

The Survival of Mandailing Angkola Language Ecolexicon in Kuling-Kuling Anca Song Lyrics

Azhary Tambusai¹, Khairina Nasution¹

Universitas Muslim Nusantara Al-Washliyah, Medan, Indonesia¹

Email: azharytambusai60@gmail.com, nasutionkhairina04@gmail.com

Correspondence Authors: azharytambusai60@gmail.com

Article history: received October 23, 2024; revised November 12, 2024; accepted November 20, 2024

This article is licensed under a Creative Commons Attribution 4.0 International License



Abstract. This research is a qualitative research that discusses the survival of the Angkola Mandailing language ecolexicon. This research uses the study of ecolinguistics and lexical semantics. This research data is in the form of Kuling-kuling Anca song lyrics. The data were analyzed using the distributional method. The results of this study indicate that the ecolexicon in Kuling-Kuling Anca song lyrics are *parahu* 'boat', *kukang* 'loris', *pahu* 'fern plant', *bulu* 'bamboo tree', and *rambutan* 'rambutan fruit'. These five lexicons still survive in Angkola Mandailing because the song Kuling-Kuling Anca is often played in the Angkola Mandailing area and these lexicons are also still found in the area. From the results of this study, it is known that the introduction of regional lexicons through a song is very effective to preserve the shifting or extinct language lexicon.

Keywords: preservation, ecolexicon, Angkola Mandailing language, song lyrics, *kuling-kuling anca*

I. INTRODUCTION

The importance of local language preservation in Indonesia cannot be underestimated, given that the country is rich in cultural and linguistic diversity. Local languages are not only a means of communication, but also a reflection of a community's cultural identity, history and values. In the context of multicultural Indonesia, preserving local languages is crucial to maintaining the cultural heritage that has existed for a long time.

Local languages serve as a window that connects the current generation with the local wisdom and traditions of the ancestors. Each language holds unique stories, myths and knowledge, which if not preserved, will be lost over time. Therefore, protecting local languages means protecting valuable cultural heritage and ensuring that future generations can access the knowledge contained within them (Ministry of State Secretariat of the Republic of Indonesia, 2024).

Each ethnicity has its own way of preserving the language used. This is in line with the North Sumatra Regional Regulation, namely Regional Regulation No. 8 of 2017 concerning the Prioritization of Indonesian Language and Protection of Regional Language and Literature (Gultom, 2018; Pane, et al, 2020). The reason for preserving local languages is because there have been several shifts or extinction of the lexicon of the local language. Globalization has led to a decline in the use of local languages among the younger generation. Many people prefer to use international languages, especially English, in various contexts such as at home, school, and the workplace. This is due to the dominance of English as a global language in business and technology, which is considered more prestigious than local languages (Simamora, 2023). In addition, technological advances have also resulted in changes in the environment around where language users live and in line with this, language use will also change. Many vocabularies about the environment are extinct and no longer recognized today.

One of the regional languages that need to be preserved is the Angkola Mandailing language. Angkola Mandailing speakers preserve the local language through the chanting of a song that contains about the environment. Until now, the lexicon in the Angkola Mandailing song still survives and even objects from the lexicon in the lyrics of the Angkola Mandailing song are still used. Kuling-Kuling Anca song is one of the songs whose lyrics contain a description of the Angkola Mandailing environment which is now still listened to by the Angkola Mandailing community.

Song lyrics or poetry can be seen as a written work of art that is similar in form to poetry. The language in song lyrics is a language that is compressed, shortened, and given a rhythm with a cohesive sound and selection of figurative and imaginative words (Waluyo, 2002). The unique lyrics of the Kuling-Kuling Anca song are sung as a riddle game and sung in a cheerful tone.

Kuling-kuling anca is a riddle tradition in Angkola Mandailing that is “played” during unofficial gatherings. Participants can be of the same age or not. Kuling-kuling anca is based on the environment of language speakers, so the approach used in this study is an ecolinguistic approach.

