

Towards Communicating Environmental Preservation through Vernacular Discourse in Toba Lake Area, Indonesia

Srisofian Sianturi¹, Robert Sibarani^{2*}, Dwi Widayati³ & Bahagia Tarigan⁴

¹ Doctoral Student at Postgraduate Program of Linguistics, Faculty of Cultural Science, Universitas Sumatera Utara, Indonesia

^{2,3,4} Faculty of Cultural Science, Universitas Sumatera Utara, Indonesia

*Corresponding Email: rs.sibarani@usu.ac.id

Received	Accepted	Published
12.12.2023	20.03.2024	31.03.2024

<https://doi.org/10.61275/ISVSej-2024-11-03-05>

Abstract

Communications about preserving the environment are often presented by environmentalists to the people in the Toba Lake area, in Indonesia. These communications are conveyed through oral and written material presented at numerous places. Nevertheless, lately, a lot of natural damage and environmental pollution have occurred. Invariably, they cause natural disasters. It is noted that the communications of the environmentalists are not effective. In this context, this paper advocates that they must be expressed through folk discourse usually conveyed from generation to generation. This study examines the folk discourse of environmental preservation in the Toba Lake area, in Indonesia and their expressions.

This research employs a qualitative approach: ethnography as a model. Data were collected through observations and interviews. Data analysis uses domain analysis, taxonomy analysis, and componential analysis.

The findings show that this community uses five kinds of expressions in folk discourse: prohibitions and procedural, conditional, exclamatory, and request expressions. These are in the forms of imperative and declarative sentences. They use markers for each sentence. Prohibition expressions use negation markers. Procedural and conditional expressions use conjunction markers. Exclamatory expressions use markers *E*, *O*, *wei*. The requests use markers kinship greetings such as *namboru* (aunt) and *ompung* (grandfather).

The paper concludes that the Batak Toba people preserve forests, rivers, rural environments, springs, fauna and flora through folk discourse. Folk discourse is studied based on its context. The context of folk discourse includes ideological, sociological and biological contexts. Based on the ideological contexts, the Batak Toba people preserve forests, rivers, springs, rural environments, flora, and fauna by their beliefs. In the sociological dimension, forests, rivers, springs, rural environments, and flora and fauna have a social impact on the local community. Furthermore, in the biological dimension, local communities utilize forests, rivers, springs, flora and fauna as clothing and food.

Keywords: Folk Discourse, Expressions, Environmental Preservation, Toba Lake Area

Introduction

Folk discourse contains stories that reflect the character of the community itself. The Batak Toba people who live in the Lake Toba area reflect how to protect the environment with folk discourse. The habits have been agreed upon by their ancestors and have been passed on from generation to generation. In Indonesia, there a lot of such folk discourse in the Toba Lake area which is one of the biggest lakes in Southeast Asia. The lake is surrounded by seven tribes. One of them is the Batak Toba tribe. The life of the Batak Toba community is strongly dependent on Nature, such as forests, rivers, water and crops. Therefore, the environment must be preserved.

One form of folk discourse used by the Batak Toba community relates to preserving fauna. This folk discourse is naturally spoken when meeting a snake. Anyone who lives in Toba Regency should say "*Masibuat dalam na be ma hita.*" (Let's take our own ways.), when meeting a snake on the road. This expression is folk discourse in the form of imperative sentence with a type of request. The Batak Toba community only conveys expressions to snakes without any desire to kill the reptiles. Meanwhile, the Batak Toba community in North Tapanuli Regency expresses folk discourse in the form of imperative sentence with the type of command. They say "*E ulok, dalani ma dalanmu!*" (E snake, take your own way.). This behavior ensures that the ecosystem in the Lake Toba area is maintained because the Batak Toba people are not eager to kill these reptiles. The Batak Toba community has a different sentence form for the similar expression. The language phenomena above are the basis for researchers to find folk discourse which has different sentence forms but has the same goal.

Although there have been several studies on folk discourse, there has not been a study on folk discourse regarding environmental preservation related to Batak Toba language so far. Therefore, this study investigates the linguistic form or feature of folk discourse in expression form. It concludes that it is necessary to conduct research on folk discourse on environmental preservation in the Lake Toba area.

As an eco-linguistics study, its aim is to elucidate the linguistic feature of expression form in folk discourse. Its objectives are:

1. To identify the forms expressions in folk discourse of related to environmental preservation in the Lake Toba Area, Indonesia
2. To illustrate the linguistic feature of expression form.

Theoretical Framework

Folk discourse is a cultural expression as a collection of memories in a social community. The term of folk discourse is often associated with the development of folkloristic disciplines or folk discourse studies. The term was first used by William Thoms in 1846, when he coined the term in a letter, he sent to the *Atheneum* magazine. Although the term relates more to the study of folk discourse in general than specifically, it can be considered as part of a conceptual framework involving the oral and written expressions of the general public. Furthermore, Butler (1984) suggests that folk discourse is a process in which implicit communication occurs in natural conversation. The term of folk discourse is inferior to the term cultural discourse which actually has a similar scope of study. Zhang and You (2019) describe the process of discourse formation and practices associated with folklore both in daily life and on important occasions.

