

The existence of Fauna Lexicons in the Elefu's Song Lyrics: Ecolinguistics Study

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ABSTRACT

This research is motivated by extinction of local languages, especially the South Nias language as one of the local languages in Indonesia which is still used at present. The purpose of this study was to describe the existence of the fauna lexicon and to analyze the implied meanings of the Nias language song lyrics entitled *Elefu*. The source of data used is the document precisely lyrics of the Nias language song entitled '*Elefu*'. This study is designed in qualitative approach through content analysis technique. The results show that the existence of fauna lexicon in the '*Elefu*' song lyrics is an eco-text that records local language, especially South Nias language which describes the activity or dependency relationship between nature and Nias communities. Hence, based on the results of the analysis, there are 3 animal classifications, namely those that live in freshwater/sea, and land such as '*Sökha*' (wild boar), *Katömbi/Hambae* (water crab), *elefu* (freshwater fish), *belida* fish, '*toda*' swordfish and some are even used as pets such as '*mao*' (cat). Through this analysis, it can be concluded preservation of local language can be done through text such as song lyrics, poetry, and proverb. This preservation is not only just documentation, it should be used as teaching material for language development for the whole community. In addition, researcher also invites people to be more sensitive to the preservation of local languages because this is the main source of knowledge and this is very beneficial for future generations

Keywords: Ecolinguistics, Eco-text, Nias Language, Fauna Lexicon

I. INTRODUCTION

One form of diversity that exists in the world is language. Linguistic, cultural, and ethnic diversity is the essence of human life, especially in the protection of the natural environment and diverse ecosystems (Mbate, 2015). In particular, the State of Indonesia at least has two or three variations of language in terms of dialects, accents and lingua franca that are scattered throughout the island. One of them is *Li Niha*. *Li Niha* is the name for the local language of the Nias people which is actively used until now. According to research, Nias language is included as an Austronesian language with up to 700. 000 speakers (Polili, Sinar, Widayati, & Adisahputra, 2018); (Brown, 2001). Nias language is a unique regional language. The uniqueness is that every word that is spoken always ends with a vowel (Gulö, 2014). Not only that, morphologically, Nias Language is included as a language of agglutination, which means that Nias Language is rich in word formation through the affixation process, for instance the verb '*fuli*' (return) will change its meaning when put the prefix *ma-*, (*ma-fuli*) means, we will return it. Besides that, Nias Language has six vowels, namely a, i, u, e, o and ö (pronounced ə). In fact, in practice, the Nias language is known for its use of '*amaedola*' or metaphors communicated at traditional meetings or known as '*Orahua Mbanua*'. The proverb contains various local wisdoms that can be used as a guide for daily life (Zagoto, Sibarani, & Widayati, 2018).

However, the unique phenomenon of the Nias language itself is slowly disappearing due to the lack of speakers or observers of the Nias language. Especially millennials or the younger generation (Nias people) who are starting to leave Nias Language because they think Nias Language is a primitive, backward and ancient language. In addition, almost all parents introduce foreign languages such as Indonesian and English as their first language (first language acquisition), while local language, mother tongue, is used as a second language (second language). So that children are more familiar with foreign languages than Nias language which incidentally is the mother tongue. In addition, children who grow and develop and spend their time in school, make them rarely heard in local languages. The worse thing is, local content lessons in schools, nowadays, are not implemented anymore. As a result, children no longer recognize the features of their own local language. Skutnabb-Kangas (2012) argued that the maintenance of linguistic diversity is thwarted by the increasing dominance of English and other killer

languages. Such a situation can be said to be a dilemma as well as a challenge in maintaining a local language because mastering a foreign language is also a must, especially in advancing a nation's economy and the risk of the mother tongue becoming a victim. Therefore, a balance is needed in maintaining regional languages.

Overcoming this dilemma, one good way to maintain and teach local languages to the younger generation is through songs. Through songs, language can be heard to all people. Thus, this is a good language teaching medium or medium. In this case, the song titled '*elefu*' was composed by a culturalist from Nias Selatan named Hiyakat Manaö. He is a songwriter and observer of South Nias Culture (Dachi, 2014). The lyrics of this song are written in Nias language which describe hunting and at the same time mention the diversity of the fauna environment. Through the lyrics of this song, it can be said that this is an eco-text that describes the relationship between community activities and the environment and tells the biodiversity of the South Nias region. According to Skutnabb-Kangas (2012), linguistic and biological diversity are mutually reinforcing and supportive. Most of the knowledge about how to sustain the world's biodiversity is explained in indigenous and regional languages.

The following are latest studies that has been done previously such as Umiyati (2020) At the *Awigawig of Tenganan Pegringsingan Village*, there 39 lexicons of flora and fauna were found which were prohibited from being cut/killed. The entire lexicon is divided into 9 categories, namely fruit, trees, leaves, tubers, rhizomes, seeds, roots, animals and flowers. Each of these categories consists of 7 fruits, 11 trees, 2 leaves, 5 tubers, 1 rhizome, 1 seed, 1 root, 9 animals and 2 flowers. Then, Fill & Mihihausler (2001) said that language ecology is 'the study of interactions between any given language and its environment', in which environment means 'the society that uses a language as one of its codes' rather than 'referential world'. In line with Ramadan (2020) says the metaphor of personification continues: "The Nile is happy, because it is clean." Likewise, Rocca (2020) in his research on ecolinguistics that a large number of impacts on the personal level, especially in the level of 'awareness' of how language shapes society and 'doing' - making practical everyday choices more beneficial to the environment. Based on the description above, this current research aims to describe the existence of the fauna lexicon and to analyze the implied meaning in the Nias language song lyrics entitled '*elefu*'.

