



Research Paper

Preservation of Lake Toba Ecosystem through Batak Toba Folklore: Ecolinguistic Study

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ABSTRACT: The purpose of this study is to describe Batak Toba folklore which functions to preserve the Lake Toba ecosystem. Since this research is descriptive qualitative, so the data appears in the verbal forms. This study was conducted in Samosir Island and its neighbouring areas. The respondents were all locals, who had good knowledge of local folklore. Interviews were recorded on videotape and snowball technique was used when doing interviews. The recorded data was tested using validity technique, for instance, credibility, transferability, dependability, and confirmation. Technique of analysis was using the interpretation. The result of this research shows that in relation to Lake Toba ecosystem preservation, Batak Toba folklore can include the harmony of land-use space, the norms of time-fishing and fishing tools, the obligations of planting trees and their conservation, stone texture and water preservation. Hariara Baringin is advised to be maintained. The messages in the folklore were corelated with prohibition, injunction, and solicitation.

Keywords: Batak Toba folklore, Lake Toba ecosystem preservation, local wisdom

I. INTRODUCTION

Consider the following indigenous expression of local Batak Toba about Lake Toba environment: *Limut-limutan ma tanggurungmuna, mangalului aek na tio songon salum* 'Your back might be green like mould to look for plain water which looks like mirror'. This expression can be interpreted that every person is hoped to have long-life in order he/she can look for halal income. Local wisdoms on ecosystem are badly needed to see how healthy and green the environment is and how the concept of ideology, philosophy, socio-ecology of local communities is realized.

Verbal horizon of every ethnic community is formed and influenced by the outcome of the interaction, interrelation, and the inter-dependencies of the speakers with the environment. This is driven by the needs of the majority of local people as social beings who communicate with their local language. Therefore, language can reflect their behavior themselves and their local environment. Therefore, behavior and environment can be seen from their language. The processes of lexicality, gramaticalization, metaphors, and verbal symbols of a culture should be recorded and passed on to the next generation in order they have harmony with environment. Harmony and environment in the verbal forms might become cultural pillars that ensure the life of language, culture, and ethnic communities.

The fact that is indisputable is that the forest as well as the Lake Toba have been damaged. This condition threatens the existence of all living things and this is due to low public awareness and bad behavior which tends to ignore the principles of environmental sustainability. Some concerns and intentions are never implemented although the workshop on "Increasing Public Awareness on Function of Forest and Ecosystem" was ever organized by the Simalungun Department of Forestry in cooperation with ITTO PD 396/04 Rev. 1 (F) in Prapat in 2009. The scenario planning which is closely related to the condition of Lake Toba was created. There were four scenarios but one of them which pays attention to the condition of Lake Toba was unsuccessful because of low public awareness. Therefore, this scenario was nicknamed "hell to Lake Toba". Some required efforts and hard works to erase such predicate are always compaigned.

The researchers want to see the extent to which the roles of myth and folklore about lake are proved to really preserve the ecosystem around the lake. One research question in this case is formulated: How does mythical folklore give orientation to the process of preservation of Lake Toba biota?

II. REVIEW OF RELATED LITERATURE

2.1 Ecolinguistics

Ecolinguistics as the relatively new branch in Linguistics studies the ecology and language. There are three other terms which are similar to ecolinguistics, for instance, linguistic ecology, ecological linguistics, and ecology of language/language ecology (Lechevrel, 2009:5).^[1] In France, this term is called *Ecologie des langues/Ecologie du langage*, *Linguistique écologique*, *Ecologie linguistique* and *Ecolinguistique*, in Germany *Ökologie der Sprache/sprachologie*, *ökologische Linguistics*, *Linguistics Ökologie* and *Ökolinquistik*, and in Spain *Ecologia des las Lenguas*, *Ecologia linguistic* and *Ecolinguistica* (Lechevrel, 2009: 5)

Crystal (2008: 161-162) defines... Ecology in biological studies - in which the interaction between language and the cultural environment is seen as central; also called the ecology of language, linguistic ecology, and sometimes green linguistics.^[2] An ecolinguistic approach highlights the value of linguistic diversity in the world, the importance of individual and community linguistic rights, and the role of language attitudes, language awareness, language variety, and change language in communication to foster a culture of peace.