Folk discourse is a part of people's lives is expressed through conversation. According to LiebScher and Dailey-O'Cain in Mayne (2020), folk discourse related to language can reveal language attitudes that arise in certain social and cultural contexts. Furthermore, folk discourse can also reveal ideologies that are indirectly expressed through conversation in interaction.

Sibarani and Simanjuntak (2021) say that folk discourses include cultural metaphors, proverbs, rhymes, traditional poems, traditional riddles, fairy tales, legends, myths, and cultural expressions. This idea is similar to Osemeobo (1994) who says that folk discourse is based on traditional ecological knowledge of a people about resource richness, utilization and preservation. They are influenced by long settlements, farming, gathering, hunting, and fishing in the development of recreational facilities. They are derived through myths and legends,

dreams, spiritual divinations, storytelling, cultural ceremonies and the worship of deities. Thus, folk discourse is closely related to their lives and influences the way they treat the surrounding Nature.

According to Mbete (2017), one of the most significant aspects of eco-linguistic research is dissecting experience, knowledge, and verbal coding in local languages in lexicons, traditional expressions, and current texts to determine their forces and significance. Mbete (2013) and Stibbe (2015) share the same ideas as Kridalaksana (2008), who defines ecolinguistics or language ecology as research on the relationship between language and its environment related to ethno-linguistics and socio-linguistics. Thus, eco-linguistics promotes environmental health by combining local ecological knowledge with language. Indeed, the ecology of language can be described as the study of interactions of each language with its environment. This notion, which is related to the theme, highlights and criticizes folklore in terms of environmental preservation.

In dialectical theory, social praxis includes three dimensions: ideological, sociological, and biological. The ideological dimension is the psychic, cognitive, and mental systems of individuals and collectives. Stibbe (2015) says that ideology is a belief system about how the world is. It will be or should be owned by members of certain groups in society. Ideology is cognitive, in the sense that it exists in the minds of individuals but is also shared among groups. Dijk (2012) says ideology is a form of social cognition, namely beliefs that are shared and distributed to the minds of group members. It can be concluded that the ideological dimension is human knowledge about Nature and spiritual relationships.

The sociological dimension relates to how we organize relationships with others, for example, in the family, between friends and neighbors, or in a larger social environment, such as the political system in a country. The biological dimension relates to our biological existence alongside other species such as plants, animals, the earth, the sea, and so on (Bundsgaard & Steffensen, 2000).

Clearly, expressions can take the form of words, phrases, clauses, or sentences. As Azwardi (2018) says, by a series of words, phrases, clauses or sentences that carry meanings are expressions. This is emphasized by Hardiman (2018) who states that an expression is what is expressed. Furthermore, as Floklorist Brunvand (1998) says, expressions can also take the form of discourse or sentence structure. He further says that folk discourse is an expression found in certain groups of people. Thus, it is concluded that expressions can take the form of words, phrases, clauses, sentences, or discourse.

Review of Literature

Although rare, some studies relate to folk discourse exist. Among them, Benavides (2013), Bendix (1990), Jorgensen (2010), Nuciforo (2016), Rurangwa (2005) and Salykova & Omakaeva (2014) stand out. Benavides (2013) presents folk narratives or folk discourses about endangered animal species. Nurhayani (2022) compares whether a discourse is beneficial or detrimental to the environment. Folklore is related to the preservation of the sea and its species. It is represented in diction as a tribute to spirits or creatures who are used to be princesses.

Osemeobo (1994) examines the role of folklore in biotic conservation that has diminished considerably, even though it has ensured the long-term preservation of the existing pockets of natural forests. Discussing the folk discourse in eco-linguistics is not only about certain species but also about the environment and the ecosystem around them.

Research Methodology

This research employs a descriptive qualitative method. It is based on research data in the form of transcriptions of interview results with informants regarding the environmental preservation of the Lake Toba region. Therefore, it uses a descriptive approach. This is related to the goal to be achieved in this research, which is to elaborate on the folk discourse of Nature conservation. Therefore, it uses an eco-linguistic design that involves two case studies, as follows: (1) the kinds of expression in the folk discourse of environmental preservation in the Lake Toba Area. (2) the linguistic features of expression form. In this regard, Vibeke &

Bundsgaard (2000) says that eco-linguistics is an umbrella term for all the language study approaches combined with the environment (ecology). Therefore, context in eco-linguistics is the background knowledge that is assumed to be shared by a speech community. The context in eco-linguistics includes the following: (a) the ideological dimension, namely the existence of community ideology; (b) the sociological dimension, namely the existence of discourse activities, dialogue, and social discourse to realize the ideology. In this dimension, language is a form of meaningful social practice, and (c) the biological dimension is related to the diversity in the ecosystem that is recorded verbally on the lexicon in the lingual unit of the universe so that these entities are signaled and understood.

Interviews were conducted in several stages. The informants were chosen as follows:

- local people who were born and raised in the Lake Toba area.
- mastering the Batak Toba language.
- having knowledge of the environment and the area in the Lake Toba region.
- working as fishermen, Janji waterfall guards, Hatuaan forest guards, local government in the area, descendants of the king who owns Sibandang village, and community leaders.

