower flora (ati rangga), obtained from interviews with informants, is as follows:

Eleventh informant: "...there is water impurity which is an ornamental plant that has a variety of flower colors, including white, red, purple and pink. Small flower shape. This flower is also used in plain flour which gives the meaning that we must be useful for the community to have good social attitudes and empathy according to the color of the flowers found in henna water..."

The lexicon of henna flora (ati rangga) is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants or plants (water boyfriend).

- 38) The flora lexicon of pimping leaves (sanggar tobu), obtained from interviews with informants, is as follows:

Informant sixteen: "... there is also a tobu studio, this is a type of wild weed that grows a lot on the side of the main road, but in our custom this is used..."

The flora lexicon of pimping leaves or sanggar tobu is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants or plants, namely weeds.

- 39) The lexicon of banyan leaf flora or tompu robu, obtained from interviews with informants, as follows:

Twelve informants: "...and for plants, namely in plain flour, there are red leaves, sanggar leaves, banyan leaves or tompu robu. When we arrived at Boru, the tompu robu was there. The banyan leaf is a big tree, its roots are thick and long..."

40) The lexicon of banyan leaf flora (tompu robu) is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants or plants (banyan tree).

41) The lexicon of water gourd or jelok flora, the results of interviews with informants were obtained, as follows:

Fourteen informants: "...if we have a child or boru who is getting married, we cook it and give it to our invitation and hatobangon, usually the curry is cooked with water gourd, as the name suggests, a large pumpkin contains a lot of water and the goal is for those who come and take care of all the wedding affairs of our children who want to get married to make it cold, so the goulash has to be water pumpkin. Water gourd is a creeping plant with soft stems. the leaves have fine white hairs like scales..."

The lexicon of water gourd (jelok) is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants or plants (pumpkin).

42) The lexicon of sugarcane (tobu) flora, obtained from interviews with informants, is as follows:

Fourteen informants: "...sugar cane has many benefits. The taste is sweet, the raw material for sugar. In the custom of the Mandailing tribe, the use of sugarcane trees and their leaves symbolizes that the occupants of the house become a sakinah family, closely united with their relatives", ...then there is sugarcane planting, usually in the village the sugar cane is not used for sugar, but for food for the children in the village . So, the purpose of this sugar cane is for children to like visiting houses..."

The lexicon of sugar cane (tobu) is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of plants or plants (sugarcane).

43) The flora lexicon of cassava leaves or cassava leaves (silat or bulung gadung), obtained from interviews with informants, is as follows:

Informant fourteen: "...the cassava plant leaves this sweet potato. The leaves are green, some are in the form of fingers, the petioles are slightly reddish, symbolizing that the bride and groom can be held together like a rope..."

In the naming lexicon of sweet potato or cassava leaves, people in Ulu Barumun District call it silat and some call it bulung gadung. The lexicon of cassava or cassava leaves (bulung gadung) is classified as a free morpheme because it can stand alone as a word and has meaning while the lexicon of cassava leaves or cassava leaves (silat) can be classified as a bound morpheme because it cannot stand alone in meaning. So that it is included in the monomorphemic category and the polymorphemic category because silat comes from the noun fly and gets the insertion or infix -si- which is a biotic component, namely an ecosystem consisting of plants or plants (yam leaves or cassava leaves).

44) Broti wood flora lexicon (broti), obtained the results of interviews from informants, as follows:

Fifteenth informant: "...in the construction of a new house, if we have the means to build a house, it is customary for us to make the foundation and walls and then assemble the roof. Before assembling the roof, there is the top of the roof, the language in our village is panaekkon bungkulan. We have to isolate one piece of broti with a length of two meters before the roof is attached to this house. Broti wood is rectangular wood with a certain size of resin or meranti wood. Broti is used as a material for building houses, for roofing, and so on..."

The lexicon of broti flora (broti) is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is an abiotic component that depends on biotic components, namely ecosystems consisting of trees (Damar, Meranti or Teak).