The concept of ecolinguistics was first introduced by Halliday at the AILA conference when he outlined elements in language systems that could be categorized as holistic or fragmented. Halliday used the term ecology literally, referring to the biological environment. He criticized how the structure of language can affect human behavior in interacting with the environment. In his work, “New Ways of Meaning,” Halliday (2021) asserts that language and environment have a dynamic reciprocal relationship. Changes in language, both at the level of words and grammar, cannot be separated from changes in the natural and social environment of society. Conversely, a changing environment also triggers language changes, while the language used by people also shapes their behavior towards the environment.

According to Crystal, the importance of the interaction between language and the cultural environment is increasingly evident in the context of language diversity, linguistic rights, and a culture of peaceful communication (Mbeti, 2013). An ecological approach to language underscores the complex web of relationships between the environment, language and its speakers. Ecolinguistics identifies three main interrelated dimensions: environment, diversity, interrelation, interaction, and interdependence. These dimensions combine ecological and linguistic perspectives.

In terms of ecolinguistics, Nurdianto et al. (2022) conducted a study to examine the relationship between language and ecosystems with a focus on the lexicon of pigeons in Banyumas. The results showed that these terms not only function as labels, but also as markers of identity and local knowledge. However, the influence of globalization and environmental change has caused many traditional terms to be endangered. This research emphasizes the importance of preserving the pigeon lexicon as part of cultural and environmental preservation efforts, as well as a unique language learning resource.

In addition, Purnawati et al. (2023) in a study entitled “Ecolinguistics of Metaphors in Sambas Malay Songs by Bulyan Musthafa” revealed the results of an analysis of metaphors in song lyrics and their relationship with the social environment. The results of the analysis show that there are 19 forms of metaphors that are grouped based on syntax and semantics. Examples of metaphors such as “Dunie dituntut akhirat dijunjong” describe the relationship between the life of the world and the afterlife, while “Nasep kampong luntang-lantong” reflects the social state of the community that is not taken care of. This research emphasizes that metaphors in songs not only function as aesthetic tools, but also reflect cultural values and people's understanding of nature, thus showing the importance of preserving folk songs as part of cultural and environmental identity.

Rahman et al. (2024) also highlighted the importance of ecolinguistics in folk song lyrics, particularly of the Kutai tribe. This research shows that folk song lyrics are rich in nature vocabulary and reflect the community's close relationship with the environment. Songs such as “Burung Enggang

Meriesta” and “Balarut di Sungai Mahakam” are rich in natural symbolism and reflect local knowledge of the environment. The use of language styles such as personification and repetition reinforce the ecological meaning in the lyrics. This research suggests that the preservation of local songs can contribute to environmental conservation efforts and strengthen cultural identity.

Previous research on ecolinguistics in local songs, such as in Sambas Malay songs and Kutai tribal songs, has shown that songs can be a means to preserve natural vocabulary and cultural values. This research aims to describe the ecolinguistic preservation of the Angkola Mandailing language in the lyrics of the song “Kuling-Kuling Anca”. By analyzing the lyrics of this song, we can understand how language and culture are interrelated, and how folk songs can act as a medium for language and environmental preservation.

II. METHODS

The form of this research is qualitative using a descriptive strategy with an ecolinguistic approach. According to Lofland (Moleong, 2006), the main data sources in qualitative research are words, and actions, the rest are additional data such as documents, and others. The data used in this study are the lyrics of the song Kuling-Kuling Anca sung by Bung Lubis and Maulina Harahap.

To obtain accurate data in this research, the simak method (observation) is applied, which is a method used to obtain data by listening to the lyrics of the Kuling-Kuling Anca song. The research data are the lyrics of Anca's kuling-kuling song.

Kuling-Kuling Anca song lyrics

Men: *Adong ma sada supir ditabrak ia sada daganak*
Men: ‘There was one driver, he hit a child’

Mijur ia tu toru diabing ia danak i
‘He went downstairs and held the child’

Anak kandung ku doon baya
‘This is my real child’

anak kandungku doon baya
‘This is my real child’

Tai inda au ayahna
‘But I'm not the father’

Ise nia ma supir i dohot ise ma supir i
‘Who is the driver and who is the driver?’