Next stage is ethnographic interviews. In this data collection, researchers conducted interviews to obtain direct information about folk discourse by directly participating in the daily activities of the people in the Lake Toba area. After the ethnographic interview, the researcher made ethnographic notes. After that, the researcher asked descriptive questions. An example of a descriptive question is, 'Can you explain how to prohibit people from cutting down trees?' Afterwards, the researcher asked structured questions. An example of a structured question is, 'What are the prohibitions in this village?'

To get information about folk discourses, contrastive questions were asked. An example of a structural question is, 'Are the sentences used to prohibit cutting trees different from those used to prohibit taking trees?' The answer to this question helps to analyze the components of folk discourse at the next stage. The ethnographic model was applied to the analysis of the data. The data analyses were domain analysis, taxonomy analysis, and componential analysis. Domain analysis was conducted to find forms of expression in the folk discourse of environmental preservation in the Lake Toba Region.

The next analysis is the taxonomy analysis. Taxonomic analysis was conducted to find the taxonomy of forms of expression in the folk discourse of environmental preservation in the Lake Toba region based on their types. The results of the taxonomy analysis are displayed in the form of a table (Cresswel, 2007). Furthermore, a componential analysis was conducted to find the components of the folk discourse forms of environmental preservation in the Lake Toba region. This analysis was applied to find differences and comparisons between folk discourses in various community groups. The next stage is to find cultural themes. Cultural themes in this research are elements in patterns that make up culture, which can be in the form of expressions. The systematic methodological scheme is presented in the Figure 1 as follows.

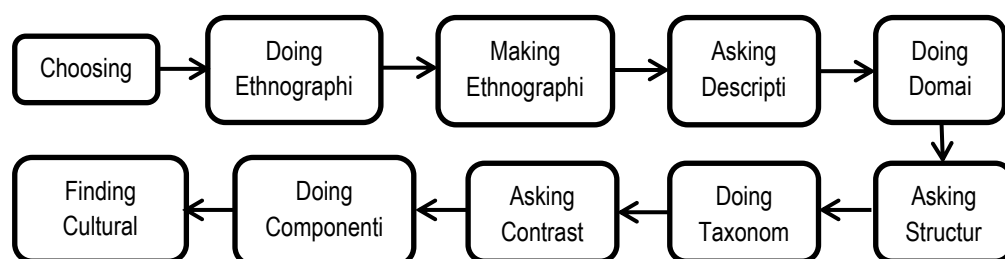


Fig. 1: Ethnographic Model

Source: Spradley, 1979

Findings and Discussion

1. The Forms of Folk Discourse

It is found that the folk discourse in the Lake Toba area is very much related to environmental preservation. In the Lake Toba area, folk discourse is studied in expressions, stories, proverbs, rhymes and metaphors. Toba's people use folk discourse to express their concern for their surroundings. Therefore, there are some forms of folk discourse of environmental conservation in the area of Lake Toba. Data is analyzed with domain analysis, taxonomy analysis and componential analysis.

Based on the data, the researcher determined that the domain to be analyzed was 'form'. This domain provides information about the form of folk discourse. After conducting domain analysis, it can be concluded that folk discourse which is useful for environmental preservation consists of 5 kinds of expressions, namely, prohibited expressions, procedural expressions, conditional expressions, exclamatory expressions, and request expressions. In domain analysis, the kinds of expressions in folk discourse based on semantic relationship are presented in the figure below.

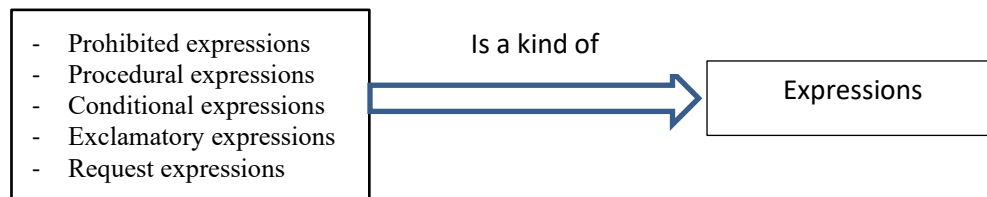


Fig. 2: Semantic relationship of expressions

Source: Author

2. Folk Discourse and Environment Preservation

Folk discourse is a cultural expression as a collection of memories in a social community. This folk discourse is also displayed based on taxonomic and componential analysis.

Table 1: Expressions in folk discourse

Source: Author

Data	Folk Discourse	Text	Translation
1	Prohibition Expressions	<i>Na so jadi dangkaan manang rantingan hau na adong on tombak Hatuan i; Manang na ise mandangkai, ingkon ro do mara tu ibana.</i>	It is not permitted to cut branches or twigs from trees in the Hatuaan forest; For anyone who cuts a branch, it will surely be a disaster for him.
2	Procedural expressions	<i>Tingki magodang aek Silang, godang do diboan dohot batu dohot pasir. Laos i ma dipararata jolma i. Makana gabe rata idaon.</i>	When the Silang river was big, it carried a lot of rocks and sand and that's what people flattened. That's why it looks flat.
3	Conditional expressions	<i>Molo adong na naeng mambuat aek on. Jumolo ma marsantabi tu marga Sagala. Dang boi tu marga na asing.</i>	If anyone wants to take this water, first excuse yourself from the Sagala clan. You are not allowed to go to other clans.
4	Exclamatory expressions	<i>E ulok, dalani ma dalanmul.</i>	E snake, take your own path.
5	Request expressions	<i>Santabi Ompung, na martapian do au.</i>	Excuse me grandpa, I'm just taking a shower.