2.2 Myth

Myth in the context of the old mythology has the sense of a formation of a community-oriented from the past or from historical formations that are static and eternal. Myth has long been synonymous with the history/historical formation of society in its time. Roland Barthes defined it as mythological speech not only in shape of oral speech, but in the of form of writing, photography, movies, scientific reports, sports, shows, advertising, as well as painting. Basically, myth is the mode of representation and has meaning that can not be captured directly, for example, to capture the sense or meaning of a painting requires interpretation. Mythological speech is used in communication and consists of process of signification that is unacceptable to think. In this case, we argue, myth not only is an object, concept, or stagnant idea is but also a mode of signification.

Human beings as an integral part of society and environment play a supportive cultural myths in the social sphere. They are always trying to understand themselves and their place in the universe before they determine their attitudes and actions to develop lives in a community. With all the wits, they try to understand the visible and invisible symptoms. In fact, they try to develop ways that communicate their different meanings about life. They are also capable of using reasons and have higher degree than any other creatures. However, they are not able to explain all phenomena around them. Efforts to comprehend such phenomena need to understand life by developing meaningful symbols.

These symbols serve to explain the phenomena of environment they face, especially the phenomena which are not visible but can be felt about their presence. About visible phenomena, human beings symbolize the legend/folklore as holy, which is named then as myth. This myth is created to provide an explanation for such phenomena and appears in forms of holy tales containing various messages. Even, the messages are sometimes difficult to make any sense, because the legends were originally formed from irrational thinking. Fortunately, people trust their contents or receive their messages without critical questioning. For such society, such myth serves as a statement of fact which is not visible by naked eye (or in Javanese this is called *jiwo katon*).

Lake Toba is one of the largest lakes in the world and there are a lot of myths telling about this lake. Some rituals, for instance, *pelean* is indeed carried out by giving offerings. Other ritual, such as *hobo*, is still deeply embedded; this ritual is often performed in the family, in traditional ceremony around the Lake and such ritual is even done to find or to ask for something.

2.2.1 Myth in culture

Human beings in their attempts to explain the invisible fact tend to refer to the culture as a set of symbols that can clarify environmental phenomena they face. As usual, people always try to understand and organize the phenomena in the environment for their survival. By referring to culture which becomes the abstraction of experience in the past, people try to classify such phenomena by inserting into their mind. The efforts to classify the phenomena can not be separated from the culture which dominates their mindset and mental attitude as if they only see, hear and think of the phenomena which is only available in their surroundings; as a result, myth becomes the reflection of culture of their supporters. The Dewi Sri myth with all its variations aptly illustrate the cultural values that are reflected in the attitudes and behavior patterns of the actors involved in this tale.

Such myth has revealed the knowledge of Javanese culture about the unseen world and the real world which are bridged by the embodiment of a "Javanese Women" who does not appear physically (or *ora kasunyatan* in Javanese). In their minds, the Javanese peasants in general have thoughts between the real world and the other world (the unseen world) which share each other; the real world becomes the place of life and the unseen world as the source of life. To connect the two worlds, a vehicle is needed to bridge, for example, the

embodiment of success of harvest season which is categorized as a symbol of incarnation of "Dewi Sri". She has left the real world and came back to the unseen, so in any post-harvest season, Javanese community should perform a ritual dedicated to Dewi Sri; in addition, this ritual also becomes the symbol of thanksgiving to the Almighty with a hope that they will have more abundant of harvest in the next season.

2.2.2 Myth as education vehicle

Various sacred fairy tales or legends are often indirectly regarded as doctrine or they are considered to be a message from God which need not to be questioned critically. To believe in myth means that such myth can be used as an effective medium of education, especially to reinforce and inculcate cultural values, social norms and a certain belief. In addition, myth can also be used as life philosophy for its supporting community to foster social solidarity among their members. Likewise, some religious sects in Japan, for example, have held tightly their certain myths, so that they are able to distinguish between one community and others. In contrast to its spreading method, myth can cross the boundary of a community and easily foster social solidarity among big society.