Jawab bo
‘please answer’

Women: *Alale bang namomo dei*
Women: ‘That's easy, bother’

Supir i adaboru ima umak nia
‘The driver is a woman, that's her mother’

Women: *Aha ma diboto ho abang Sigalappak Sigalangan*
Women: 'What do you know about bother *Sigalappak Sigalangan*?'

Aha ma dibotoho abang singgalak mardalan-dalan
'Do you know brother is on his back walking around'

Aha ma dibotoho abang singgalak mardalan-dalan
'Do you know brother is on his back walking around'

Men: *Sigalappak Sigalangan dalan-dalan mancalong pahu*
Men: '*Sigalappak Sigalangan* walks around picking ferns'

singgalak mardalan-dalan anggi nada otibe parahu
'supine walking around is a boat'

singgalak mardalan-dalan anggi nadaotibe parahu
'supine walking around is a boat'

Men: *Umma ma kukus adik e salama kinin*
Men: 'Smelling the fragrance of my sister'

Women: *Apus mon mon mi paliket umma ma kukus*
Women: 'Wipe your snot, Sis, smell the fragrance.'

Women: *Aha ma dibotoho abang sitang do sitiur*
Women: 'Do you know that handlebar is a steering wheel?'

Aha ma dibotoho abang binatang naso marikur
'Do you know that brother is an animal without a tail?'

Aha ma dibotoho abang binatang naso marikur
'Do you know that brother is an animal without a tail?'

Men: *Sitang do sitiur tiopon ni halak Jopang*
Men: 'The handlebar is the handle of the Japanese'

Binatang naso marikur anggi nada otibeda kukang
'An animal without a tail is a slow loris, sister.'

Binatang naso marikur anggi nada otibeda kukang
'An animal without a tail is a slow loris, sister.'

Men: *Umma ma kukus adik e salama kinin*
Men: 'Smelling the fragrance of my sister'

Women: *Apus mon mon mi paliket umma ma kukus*
Women: 'Wipe your snot, Sis, smell the fragrance.'

Women: *Aha ma dibotoho abang di toru ni rumpun bulu*

Women: 'Do you know brother under the bamboo grove'

Aha ma dibotoho abang ibul marimbulu
'Do you know brother round hairy'

Aha ma dibotoho abang ibul marimbulu
'Do you know brother round hairy'

Men: *Di toru ni rumpun bulu dalan-dalan tu Pargarutan*
Men: 'Under the bamboo grove the road to Pargarutan'

Ibul marimbulu anggi nada otibeda rambutan
'Hairy rounds are rambutan fruits'

Ibul marimbulu anggi nada otibeda rambutan
'Hairy rounds are rambutan fruits'

Men: *Umma ma kukus adik e salama kinin*
Men: 'Smelling the fragrance of my sister'

Women: *Apus mon mon mi paliket umma ma kukus*
Women: 'Wipe your snot, Sis, smell the fragrance'

The collected data were analyzed using the distributional method, which is a data selection technique based on certain categories (criteria) in terms of grammaticality (especially in descriptive writing) in accordance with the natural characteristics possessed by the research data.

In analyzing the data, ecolinguistic theory and structural semantic theory are used as theoretical foundations. The reason for choosing this theoretical approach is first, this research chose an ecolinguistic approach because the parameters of ecolinguistics look at the relationship between language, environment, and lexicon in the lyrics of Kuling-kuling Anca songs. The ecological approach is a branch of science that studies how living things can maintain their lives in establishing reciprocal relationships between living things (biotic) and with non-living things (abiotic) in their place of life or environment. Second, structural semantic theory because through structural semantic studies researchers can see the relationship between semantic relations contained in the lexicon of Kuling-kuling Anca song lyrics with the understanding of the Angkola Mandailing community. Furthermore, it can be stated that this research is to examine the lexical relationships known by the local community.

III. RESULTS AND DISCUSSION

Results

The lexicon in Kuling-Kuling Anca song lyrics are *parahu* 'boat', *kukang* 'loris', *pahu* 'fern plant', *bulu* 'bamboo tree', and *rambutan* 'rambutan fruit'. The lexical semantics of the lexicon above are as follows.

