

CHAPTER V

CONCLUSION, IMPLICATION AND SUGGESTION

5.1 Conclusions

We take conceptual metaphors for granted, and they motivate a major portion of our everyday linguistic expressions. The meaning of numerous idioms and language phrases is shaped by *structural*, *orientational*, and *ontological metaphors*, which all stem from our body experience interacting with the outside world. The following conclusions are drawn from data analysis:

1. The researcher found the kinds of metaphorical meaning of pledged and curse 'marbija' related to natural conservation, there are 18 totems of pledged and curse 'marbija' in Simalungun ethnics group. From the 18 totems of pledged and curse 'marbija' found the *ontological metaphors*, *orientational metaphors* and *structural metaphors*. *Orientational metaphors* shows from Data 1 (*Busung/Belly bulge*). *Ontological metaphors* shows from Data 3 (*Piluk-Piluk*), Data 4,5,6 (*Tilik*), Data 10 (Pledged four or five clans can't change until death/*bulawan*), Data 11 (Finding a suitable name for a newborn baby/*mangkhubi dakdanak na baru tubu*), Data 13 (Confirming Surname), Data 15 (Planting upland rice in the fields (*Martidah*), Data 17 (Reconnecting brotherhood/*manrotap hotang*), Data 18 (*manlakkah manlahoi silahoan/Dispatched to do a job overseas*). *The structural metaphors* found from data 7 (*Hotang na Repat*), Data 8 (Expressing Desires), Data 9 (Group's Pledged), Data 12 (Ghost unwanted name/ *goran na so pot begu*), Data 14

(Express heart's desires (*Padashon sir ni uhur*), Data 16 (Harvesting/*mamukkah pariama*).

2. The researcher discovered the metaphorical meaning of pledged and cursed '*marbija*' represented through experiential function (SFL) related to natural conservations that all processes, it is proven by data that the use of process such as material, mental, relational, behavioral, and existensial. Based on the results above, when analyzing the ideational meaning in the Totems of pledge and curse '*marbija*' that use clause types (participant, process, and circumstances), the process types are as follows: (1) Material process are 17 clauses with a percentage of 36,19%; (2) Mental process are 7 clauses with a percentage of 14,89%; (3) Verbal process are 3 clauses with a percentage of 6,38%; (4) Behavioral process are 1 clause with percentage 2,12 % ; (5) Existential process are 11 clauses with percentage 23,40% ; and (6) Relational process are 8 clauses with percentage 17,02%. The most dominant process is merial process because the material process received the highest percentage of 36,19%.. It can be concluded that the material process is the primary process in the analysis of ideational meaning in the totems of pledge and curse '*marbija*'. Material processes are the act of doing. And the major players are the performer and the aim. Clauses are material process because they provide information about what the actor is doing. The most dominant process is the emergence of material processes. Material processes are doing processes or actions and events that have participants in the form of actors, goals, and ranges. Material processes can alternatively be described as physical and

material phenomena. There are several participants in this type of material process, one of them is the actor. An actor is a person who takes action or participates in an activity with other people. An actor can also be defined as a participant in an activity or an actor in a process. The aim is a second participant who often occurs in the material process. The goal is a participant who is directed or subjected to an act or an object of the sufferer, whereas the range is an object that is subjected to an act but does not suffer. Actors are thus subjects, whereas goals and ranges are objects. The appearance of the material process presented indicates that this material process is an active process. The process of understanding activities and responding to the query, "What did the actor do?" What happened next?. By examining the transitivity process of pledge and curse '*marbija*' we can describe how the situation's field is constructed and have a thorough understanding of how transitivity patterns reflect its nature.

3. The reasons for the metaphorical meanings of pledge and curse *marbija* related to natural conservation as they are, and ecolinguistics parameters namely environment, diversity and interrelation and interdependence.

