

CHAPTER I

INTRODUCTION

1.1. Background of the Research

The relationship between any given language and its surroundings is a key linguistic component of ecology language. The way these two interact is because language is shaped by its surroundings. Speakers' social, cultural, and environmental environments have an impact on the language they speak.

According to Haugen (1985), "interactions between any given language and its language ecology, which may be defined as the study of environment," constitute the ecology of language. Similar to "language family," "language ecology" is a metaphor that comes from the study of living things. The idea that studying languages can be approached similarly to studying how creatures interact with and within their environments is based on several auxiliary metaphors and presumptions.

Compared to a systems metaphor, the ecological metaphor is far more appealing and more productive. "The society that uses a language as one of its codes is its true environment" (Haugen 1972:325).

According to Haugen (1972), "language (s) in an environment" is synonymous with 'ecology'. 'Ecology' was interpreted in a biological sense; linguistic study was promoted as an element in their potential solution; the function of language in the emergence and escalation of environmental (and other societal) problems was examined (Halliday 1992).

The action of doing metaphor within an interpersonal ecology by the on-going and dynamic presence of other people, physical artefacts and socio-cultural constraints was called metaphoricity.

Grammatical metaphor is one of the key contributions of Systemic Functional Linguistics, proposed by Halliday (1985a). Within the field of Systemic Functional Linguistics (SFL), Systemic Functional Grammar (SFG) is the study of linguistic forms and the meanings they convey. Here, grammar is viewed as a tool for creating meaning. According to Martin, Matthiessen, and Painter (1997), functional grammar examines grammar from the perspective of how it is applied. Metafunction is the term used to describe language's role as a tool for meaning-making. Ideational, interpersonal, and textual metafunctions are the three categories into which metafunction is separated. Our impressions of the outside world and of our inner awareness are organized, understood, and expressed through language. We call this the ideational metafunction. The experiential and the logical are the two subfunctions or modes that make up the ideational metafunction. The experience mostly deals with concepts or information. The link between ideas is the focus of logic. We utilize language to communicate and comprehend feelings, attitudes, and judgments; to assume roles in social interactions; and to engage in collaborative activities. The interpersonal metafunction is the name given to this metafunction. Language is employed to connect spoken or written words to other linguistic events and to the remainder of the text. This entails structuring the text itself using language. The term "textual metafunction" refers to this (Bloor & Bloor, 2004).

Ideational metafunctions are one type of metafunction that employs language to convey experience. Ideational metafunction suggested discussing the world through language (Thompson, 2014). There are two forms of ideational metafunction: logical and experiential. According to the experiential viewpoint, language is a collection of tools used to describe things in the world and the interactions or relationships between them. Concurrently, the logical metafunction pertains to the associations we establish among the messages. According to Thompson (2014), the logical metafunction allows us to create increasingly intricate arrangements where two or more clauses are combined to form a longer whole. The resources needed to create other types of complexes, such as group complexes and clause complexes, are provided by the logical mode. On the other hand, the transitivity system is where the experiencing mode is expressed. Martin, Matthiessen, and Painter (1997) state that the transitivity system is a component of the experiencing metafunction. It is said that transitivity is a tool for understanding human experiences in terms of participants, process configurations, and environmental factors. The process type and circumstance systems are the two main systems that dictate these arrangements. (1) Process type is the tool used to condense our experience of a wide range of occurrences into a limited number of categories. (2) Because they are not as intimately involved in the process as participants are, circumstances are universal across all process types. Martin, Painter, and Matthiessen, 1997).

An individual of speaking is influenced and affects by the culture. Language attitudes can reflect the background, values and basis of individuals,

groups or groups of language speakers. The tendency of each individual is different in using language and choosing words in such a way as to convey something meaningful.

