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Ecolexicon *Ke-nila-an*

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Abstract*

The extinction of a language is a challenge for academics, especially those who focus on the field of linguistics. Several factors in the extinction of a language are the influence of globalization, majority and minority ethnic groups, the young generation's low interest in ancestral culture, and intermarriage. One solution to prevent this is to increase linguistic studies on linguistic lexicons that are related to culture, objects or flora and fauna that were once part of the livelihood of an area but have disappeared because they have disappeared. This research was conducted with the aim of explaining the Ecolexicon ke-nila-an (Nilam/Patchouli) in the Nias language and the classification of the ecolexicon based on grammatical form. This research uses descriptive qualitative analysis methods. The research data used is primary data obtained through interviews and documentation. Analysis of research data shows that there are 39 ecolexicons found in adjectives, followed by 28 nouns, 9 verbs and 2 adjectives.

1. Introduction

Language plays a role in connecting speakers and their environment, namely the social environment or the natural environment. The concept of language environment is metaphorical, namely that language users understand the environment as a code (Haugen, 1972). The Nias tribe is one of the tribes in Indonesia that inhabit the western part of Sumatra Island. This island has an area of 4,771 km² and a population of approximately one million people. Currently, Nias consists of four districts and one city, namely South Nias, Nias, West Nias, North Nias, and Gunung Sitoli districts. This tribal community lives in an area that has various interesting potentials in terms of population, social life, history, customs, fauna, and abundant biodiversity. Geographically, the island of Nias is located separately from the plains of Sumatra and this island has a wealth of resources, where Nias people usually cultivate domestic plants, such as paddy and field rice, corn, breadfruit, durian, langsat, mango, cocoa, rubber, breadfruit, patchouli and many more. The majority of Nias residents are farmers.

Good social interactions depend heavily on language mastery. Language is an individual and group identity that cannot be separated from daily life. Language represents all conditions of human life, from social, to religious (Korneeva et al., 2019). This is where language differentiates the identity of individuals and other groups. One of the characteristics of language is that it is unique, meaning that there are no two languages that have both, these differences can be seen in the phonological processes and linguistic patterns of each language themselves to be considered the same social reality (Sapir, 1929). The existence of language

with its function as a communication tool is an integral part of human life. Human communication can only run effectively if language is used by the same language user group.

Language influences the way humans think because every language has a structure, almost all aspects of life are controlled by language Sapir and Worth (1956). This language structure then influences humans in choosing the language they should use (Searle, 2014; Hamdan & Huda, 2019). In addition, the relationship between language and humans is that language has a close relationship with the environment in which it is used (Haugen, 1972). The environment includes all environments in which humans use language, including society. Society has a connection with nature, one of which is because the place where humans live their lives is nature itself. These three elements, namely humans, nature, and language, are interrelated with each other, and dependent on each other.

Language is a means of communication between members of society in the form of sound symbols produced by human speech organs. Therefore, in social and economic life, language is the main medium, the richness of vocabulary in a language is also enriched by the nature in which the language is used, such as livelihoods. A geographic area that will lead to the development of a distinct language compared to other regions (Keraf, 1990). For example, rice fields only exist in Java, so lexicons about rice fields only exist in Java as well. To maintain the revitalization of a language, especially local languages, it is better to increase research related to local cultures, especially those that have the potential to disappear over time. One of the scientific disciplines that studies language about the natural environment is ecolinguistics.

Initially, ecolinguistics was referred to as the science of language ecology, a novel paradigm concerning the relationships between ecology and linguistics introduced by Einar Haugen in 1972. The term 'ecolinguistics' can be dissected into two constituent parts. 'Eco' is derived from 'ecology,' which is the science that studies ecosystems, and 'linguistics' refers to the science that studies language. From this explanation, it becomes evident that ecolinguistics constitutes a branch of linguistics closely intertwined with ecology. Ecolinguistics encompasses the examination of various aspects, including language interaction and diversity, the analysis of texts like outdoor signage, the scrutiny of texts related to the environment, the exploration of language's connection to local environmental objects, the investigation of linguistic diversity in multicultural school settings, the study of dialects within specific geographic regions, and numerous other diverse areas (Stibbe, 2015). This diversity of approaches arises from differences in understanding of the concept of ecology from very broad concepts about the interaction of some things with other things to narrow concepts such as those related to the environment.