More in-depth ecolinguistic research focus on Language and the community of speakers are organisms that cohabit in a systemic way with other species. By putting a systemic language on par with other organisms, it is anticipated that the local cultural wisdom that underpins language may be studied separately in Ecolinguistics. The predicted result is a positive reflection of the presence of language in the environment since, creatively, this potential is

perfectly consistent with the role of language as a recorder of experience and a reflection of reality in the environment. Furthermore, under an ecolinguistic approach, the level of the language community involves the study of language production in addition to its usage. Second, diversity refers to the substance of the environment, both visible and invisible, living (biotic) and non-living (abiotic), all of which are included in the concept of diversity. The physical diversity of the human habitat is evident. In other settings, variety is perceived and presented in a more complicated manner, namely the presence of cultural diversity. Third, there is connection and interdependence. Interaction and interdependence are notions that are viewed not only as interrelationships, interactions, and interference with other humans, but also as an effort to build this process with nature, fauna, flora, water, rocks, sand, air, and time. Humans can arrange time through interconnection, interaction, and intervention, resulting in functional time units in a rich and varied lexical-grammatical verbal record. The pledged and curse 'marbija' in Simalungun ethnic group has nine categories. Therefore it is suggested that further research on pledged and curse 'marbija' is conducted. From Michael C. Haley's theory's nine categories, the writer only discovered nine categories of Human Perceptual System in pledged and cursed 'marbija' appropriate of the *Habonaron do Bona* Philosophy of Simalungun ethnics that include abstract, energy, substance, terrestrial, thing, and man, concept. Metaphorical found from 18 totems consists of several categories, they are being, cosmos, energy, substance, terrestrial, object, living, animate, thing, concept. The entire metaphor representing each category representing each category is used as

the source domain and the target domain recorded in the cognition of the speech community based on sociological, ideological, biological dimensions. In this discussion, not all metaphors are used as the realm of sources, which will be explained in detail. Basically, the metaphor found in the pledge and curse 'marbija' totem in the social practices of the Simalungun community is formed from sensory experience dealing with the biological properties of figurative symbols or figurative entities used in the formation of oath metaphors with the circumstances or events experienced by community said Simalungun. Relationship of biological properties of figurative symbols (source realm) of metaphor with everything related with humans and all their activities (realm target) is built based on observation cognitive speech community who see the existence commonalities between the source domains and target realm. It forms a understanding at the level of the ideological dimension which is then used as an internal parameter relation to social life at the level sociological dimension. To eliminate the response and mindset of some people who think that the customs of simalungun culture are still animism, by exploring the noble value of simalungun cultural customs in *habonaron do bona* the response can disappear.

There are three main objectives of natural resource conservation. First, maintaining the course of ecological processes and living systems in an area. Second, maintaining genetic diversity and flora-fauna in a conservation area. Third, ensuring the sustainability of the use of living things and ecosystems in conservation areas. If humans do not carry out nature conservation then various endangered species of plants and wild animals will soon be wiped out. Other

species are also threatened with extinction. If this happens, humans will suffer tremendous losses because the extinction cannot be recovered. The metaphorical meanings found in this study vary. Cognitive processes in forming a metaphorical expression, namely by conceptualizing the experiences perceived by the body, properties, traits, functions and forces between the source realm and the target realm to describe the events experienced and felt by the simalungun society. 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.

The most dominantly metaphorical dimension of the totems pledge and curse '*marbija*' is biological dimension because the biological dimension relates to the physical environment, such as the species of flora, fauna, rocks, micro-, and macro-organisms. Example on data *busung* 'belly bulge: *marpambotohan* (abstract), *takko duppar* (cosmos), *lambei gorsing* (energy), *sirih/demban*, *pining*, *gambir*, *hapur*, *silanjuhang*, *bulu bolon*, *indahan tele-tele* (substance), *marutang hosah*, *beguni panoppaan* (terrestrial), *talun* (thing), *pitta-pitta*, *sorimandapot*, *anggi-anggi*, *balbahul* (animate). Data piluk-piluk such as *piluk-piluk* (energy), *lambei gorsing*, *otou* (substance) , *itok* (animate). Data Tilik such as *anggo ibogbogi lang mangarou* (abstract), *bohal ni sipaniogon* (cosmos), *mangalud-alud suhul ni pisou* (energy). Data Hotang na repat such as *sisada hosah anjaha rap martonduy do haganupan pangisi ni dunia on* (abstract), *halani tabas ni ipadalan bani Rajani nasiang Mangganas raja ni na golap pakon raja ni logou* (concept), *itonahkon bani pangian ni hubungan dolok appa laut* (cosmos), energy), hotang na repat (substance), *para-para* (thing). *talun*, *itok*, *otou*, *para-para*, *hotang na*