1. The lexicon *parahu* 'boat'

In terms of form and category, *parahu* 'boat' is classified as basic lexical and belongs to the category of nouns. Semantically lexical *parahu* 'boat' includes lifeless objects. The *parahu* lexicon in Angkola Mandailing language is a reflection of the local wisdom and maritime history of the community. More than just a noun that refers to a means of water transportation, *parahu* is loaded with deep symbolic and philosophical meanings. In the context of Angkola Mandailing culture, a boat

is not only a tool to move from one place to another, but also a metaphor that describes social relations, life values, and community dynamics.

Semantically, a boat clearly refers to a physical object that functions as a means of transportation on water. In the Angkola Mandailing region, large rivers such as Batang Gadis and Sipirok are the main transportation routes. Boats are not only used to transport people, but also merchandise, agricultural products, and daily necessities. The pragmatic function of boats as a means of transportation has shaped the lifestyle of people who are highly dependent on rivers.



Figure 1. *parahu* 'boat' (Source: mandailingonline.com)

Beyond its primary function as a means of transportation, the *parahu* also symbolizes the connection between people. The flowing river becomes a kind of “highway” that connects various villages and villages. Through boat travel, social interactions occur that strengthen relationships between communities. The proverb *rukrek parahu mambaen tu rapotna* is a proverb that means “the more the boat rattles, the tighter the boat gets” beautifully illustrates how more frequent interactions strengthen social ties.

Boats can also be seen as a metaphor for life's journey. Just like a boat bobbing on water, human life is full of ups and downs and challenges. The straps on the boat that get tighter when they rub together can be likened to social relationships that get stronger when tested by various trials. The rattling sound produced by the friction of the ropes symbolizes the dynamics of life that never stop.

In addition to the word *parahu*, there are various other terms related to *parahu* in the Angkola Mandailing language, such as:

- a. *Ijuk*: Natural material used to tie the parts of the boat.
- b. *Batang*: The center of the boat that serves as a place to sit or lie down.
- c. *Cadik*: The side part of the boat that serves to maintain balance.

These terms not only show the richness of the local vocabulary, but also reflect the community's traditional knowledge about boat building and use.

Although times are changing and transportation technology is advancing, boats still have a special place in Angkola Mandailing culture. Boats are often the theme in folk songs, rhymes and folklore. In fact, in some traditional events, boats are still used as a means of transportation or as a symbol in certain ceremonies.

2. The lexicon *kukang* 'loris'

The slow loris, with the scientific name *Nycticebus coucang*, is a nocturnal primate endemic to Sumatra, especially in tropical rainforests. This animal belongs to the prosimian group, a group of

primates that is considered the most primitive compared to apes or humans. The coucang is characterized by its slow movements, large eyes that glow orange at night, and a body covered in fine grayish-brown fur.



Figure 2. *kukang* 'slow loris' (Source: lampung.viva.co.id)

In terms of form and category, *kukang* 'kukang' is classified as basic lexical and belongs to the category of nouns. Semantically, lexical *kukang* 'kukang' includes animate objects. Angkola Mandailing speakers recognize the lexical *kukang* as an animal that has no tail and is very shy. Until now, the use of lexical *kukang* 'loris' still survives and is used by the Angkola Mandailing community. This loris is also still found in Mandailing area, especially in forest areas although the number is not as much as in the past. This is known from the news on February 6, 2020 that the Batang Gadis National Park Office received a report from a resident of Lintas Timur, Panyabungan on behalf of Eva Yulianti who found a loris (*Nycticebus coucang*) wandering around her neighborhood (Directorate General of Natural Resources and Ecosystem Conservation, 2020).