In connection with the function of myth as a means of education, it is not surprising that tales that consist of advice or moral values of "sacred" ethics of a community will serve as a visual aid to strengthen public confidence to their cultural nobility and to raise social solidarity among them as it is portrayed in the sacred tales which spread in the community. Of course, people can learn the cultural messages without experiencing boredom. The Malin Kundang tale, for example, gives messages to Indonesians in general and to Sumatera people in specific about how profanity of a mother resulted in the fatality of life to her son or in the brutality of son to his mother. Many more similar tales can be found in each region in Indonesia or other countries. People can surely absorb cultural messages which grows in its time.

2.2.3 Myth: stimulating creativity and new thought

Barthes in his book says that the mythological speech is made for communication and consists of significant process that is accepted by the mind (1972).^[3] In this case, myth can not be said just as a stagnant object, concept, or idea but as a mode of signification or new thought. This means that in depth assessment towards the content or message and towards the comparative assessment are really needed to stimulate the development of creativity. Culture as an abstraction of human experience is dynamic and tends to evolve in line with the development of the supporting community; therefore, myth that reflects the culture tends also to convey transformative messages.

Such transformative messages can be integrated in a whole myth, or it appears in new version of the same myth. This is clearly illustrated in the legends or tales which can be used as guidance. For example, in Rama and Shinta, the symbol of faith can be found. Some myths such as Rama-Shinta, Dewi Sri, timun emas 'gold cucumber' can not be free from the tendency of repetition that creates a number of different versions. These versions are all considered correct, and the more versions there are, the more confident people believe in the truth of the facts which are narrated.

In general, people no longer care about the different versions and such various versions might stimulate people's creativity. For those who are critical can not accept myth as it is but they only see its relevance with the conditions and the current development of age; with this, they can choose the interpretations. All this is possible because myth as an oral tradition opens to all possibilities of intended messages from myth communicator and communicants.

On the other hand, scholars in the past easily develop their creativity through a various versions and myth interpretations to guide people and to develop culture. In addition, many different versions also invite further thought to determine what message core really exists in such a myth. The social function of myth as an oral tradition should be maintained although today literate tradition has developed but myth serves to accommodate the aspirations and appreciation of people who are still building themselves. Although there are many versions of Nyai Roro Kidul, Rama Shinta, Dewi Sri myths which have been booked, people's habits to develop traditions might not stop because myth is a popular means of dynamic communication. Barthes argues that mythological speech is created for purpose of communication and has a process of signification that is acceptable with regard to the circumstances of the people who accept such myth.

III. METHODOLOGY

3.1 Type of research

This is descriptive qualitative research and its data appears in the verbal forms. Survey was carried out to some individuals who became the representatives of each location.

3.2 Location and time of research

This study was conducted in Samosir Island and its neighbouring areas. Geographically, Lake Toba is located in the Bukit Barisan mountains of North Sumatra province at coordinates of 2021 '32' '- 20 56' 28 " North latitude and 980 26 '35' '- 990 15' 40 " East Longitude. Lake Toba is around 176 Km south of Medan. This lake is the largest one in Indonesia and in Southeast Asia. The surface of the lake is at an altitude of 903 meters above sea level, and Watershed (DTA) 1,981 meters above sea level. Broad waters of Lake Toba is 1,130 km² with a maximum depth of 529 meters of the lake. The total area of Lake Toba DTA is approximate to 4311.58 km². This lake belongs to the climate types of B1, C1, C2, D2, and E2. Thus, the wet months (Rainfall \geq 200 mm / month) vary between 3 to 7 or 9 months; while the dry season (Rainfall \leq 100 mm / month) happens at a consecutive period between 2-3 months. Based on climate classification of Schmidt and Ferguson, Lake Toba is categorized in climate types A, B and C.

Table 1. The legend of Lake Toba

Regency	Districts	Area Width (Km2)
Samosir	Simanindo	198,20
	Pangururan	121,43
	Palipi	129,55
	Nainggolan	87,86
	Onan Runggu	60,89
	Ronggur Ni Huta	94,87
	Harian	560,45
	Sitio-tio	50,76
	Sianjur Mula-mula	140,24

3.3 Research procedures and data source

The approach in this study is a qualitative and addressed to investigate a phenomenon of social and human problems. The research procedures include 1) make site inventory that could potentially preserve the ecosystems, 2) record and classify the sites based on information, 3) explore the folklores associated with the sites, 4) reconstruct the folklores, 5) analyze the folklores from the lexicon and the content in relation to the ecosystem preservation, and 6) reconstruct the models of ecosystem preservation. Sources of data in this study are folklore which are recorded from the village elders and old people.