repat, buah ni anggala, tonduy, anggir, dayok naibatur, demban panurungi, dongkei datas, dongkei toruh, panarang oppunganni talun, dong-dong, hotang, simanang tubu. In this study, ecolinguistic proposes a quasi-biological model of adaptation to the environment, in which different cultures represent different adaptations. Thus, preserving cultures becomes vital to ensuring that humanity has as many survival solutions as possible. This theory is a new trend in linguistic study to facilitate not only social factors but also ecological context in a society, because we live in the world and have a part in creating the world through the language we use. The aspects that influences our language and interactions. We examine the relationship between ecological, society, and language. A language in a society can be seen through three interrelationships: ideological, biological, and sociological (Steffensen, 2007: 1). Ecolinguistics basically integrates environment, conservation, interaction, and system in the language.

The meaning contained in the *habonaron do bona* philosophy can be metaphorized on the fingers of the human hand. The first is the little finger (*didihil*). Second ring finger (*dangsina*) *maruhur na bonar*: Thinking right. When you are born you think rightly and think rightly after birth. Third, long fingers (*Tutualang*) *marhata na bonar/marsahap na bonar*: saying the right words or saying the right thing. The three highest fingers among the three are mutual acquaintance (*marsaor na bonar*) *marsaor* in the midst of family and society. After a person gets to know his environment, his family, etc., he is required to make an effort. *Anggo manuduhkon*, conclude something (accuse). Fourth, *marhorja na bonar* (accused) index finger *dob honsi iarusi hita mangkorjahon na*

bonar, take the right policy, *mangguru na bonar hubani guru na bonar*. Fifth, Ompu-Ompu (Thumb/Thumb). The question is, who has the right to be called a habonaron/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. Fourth, *marhorja na bonar* (accused) index finger *dob honsi iarusi hita mangkorjahon na bonar*, take the right policy, *mangguru na bonar hubani guru na bonar*. Fifth, Ompu-Ompu (Thumb/Thumb). The question is, who has the right to be called a *habonaron*/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. For example: This wood has truth. If we put this table in our way it violates the elements of truth. So we put it somewhere in the right place, in the right place. Even chairs have truth. He is placed in the right place, has the right rights and the right place. Why does this object have truth, because it is not only humans who have spirits. According to *habonaron*, (but scientifically it may or may not be certain), iron has the truth that we have a knife, a knife tool, if we

hold the knife and measure the heat, at certain points the heat is hot, and if it is often used the heat is not the same. Likewise, if you buy a new cellphone, it may only be 10 degrees hot. When you use it more often, if we measure the heat, it will definitely be different. This thing has a spirit, an emotional warmth. It's impossible to stay at 10 degrees. Because we have used it correctly. The leaves have a spirit, if we plant rice and it grows, the rice will be happy.

The belief of ancient people was that they made an emotional connection to the media, for example using leaves. This leaf is possible because we share the same breath, the spirit works even though it is not visible. Simalungun in ancient times Pogeji was lightning. For example, durian trees, in the past you could have set them on durian trees. There it exploded to death the rain, lightning. Scientifically it has not been researched. But that's part of the science of *habonaron*. But *habonaron* science always uses natural media. It is impossible to just read a mantra without a medium/recitation. *Habonaron* in his day was in synergy with nature. Simalungun people in ancient times did not know that God was, they had to use other media to believe in God. There is respect for nature by means of permission, actually to protect oneself. The element of truth is a large part of our behavior, the kind of thinking is a behavior too, saying words, social behavior too, trying behavior too, studying the right way from the right teacher, behavior Also, when *bija/marbija* is used, namely when it threatens the community and violates the community's customs or customary laws.

It concludes that the meaning of metaphorical expression in the pledged and curse '*marbija*' is nature and its contents have truth, so it is necessary to

maintain sincerity by living in harmony with nature , the noble value of simalungun cultural customs in *Habonaron Do Bona*. The pledge and curse '*marbija*' are generally dreaded since it carries risks/dangers and a lack of awareness of Simalungun culture. They can coexist with nature if they adhere to the values of the Simalungun culture. So Simalungun youth can learn about the beauty and depth of their forefathers' culture.