Culture is the source of the world view that allows a person to be able to capture the world into his perception. The view of the world is an ordered and meaningful reality. It translates into behavior for a view of life that not only allows a person to know and understand, but also takes an attitude towards what he knows or understands. The world is not responded to by something that exists (ontologically), but it contains values and rules about values themselves. This value system is determined by culture as a knowledge system and a meaning system can turn into a system, behavior, deeds and actions. The cultural system contains a set of values and meanings translated into a new social system in acting, acting and behaving. Therefore, in society there are always changes in the cultural system and social system aimed at responding to the challenges of social change that occur.

Habonaron do Bona (HdB) is the social philosophy of the Simalungun people which has been legalized legally through the Regional Regulation (perda) of Simalungun Regency No. 5 of 1960 dated December 14, 1960. As a social philosophy, *Habonaron do Bona* is the thinking of the Simalungun people which reflects and animates as well as the character (personality) of every Simalungun person. The roots of *Habonaron do Bona* can be found in the long-standing cultural and social ideals of the Simalungun people, which include politics,

economics, and religion. *Habonaron do Bona* is a 'grondslag filosofiche' or the most philosophical basis for the mental attitude of the Simalungun people.

Linguistically, semiotically and philosophically, *Habonaron do Bona* is defined as 'the truth is the basis' (The truth is the basis of everything), which is universal, fundamental and general. Therefore, *Habonaron do Bona* is a source of knowledge and practice. As a source of knowledge, *Habonaron do Bona (HdB)* deals with epistemology, ontology and axiology. Practically, *HdB* is related to norms, morals, ethics, social and politics as well as household affairs. As a social philosophy, *HdB* is the mental attitude of the Simalungun people. This mental attitude is a combination of thoughts and emotions shown through social action. Thoughts, emotions and actions give rise to collective social behavior. thus, *HdB* is a personal reference as well as a source of motivation to interpret and understand every social situation.

The urgency and significance of *HdB* in the 21st century is the ability to carry out social transformation of *HdB* itself, which is not merely a social philosophy, but must be able to become a virus of success. As a social reality, truth (*habonaron*) is eternal. *Habonaron* remains a goal, therefore *HdB* is not temporary. Thus, *HdB* as a 'grondslag filosofiche' or philosophical basis remains the most fundamental for the mental attitude of the Simalungun people. *HdB* is still very current in the 21st century.

The values of *habonaron do bona* have always been preserved by the Simalungun people from generation to generation with a belief that sooner or later the truth will always triumph over the falsehood. If the Simalungun people behave

contrary to the values of *HdB* then '*pittor bilang*' (honestly says) or '*sapata*' applies. Can be interpreted as a curse or a kind of karmic law by supernatural power' (God Almighty). Beliefs like this have been passed down for generations so that in ancient times there was rarely theft in the Simalungun villages, *HdB* values are still believed by the Simalungun people.

In Simalungun culture, a very important cultural value system for this cultural group is the "*Habonaron do Bona*" (truth is the basis of everything) namely the goals and views of life that are passed down from generation to generation. Consequently, '*Habonaron do Bona*' is the Simalungun people's way of life, folkways, and ideology. It is a sort of cultural theory meant to ensure that everyone feels, sees, and thinks appropriately for both the environment and themselves. However, it is undeniable that between the ideal culture and the real culture of the Simalungun people today, it seems that there is a "gap". In that sense, '*Habonaron do Bona*' as a reference for life, has been increasingly eroded and almost 'graded' as a result of his disloyalty to his noble custom.

Living harmoniously with nature and other living things, caring for and protecting it is a reflection in which language lives and develops. According to Lakoff and Johnson (1980), metaphors are present in everyday life and exhibit themselves not only in language activities but also in the way people think and behave, which is mirrored in social interactions. One of social practice of ideology is language use or text. There are two outcomes from social practices that are deeply ingrained in ideology and from intrinsically ideological acts. Ideology turns into a social construct that, in theory, establishes what members of

the community should and shouldn't do. Perceptions of the community or society as a whole might develop implicit and ingrained ideologies. As in "*Habonaron do Bona*," which states that "truth is the basis of everything."

