

The Understanding of Urug Gedang Village Community toward 'Kayu' Lexicon of Pakpakdairi Language

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Abstract: In a linguistic perspective, changing in language reflected in changing the environment, both the cultural environment and the natural environment. UGV¹ is on the slopes of the forest so it is rich in 'kayu'² flora. 63 lexicons of 'kayu' PDL³ in the UGV community were obtained through observation and interviews. Furthermore, the lexicon was tested to three age groups, namely age ≥ 60 years, age 25-59 years, and 12-24 years to obtain data on their level of understanding. Descriptive method is used to analyze the data. The data on the level of lexicon understanding for the group ≥ 60 years is 82.4%, 25-59 years is 64.4%, and 12-24 years is 12%. The effect of global change has changed people's mindsets and lifestyles from the traditional life to the modern life. These conditions have change the understanding and interrelation of humans with nature in that environment as well. Language as a source of literacy, so that all parties must have the ability to understand and behave towards a culture as a national identity. To be able to win the global competition in the current era of industrial revolution 4.0, strengthening language and socio-cultural education to create competitive human resources are absolutely necessary.

1 INTRODUCTION

Ecolinguistics explains language phenomena with ecological parameters. Einer Haugen is a figure of the first linguistic paradigm who has combined language with ecology. The ecology of language was studied from the interaction of languages that exist in a cognitive person and also multilingual of communities (Haugen, 1970). Fill (1993, in Lindo & Bundsgaard, eds, 2000) defined ecolinguistics as the study of linguistic that makes the ecology as the object of its studies. In a perspective of ecolinguistic, changes in nature and culture have an impact to the language changes and also language changes have an impact to the nature and culture. Reduced or disappeared biota, fauna, or flora in certain natural and cultural environments also change the understanding and interrelation of humans with nature in that environment (Simanjuntak, 2015).

The language level that is most rapidly changing is the level of the lexicon. The relationship between the two is explained in more detail by Sapir in Fill and Mühlhäusler (2001), "The interrelation that exists in the vocabulary level. It doesn't exist for phonology and morphology." Ecology and social community who speak with the language will reflect in the use of their language vocabulary. Sapir further explained that outwardly the language was influenced by the environment underlying the user of a language. The physical environment is reflected in languages that have been influenced by social factors. However, changes in the physical environment will be more clearly visible from the language vocabulary.

This condition ultimately affects the use of language, for example the use of the flora lexicon of the Pakpak Dairi community at UGV. The Pakpak Dairi community as native speakers understand the meaning of the lexicon used in communicating between speakers using the lexicon of forest or

¹ Urug Gedang Village in Dairi Regency, North Sumatera Province, Indonesia

² Tree in Pakpak Dairi language

³ Pakpak Dairi Language

mountain plants, because plants or natural objects still exist in the environment. As time changes, the disappearance of plants, the destruction of nature, the change of traditional to modern lifestyles, technological developments, also contribute to the change of language. Thus, the shrinking understanding of lexical meaning and its function which is the lexicon is mentioned but the existence of objects which are related to the name of the plant is hardly recognized by young generations. Evidence of gaps and inequality of understanding across generations, some 'kayu' lexicons that were once commonly used by UGV people but are now rarely used. For example the leksikon of *bintatar*¹, *gomet*², dan *ngiki*³ 'kayu'. These lexicons are currently only controlled by the older generation because the younger generation is now no longer related to the plant.

Much research has been done on ethnic languages, but few have tried to look at it from an ecolinguistic perspective. Vice versa. For example, the research of Solonchak & Pesina, (2014)entitled "Lexicon Core and Its Functioning" was published in the journal 'Language Sciences', and research by Wenjuan, (2017)entitled "Ecolinguistics: Towards a new harmony" published in the journal' Procedia-Social and Behavioral Sciences. Both journals are international journals based on scopus indexed. The "Lexicon Core and Its Functioning" research focuses on discussing critical issues related to word function in verbal processes, and "Ecolinguistics: Towards a new harmony" research discussing the issue of the unification of ecolinguistic views of China and Europe to propose a new ecolinguistic view.

Reflecting on the previous research, researcher see that there are still deficiencies because the two studies did not try to see how the understanding of a community group, especially in terms of the use of ethnic languages. Keep in mind that ecolinguistic studies are subdisciplines of linguistics that cannot be separated from social and cultural sciences. This is what underlies researcher to uncover this phenomenon. There are several reasons why this research must be conducted, *first*; to prove that changes in social structure and natural environment can affect language use, *second*; ethnic language is a symbol, identity and identity of a group, so it must be preserved to avoid extinction considering that the use of foreign languages is now considered a symbol of success and also association, *third*; the initial function

of ethnic language as an intra-ethnic language now only functions as a cultural tool whose context of limited use in traditional ceremonies must be saved, *fourth*; ethnic language is one of the ancestral heritage that must be maintained. PDL as one of the regional languages that is a cultural asset deserves to be studied to record how much PDL changes and shifts are due to changes in the community of it language. The focus of the environment around the forest slopes is an observation because the PDL speakers in UGV Dairi Regency are in the mountains and hills. This research is an input to the community in order to increase the quantity of ethnic language used by young generation and to involve them in activities related to nature so that the gap in understanding lexicon between parents and children can be minimized, as well as related parties, namely the local government or language body for learning ethnic language is included in the school curriculum. Considering ethnic languages are a source of culture literacy, there must be a program of conservation, revitalization, development, and language protection that must be carried out by all parties.