Nias, whose people are primarily farmers, relies on several types of livelihoods to ensure their survival. These include rice cultivation, gardening, and animal husbandry, all of which are prevalent on the island. Rice cultivation focuses on producing food, while gardening encompasses a variety of crops such as rice, rubber, chocolate, coffee, coconuts, chilies, and patchouli. Animal husbandry involves domesticated animals like pigs, chickens, and other livestock. As a result, these livelihoods have enriched the lexicon, particularly within the Nias language. Nevertheless, some gardening activities in Nias are gradually disappearing due to declining fertility, one notable example being patchouli. In the 1980’s, patchouli thrived on the island, but its fertility began to decline around 2005, and it has since become a part of the island's flora.

The wisdom of the Nias ancestors in utilizing nature is very commendable and should be continued by the next generations. This is one of the efforts to preserve the local language from the threat of extinction. Furthermore, it should be understood that the lexicon of plants in Nias society carries profound meanings and reflects the community's experiences with the surrounding environment. In fact, the people of Nias use traditional plant lexicons in their daily conversations as a manifestation of the human-environment relationship. These lexicons are rich in meaning and are closely related to the life of the Nias community. The cultivation

of patchouli in Nias during that period was believed to have significantly boosted the Nias economy, leading to prosperity among the local farmers. Its ease of cultivation and high market price encouraged the people of Nias to plant patchouli at that time. However, around the 2000s and beyond, patchouli began to decline in Nias due to reduced fertility and even cases of plants no longer surviving. In the following years, new patchouli seedlings frequently appeared, often referred to as 'Nila' (Nilam). While these patchouli plants were indeed fertile, their market price was much lower than that of the previous patchouli. As a result, this new patchouli variety did not thrive for long in Nias because the local people felt they were not benefiting from it.

From the explanation above, it is evident that the livelihood of a region changes every year in accordance with nature itself. Changes in livelihoods resulting from the destruction of an object will impact the loss of lexicons related to that object. Ecolexicon is a lexicon that describes a specific environment(Tangkas, 2013). In this context, language exists within a speech community through verbal and written communication as well as interaction. This marks the beginning of the decline of a language, particularly in the use of certain ecolexicons. Several factors can influence language shift and maintenance, including those based on bilingualism or multilingualism. Agriculture and culture are considered primary factors contributing to the decline and extinction of a language, which can be linked to the practical usage of a language, linguistic efficiency, social mobility, economic progress, and so forth (Rodi et al., 2019). Meanwhile, other factors include the number of speakers, residential concentration, and political interests.

Language conveys information, enhances accumulated knowledge, elicits emotional pleasure or displeasure, commands, or expresses desires. The connection between language and social phenomena is evident in the role of language as a repository of information about humanity's past and the history of nations. Language reflects and solidifies reality as an abstract concept that evolves from a society's historical experiences, shaped by the specific conditions of labor, social life, and culture unique to that society. The extinction of a language poses a challenge for academics, particularly in the field of linguistics, as it threatens the preservation of linguistic richness. Therefore, this research aims to elucidate the ecolexicon of 'ke-nila-an' and subsequently expound on word classification.

2. Research Methods

This research is a type of qualitative research carried out in Nias. This research data initially consisted of data collected from several informants through interviews. Then it is transcribed into written data (Hasanah, 2016). Because no one has conducted previous research in this research, the data only comes from verbal data obtained from interviews. Apart from using structured interviews, data collection for this research was also carried out using document methods or documentation techniques. At this documentation stage, the researcher takes pictures of the lexicon objects. Using the interview method, this research data was collected by interviewing informants. To obtain valid research data, determining informants is very important. The eligibility requirements for being an informant in collecting data for this research are (1) aged 40 years or over, (2) domiciled in Nias, (3) consisting of women (50%) and men (50), (4) having articulation apparatus that is still normal, (5) has normal sense of hearing and vision, and (6) has been patchouli gardening. After the data was collected, analysis was carried out on all the data using data analysis techniques with an interactive model (Miles et al., 2014). The components in data analysis with this model are as follows:

1. Data condensation

Data condensation refers to the process of selecting, focusing, abstracting, simplifying, and transforming data that approaches the entirety of written field notes, interview transcripts,

documents, and empirical materials. This process is carried out after the researcher has conducted interviews and obtained written data in the field, then the interview transcripts are sorted in order to obtain the research focus required by the researcher.