3. The lexicon *Pahu* 'fern'

In terms of form and category, *pahu* 'fern' is classified as basic lexical and belongs to the category of nouns. Semantically lexical *pahu* 'fern' includes animate objects. Ferns belong to the division Pteridophyta and are part of the kingdom Plantae. They have a true vascular system (Tracheophyta) consisting of roots, stems, and leaves. These plants reproduce by producing spores as a means of propagation. Angkola Mandailing speakers recognize *pahu* lexical as a vegetable-like plant that grows in moist soil areas. Until now, the use of the lexicon *pahu* 'fern' still survives and is used by the Angkola Mandailing community. *Pahu* is a vegetable served during family meals. The *pahu* plant, specifically bulung pahu 'fern leaves', has a variety of significant health benefits. Here are some of the main benefits of fern leaf consumption:

- a) Boosts Immunity: Fern leaves are rich in vitamin C, which plays an important role in strengthening the immune system. Consumption of fern leaves can fulfill about 30% of the daily requirement of vitamin C, which helps protect the body from infections and free radicals.
- b) Improves Digestion: The fiber content in fern leaves helps maintain a healthy digestive tract and prevent constipation. In 100 grams of fern leaves there are about 2 grams of fiber, which is beneficial for the digestive system.
- c) Maintains Heart Health: Fern leaves are high in potassium, which helps control blood pressure and supports heart function. Potassium plays a role in maintaining the rhythm of the heartbeat and prevents hypertension.

- d) Controls Weight: Being low in calories and fat, and high in fiber, fern leaves can help in weight control by providing a longer feeling of fullness.
- e) Prevents Anemia: Fern leaves are a good source of iron, which is important for increasing red blood cell production and preventing anemia. The combination with vitamin C also helps in better absorption of iron.
- f) Maintain Eye Health: The vitamin A content in fern leaves serves to maintain eye health, especially in preventing vision disorders such as night blindness and macular degeneration.
- g) Prevents Cancer: Fern leaves are rich in antioxidants, such as beta-carotene and vitamin C, which can protect body cells from free radical damage and lower the risk of cancer.
- h) Resolves Rheumatism: Some studies show that the thiamine and vitamin B content in fern plants can help relieve rheumatic symptoms (UGM Pharmaceutical Knowledge Channel, 2022).



Figure 3. *pahu* 'fern' (Source: satuharapan.com)

In addition, *bulung pahu* is part of a variety of *hata bulung-bulung* (meaning the language of leaves). Unlike the regular language, the words in *hata bulung-bulung* are leaves of plants that are called *bulung-bulung* in Mandailing. The leaves used are leaves whose names have sound similarities with other words in Mandailing. Plant leaves named *pahu* (fern) are used to convey the word *diau* 'for me' (P. Nasution, 2015).

4. The lexicon *Bulu* 'bamboo'

In terms of form and category, *bulu* 'bamboo' is classified as basic lexical and belongs to the category of nouns. Semantically lexical *bulu* 'bamboo' includes animate objects. Biologically, the feather is upright with a diameter of 6-7 cm, wall thickness of 2-3 mm, and internode length of 30-40 cm, and has books. People utilize feathers for household tools, preventing erosion, and also as soil and water conservation plants (Widjaja, 2014). Angkola Mandailing speakers also recognize lexical feathers as plants that can support people's lives. Feathers are used for making houses, *sopo-sopo* 'huts', household appliances, and kitchen utensils.



Figure 3. *bulu* 'bamboo' (source: SINDONews Lifestyle)

One type of feather is *bulu parapat* 'parapat bamboo' (L. Y. Nasution, 2021), sociologically, *bulu parapat* is planted by Mandailing people in gardens or fields because before the big days of celebration feathers are used as containers for cooking *lemang*. The cooking of *lemang* is usually done in a group to be shared later. The bamboo blades are also sometimes used to become a fence around the garden or field. Ideologically, Mandailing people are very familiar with the *bulu parapat* lexicon as illustrated by the community's understanding and utilization of the lexicon.

Until now, the use of *bulu* 'bamboo' lexicon still survives and is used by the Angkola Mandailing community. Feathers are very useful plants and are still found around the road in rural areas in Angkola Mandailing. However, around the city streets feathers are rarely found. There is one Mandailing community proverb that shows the community's familiarity with the feather lexicon, namely *ulang disuan bulu na so marruas* 'do not plant bamboo that has no roots'. This proverb means that as humans we must know our position in life.