Ideologies are shared belief systems about how the world was, is, should, or will be by members of specific social groupings. Ideologies are shared by a group of people and exist in the minds of individual people, which makes them cognitive. It is stated that ideologies are "a form of social cognition, that is beliefs shared by and distributed over (the minds of) group members" by van Dijk (2011: 382). A construct, thinking, concept, theory, or meaning that is valued by a society and used as a filter to operate externally and influence internal behavior for the benefit of its members is known as an ideology (Saragih, 2021:183). Ideology is a meaning that people in a culture hold, either consciously or unconsciously, about outsiders. Ideology is firmly anchored in social actions and develops throughout time. Text or language usage is one of the practices. This indicates that the text created by the speakers or attendees on a particular occasion was ideologically charged and confined. When individuals or members of society encounter a challenge, whether social or natural, ideology develops and changes. It is firmly established in social customs; ideology gets ingrained in societal norms and individual community members' actions. There are two outcomes from the social activities with an ideological foundation and the innately ideological behaviors. Ideology first develops into a social construct that, in theory, establishes what members of the community should and shouldn't do. Second, beliefs about something acquire an ingrained, implicit ideology.

For example “*Habonaron do Bona*” (truth is the basis of everything). The Simalungun people feels, sees and thinks correctly, both for himself or herself and for the environment. Language speakers easily instill ideology into their perceptions and understandings of the universe. According to Halliday, as mentioned by Saragih (2021:186), one can derive ideological meaning from interpreting how a linguistic aspect is used in relation to the language's overall systems as well as the social context in which language use occurs outside of linguistic systems. Ideology is the result of human intelligence or experience.

One example of a specific ideology provided by Fairclough (2003: 9) is "the pervasive claim that countries must be highly competitive to survive in the new "global" economy." He continues by saying that while the ideology "is not the inevitable law of nature; it is often represented as being, but the product of a particular economic order which could be changed," it is not inherently false. This is the core of a "story"—a narrative, viewpoint, or depiction of the universe that is merely one possibility among many others and isn't always true. The stories are told through the selection of vocabulary words, grammatical structures, and other language elements that are typical to a given group.

The question in ecolinguistics study of an ideology is not if it is accurate, but rather if it promotes the preservation or devastation of the ecosystems that sustain life. Since there is, of course, no objective formula for judging whether ideologies are helpful or harmful, ecolinguists really evaluate whether an ideology supports or contradicts their ecosophy.

Ideologies are stories, but they are presented as clear-cut facts about the universe, so it's easy to miss that fact. Studying "how ideologies can become frozen in language and find ways to break the ice" (Bloor and Bloor 2007: 12) or "denaturalizing the language" (Machin and Mayr 2012: 5) is the goal of analysis. "To engage in acts of dissent – to take issue with these constructions and to resist the storied meanings" (Locke 2004:6) is conceivable once it is evident that a given narrative is not the only one that may exist and that it is a tale that is inflicting great harm.

In the field of ecolinguistics, it is crucial to combat discourses that propagate strong ideas that contradict many facets of ecosophy. Based on the typology of the environment (ecology) the characteristics and typical settlers in Simalungun are independent individuals (independent) or free as a characteristic that is formed on the freedom to think and act and plan and decide on their own agriculture. While the character and typical of the settlers in Simalungun are private 'servants' where the plantation is the employer (patronage) for them. Therefore, they are less critical because they are always surrounded by feudal rule from plantation companies and factories in the area. In the end, their lives are very dependent on the life of factories and plantations so that they are never independent in thinking, acting and behaving in planning their lives with reference to Geerts, 1986 as noted by Damanik: 2017:157.

Oral traditions, also known as cultural traditions, contain things like meaning and purpose, cultural norms and values, and local wisdom, which is about comprehending the present, planning for the future, and remembering the

past. Remembering the past means exploring past traditions, identifying past lives, sorting out the values of past traditions and then picking things that are valuable in past traditions. Understanding the present entails being aware of today's difficulties, as well as its strengths and flaws, and proposing solutions to these problems by implementing past ideals. Preparing for the future entails doing something beneficial to the current generation in order to develop and improve the welfare of future generations in order to build a dignified nation. This is where the connection and continuity of ancestral cultural heritage in the history of past civilizations with the lives of the current generation to prepare the "future home" of the nation's future generations.