- 45) The flora lexicon of pulut or glutinous rice (sipulut), obtained the results of interviews from informants, as follows:

Twelve informants: "...markobar begins by serving snails complete with the core and drink. With pulut which is sticky rice so that what is discussed sticks and unites in the heart of everyone present..."

The flora lexicon of pulut rice (sipulut) is a noun (noun) used as a component in the marsialapari traditional tradition in mangalomang. It is a noun (noun) classified as a bound morpheme because it cannot stand alone in meaning. So that it is included in the monomorphemic category and the polymorphemic category because snails come from the noun pulutt and get the insertion or infix -si- which is a biotic component, namely an ecosystem consisting of plants or plants (pulut rice).

- 46) The fauna lexicon of smoked catfish and catfish (fish sale), obtained the results of interviews from informants, as follows:

Sixteen informant: "...the fish for sale are usually baung fish and catfish, the types of fish we cook traditionally that we can make into a variety of dishes, such as hot and sour sauce, curry and many more. This sale fish caught from the river and smoked so that it lasts a long time..."

The fauna lexicon of smoked baung and catfish (ikan sale) are nouns (nouns) used as components in the traditional ceremony of Nasi Tungkus, Nasi Sanggar Tobu. A noun (noun) is classified as a free morpheme because it can stand alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of animals (fish).

- 47) The lexicon of bamboo or feather flora, obtained from interviews with informants as follows:

Informant seventeen: "...the leaves of this bamboo have long and scaly shapes, it itches when we touch our bodies. This bamboo is cut about 1-meter long to cook lemang using feathers and there is a well-known name called bamboo shoots, which are delicious shoots of young feathers. This bamboo is very much conserved in our area because there is no bamboo and we can't cook lemang, in our village we generally cook pulut with bamboo and lemang so..."

The lexicon of flora bulu is a noun (noun) used as a component in the mangalomang customary tradition. A noun (noun) is classified as a free morpheme because it can stand

alone as a word and has meaning. Included in the monomorphemic category and is a biotic component, namely an ecosystem consisting of trees (fur).

Based on the results of the data analysis above through interviews with 30 informants in this study according to the criteria from research purposes, it can be concluded that in the first problem formulation it produces the meaning of the diversity of the lexicon and the form of the lexicon category is found, namely monomorphemic (single word) in the form of basic words which are dominated by noun categories, then the category of polymorphemic lexicon is found, namely the morpheme process includes the addition of affixes which can be done at the beginning, in the middle and at the end of the base morpheme.

The use of the lexicon of flora and fauna contained in the customs of the Mandailing tribe in Ulu Barumun District, Padang Lawas Regency represents the wealth and values of individual or social life that are used in everyday life. The lexicon of flora and fauna contained in their customs produces a language component which has a very important role in the language system. This is because the lexicon is a container for "storing and expending" concepts, ideas, notions that exist in a cultural system.

Conclusion

After analyzing data regarding the use of the lexicon of flora and fauna, in customs in Ulu Barumun District, Padang Lawas Regency obtained from 30 informants. It can be concluded as follows:

1. The use of the lexicon of flora and fauna in the customs of the Mandailing tribe in Ulu Barumun District, Padang Lawas Regency is still maintained and preserved today. The diversity of the lexicon of flora and fauna is one of the indicators in the implementation of its customs and reflects everything related to humans and the surrounding environment.
2. There are 47 different uses of the lexicon of flora and fauna in customs in Ulu Barumun District, Padang Lawas Regency, this can be proven by the interaction between the use of language and its environment, namely the biotic and abiotic environment.
3. Based on the use of the lexicon of flora and fauna in the customs of the Mandailing tribe in Ulu Barumun District, it reflects the people's understanding of the implementation of their customs. This can be proven from the activities of the social life of the people who believe that the implementation of their customs cannot be separated from a habit and becomes a tradition so that it develops

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