The findings on expressions in folk discourse on environmental preservation are divided into six kinds of environments: forests, rivers, springs, rural environments, fauna, and flora preservation. In the findings, folk discourses are described based on the expressions.

Table 2: Folk Discourse Classification

Source: Author

No	Environmental Preservation	Expressions	Linguistic Feature
1	Forest	Prohibition	Negation
2	River	Prohibition	Negation
3	Spring	Conditional, Request	Conjunction, using a nickname
4	Rural environment	Prohibition, Procedural	Negation, Conjunction
5	Fauna	Prohibition, Conditional, Exclamatory	Negation, Conjunction, Exclamation
6	Flora	Prohibition	Negation

Folk Discourse in Forest Preservation

Batak Toba community conveys folk discourse in forest conservation with imperative sentences. The expression in forest preservation is prohibition expression. This prohibition expression is one that uses negation at the beginning of the sentence as a negative sentence form. Sudaryono (1992:34) argues that one of the constituents should not function as a negation discloser that supports other functions, such as imperative or participation. This constituent is called a mixed negative constituent, because it is a combination of constituents that function as negation expressers and constituents that support other functions. The expression of prohibition in preserving the forest uses imperative sentences with the prohibition marker *na so jadi* (that should not be) followed by the verbs *dangkaan* (cutting branches) and *rantingan* (cutting branches) so that the listener does not perform prohibited actions in the Hatuaan Forest.

Folk Discourse in River Preservation

The environment preserved by the Batak Toba community is the river. The river is a source of water in daily life and agriculture. Communities in the Lake Toba region have a role in preserving the river. Therefore, there is a folk discourse about preserving the river environment. The expression of prohibition in preserving the river uses imperative sentences with *sotung* (do not) negation placed at the beginning of the sentence so that the listener does not perform the prohibited action. This sentence is a passive sentence characterized by the prefix /di-/ on the verbs *taba* (cut off) and *ranting* (branches). The subject in the sentence is placed after the predicate. It can be concluded that every prohibition expression that uses the prohibition word *sotung* (do not) is always followed by a passive verb. The negation of *sotung* (do not) replaced with *unang* (do not) is lexically and meaningfully acceptable.

Folk Discourse in Spring Preservation

The expression conditional preservation of springs is an expression used in preserving springs. This expression is used to explain the condition of the water environment with a conditional sentence form. Folk discourse in preserving springs is in the form of imperative sentences. The purpose is for the listener to act as requested in preserving the spring. Folk discourse is in the form of compound sentences with transitive verbs. The sentence form is an imperative sentence. This conditional expression consists of two clauses with the subordinate clause located at the beginning of the sentence. The sentence form in the conditional expression of preserving the spring begins with the conjunction *molo* (if) and is followed by the words *jumolo* (firstly) and *ingkon* (must) in the second clause.

The Batak Toba community also makes requests as an expression to preserve water sources. The expression of request is in the form of a sentence with low intonation. This expression is conveyed so that the listener feels pity and does something as expected by the speaker. In folk discourse, the form of the sentence is an imperative sentence. The expression of request is in the form of a direct sentence by mentioning kinship greetings such as *namboru* (aunt), and *ompung* (grandfather). The call *namboru* is addressed to the ruler of Lake Toba, Boru Saroding. The Batak Toba community believes that the *namboru* can protect and do magical things. Furthermore, the call *ompung* is addressed to the ruler of the earth and the tiger. Other kinship greetings are also addressed to God. The expression of request is also conveyed

by using the marker *santabi* (excuse me) as an expression of polite request and *asi roham* (have mercy).

Folk Discourse in Rural Environment Preservation

The Batak Toba people in the Lake Toba region also preserve their environment, which is reflected through the folk discourse of prohibition expressions. Folk discourse is in the form of imperative sentences so that listeners do not perform prohibited actions. The expression of prohibition in preserving the village uses the prohibition marker *dang jadi* (not allowed) and is followed by the verbs *tantason* (damage) and *tolbahon* (tear down). The prohibition expression in preserving the village environment also uses a prohibition marker with a position in the middle of the sentence and is followed by a passive verb. Passive verbs in the syllabic verbs are formed from verbs added with the affixes */si-an/*, */-on/*, */si-hon/*. Any verb added with these three affixes will turn into a passive verb.

The Batak Toba community also preserves the village environment by expressing procedural expressions. The procedural terms are presented in the form of measures to preserve the environment in Lake Toba. The term "procedural" refers to the steps to be taken by the community when building fortresses and fields, leveling the soil, and planting crops.