5. The Lexicon *rambutan* 'rambutan'

Rambutan (*Nephelium lappaceum*) is a tropical plant that originated in the Indonesian archipelago and is now widely distributed across tropical and subtropical regions. Rambutan is very tolerant of warm tropical environments with an average temperature of 25°C. Rambutan trees can reach up to 8 meters in height, but the crown usually extends to a radius of 4 meters. This allows the plant to acclimatize to a wide range of environmental conditions.



Figure 5. Rambutan (Source: INews.Id)

In terms of form and category, *rambutan* 'rambutan' is classified as basic lexical and belongs to the category of nouns. Semantically lexical *rambutan* 'rambutan' includes animate objects. Angkola Mandailing speakers recognize lexical *rambutan* as fruits that are favored by many people. Rambutan has a unique shape so that it becomes part of the Angkola Mandailing puzzle. Until now, the use of the lexicon *rambutan* 'rambutan' still survives and is used by the Angkola Mandailing community. Rambutan trees are found in the Angkola Mandailing area.

Discussion

The data of kuling-kuling anca song lyrics is based on the environment of plants and animals. Gathering on plants and animals has a background that is in accordance with the conditions of the Angkola Mandailing people who diligently plant plants (fruits) and go to the forest to look for firewood. Planting plants to eat and sell as well as looking for firewood for cooking tools. When looking for firewood in the forest, residents will meet lorises, so they are familiar with the loris lexicon and are included in the lyrics of the song Kuling-kuling Anca. The following is an excerpt of song lyrics related to the environment of plants and animals.

Women: Aha ma diboto ho abang Sigalappak Sigalangan

'Do you know brother Sigalappak Sigalangan'

Aha ma dibotoho abang singgalak mardalan-dalan

'Do you know brother singgalak mardalan-dalan'

Aha ma dibotoho abang singgalak mardalan-dalan

'Do you know brother is lying on his back walking around'

Men : Sigalappak Sigalangan dalan-dalan mancalong pahu

'*Sigalappak Sigalangan* walks around picking ferns'

singgalak mardalan-dalan anggi nada otibe parahu

'lying down for a walk is a boat, sister'

singgalak mardalan-dalan anggi nadaotibe parahu

'lying down for a walk is a boat, sister'

From the excerpt of the song lyrics, the environmental conditions in the Angkola Mandailing area are illustrated, namely on the road around Sigalappak and Sigalangan villages there are ferns. Fern plants are used by Angkola Mandailing as vegetables and are widely sold in the market. In addition to describing the lexicon pahu 'fern', in the song lyrics quotation, the environmental conditions in the Angkola Mandailing area are described, namely there are many rivers. This is supported by the understanding of Angkola Mandailing speakers that the answer to the question *singgalak mardalan-dalan* 'lying down for a walk' is *parahu* 'boat'. Boats as a means of transportation for the Angkola Mandailing community and still survive today.

Women : Aha ma dibotoho abang sitang do sitiur

'Do you know that brother stang is a steering wheel'

Aha ma dibotoho abang binatang naso marikur

'Do you know brother the animal that has no tail'

Aha ma dibotoho abang binatang naso marikur

'Do you know brother the animal that has no tail'

Men : Sitang do sitiur tiopon ni halak Jopang

'The handlebar is a Japanese handle'

Binatang naso marikur anggi nada otibeda kukang

'An animal without a tail is a loris, sister'

Binatang naso marikur anggi nada otibeda kukang

'An animal without a tail is a slow loris, sister'

From the excerpt of the song lyrics, the environmental situation in the Angkola Mandailing area is described, namely about the characteristics of lorises. The loris is described as an animal without a tail. The existence of lorises is a support that shows that Angkola Mandailing speakers are very friendly and close to the environment. Of the many answers to the question of animals *naso marikur* 'animals that do not have a tail' Mandailing Angkola speakers chose to answer *kukang* 'loris' a very shy animal and rarely known or seen in the city.