Specifically, the values of *Habonaron Do Bona* can be formulated as acting, speaking and thinking truly. In communicating, the Simalungun members must speak the truth, not to *tell* a lie. Thinking truly has the idea of thinking before they communicate which means that the Simalungun people know what they are going to say and to whom they are speaking. Acting truly implies a just behavior and deed as not to perform hypocrisy. It is in line with the Simalungun *limbaga* (proverb):

*Parlobei nadilat bibir ase marsahap.
Bijak mosor pinggol, asal ulang mosor hata.*

It is better to think over for a while at least as while as you lick your lips for moisture before speaking.

You had better cut your rear rather breaking promise

Habonaron do bona is a noble value, a philosophy of life, a yardstick for carrying out social interactions in their social system, so that it will be able to counteract intolerance and national disintegration. *Habonaron do Bona* is a guide in acting internally and becomes a filter in acting externally, as there is advice from '*totik masiatkon diri, marombou bani simbuei*' which means carefully adjusting oneself, serving the community. In oral tradition there is a saying: *habonaron do bona, hajukkaton do sapata* means the truth is the basis, evil is

cursed. People who do good and right must get the victory. *Habonaron do bona* is supernatural as a supernatural power to defend what is right or 'bonar', defending people who are oppressed by unjust. Pledged and curse 'marbija' shows on *habonaron do bona*.

5.2 Implications

In relation to the findings of this study have implications both theoretically and practically.

A. Theoretically

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.

B. Practically

The finding of this research potentially gives more references to the learners or researchers.

1. Effective in eradicating corruption and oppression in our society today,
2. 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. We don't dare disturb people, take people's property, there could be swelling and other things later. If we don't dare disturb people, we'll get *hotang na repat*, like that.
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. The expected output is that there is a positive reflection of the existence of language in the environment because creatively, this potential is absolutely in line with the function of language as a recorder of experience and a reflection of the reality in the environment.
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. The most dominantly metaphorical dimension of the totems pledge and curse '*marbija*' is biological dimension because the biological dimension relates to the physical environment, such as the species of flora, fauna, rocks, micro-, and macro-organisms. Then, the novelty of this study was Simalungun people no longer appreciate *marbija*, even though it has benefits for modern life, people of Simalungun. *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 spiritual pledge where the Simalungunese keep a balanced conviction of values.

5.3 Suggestions

According to the findings, it could be suggested to:

1. Based on the study's findings, it appears that the researcher is primarily interested in the ideational significance. On the other hand, the textual meaning is not the goal of researchers; this can be a recommendation for future researchers.
2. Further researchers are advised to examine the social and cultural context of the utterances so can enrich insight into the application of LSF theory.
3. For further researchers to analyze the utterances, expressions other than '*marbija*' pledge and curse by adding semiotic elements to the pledged and curse but still using transitivity elements.
4. The relationship between the environment and language in the form of metaphor has been done maximally in this research. With using various theories, methods, and techniques relevant to ecolinguistic studies. Even so, the author remains aware that this research still has a lot lacking and far from perfect. This study only analyzes the metaphor of the pledge and curse '*marbija*' according to the philosophy of *Habonaron Do Bona*. To obtain findings and conclusions, it is hoped that further research will be able to spanning the entire social practice of pledge in the Simalungun ethnic community. The preservation of Simalungun culture, in which some aspects of its culture, such as ethics, philosophy, and traditional religion, have not been written down.

5. To eliminate the response and mindset of some people who think that the customs of simalungun culture are still animism, by exploring the noble value of simalungun cultural customs in *habonaron do bona* the response can disappear.
6. Furthermore, it is suggested to the further researchers to conduct the deepest researches regarding the preservation of Simalungun culture, in which some aspects of its culture, such as ethics, philosophy, and traditional religion, have not been written down.
7. "*Habonaron do bona*" philosophy reflected the principles of life. Words of advice, life principles, the of expressions, proverbs, figures of speech and parables. In general, the *Habonaron do Bona* principle instills the value of prudence, living wisely, planning carefully so that there will be no regrets in the future. These philosophical values feel very positive in shaping the harmony of life with others. This philosophy guides man to live in honesty and tranquility.