In this approach, researchers created a complex picture, studying words, a detailed report of respondents' views, and also conducted a study on the natural situation (Creswell, 1998: 15).^[4] Bogdan and Taylor (see Moleong, 2007:3) argue that qualitative methodology produces descriptive data in the form of words, either written or spoken, of people and observed behavior.^[5] Thus, the data is a form of words and strings of words (Denzin and Lincoln, 2009^[6]; see Miles and Huberman, 2007: 15-16^[7]). In this study, the data source refers to all kinds of folklore which is related to ecosystem conservation. The interpretation towards the folklore is done by the researchers (Spradley, 2007) in order the wealths of local communities' knowledge can be opened.^[8]

3.4 Data collection

Lofland and Lofland in Basrowi and Suwandi (2008:169) say that the main source of qualitative research is the words as well as documents and others.^[9] Based on these opinions, the data collection covered the folklores associated with the universe, the tilling of the soil, the ecosystem preservation, the maintenance and harmony, the relationship among the Batak Toba people. Data collection also involved snowball sampling and relations with respondents were familiar (or empathy).

3.5 Research instruments

The notebooks, tape-recorder, camera, camcorder as well as the researchers themselves are used as the research instruments. Since the population in this research was homogenous, so the research sample is carried out in non-purposive involving all parties of different villages.

3.6 Data analysis

The data analysis is based on what Sudaryanto (1993:13) argued about equivalent method by applying the process of tracking and of systematically setting transcripts of interviews, field notes and other materials.^[10] This analysis involves construction, organization, splitting and synthesis of data and pattern of search. The data analysis could involve domain, taxonomic, componential, and thematic analysis; however, in this case, the researchers used content analysis.

3.7 Reliability and data validity

There were four reliability procedures^[11] as proposed by Gibbs (2007) which was found in Creswell^[12] (2009:190) and the validity strategies followed Creswell (ibid:191-192).

IV. FINDINGS AND DISCUSSION

4.1 Folklores for forbidden areas

There are noted twelve folklores in relation to forbidden areas: (i) parik ni huta, (ii) aek sitapigagan covering batu hobol, ikan ora-pora (gudalap), hau jior, jabi-jabi, mual sikkoru, boru sarunding, batu parbuisan, harbangan, batu lage-lage, batu tangga/matinggi-tinggi, (iii) aek baringin, (iv) batu gordang, (v) batu parhusip, (vi) mual sitonggi-tonggi, (vii) batu bolon sitapi-tapi, (viii) aek sitapangi, (ix) mual ni datu parngongo, (x) danau sidohoni, (xi) jabi-jabi sihis/sisangapan, and (xii) hariara sidua tali (hariara maranak).

4.1.1 Parik ni huta

Below is one example of folklore which gives lessons to local people who should not do bad things.

- (1) Unang dilatei, unang dibaen nasoadat na so uhun, dibaen naso aji, unang dipaborhat begu ganjang ido on nambahen parik on. Unang ditahi di au artana, pantang manolbak parik, parik ni juma naso boi diunsat on. Manang na ise namangolat parik ingkon hassit ngoluna.

‘Never envy, should not do outside the customs and norms, never do magic, never depart "begu Ganjang" thus establish skelter. Never want someone else's property, never flatten or destroy the fence, parik is not removable. Whoever passes limits with the objective of capturing life will be difficult later on’.

This folklore gives advice to people not to perform the following bad things, such as, any action or behavior deviating from traditional norms, any magical acts, and willing to have someone else's property by shifting parik. Those who break all these will face difficulties in their life.

4.1.2 Aek Sitapigagan

A good example of folklore which is correlated with aek sitapigagan is written here.

- (2) Bolo nadihasomahon di Aek Sitapigagan batu dohot hau holan marga Sagala do naboi mambuat hau i (hayu tualang), ipe ingkon marsantabe ingkon hohom unang margait-gait pangalaho dohot pangkatai on. Bolo dituntun lomo na laho tusi boi gadamom manang gatal-gatal on. Unang dibuat hau laho parhau.