Women : Aha ma dibotoho abang di toru ni clump of feathers

'Do you know brother under the bamboo clump'

Aha ma dibotoho abang ibul marimbulu

'Do you know brother round hairy'

Aha ma dibotoho abang ibul marimbulu

'Do you know brother round hairy'

Men : Di toru ni rumpun bulu dalan-dalan tu Pargarutan

'Under the bamboo grove the road to Pargarutan'

Ibul marimbulu anggi nada otibeda rambutan

'Hairy rounds are rambutan fruits'

Ibul marimbulu anggi nada otibeda rambutan

'Hairy rounds are rambutan fruits'

From the excerpt of the song lyrics, the environmental conditions in the Angkola Mandailing area are described, namely on the road around Pargarutan there are many bamboo trees. Bamboo trees are very useful for the lives of Angkola Mandailing people. Because of its various functions, the existence of bamboo trees still survives to this day. In addition to describing the lexicon *bulu* 'bamboo', the song lyrics quote illustrates the habits of people who consume rambutan fruit and some even plant rambutan trees in their yards. This is supported by the understanding of Mandailing Angkola speakers that the answer to the question *ibul marimbulu* 'hairy round' is rambutan 'rambutan fruit'.

The results of this study are in line with Tarigan's research (2017) which states that the main factor causing the survival of flora lexicon in 7 villages in Salapian District is a culture that still maintains some snacks, games, or tools in traditional ceremonies. In this study, the main factor of

survival is because the lexicons in the lyrics of the Kuling-kuling Anca song are still found and used by the Angkola Mandailing community.

Umiyati (2011) said that the resilience of lingual treasures in the agricultural realm is still very much maintained because it appears in a number of metaphors and expressions born from local wisdom. From this opinion, it is known that lexicons related to the surrounding environment appear in the lyrics of the song Kuling-kuling Anca. The lyrics of this song are often played in people's homes and are still sung in their spare time. However, not only limited to songs, Kuling-kuling Anca is also a Angkola Mandailing folk game in the form of a riddle.

Riddles are traditional questions that are usually in the form of rhymes (Pudjiastuti, et al, 2018). This is in line with the opinion of Danandjaja (2002) that traditional questions, in Indonesia better known as riddles, are questions that are traditional in nature and have traditional answers as well. The question is made in such a way that the answer is difficult, and often can only be answered after knowing the answer in advance. From the understanding given by Pudjiastuti, et al and Danandjaja, it can be seen in the lyrics of the song Kuling-kuling Anca the similarity of pantun rhymes in it. In answering the Kuling-kuling Anca question, a traditional understanding known by Angkola Mandailing speakers is needed so that environmental lexicons in Angkola Mandailing can still be maintained.

IV. CONCLUSIONS

The lexicons in the lyrics of Kuling-Kuling Anca are *parahu* 'boat', *kukang* 'loris', *pahu* 'fern plant', *bulu* 'bamboo tree', and *rambutan* 'rambutan fruit'. These five lexicons still survive in Angkola Mandailing because the song Kuling-Kuling Anca is often played in the Angkola Mandailing area and these objects are also still found in the area. Thus, the introduction of regional lexicons through a song is very effective to preserve the shifting or extinct language lexicon. To follow up on this research, it is necessary to conduct research related to the ecolexicon in the lyrics of other Angkola Mandailing songs and also song lyrics in other languages so that the lexicon of regional languages that have shifted or become extinct can be preserved.

REFERENCES

- Danandjaja, J. (2002). *Foklor Indonesia*. Pustaka Utama Grafiri: Jakarta.
- Directorate General of Natural Resources and Ecosystem Conservation. (2020). *Pelepasliaran Seekor Kukang (Nycticebus coucang) di Hutan Kawasan Taman Nasional Batang Gadis*. <https://ksdae.menlhk.go.id/berita/7615/Pelepasliaran-Seekor-Kukang-Nycticebus-coucang-di-Hutan-Kawasan-Taman-Nasional-Batang-Gadis.html>. Accessed 10 October 2024.
- Fill, A. dan Muhlhausler, P. (n.d.). *The Ecolinguistics Reader: Language, Ecology, and Environment*. Continuum: London.
- Gultom, J. (2018). *Pelestarian Bahasa Ibu (Bahasa Daerah) Melalui Media Sosial*. Medan Bisnis Daily. http://www.medanbisnisdaily.com/news/online/read/2018/02/21/26170/pelestarian_bahasa_ibu_bahasa_daerah_melalui_media_sosial/. Accessed 10 October 2024.
- Kanal Pengetahuan Farmasi UGM. (2022). *Paku Sayur (Diplazium esculentum) "Terabaikan" Namun Tidak Bisa "Diabaikan"*. <https://kanalpengetahuan.farmasi.ugm.ac.id/2022/01/12/paku-sayur-diplazium-esculentum-terabaikan-namun-tidak-bisa-diabaikan/>. Accessed 10 October 2024.
- Kementerian Sekretariat Negara Republik Indonesia. (2024). *Pentingnya Pelestarian Bahasa Daerah dalam Mempertahankan Keanekaragaman Budaya*. https://www.setneg.go.id/baca/index/pentingnya_pelestarian_bahasa_daerah_dalam_memperta