The relationship between folklore and oral tradition derives from two words: folk and lore. Folk can be defined as a group of people who have physical, social, and cultural qualities that distinguish them from other groups. This identification is characterized by the following characteristics: the same skin color, hair color, occupation, language, degree of education, and religion. What is more essential is that they have a culture that has been passed down from generation to generation "from mouth to ear." Besides, they are aware of their own group identity. Such community groups are called communities or groups of people who have the same cultural characteristics. The term *lore* is described as a folk tradition, that is, an element of its culture that has been passed down from generation to generation, either orally or by example accompanied by gestures or reminders; both verbal and nonverbal. *Folklore* is a community collective culture that is passed down from generation to generation through "mouth to ear". Culture

generation uses the lexical items and sentences actively whereas at the other pole the young generation is ignorant of the verbal expressions.

The ideal situation is one where local/ethnic languages have dynamic, progressive and adaptive capacity to cope with development in science/technology, modern life civilization and the 'storms of globalization' which are coded in languages of wider use.

Rahyono (2009:9) expressed his concern that "if local genius" is lost or destroyed, the nation's personality will fade, for the following reasons (1) local wisdom is an identity maker that is inherent from birth; (2) local wisdom is not a stranger to its owner; (3) emotional involvement of the community in the appreciation of strong local wisdom; (4) learning local wisdom does not require coercion; and (5) local wisdom can increase the dignity of the nation and state.

But now the condition of society has changed and the values contained in the legend have begun to shift. The changes in conditions in Indonesian society due to globalization are listed in Government Regulation no. 20 of 2004, concerning the Government's work plan on "Cultural Development based on noble values". "The very rapid development of society as a result of globalization and the rapid advancement of communication and information technology necessitates adjustments to values and behavior," it is noted. Cultural development is anticipated to create a framework for realizing national identity in accordance with the noble principles of the nation's culture. Furthermore, cultural development is designed to establish a suitable and harmonious context in which

local wisdom values can adapt positively and productively to modernization in accordance with national ideals." (Government regulation 2004:1)

Relation to Government Regulation Number 20 of 2004, the Government Strategic Plan (2004:1) explains about this culture that there are two problems faced by the Indonesian people, namely (1) the occurrence of a national identity crisis, and (2) the lack of capacity the nation in managing the tangible and intangible cultural wealth as follows: "There is a crisis of national identity." The values of social solidarity, kinship, social hospitality, and love for the homeland, which were formerly thought to be a unifying force and distinctive of the Indonesian nation, are eroding as materialism ideals increase. Similarly, pride in national identity, such as utilizing the Indonesian language properly and accurately, is being destroyed by higher values. National identity is fading due to the quick absorption of harmful global culture, as well as the Indonesian people's failure to accept a world culture that is more relevant to efforts to create character and nation. Inadequate national capacity to manage both material and intangible cultural heritage.

Development cannot ignore the wisdom of oral traditions and cultural values of the local community and needs to consider the socio-cultural dimension. Efforts to inherit, document and research legend oral traditions become very important in this era before the tradition disappears from the minds of the Simalungun people. No matter the number of users is limited, it needs to be maintained. *Marbija* has a content of spiritual pledge of Simalungunese. *Marbija* is a spiritual pledge where the Simalungunese keep a balanced conviction of

values. This *marbija* finds its realities in the fact that the Simalungunese live harmoniously with nature. This pledge has been neglected and the natural environment is ruined. The fact that flood, drought or disaster has threatened lives so what are the practices of the spiritual pledge. The nature of humans and nature, namely culture, is a reference for the terrible nature, mysteries that must be conquered, surrendered or seek harmony with nature. This needs to be studied or researched. *Marbija* is one of the oral traditions.