2. Data display

Data display is an organization and unification of concluded information. Presentation of data carried out with further analysis helps in understanding the research context.

3. Drawing conclusions

Drawing conclusions is carried out by researchers from the beginning of collecting data, including looking for understanding that does not have a pattern, recording explanations in an orderly manner, and a cause-and-effect flow, the final stage of which is to conclude all the data obtained by the researcher.

This research data is analyzed through a series of activities, starting from collecting, filtering, or selecting the necessary data, presenting the data in various ways, such as formal (presenting data using signs, pictures, and tables) and informal (describing or explaining using words) to drawing conclusions.

3. Discussions

3.1 The Ecolexicon of “ke-nila-an”

The concept of environmental language and language environment stems from the relationship between language and the environment (Mbete, 2003). Ecolinguistics has emerged as an examination of the reciprocal relationship between language and the environment, or the interplay between the environment and functional language. Ecolinguistics explores the languages that exist, are utilized, and thrive among people in specific environments. Language is undeniably influenced by ecological changes within its surroundings. As a cultural element, language coexists with its speakers within a particular space and time.

Lexicon is a linguistic component encompassing all information regarding word meanings and their usage within a language. It can also be defined as vocabulary, representing the linguistic richness of a language. The study of the lexicon encompasses words, vocabulary organization, lexemes, word usage and storage, word acquisition, word history and etymology, word relationships, and the process of word formation within a language. The everyday use of lexicon is often synonymous with a dictionary or vocabulary. However, the distinction between lexicon and vocabulary lies in the fact that lexicon includes various components containing comprehensive information about words in a language, including their semantic, syntactic, morphological, and phonological characteristics, while vocabulary primarily focuses on the abundance of words a person or language possesses.

There is very limited understanding of the ecolexicon related to patchouli among Nias children born in 2008. The farming lexicon is categorized into four main groups: farming commodities, farming flora, farming activity facilities/infrastructure, and natural phenomena in the farming environment (including natural disasters). Additionally, the lexicon is further divided into several word classes, including nouns, verbs, and adjectives. Below is the ecolexicon found in 'ke-nila-an'.

Table 1
The Ecolexicon of "ke-nila-an"

No	Lexicon	Language		Environmental Category		Grammatical Category		
		Indonesia	Latin	Flora	Fauna	N	V	Adj
1	*Nila*	Nilam	Pogostemon cablin	✓		✓		
2	*Töla nila*	Batang Nilam	Patchouli caule	✓		✓		
3	*Bulu nila*	Daun Nilam	Patchouli folium	✓		✓		
4	*Liwiö nila*	Tunas nilam	patchouli propagines	✓		✓		
5	*Sowi nila*	Blongsong	Patchouli	✓		✓		
6	*Fanikha nila*	Minyak nilam	Patchouli oil			✓		
7	*Tai nilam*	Limbah nilam	Patchouli vastum			✓		
8	*Lölö nila*	Ampas Nilam	Patchouli fex			✓		
9	*Hogu nila*	Pucuk Nilam	Patchouli propagin			✓		
10	*Kukusa*	Alat penyulingan nilam	Patchouli instrumentum distillationis			✓		
11	*Mamarö*	Memasak	Coquus				✓	
12	*Boto-boto*	botol	Ultrem			✓		
13	*Kilo*	timbangan	Squamae			✓		
14	*Sakilo*	Satu kilo gram	Unum kilogram			✓		
15	*Uka*	Jerigen	Vivamus can			✓		
16	*Bele*	Kaleng	Can			✓		
17	*Timba*	Jerigen	Situla			✓		
18	*Osu*	Ons	Uncia			✓		
19	*Mo lobö*	menebang	Caedere				✓	
20	*Lomo nila*	Pelindung	Protector			✓		
21	*Manese nila*	Membersihkan rumput nilam	Clean				✓	
22	*Tabaisi*	babat	Tripe				✓	
23	*Ösi nila*	Isi nilam	Patchouli contentus			✓		
24	*Nila satua*	Nila lama	Vetus patchouli			✓		
25	*Nila lama*	Nila baru	Novum Patchouli			✓		
26	*Nila beske*	Nila beskem	Patchouli beskem			✓		
27	*Belewa*	Parang	Machete			✓		
28	*Idanö*	Air	Aqua			✓		
29	*Belewa*	Parang	Machete			✓		
30	*Rawatö*	Siap Panen	Ad messem					✓
31	*Mo kori*	Mengais	Scavenge					✓
32	*Manila eu kukusa*	Membelah kayu	Lignis				✓	
33	*Manau eu kukusa*	Mengambil kayu	Exciperent lignum				✓	