Folk Discourse in Fauna Preservation

The Batak Toba community preserves the fauna reflected through the folk discourse of prohibited expression. The prohibition is in the form of an imperative sentence. The prohibition markers are *dang boi* (cannot), followed by the verb *marburu* (haunt). The forbidden hunting activity is in the forest of Ulu Darat. This forest is located in the high plains of the village of Sabulan Samosir. Hunting is forbidden because tigers are believed to be the saviors of the Lontung King's ancestors.

The prohibition also applies to catch fish around the island of Sitangke. Sitangke is a small island in the middle of the Lake Toba. The island is a large pile of rocks and many species of fresh fish around it. The prohibition marker on the prohibited expression is *dang boi* (cannot), followed by the verb *mambuat* (catch). This expression of prohibition has diversity with the existence of the biosphere. In addition, there are inter-linked parameters, namely the emphasis on fishermen's desire to catch fish around the island. The fishermen must catch enough fish. Firstly, they ask for permission to the inhabitants of the lakes.

The prohibition expression also applies in taking fish in the Janji waterfall. The prohibition markers on the prohibited expression are the bars, followed by the do particles and the verb *mambuat* (catch). There is also a prohibition to slaughter cattle during the day. The prohibition markers on the prohibited expression are *unang* (do not), followed by the verb *maneap* (slaughter).

The Batak Toba community preserves the fauna through folk discourse in the form of conditional expression. The term "conditional conservation of fauna" is used in conserving fauna by explaining the possibilities of action by the local communities. Conditional expressions form declarative sentences. It's a concise sentence with a transitive verb. The sentence in the conditional expression consists of two clauses, with the subordinate clause at the beginning of the sentence. The subordinate clause begins with the conjunction *molo* (if) and is followed by *holan* (only). It suggests that the conditional expression of conservation of fauna is an expression that states that there are provisions delivered when conserving fauna, such as stinging. It has an exclamation mark at the end of a sentence. This expression uses the call markers E and O at the beginning of the sentence.

Folk Discourse in Flora Preservation

The Batak Toba community also preserves the fauna through folk discourse. People's behavior is reflected through the expressions of prohibition. A forbidden expression is in the form of an imperative sentence. The goal is for the listener not to cut down a banana tree that's

already hearted. The prohibition mark on the prohibited expression is *dang jadi* (not allowed), followed by the verb *tabaon* (cut off).

Taxonomically, folk discourse of procedural expressions relate to the preservation of the Lake Toba area environment.

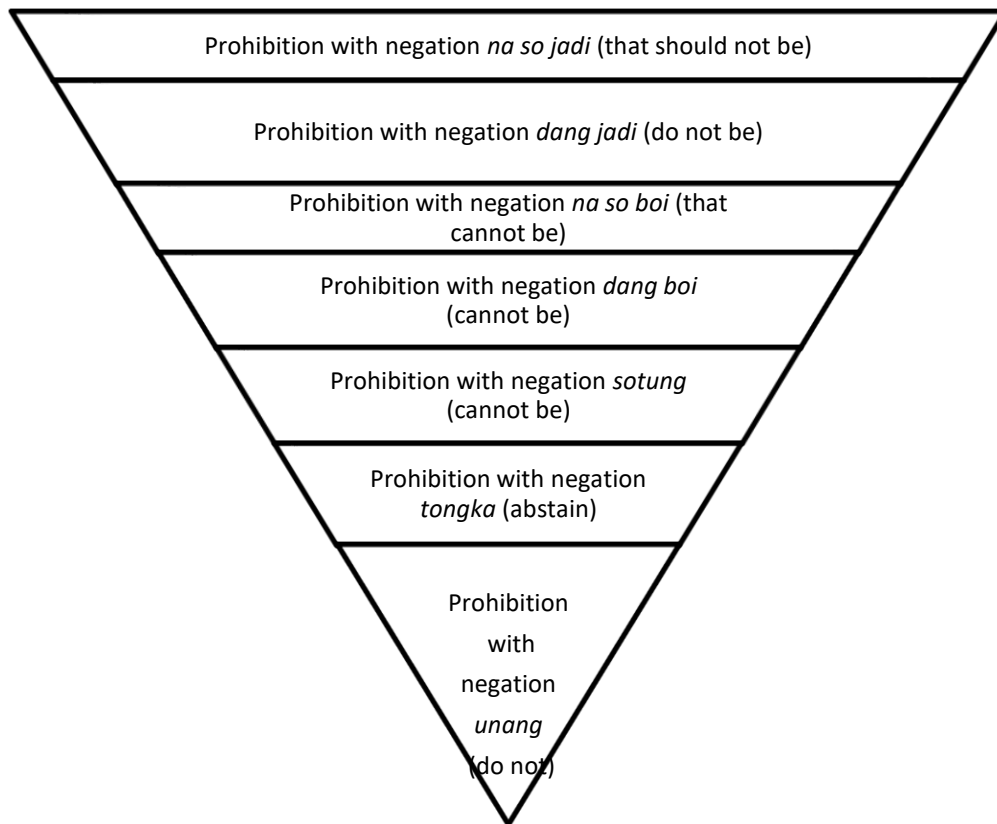


Fig. 3 Taxonomy analysis of prohibited expressions
Source: Author

The prohibition expression is a form of expression conveyed to prohibit what is found in the community in the Lake Toba area. The expression prohibition has the form of a sentence in which there is the word prohibition and its position is at the beginning and middle of the sentence. The words that indicate that the sentence is a prohibited expression are negative sentences, such as *dang jadi* (do not be), *na so jadi* (that should not be), *tongka* (abstinence), *dang boi* (cannot be), *na so boi* (that cannot be), and *unang* (do not), *sotung* (do not). Batak Toba communities use the prohibition expressions to prohibit anyone from cutting down the trees carelessly.