Oral traditions such as the legends studied in this study are very relevant in a metaphorical ecolinguistic. According to Fill & Muhlhausler (2006) (1) the difference in the different frameworks between metaphorical ecology and biological ecology (2) The primary goal of this research is to examine the relationship between the use of oral tradition language of legend and environment, social culture Simalungun community of *marbija*. Metaphorical ecolinguistics sees the relationship between the uses of language in the oral tradition. Metaphorical ecolinguistics so far is concerned with how ecology or environment is used as a metaphors to any other realities. This study is on metaphor of nature to human being or human life as expressed in verbal mode.

Folklore demonstrates that the use of language in the form of words and sentences is an inseparable part of culture itself. The way of behaving and habits of a society can not be denied will be reflected in the language used, this is due to the involvement of the social and cultural environment in the Simalungun community. In the KBBI dictionary, the meaning of "pledge" is a statement that is said officially by testifying to God or to something that is considered sacred (to

strengthen its truth and sincerity); a statement accompanied by a determination to do something to confirm the truth or dare to suffer something if the statement is not true; a firm promise or pledge (will do something). The folklor of the Simalungun community about pledged and curse '*marbija*' is no longer being highlighted and pay attention to by the current generation. In the Simalungun community, *pledge* is an official declaration or utterance to God or something that is considered sacred accompanied by a determination to do something to strengthen its truth and dare to take risks and suffer if the statement of the promise, the pledge is not true. As for the consequences of an pledged that is uttered or declared, it can take various forms. So far-no study has been conducted on natural perspectives as reveals in the social practices in related to linguistic realizations and metaphor of *marbija*. There have been relevant studies such as Pledge and curse '*marbija*'. Metaphor, on the other hand, is a linguistic phenomena, defined as a language phrase that is clearly not utilized literally and is recognized as a figurative expression. But it is not the only point to make; metaphor is a language expression that is not only a verbal phenomenon, but also a socio-cultural, neurological, and physiological experience. In other words, there is a strong link between language and the neurological and physical structures of language users. Metaphor, as expressed by Kovecses (2006:122), Cruse (2000:202), and Goatly (1997:1-3), is a linguistic phenomena; it occurs in language simply because it exists in the body or brain and cognition. Furthermore, as Kovecses (2006:130) points out, metaphors are realized in socio-cultural reality, and metaphors frequently characterize.

Metaphor, as a language device, involves two domains: source domain and target domain. The relationship between the two is caused by either the two domains having some structural resemblance or they being associated in the experience of members of the language speaking community. The source is more concrete, but the aim is more abstract. This form of correspondence is referred to as mapping.

The interaction between language and its surroundings piques the researcher's attention in delving deeper into the vowed and cursed '*marbija*' that the Simalungun ethnic group uses.

As a result, the researcher aims to analyze metaphorical studies employed by the Simalungun Ethnic Group at Raya, Simalungun District. The study was carried out in the field of ecolinguistics. Simalungun is an ethnic language in Indonesia. Raya is a district of Simalungun.

The unusual mechanism for language speakers to describe various events is called metaphor. Metaphor is unmistakably a cognitive technique for comprehending one area of experience through the conceptual structure of another systematically linked world of experience (Lakoff and Johnson, 1980:117). Metaphor highlights the features of similarities among different entities. The function of metaphors is to explain some concepts to be better understood and those concepts are generally concrete. The formation of metaphors is one aspect of man's tendency to classify his experiences. The root of the metaphor lies in the sensory perception of the human being, the relation of man to the physical world.

Metaphors pervade not only language, but also thoughts and actions (Lakoff, 1980:3). Metaphor is as an expression of language is found in the conceptual system of man (1980:6). The way man organizes his mind, absorbs his experiences, or performs his daily actions, is largely metaphorical in dimension. There are three communicative functions of metaphors (hai-Yun 2007-34), firstly metaphors can be used by people to express something difficult and impossible if they are limited in the use of literal language. Second, metaphors are a neat way of communicating and can convey a lot of information concisely easily. Thirdly, metaphors can paint a richer and more detailed picture of the subjective experience of the human being than is expressed by literal language. Metaphors when read literally will violate the norms of interpretation because a sentence must be sincere and relevant to the context. The metaphorical stage model is that metaphors are read literally and rejected and metaphors are read figuratively. Ecological metaphors are analogous to the ecological relationships that exist between animal species and specific plants in and with their surroundings. Ecology is understood symbolically in this case.