34	*Mo jago kukusa*	Menjaga penyulingan	Custodire distilley		✓	
35	*Hele kukusa*	Pancuran penyulingan	Distilley imbrem	✓		
36	*Sodo kukusa*	Sekop	Rutrum	✓		
37	*Sendo wanikha*	Sendok minyak	Cochleari oleum	✓		
38	*Sanagö nila*	Pencuri nilam	Patchouli furem		✓	
39	*Momologö*	Menjemur	Excoquatur in sole		✓	
			Total	**28**	**9**	**2**

Based on table 1, it can be seen that the ecolexicon contained in nila is 39 ecolexicon which are divided into three words classes, namely 2-8 nouns, 9 verbs, and 2 adjectives. From several of these ecolexicons, derivative words will be formed if made into sentences. Apart from that, table 1 above also provides the equivalent in Indonesian so that the meaning can be understood by readers as explained in the table.

3.2 Ecolexicon Classification Based on Grammatical Form

Based on the KBBI (Indonesian Dictionary), lexicon is defined as 'vocabulary,' which is a language component containing all information about the meaning and usage of words in a language, representing the richness of words within a language. The distinction between a lexicon and vocabulary lies in the fact that a lexicon includes components encompassing all information about words in a language, including their semantic, syntactic, morphological, and phonological characteristics, while vocabulary places more emphasis on the richness of words within a person or language (Sibarani, 1997).

From the 'ke-nila-an' ecolexicon, words are formed across various word classes. Word class refers to the categorization of words within linguistic units based on their form, function, and meaning within the grammatical system. To compose sentences that are correct and follow standard sentence patterns, language users must first understand the types and functions of word classes to avoid errors. Several ecolexicons in 'ke-nila-an' yield derivative words.

Table 2
Classification of Basic and Derivative Words

No	Basic Word	Derivative Word	Usage in Sentences
1	*Nila* "Nilam"	*Bulu Nilam* "Daun Nilam*"*	*Oya khou kabu nila* (Kamu memiliki banyak nilam)
2	*Bulu* "daun"	*Daun* "Daun"	*ö' öli mbulu nila* (Kamu membeli daun nilam)
3	*Liwio* "tunas"	*Mo liwio "*bertunas"	*No tola sae lahalö khoö Liwiö nila andö* (Sudah bisa jadi bibit tunas nilammu itu)
4	*Sowi* "daun tua"	*Mo sowi "*Daun muai berjatuhan karena tua"	*Aga toru sae jowi nilamö* (Daun nilammu sudah lewat masa panen)
5	*Fanikha nila* "minyak nilam"	*Mo fanikha "*Berminyak"	*Mo fanikha mbulu nilamö* (Nilammu berminyak)
6	*Tai nilam* "Limbah nilam"	*Mo tai nilam*	*So nasa wanikha si baga ba dai nila daa khömö* (Masih ada minyak yang bisa disaring dilimbah ini)
7	*Lölö nila*	*Mo lölö* "Berampas"	*Baga lölö nila ba wanatabo si nano*