Prohibitory expressions are expressions that contain prohibitions that must be obeyed. The prohibition to preserve the Lake Toba area contained in folk discourse in the Lake Toba area has a level of prohibition based on the emphasis of the prohibition using the prohibition words *na so jadi*, *dang so*, *na so boi*, *dang boi*, *sotung*, *tongka*, and *unang*. According to the informants, the prohibition expression using the prohibition word *na so jadi* (causes huge consequences, such as disasters or accidents). Furthermore, the expression of prohibition using the prohibition word *dang jadi*, has less emphasis because it does not mention the consequences obtained, even though the prohibition expression has consequences if violated. The next prohibited expression is by using the prohibited word *na so boi*. Then, the prohibition expression uses the word *dang boi*. Both of these prohibitions cause material loss to those who violate them. The next prohibition expression uses the prohibition word *sotung* and aims to warn against doing things that damage the environment. The word *tongka* in the prohibition expression is a prohibition conveyed to the listener not to take fish. However, the prohibition can be violated if there is a specific purpose. The most common prohibition expression with

very little emphasis is the prohibition expression using the prohibition word *unang* (do not). This prohibition word is generally used to prohibit someone from doing anything that the speaker thinks is not for logical reasons.

Lumbantobing (1987) also describes the prohibition expression. The expression of prohibition for children is different from the expression of prohibition for adolescents and adults. The expression of prohibition to children uses the word *unang* (do not). Furthermore, the expression of prohibition to teenagers uses the word *tongka* (abstinence). Then, the prohibition expression uses the word *sotung* (do not let). The expression of prohibition to young people uses the words *na so jadi, dang jadi, na so boi, dang boi* (that should not be).

In the component analysis, the contrasting questions are written in a list to make it easier for researchers to analyze based on the type of folk discourse. This component analysis aims to analyze the differences and similarities found in folk discourse. Following is a table of component analysis results.

Table 3: Results of Component Analysis of Folk Discourse in the Lake Toba Area
Source: Author

Folk Discourse	Marker	Single Sentence	Compound Sentence	Imperative Sentence	Declarative Sentence
Prohibited Expression	✓	✓	✓	✓	-
Procedural Expression	✓	-	✓	✓	✓
Conditional Expression	✓	✓	-	-	-
Exclamation Expression	✓	✓	-	✓	-
Request Expression	✓	✓	✓	✓	-

It is clear that all the expressions have markers in their sentences. The expressions of prohibition, conditional, exclamation, and request are folk discourses that have a direct sentence form. Furthermore, the single-sentence form also exists in the folk discourse of prohibition, conditional, exclamation, and request expressions. The folk discourse of prohibition expressions, procedural expressions, and request expressions has compound sentence forms. Furthermore, prohibition expressions, procedural expressions, exclamations, and requests are imperative sentences, while conditional expressions are declarative sentences. This shows that the Batak Toba community has a firm attitude towards preserving the Lake Toba area.

Discussion

Folk discourse is investigated based on its form and context. Folk discourse in various regions has a form according to the community cultural background. Based on the view of eco-linguistics, the context of folk discourse is seen based on ideological, sociological, and biological contexts. The context contained in this folk discourse is the sentence form of the folk discourse of environmental conservation.

The Batak Toba community prohibits cutting down trees, branches, and twigs used as firewood. The ideological dimension shows folk discourse that functions as a barrier to local people's behavior in cutting down trees in the forests, so that there are community efforts to maintain the sustainability of the forest ecosystem. Usually, the branches and twigs of trees used as firewood come from young trees because they are easy to reach. The behavior of cutting down young trees inhibits tree growth. Therefore, the community has a strong awareness of preserving the forests through a folk discourse on forest preservation. The social dimension behind forest names in the Lake Toba region, such as the term Hatuaan Forest, comes from the old root word 'blessing', which is added with the affix /ha-an/, which means 'blessing'. Hatuan Forest is considered by the surrounding community to be a forest that brings blessings.

Likewise, the Pinatik Forest comes from the root word *patik* 'rule' and is added with the affix */pi-/*, which becomes the passive word arranged. The name of the forest is related to the life of the surrounding community. These forests have trees that are used not only as firewood, but the trees in the forest are also used as house poles. Therefore, the trees must be allowed to grow big and tall and have straight trunks.