Their intimate contact with nature, including the flora and fauna. The constant interdependence and interaction with the ecological environment and ecosystem provide space or opportunity for them to develop metaphorical perspectives that convey not only sociocultural meaning, but also enrich the language. The metaphorical is generally formed by a cross mapping process from the source domain to the target domain. The source domain, which is more physical, serves as a reference and is derived from the flora and fauna that exist in

the folklore of pledged and cursed '*marbija*' as reflected in Simalungun's philosophy *Habonaron do Bona* (truth is the foundation of everything), and the target domain, which is more abstract, conveys aspects of human life and is related to his behavior, manner, or attitude.

Their close relationship with the nature; the flora and the fauna. The continually interrelationship and the interaction with ecological environment and ecosystem give space or opportunity for them to create metaphorical perspectives which convey not only sociocultural meaning, but enrich the language as well. The metaphorical is generally formed by a cross mapping process from the source domain to the target domain. The source domain, which is more physical, serves as a reference and is derived from the flora and fauna existing in the folklore of pledged and cursed '*marbija*' as reflected in Simalungun's philosophy *Habonaron do Bona* (truth is the foundation of everything), and the target domain, which is more abstract, conveys aspects of human life and is related to his behavior, manner, or attitude. The connection between the two domains is established by some similarities in neuronal structure that are connected and occupied in the brain.

Mbete (2015) states that one of the important topics of Ecolinguistics studies is the exploration of experience, knowledge, verbal coding in local languages both in lexicons, traditional expressions, and current texts to dissect their power and meaning.

Thus, the research topic discussed in this study is a study that discusses the latest folklor on the theme of the environment, and sees the impact of these verbal mode of pledge and curse '*marbija*' on ecological sustainability in Simalungun.

Mbete (2013) and Stibbe (2015) are similar to that of Kridalaksana (2008) which states that ecolinguistics or language ecology is the study of the connection between language and its environment, similar to ethnolinguistics and sociolinguistics. As a result, ecolinguistics attempts to create a healthy environment by embedding local ecological wisdoms into the language.

The interaction between each language and its surroundings was termed as linguistic ecology. This topic highlights and analyzes folklore in relation to environmental preservation issues.

In line with the background, there are several considerations that underline this research: folklor cannot be separated from the text which is a manifestation of the tradition of the Simalungun community. It can communicate the intent and purpose of tradition.

The importance of preserving tradition is the reason for conducting this research. Traditions that have never or rarely received studies from researchers will undeniably disappear from the earth's surface. Along with the loss of the tradition from the community that has the tradition, researcher want to maintain and preserve traditions that are almost extinct by analyzing folklor on verbal mode in the Simalungun ethnic group with an ecolinguistics approach where all verbal and visual texts are examined for connectivity so that they become complex components.

To examine the research problem, the umbrella theory and supporting theory are applied. The overarching theory in this study is SFL (Systemic Functional Linguistics) through experiential function, ecolinguistic theory, with

supporting theories including semantic, metafunction, transitivity, metaphor, linguistic realizations, metaphorical ecolinguistics, and ecolinguistics parameters. Theory is applied by complimenting one another. This research is based on ecolinguistic theory.

1.2. The Problems of the Research

In accordance with the previously context discussed, the research problems are written as follows:

Based on the background, the research problems are written as follows:

1. What kinds of metaphorical meaning of pledge and curse '*marbija*' of Simalungun ethnic are related to natural conservations?
2. How are the linguistics realizations of pledge and curse '*marbija*' represented of experiential function (SFL) related to natural conservations through ecolinguistic studies?
3. Why are the metaphorical meanings of pledge and curse '*marbija*' related to natural conservation represented as the ways they are?