‘Only Sagala clan can cut and take the inherited stones and woods in Sitapigagan river. The cutting should be with ritual in order to get permissions and done with politeness. Never underestimate about the actions and the spoken words. If rules are broken down, it is believed that such rule-breaking will result to have gadam or chronic itching. Never take woods or timber as firewoods’

The message this folklore contains is related to the rules that people who could cut the trees are gonly given to Sagala clan and the trees cutting should be done with rituals. If a deviation occurs, there will be an itching (gadam) so this cutting should be selective in the certain areas and this selection is meant to keep harmony along with Sitapigagan streams.

4.1.2.1 Batu hobol

- (3) Jala ditonahon do tu pinomparna so tung diumpat manang dihusor batu i.

‘Save the next generations by not removing stones’.

This folklore also tells about keeping harmony in the texture of stones.

4.1.2.2 Ikan pora-pora (gudalap)

- (4) Bolo mangkail dang boi pitu ari padodot. Bolo mangkail pitu ari padodot ingkon dapotna ma ihan si tolu rupa, ima. Bolo dung dapat i ingkon tagamon na ma ro namasa tu ibana alana sada tanda do i jala dang tarambatan.

‘When fishing in the river people should not do it for seven consecutive days. Fishing for seven days would be fined with three fine fish. Those who break the rules will receive bad impacts’.

This folklore tries to communicate with local people that catching fish in a big amount is not allowed because of the small fish habitat in the lake or due to the absence of sources of fish flowing into the lake. The flow of the river to the sea is interrupted by the steepness of the Asahan River which sends waste water to the Lake. Asahan River is also used as turbine power plant.

4.1.2.3 Hau jior

- (5) Tona ni Ompu Sijolo-jolo tubu tu hami pinomparna, Tung naso jadi parhau on ranting na pe bolo madabu. Situmorang jonok ni hau i nung sintua martahi ma manaba hau i alana nunga maralo dohot haporsea onna. Dang sadia lelang pintor rumpakma dangkana ditipa ma bagasna sampai bola dua. Olat ni i dang olo be ibana mangunjuni i.

‘The message (tona) of the ancestors say that Situmorang clan who live in this area can not cut trees for firewood. They do not believe in LGI. However, it is not understood why the how the tree branches fell and hit their homes into pieces. After that they did not have willingness to any more do mistakes’.

The presence of trees in Batak society is so important that they can not be cut down by Batak people. In general, the trees serve as protectors and as adaptive media to local people and to challenge from natural disaster.

4.1.2.4 *Jabi-jabi*

- (6) Tona ni Ompu i najolo sahat tu sonari, Dang boi dangkaan manang rantingan manang ni ise mandangkaan ingkon ro do mara tu ibana!

‘Message from the ancestors from yore to the present that the tree branches can not be cut down and anyone who dares will get disaster!’

About this folklore, it is interpreted that there should be less activities to cut trees because trees serve as a barrier of water and as harmony tool between human beings and their ecosystem.

4.1.2.5 *Mual Sikkoru*

- (7) Dang boi di si panangko, dang boi mambolongkon sembarang sampah. Jala dang boi mambunuh sagala pinahan na adong di si. Sarita na Simarmata marbada i namar hahamaranggi. Anak ni Sigalingging Raja. Sahata ma nasida naeng mambunuh anggina si Balige raja. Jala diungsihon ma angginanon tu huta na lain. Ima tu parhutaan ini.

‘Residents are not allowed to steal and trash. and do not also kill all the animals living there. The story told about Simarmata sisters and brothers who fought each other. Sigalingging’ son agreed to kill his brother Si Balige King so he was moved to another village’.

The message that can be learned from this folklore is that interaction with ethics should be maintained well to keep the balance between human beings and animals.

4.1.2.6 *Boru Sarunding*

- (8) Dekke ni Sabulan tu tonggina tu tabona, manang ise si ose padan tu ripurna tumagona.

‘Fish of Sabulan is very tasty and sweet, anyone who breaks promise will receive bad fate at a later date’

What can be understood from this folklore is that breaking a promise or oath will lead to disasters and to have no child and possessions.

- (9) Porsea manang na daong, diratting ni hau i tubu utte panggir (jeruk purut) songon sarindan, alai dang boi buaton i. Tokka do inna molo dibuat, olo ro parmaraan. Alai molo maruntung do naro tu si, pintor dabu do annon anggir i, diboan ma i tu jabuna be.