	"Ampas nilam"		(Ampas nilam ini bsa dijadikan sebagai pupuk organik)
8	*Hogu nila* "Bibit nilam"	*Mo hogu "*Berpucuk"	*Ma mawa hogu nila ndaugö* (Kamu menjual bibit nilam)
9	*Kukusa* "Tempat penyulingan"	*Mangukusai*''mengukus'	*He so kukusa asese mondino nila ndaugo* *(*Kamu menyuling nilam seringnya di mana)
10	*Marö* "Memasak"	*Ma marö* "Kegiatan menyuling"	*Ma marö ndaugö maökhö* (Kamu menyuling hari ini)
11	*Boto-boto* "Botol"	-	*Hauga boto khöu wanikha* (berapa botol minyak nilammu)
12	*Kilo* "Timbangan"	-	*Hauga sakilo mbulu nil* (Berapa harga satu kilo daun nilam?)
13	*Sakilo* "Satu kilo"	-	*Sakilo khö mbulu nila* (Saya memiliki satu kilo daun nilam)
14	*Uka* "Jerigen paling besar"	-	Penggunaan kata jerigen khusunya di Nias dilihat berdasarkan ukuran, sehinggan membentuk kata *Uka (*Jerigen paling besar*), Bele (*jerigen yang ukurannya lebih kecil dari uka*) dan Jerege (*jerigen paling kecil, ini biasanya memuat 4 botol isi) Contoh: *Hauga uka wa nikhamö* (berapa jerigen minyak nilammu?),
15	*Bele* "Jerigen besar"	-	*Lo oya wanikhagu, hasamua bele* (saya hanya punya satu jerigen minyak nilam)
16	*Sirege* "Jerigen paling kecil"	-	*I hele'e ba sirege* (dia menuang di jerigen)
17	*Osu* "Ons"	-	*Hauga osu wanikha khöu* (berapa ons minyakmu)
18	*Obö* "Tebang"	*Mo lobö "menebang"*	*No tola laobö lumö nila ande* (Pohon pelindung siaar sudah bisa dibersihkan atau ditebang)
19	*Lumo "*Pelindung*"*	*Mo lumo "Terhalang Sinar"*	*Ambö nösi nilamö, te abölo lumö* (nilammu ini kurang berminyak, mungkin tidak sering kena sinar mata hari)
20	*sese nila* "Membersihkan"	*Ma nese nilam*" babat rumput"	*Ma nese nila ndaga maökhö* (kami membersihkan nilam hari ini)
21	*Tabaisi* "Babata"	*Ma nabaisi* "buka lahan"	*Ma nabaisi naha nila ndaaga maökhö* (kami membuka lahan nilam hari ini)
22	*Eu* "Kayu"	*Eu kukusa "*kayu bakar"	*Hadi öfamawa geu kukusa* (Apakah kamu menjual kayu bakar?)
23	*Idano* "Air"	*Mo idanö "*Berair*"*	*ufagamöi idanö kukusa* (saya memperbaiki air penyulingan)
24	*Belewa* "Parang"	*Mo Belewa "*Mempunyai Parang"	*Atarö si bai mbelewamö* (parangmu tajam
25	*Cica* "Petik"	*Cicafo "*Mulai petik"	*No tola sae mucica khöu nila ande* (Sudah bisa dipetik)

26	*Rawato "*Panen"	*Mo rawa nilam "*Memanen nilam"	*Lö baga morawa nila ba ginötö deu* (Tidak baik manen nilam di musim hujan)
27	*Kori*	*Mo kori*	*Asese mano molau kori ndaugö* (Kamu selalu mencampur minyakmu denagn ramuan lain). Kori artinya ramuan yang sering digunakan untuk memmbuat kualitas minyak nilam itu baik sehingga mendapatkan keuntungan lebih banyak
28	*Sila "*Belah"	*Ma nila "*Membelah"	*Ma nila eu* (Membelah kayu)
29	*Tau "Mengankut"*	*Ma nau eu "*Mengangkut"	*Manau eu kukusa ia* (Dia mengangkut kayu)
30	*jago* Jaga"	*Mo jago kukusa "*Menjaga*"*	*Yaia jo jago kukusa boni ande* (Dia menjaga penyulingan malam ini)
31	*Hele*	*Hele kukusa "*Pancuran Penyulingan"	*Ma magamöi hele kukusa ia* (Dia memperbaiki pancuran air)
32	*Sodo kukusa*	*Skop penyulingan*	*I sodo gawu (menyekop pasir)*
33	*bologö*	*Ma mologö nilam*	*Baga wamologö nila ba jino nde* (Lebih bagus mengeringkan daun nilam musim kemarau)