1.3. The Objectives of the Research

The research objectives are in connection to the research problems.

1. to categorize the kinds of metaphorical meaning of pledge and curse '*marbija*' of Simalungun ethnic related to natural conservations.
2. to elucidate the meanings linguistically realized and metaphor of pledge and curse '*marbija*' represented through experiential function (SFL) related to natural conservations through ecolinguistic studies.

3. to explain the reasons for the metaphorical meanings of pledge and curse *marbija* related to natural conservation.

1.4. The Scope of the Research

This study about an ecolinguistic study on linguistic realizations and metaphor of pledge and curse '*marbija*' of Simalungun ethnic. This study belongs to the area on linguistic realization on ideational experience through transitivity, and belongs to the area metaphor of totem *marbija*. The study of ecolinguistics is related to language usage and ecology, and the concept of the language environment is figuratively regarded as a language user community, as one of the language codes. The study of the interplay between language and its environment is known as language ecology. Language and environment both influence one another. Language exists exclusively in the speaker's head and functions only when it is utilized to create verbal interactions between speakers, speakers and their social and natural environments.

This study focused on linguistic realizations on ideational experience through transitivity systems namely process, participant and circumstances through Lakoff theory. The metaphor of pledge and curse '*marbija*' used the conceptual metaphor namely orientational metaphor, ontological metaphor and structural metaphor.

1.5. The Significance Sof the Research

Findings of this study is intended to have theoretical and practical significance. The findings give the contribution to provide sufficient input

regarding the application of linguistic theory in the form of meaning ideational as well as other linguistic theories applied in the process other social events

Give the contribution to strengthen and useful as a source of inspiration and identification for many environmental challenges as part of endeavor to examine mutual ties between people, humans, and nature, as well as diversity itself. Natural conservation is founded on the values, culture, and character pillars. Theory Functional Systemic Linguistics (FSL) which has been proposed by Halliday (1990) that Ecolinguistics, as a paradigm of a relatively new method, is theoretically valuable.

Practically, the finding of this research

1. Potentially gives more references to the learners or researchers.
2. Effective in eradicating corruption and oppression in our society today, An antidote to corruption and intolerance;
3. Relevant to the needs of today's developing Indonesian society.
4. Simalungun culture is relevant for educating the public, to adhere to the truth and believe that all forms of crime will be punished in the future.
5. Providing a description of the investigation of the forms, meanings, kinds, and functions of linguistic units with ideological, sociological, and biological dimensions;
6. Understanding transitivity in the study of functional systemic grammar in society language or linguists who are interested in this field.

8. Providing an interdisciplinary study of inter-disciplinary consolidation texts to develop the theory and methodology of ecolinguistics and linguistic studies;
9. This research can be used by the Simalungun Regency Government in designing the Simalungun ethnic community development program based on local wisdom.
10. This research is an effort to maintain the oral tradition from the threat of extinction.
11. Documentation of the results of this research is a reference in making local content curriculum in Simalungun district.
12. Utilization of regional language and culture as one of the sources of study both for the sake of scientific improvement and preservation.
13. Contribute thoughts for language observers in studying regional languages.
14. In terms of language and culture as one of Indonesia's linguistic treasures in particular and Indonesian culture in general, this research is one of the documentation of the Simalungun ethnic language and culture that can be used in the future.
15. The findings also give contribution and input to the cultural legacy of the Simalungun youthful generation. At the moment, the pledged and cursed '*marbija*' are widely dreaded since they involve risks/dangers and a lack of understanding of the Simalungun culture. They can, however, live in harmony with nature if they adhere to the values of Simalungun culture. So

that Simalungun youth might learn about the beauty and depth of their forefathers' culture.