- hankan_keanekaragaman_budaya. Accessed 10 October 2024.
- Mbete, A. M. (2013). *Penuntun Singkat Penulisan Proposal Penelitian Ekolinguistik*. Vidia: Denpasar.
- Moleong, L. J. (2006). *Metodologi Penelitian Kualitatif*. Remaja Rosdakarya Offset: Bandung.
- Nurdiyanto, E., Resticka, G. A., & Hari Yanti, S. N. (2022). Ekoleksikon Burung Merpati Sebagai Suplemen Pembelajaran Bahasa Berbasis Lingkungan: Perspektif Ekolinguistik. *SEMIOTIKA: Jurnal Ilmu Sastra dan Linguistik*, 23(1), 1. <https://doi.org/10.19184/semiotika.v23i1.24367>
- Nasution, L. Y. (2021). *Leksikon Pengobatan Tradisional dalam Naskah Masyarakat Mandailing: Kajian Ekolinguistik (Tesis)*. S-2 Linguistik Universitas Sumatera Utara. <https://repositori.usu.ac.id/handle/123456789/59068>
- Nasution, P. (2015). Entitas Metafora Leksikon Flora Mandailing Terhadap Kebudayaannya. *Ranah: Jurnal Kajian Bahasa*, 4(2), 200. <https://doi.org/10.26499/rnh.v4i2.33>
- Pane, F. S. dkk. (2020). Implementasi Peraturan Daerah Provinsi Sumatera Utara Tentang Pengutamaan Bahasa Indonesia dan Perlindungan Bahasa dan Sastra Daerah. *Strukturasi: Jurnal Ilmiah Magister Administrasi Publik*, 2(2).
- Pudjiastuti, Titik, dkk. (2018). *Kamus Filologi*. Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan: Jakarta.
- Purnawati, L., Heryana, N., Jupitasari, M., Indonesia, P. B., & Tanjungpura, U. (2023). Ekolinguistik Metafora dalam Lagu Melayu Sambas Karya Bulyan Musthafa. *Jurnal Pendidikan dan Pembelajaran Khatulistiwa*, 12(1), 2715–2723. <https://doi.org/10.26418/jppk.v12i1.61871>
- Rahman, A., Yudista, R., Barack, C. F., Wahyuni, I., Budaya, F. I., & Mulawarman, U. (2024). Ekoleksikon Dalam Kumpulan Lagu Daerah Suku Kutai, Kalimantan Timur: Kajian Ekolinguistik. *Semiotika*, 25, 197–214.
- Simamora, N. J. (2023). Pelestarian Bahasa Daerah Bali di Era Globalisasi. *Majalah Ilmiah Methoda*, 13(2), 126–132.
- Tarigan, B. (2017). *Kebertahanan dan Ketergeseran Leksikon Flora Bahasa Karo: Kajian Ekolinguistik (Dissertation)*. S-3 Linguistik Universitas Sumatera Utara.
- Umiyati, M. (2011). Ketahanan Khazanah Lingual Pertanian Guyub Tuter Bahasa Bima dalam Perspektif Ekolinguistik Kritis”. Maintenance and Shift”. July 2, 2011. *International Seminar Language Maintenance and Shift*.
- Waluyo, H. J. (2002). *Apresiasi Puisi*. Gramedia: Jakarta.