2 METHOD

This researchused quantitative descriptive methods. To obtain accurate lexicon data, interviews were conducted with key informants with the criteria of controlling PDL, aged over 65 years, working as a farmer for more than 30 years, which was born and raised at UGV. The 'kayu' lexicon data obtained from the key informant was then tested to the local community which was divided into three age groups, namely age ≥ 60 years, age 25-59 years, and 12-24 years. Each group consists of 20 respondents. Techniques for obtaining each level from the three age groups use the following table:

Table 1: UGV Community Understanding Testing of the 'kayu' Lexicon.

No	Lexicon	≥60 Year			25 – 59 Year			12 – 24 Year		
		1	2	3	1	2	3	1	2	3
1										
2										
etc										

Remarks:

¹ This tree trunk is used as firewood

²The leaves of this tree are used as a wrapper fortraditional community food

³This tree produces poisonous roots and was used to catch fish in the river or in the lake

- 1: knowing, having seen and heard, was used
- 2: not knowing, never seeing, never being used but having heard
- 3: not knowing, never seeing, never hearing, and never being used

3 DISCUSSION AND RESULT

From the results of the interviews, 63 PDL 'kayu' lexicons were found at UGV. A lexicon is then examined on each respondents groups by using the testing techniques described earlier in the method section. Based on the results of the tests carried out, it was obtained the percentage level of understanding of the 'kayu' lexicon in each age group of respondents as follows:

Table 2: The Percentage of UGV Community UL4 toward KayuLexicon.

Category	Age Group					
	≥ 60 Year		25-59 Year		12-24 Year	
	UL	%	UL	%	UL	%
1	1038	82,4	811	64,4	150	12
2	170	13,5	146	11,8	214	17
3	52	4,1	303	23,8	896	71

Based on the table and diagram above shows that the understanding of all respondents to the 'kayu' lexicon in category 1 (knowing, having seen and heard, been used), the percentage of understanding of the age group ≥ 60 years reached 82.4%. In 25-59 years group the percentage reached 64.4% (experienced a decrease in understanding by 18% compared to the age group ≥ 60 years). In the 12-24 year age group, the percentage of understanding is 12% (shrinkage reaches 70.4% of the age group ≥ 60, and 52.4% of the group is over 25-59 years).

In Category 2 (not knowing, never seeing, never being used but never heard), the percentage of understanding of the age group ≥ 60 years of this lexicon is 13.5%. In the age group 25-59 years to 11.8% (an increase of 1.7%). In the 12-24 year age group, the percentage of comprehension reached 17% (shrinking 3.5% of the age group ≥ 60 years, and 5.2% of the age group 25-59 years).

Category 3 (not knowing, never seeing, never hearing, and never being used), the percentage of understanding of the age group ≥ 60 years reached 4.1%. The age group of 25-59 years is 23.8% (shrinking 19.7% of the age group ≥ 60 years). The 12-24 year age group is 71% (66.9% shrinking from the understanding of the age group ≥ 60 years, and 42.7% of the percentage of understanding of the age group of 25-59 years).

The percentage data shows that the community's understanding of the UGV against the PDL 'kayu' lexicon is clearly proven to be degraded. In the group of respondents aged ≥ 60 years dominant in the first category. This is according to predictions considering that the majority of the activities of this age group are still related to the 'kayu' plants. Many of these age groups go to the forest slopes everyday. Because the activity is still related to the plant, the lexicon also still survives in their understanding. Depreciation of understanding by 18% in the 25-59 year age group occurred reflecting that many of the respondents in this group did not depend on forest products anymore, did not utilize forest products such as 'kayu' to support their lives. Many of them have daily activities in the village such as farming horticultural crops.

This certainly affects their understanding of the 'kayu' lexicon because its activities are less related to the flora. Furthermore, in the age group 12-24 years, some are included in the category of students and some as daily workers in the city or in other villages. Only 12% of all lexicons still survive in this group's understanding. Respondents who understand 12% of the lexicon are included in families who still depend on forest products so that the condition requires that they go with their parents to go to the forest after they return from school. While 71% are in the third category who have no idea about the lexicon. This condition occurs because their relationship with the plant does not exist.

They are not involved in activities related to the plant. This happens also because of changes in mindset. In understanding this age group, activities such as gardening, farming, or whatever that still describes traditional patterns of life are not characters thinking of their age. They are saturated with traditional life and want to improve the quality of life. Parents also do not want their fate to be the same as the fate of their children so they encourage young people to focus on education and talent development. This is what makes this generation no longer in touch with the flora coupled with technological developments that change their mindset and habits.

⁴ Understanding Level

4 CONCLUSION

This study presents how the social, cultural, and environmental conditions changing can affect people's behavior and language attitudes. The phenomenon of lifestyle changes and mindset certainly also affects the use of language. This condition occurs in all ethnicities. This is what was tried to be explained in this research to record what the community's language understanding of ethnic languages is specifically Pakpak Dairi ethnic who live in UGV in the midst of changing styles and lifestyles. The results of the research proved that there is indeed a change in the level of mastery and understanding of lexicons by the community in cross-generations. Considering that ethnic language is a cultural wealth, identity, and symbol of regional pride that is increasingly eroded, there is no other way that can be carried out other than rescue actions so that the source of culture literacy is protected from extinction.

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