16. The findings also give contribution and input to ideational meaning in the linguistics realizations eighteen totems pledge and curse '*Marbija*' (participant, process and circumstances).
17. The findings also provide contribution and opportunity to the further researchers to do the deepest investigation about the reasons for the metaphorical meaning of pledge and curse '*marbija*', who has the right to be called *a habonaron* or who has the right to have a *habonaron* from the perspective of the Simalungun community not only humans, but living creatures and inanimate objects. First, living creatures and inanimate objects. Second, what is visible and what is invisible. The visible God is man, our parents. The invisible God as the source of truth. No human being has seen God, but even though God is invisible, we must believe that HE is the source of truth. Third, what moves and what doesn't move. *Habonaron* was in synergy with nature. So *bija/marbija* is used when it threatens the community and violates the community's customs or customary laws.
18. *Marbija* has benefits for modern life, *marbija* is effective in eradicating corruption and oppression in our society today. For those who understand that Simalungun people are genuine, they do not dare to commit mischief because there is a punishment namely *marbija*, an antidote to corruption and intolerance. It relevant to the needs of today's developing Indonesian society. In other words, Simalungun culture is relevant for educating the public, to

adhere to the truth and believe that all forms of crime will be punished in the future. The last, Pledged and curse '*marbija* is a spriritual pledge where the Simalungunese keep a balanced conviction of values.

1.6. The Key Terms of the Research

The key terms employed in this study are as follows:

- 1.6.1 Metaphorical Ecolinguistics is commonly referred to as Ecolinguistics (Rahardi et al., 2016:1). Metaphorical Ecolinguistics as a form of preservation of local wisdom values and closely related to learning includes the form of local wisdom with different backgrounds and cultures. Metaphorical ecolinguistics focuses not only on environmental difficulties, but also on displaying local wisdom values that are unique to different cultures and on supporting various conservation initiatives that are expected to overcome the problem of language extinction. In metaphorical ecolinguistics there are fundamental values, namely the preservation of the values of local wisdom that are impossible to separate from the practice of language learning. Metaphorical ecolinguistics focuses not only on environmental difficulties, but also on displaying local wisdom values that are unique to different cultures and on supporting various conservation initiatives that are expected to overcome the problem of language extinction.

Metaphorical ecolinguistics does not only rise environmental and language issues, but indirectly raises the explicit values of local wisdom from the community. A type of framing where the source frame is from a concretely

imaginable area of life that is distinctly different from the target domain was called metaphor.

1.6.2 Pledge is proving the real truth (essential), relevant to the Simalungun philosophy namely *Habonaron do Bona*, the truth is the main basis. KBBI Solemnly promise, vow, A solemn promise. A statement that is officially uttered by witnessing to God or to something that is considered sacred (to strengthen its truth and sincerity and so on); the words are strengthened by; statements accompanied by a determination to do something to confirm the truth or dare to suffer something if the statement is not true; firm promises or vows (will do something). Curse is a magical word or phrase spoken with the aim of punishing, injuring or destroying (oxford dictionary). Pledge and curse refers to '*marbija*'

1.6.3 Linguistic realization refers to the process by which some kind of surface representation is derived from its underlying representation or that is the way in which some abstract object of linguistic analysis comes to be produced in actual language.

1.6.4 Totem is a natural object or animal that is believed by a particular society to have spiritual significance and that is adopted by it as an emblem. E.g. a person or thing regarded as being symbolic or representative of a particular quality or concept. A totem is a spirit being, sacred object, or symbol that serves as an emblem of a group of people, such as a family, clan, lineage, or tribe. (wikipedia).

- 1.6.5 Functional systemic linguistics is a theory that views language as a functional system. LSF looks at language as a social semiotic system.
- 1.6.6 Ideational meaning is understanding from experience what is has happened, including what someone did to who, where, when, why and how logical relationships happen to one another.
- 1.6.7 The transitivity system is a unit of perfect experience which is realized in a clause consisting of (1) process, (2) participant (3) circumstance.
- 1.6.8 Process is an activity that occurs in a clause, ie if in traditional and formal grammar are called verbs.
- 1.6.9 Participants are people or objects involved in the process.
- 1.6.10 Circumstan is the environment where the process involves participant occurs.