The folk discourse expressing the prohibition of river preservation contains the biotic *hau* 'tree'. The tree referred to a tree that grows on the riverbank. Guluan River is a river in Palipi Samosir village. The ideological dimension motivates the unity between the thoughts and actions of the Batak Toba community in Palipi village by connecting the existence of trees on the riverbank with the existence of their ancestors who made a sign of a tree on the riverbank. The community strives to keep the river water flowing and irrigating the agricultural land. The sociological dimension is the basis for the Batak Toba community in having a strong awareness of river preservation by creating a folk discourse about river preservation. This river is a source of water for the agricultural needs. The use of the word tree in the folk discourse of the expression of prohibition in river preservation shows the existence of diverse parameters. In addition, based on the biological dimensions, the Batak Toba community also prohibits cutting branches and twigs because it will cause damage to the trees. As is known, the purpose of tree roots is to retain rainwater.

The ideological dimension underlies the procedural expression as a reflection of community behavior in the Lake Toba region in protecting the rural environment. Based on the sociological dimension, the Batak Toba community maintains harmony with their next-door neighbors by creating borders. They make boundaries in their respective gardens to avoid conflicts between them. The biological dimension is a reference for the Batak Toba community in planting plants in the border fort. The plants planted are productive so that the fruit of the tree can be enjoyed.

The ideological dimension becomes the basis for behaviour at the Janji Waterfall. The expression of prohibition serves to limit the Batak Toba community when taking *dengke* 'fish'. *Ihan*, a type of Batak fish, which is a very rare fish. In the sociological dimension, Batak Toba's ancestors served *ihan* fish in various cultural ceremonies. This fish serves as a representation of prayer and support for the relatives. Likewise, the fish found in the Janji Waterfall can only be taken for medicine. In the biological dimension, it can be understood that people who come to the waterfall must let the fish swim freely and should not be taken carelessly.

The ideological dimension also serves as an adhesive for uniting the thoughts and actions of people in the Lake Toba region by linking the time of slaughter with the health of the livestock. Slaughtering livestock during the day is believed to adversely affect the health of other livestock. Based on a sociological dimension, livestock slaughtering activities are carried out in cooperation, preceded by the traditional rituals of the Batak Toba culture.

Livestock slaughtering activities are usually carried out for cultural events attended by the relatives. Based on the biological dimension, livestock are usually used as a source of livelihood and in agriculture. Cattle pens are placed under stilt houses. Every afternoon, the herdsman would drive the cattle from the pasture into the pen. In addition, manure from the livestock will also be used as manure for the agriculture of the Batak Toba community.

The ideological dimension behind the prohibition expression serves as an adhesive in uniting the thoughts and actions of the Batak Toba community by connecting the animate and inanimate. Worship can only be done by living beings. The term 'worship' is depicted in the heart of a growing banana. Based on its biological dimension, a banana that has a blossom is a banana that has a forerunner of fruit. It can be harvested later.

Conclusion

Based on the findings and the discussion, it is concluded that folk discourse consists of five types: prohibition, procedural, conditional, exclamatory, and request. This paper argues

that they can indeed be effectively utilized to communicate environmental concerns to the people, particularly in the Toba Lake Area, Indonesia.

This paper discovers that each folk discourse has markers that have unique characteristics in each sentence. The Batak Toba community uses such discourse to preserve forests, rivers, rural environments, springs, fauna, and flora. In this paper, the folk discourse is investigated based on its context, as it manifests in the Lake Toba region. In various regions, they have different forms according to the cultural background of the communities.

According to eco-linguistics, the context of folk discourse is based on ideological, sociological, and biological contexts. The Batak Toba community preserves the forests by naming them according to the beliefs of the local communities. Similarly, local people believe that rivers must be preserved by taking care of the ecosystem around the river. The rural environment also has a shared responsibility for preserving it. Flora and fauna must also be preserved because local communities believe that flora and fauna have sacredness that needs to be maintained. In the sociological dimension, forests, rivers, springs, rural environments, and flora and fauna have a social impact on the local communities. The local community also depends on them to improve their economy. In the biological dimension, local communities utilize forests, rivers, springs, flora, and fauna products as clothing and food.

Employing these ideas and folk discourse is undeniably more effective than the current practices of environmental communication promoted by governments and the environmentalists. This paper has conclusively shown that communicating with vernacular communities must use their languages and modes of communications to be both wholesome and effective.