Based on the data presented in Table 2, it is evident that the fundamental ecolexicons can give rise to numerous derivative words, including verbs and adjectives, when used in sentences. Currently, there are still several ecolexicons without direct equivalents in Indonesian. In the table above, some words are defined based on their functional context. Through interviews conducted via phone with several informants, it was revealed that the ecolexicon related to 'ke-nila-an' is gradually disappearing in society, particularly among young people who are starting to forget these ecolexicons. Furthermore, the ecolexicon related to seasonal tilapia contains various social implications. For example, *'Toke nila niha daö'* (He is the agent of patchouli) indirectly suggests that a person with wealth can be considered rich, impacting their social status. Additionally, a visual representation of the patchouli processing process is provided based on the sequence:

1. *Nila* (Nilam)

Nila or Nilam*,* Patchouli leaves in English, are typically used to produce oil, which is then employed as perfume, incense, essential oil, insect repellent, and in the cosmetics industry. However, in Nias, this oil is exclusively utilized as an insect repellent and is marketed accordingly. In general, the patchouli plant serves as a highly lucrative means of livelihood for the people of Nias due to its significantly high market value.

Figure 1. Figure of nilam

2. *Molösö nila* (The process of drying patchouli leaves)

Figure 2. The process of drying nilam (patchouli) leaves

After harvesting the patchouli leaves, the next step is to dry them in the sun until they are completely dry before they can be sold or distilled. For those who cannot afford to distill the oil themselves, they can also sell the leaves to patchouli agents.

3. *Kukusa Ma marö nila* (Distillery)

Figure 3. Distillery

Kukusa" is a tool used for distilling or cooking patchouli leaves to produce oil. According to the interview results, "Kukusa" provides job opportunities for elementary school-aged children in general because they are paid to watch over the patchouli distillation process. Furthermore, the patchouli distillation process takes 2-3 hours, requiring a significant amount of firewood. As a result, patchouli agents purchase a large quantity of firewood, enabling the community to earn income from selling firewood. It significantly contributes to the economic improvement of the Nias community at that time.

4. *Fanikha nilam* (patchouli dregs)

Figure 4. Patchouli dregs

In addition to being sold, pathcouli oil in Nias also has many benefits, such as being used as an insecticide and as medicinal ingredients.

4. Novelties

The use of lexicon is often equated with a dictionary or vocabulary. The study by Hulu et al., (2023) on the category of existence ecolexicon ke-afo-an in the central Nias language indicates the presence of syntactic categories within this ke-afo-an tradition, including nouns, verbs, and adjectives. Similarly, the research by Ndruru (2022) on the ecolexicon of Gae-an in Nias society from an ecolinguistics perspective. Therefore, this article is considered innovative as it attempts to describe the ecolexicon ke-nila-an and classify it based on grammatical form. This research not only contributes to the field of ecolinguistics but also serves as a valuable case study for understanding the complex relationships between language, environment, and culture in specific communities. It sets a precedent for future studies aimed at preserving endangered languages and their associated ecolexicons.

5. Conclusion

Based on the results and discussions above, it can be concluded that the ecolexicon related to 'nila,' particularly in Nias, is beginning to face extinction. Through in-depth interviews, it was determined that the 'nila' ecolexicon consists of 39 ecolexicons, and from these fundamental ecolexicons, a new set of words is formed, including nouns, verbs, and adjectives. Categorized by grammatical form, we have 28 nouns, 9 verbs, and 2 adjectives, which subsequently lead to the creation of 25 derivative words when used in sentences.

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Biography of Author

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