II. METHOD

This research is included as a library research which uses a content analysis approach to a Nias language song lyric which is also as the source data in this study. Literature review can help researchers understand the language to be studied, including the history and culture of its people (Zaim, 2014); (Crowley, 2007). In carrying out this research, the first time, researcher downloaded the lyrics of *elefu*'s song on the internet on May 25, 2020, with the web address <https://www.lagunias.com/lirik-laguniaselefu.html>. After that, the data was read with the main focus on the search for fauna lexicons in song lyrics and the researcher classified the data. Then, the data were analyzed by using formal namely interpreting those data by ordinary words and then classify those data into table.

III. RESULTS AND DISCUSSION

The Existence of Fauna Lexicons in the Nias Language Song Lyrics Entitled Elefu

Through the analysis of the lyrics of the Nias language song entitled '*Elefu*', there are several fauna lexicons contained in it and the existence of these lexicons illustrates the diversity or biodiversity, especially the fauna in the Nias environment. From the lexicon of fauna found in the lyrics, there is a classification of the habitat of animals that live on land such as *Boroe, Lawoha, Sikhö Saukhu, Belu, Sökha, mao, sigölu* and also animals in the water / sea such as *buru, toda, Elefu, Katömbi / Hamba, baleda, oita, kacöra, and tala-tala*. The following table provided in table 1.

Table 1. The lexicon of fauna contained in the lyrics of the song 'Elefu'

No.	Habitat Classification	Fauna lexicon in the <i>Elefu</i> song lyric			
		Nias	English	scientific name	Pictures

1.	Living in freshwater r/sea	<i>Elefu</i>	Freshwater Fish (Tawes Fish)	<i>Barbonymus gonionotus</i>	
2.		<i>Katömbi/Hambae</i>	Freshwater crab	<i>Gecarcinucoi dea</i>	
3.		<i>Buru</i>	Small fish with scales like anchovies	<i>Anchovies</i>	
4.		<i>Tala-Tala</i>	Doublespotted queenfish	<i>Scomberoides lysan</i>	
5.		<i>Toda</i>	Swordfish	<i>Chitala</i>	
6.		<i>Baleda</i>	<i>Chitala</i>	<i>Chitala</i>	
7.		<i>Oita</i>	Octopus	<i>Octopuses</i>	
8.		<i>Kacöra</i>	crab	<i>Crustacean</i>	
9.	Live on land	<i>Boroe</i>	monitor lizard	<i>Varanus</i>	
10.		<i>Lawoha</i>	Red ant	<i>Oecophylla</i>	
11.		<i>Sikhö Saukhu</i>	Saharan silver ant	<i>Cataglyphis bombycina</i>	
12.		<i>Belu</i>	Civet cat	civet	
13.		<i>Sökha</i>	Wild boar	<i>Sus scrofa</i>	
14.		<i>Mao</i>	Cat	<i>Felis catus</i>	

15.		<i>Sigölu</i>	Pangolin	Pholidota	
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Researcher: fauna lexicon in the elefu song lyrics, 2020

From the table above, a plenty of types of lexicon fauna are found in the *elefu* song lyrics. In habitat, these animals live in various places. There are those who live wild in the forest and also those who live in the water. If examined from the findings of a number of fauna lexicons shown that the South Nias' people depend their lives on nature for meet the need. This is evident from, in part, the animals are hunted for their daily needs such as '*sökha*' meat which is managed for food. Thus, it is not surprising that the fauna lexicon was well known by the Nias community in ancient times. However, when we compared to the current life, the Nias people no longer hunt in the forest because they have other priorities and prefer to the formal education. As a result, the younger generations do not know the lexicon of those animals.

The Implied Meaning of the Nias Language Song Lyrics 'Elefu'

The entire song's lyrics discussed about animal hunting activities. It proves by the following sentences "*Ha sageu zomasi ndrao ha elefu*". In other words, there is only one fish that he likes very much, namely 'Elefu' (freshwater fish). It indicates that this fish so unique and have a different feature from hunting other fish especially in quality, shape. Mostly, this fish lived in rivers and in fresh water. Besides that, the other implicit meaning in some of the lyrics mentioned, namely "*haiya manö zaliwa-liwa, sihombo ba sanana-nana, ölö göi na sitaka-taka haiya manö nösi guli danö*". This piece of lyric is similar with Ramadan (2020) about metaphor of personification. It lyrics intended to mention anything that moves, that flies and that slithers, and all the contents of this world. From the lyrics, in fact, it refers to animals that fly like birds, reptiles like snakes, animals that cackle like chickens and all kinds of other animals.

IV. CONCLUSION

Based on the results of the analysis above, it can be concluded that the existence of the fauna lexicon in the lyrics of the song '*Elefu*' is an eco-text that records the local language, especially Nias, the South dialect which describes the activities or dependence of the Nias people with nature. Where, in the past, the people of Nias enjoyed hunting animals that are used for food such as '*Sökha*' (wild boar), *Katömbi* / *Hambae* (water crabs), *elefu* (freshwater fish), belida fish, swordfish and some even used as a pet like '*mao*' (cat). In addition, based on the results of the analysis, there are two classifications of animals, namely animals that live in fresh water / sea, on land and also animals that live in the air such as birds.

Therefore, through this study, researcher suggests that local language preservation can be done through text such as song lyrics, poetry, and proverb / metaphors (amaedola). This preservation is not only just documentation, it should be used as teaching material for language development for the whole community. In addition, researcher also invites people to be more sensitive to the preservation of local languages because this is the main source of knowledge and this is very beneficial for future generations.

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