References

- Azwardi (2018) *Research Method: Indonesian Language and Literature Education*. Banda Aceh: Syah Kuala Press.
- Benavides, P. (2013) Animal Symbolism in Folk Narratives and Human Attitudes towards Predators: An Analysis of their Mutual Influences on. *Folklore*, 124-1: 64-80. Available at: <https://www.jstor.org/stable/43297669>
- Bendix, R. (1990) Folk Narrative, Opera and the Expression of Cultural Identity. *Fabula*, 31-3-4: 297-303. Available at <https://doi.org/10.1515/fabl.1990.31.3-4.297>
- Brunvand, J.H. (1998) *The Study of American Folklore: An Introduction*. New York: Norton & Co. Inc
- Bundsgaard, J. & Steffensen, S. V. (2000) The Dialectics of Ecological Morphology. In Lindø, Anna Vibeke and Jeppe Bundsgaard. (2000). *Dialectical Ecolinguistics. Three Essays for the Symposium 30 Years of Language and Ecology in Graz December 2000*. Odense: University of Odense. Available at https://www.researchgate.net/publication/265914485_The_Dialectics_of_Ecological_Morphology
- Butler, G. (1984) Folklore and the Analysis of Folk Discourse: Cultural Connotation and Oral Tradition in Communicative Events. *Toronto Working Papers in Linguistics*, 5. Available at <https://twpl.library.utoronto.ca/index.php/twpl/article/view/6414>
- Creswell, J. W. (2010) *Research design: pendekatan kualitatif, kuantitatif, dan mixed*. Yogyakarta: PT Pustaka Pelajar
- Dijk, V. T. (2012) *Ideology: A Multidisciplinary Approach*. Ideology: A Multidisciplinary Approach. London: Sage Publication Ltd. Available at <https://doi.org/10.4135/9781446217856>
- Hardiman (2018) *Dialek Visual*. Depok: Rajawali Pers.
- Jorgensen, A.K. (2010) The Sky Over Canberra: Folk Discourse and Serious Metaphysics. *Philosophia* 38: 365-383. Available at <https://doi.org/10.1007/s11406-009-9204-6>
- Kridalaksana, H. (2008) *Kamus Linguistik*. Jakarta: Gramedia Pustaka Utama.
- Lumbantobing, J. (1987) *Patik dohot Uhum ni Halak Batak*. Pusat Dokumentasi dan Pengkajian Kebudayaan Batak Universitas HKBP Nommensen.

- Mayne, E. A. (2020) An Old Tradition in a New Space: A Critical Discourse Analysis of Youtubers' Metalinguistic Commentary on Quebec French. Dissertation. The University of Texas at Austin. Available at <chrome-extension://efaidnbmnnnibpcajpgclefindmkaj/https://repositories.lib.utexas.edu/server/api/core/bitstreams/96422d7c-13e1-4025-a611-c0905100ff20/content>
- Mbete, A. M. (2013) *Penuntun singkat penulisan proposal penelitian ekolinguistik*. Denpasar: Vidia. Available at <https://ebuku.cyou/pdf-penuntun-singkat-penulisan-proposal-penelitian-ekolinguistik/>
- Mbete, A. M. (2017) *Pembelajaran Bahasa Berbasis Lingkungan: Perspektif Ekolinguistik*. RETORIKA: Jurnal Ilmu Bahasa, 1-2: 352-364. Available at <https://doi.org/10.22225/jr.1.2.40.352-364>
- Nuciforo, EV (2016) Russian folk discourse on problem drinking. *Russian Journal of Communication*. 8-1: 80-93. Available at <https://doi.org/10.1080/19409419.2015.1008942>
- Nurhayani, I. (2020) Ecolinguistics: Indonesian Folklore on Divine Marine Animals. Warta FIB UI. Bringing Up Indonesian Folklore and Culture in an International Conference at the University of Oslo
- Osemeobo, G. J. (1994) The role of folklore in environmental conservation: evidence from Edo State, Nigeria. *International Journal of Sustainable Development & World Ecology*, 1-1: 48-55. Available at <https://doi.org/10.1080/13504509409469860>
- Rurangwa, N. (2005) Translating Rwandan Folktales Into English: A Culture-Based Analysis. South Africa: University of the Witwatersrand
- Salykova, V.V. et al (2014) Time in Kalmyk Folklore Discourse Based on the ' Jangar ' Epic and Proverbial Paroemias. *European Journal of Science and Theology* , 10-6: 79-87.
- Stibbe, A. (2015) *Ecolinguistics: Language, Ecology and the Stories We Live By*. Routledge. ISBN 978-0415837811
- Sibarani & Simanjuntak, P. (2021) Metaphors of Land Divisions for Traditional Irrigations at Tipang Village, Lake Toba Area: An Anthropolinguistic Study. *Journal of Legal, Ethical and Regulatory*. 24-2: 1-9. Available at <https://www.abacademies.org/articles/metaphors-of-land-divisions-for-traditional-irrigations-at-tipang-village-lake-toba-area-an-anthropolinguistic-study-10769.html>
- Spradley, J. P. (1979) *The Ethnographic Interview*. Illionis: Waveland Press, Inc.
- Sudaryono, S. (1992) *Negasi dalam Bahasa Indonesia: Suatu Tinjauan Sintaktik Dan Semantik*. Jakarta: Departemen Pendidikan dan Kebudayaan
- Thoms, W. J. (1846) Folk Lore. *The Athenaeum Journal of Literature, Science, and the Fine Arts*. 983: 886 – 7
- Vibeke, L. A. & Bundsgaard, J. (2000) Dialectical Ecolinguistics. Three Essays for The Symposium 30 Years of Language and Ecology in December 2000. Odense: University of Odense. Research Group for Ecology, Language & Ideology. Nordisk Institute.
- Zhang, L. & You, Z. (2019) *Chinese Folklore Studies Today: Discourse and Practice*. United States: Indiana University Press. Available at: https://books.google.com/books/about/Chinese_Folklore_Studies_Today.html?id=vWOwDwAAQBAJ