‘Contrary to belief, there is one tree; it grows on lime trees (like a parasite) but forbidden to be taken. If taken, disasters will come. However, if somebody is lucky then the fruit will fall and it can be brought home’.

The message is that it is forbidden to undermine the existence of ecosystem and do bad interactions in the locations.

4.1.2.7 *Batu Parbiusan*

- (10) Unang disegai hamu mual i, jala ingkon ias do bahenon muna asa mangurasi Mulajadi Na Bolon tu sasude.

‘People never feel undermined and should be clean so that gods will bless them all’.

The message of this folklore is simple that is to keep water but not to destroy.

4.1.2.8 *Harbangan*

- (11) Tona ni ompu i unang dirantingi hau i, jala mual i ingkon urasonmu. Bolo ro tu luat i, unang margabus jala unang adong tahi-tahi na jat

‘There is a tree in the shelter of guards, and there is a spring that serves to release thirst. Gods gives message not to cut down the tree and the spring should be maintained. When people comes to that area, neve lie and have evil intentions’.

This folklore tells its audience that trees, water, and human beings live in union and need each other so trees and water should be kept.

4.1.2.9 *Batu Lage-lage*

- (12) Bolo ro tu luat on ingkon dibagasan hahomion jala ingkon ias do roha dohot pardagingon

‘When coming to this place, people must have good intentions and soul’.

When visiting Lage stone, people are advised not to do bad behaviors.

4.1.1.11 Batu Tangga/Matinggi-tinggi

(13) Jala ditonahon ompu i do asa diuras tangga dohot ingananna rasa sadarion.

‘Message from Si Anjur Mula-mula to keep the stone ladder, trust it and keep it until now’.

The Si Anjur Mula-mula (or the first god) told his people to maintain volcanic stones in order there is a balance between human beings and environment.

4.1.2 Aek Baringin

(14) Sahat tu sadari on dipahatutu jolma dope i jala torus do diuras.

‘Until now, it should be sacral and kept in peace’.

This folklore shows that Aek Baringin still becomes a sacral place.

4.1.3 Batu Gordang

(15) Di masa sonari on bolo mangkuling batu gondang di rondang ni bulan ingkon adong ma natua-tua na marujung ngolu, jala bolo mangkuling batu gordang dohot manjoai (manggora) pargotsi di rondang ni bulan ingkon adong ma natua-tua raja sipitu tali (parbaringin). Tona ni ompu tu ganup manusia asa gabe tanda mai batu goradang i jala ingkon urason doi.

‘Today, when the stone is sounding then an older person will die. When it sounds under the shining moon, people should say mantras addressed to parbaringin king. The grandfather said that every member of community around the stone must keep it holy.

This folklore gives message to today’s generation to create strategies about natural signs.

4.1.4 Batu Parhusip

(16) Alani i rasa tu sadari on godang ro jolma mamereng i alai dang boi hurma-hurma.

‘Therefore, many people pay pilgrimage to this place until now but should not do what they like to’.

People are requested to manage the non-biota and its ecosystem as well as its harmony.

4.1.5 Mual Sitonggi-tonggi

(17) Dung diinum si Raja Pareme dohot Raja Lontung mual i sombu ma uasna dungi ditoruson ma pardalanan na marhite Sipaltugan sahat tu Banua Raja. Rasa tu ari sadari on sai hatindakkon jolma do mual palua uas dohot sihol. Dai ni aekna muba jadi asom bolo dang suman pangalaho ni na ro i

‘After drinking they released thirst and they felt fresh and then they continued their journey through Sipaltugan leading to Banua Raja. Until now, people still believe to the magic water which could be used to release thirst and longing. Therefore, many people come to take the water. The taste of the water will turn into sour if there are unscrupulous visitors’.

Mual Sitonggi-tonggi is the only source of water in the vicinity so it must be properly maintained. The myth of the water can reflect the human’s intentions when visiting the place.

4.1.6 Batu Bolon Sitapi-tapi

(18) Batu na bolon, batu na gilling parsoburan ni si Tapi-tapi; mate na bolon mate nagilling na so adong si ombus api, ise si ose janji” udutna. Dengke ni Sabulan tu tinggina tu tabona; manang na ise si ose padan ,tu ripurna tu magona.” Las sian i ma mulana batu i didokma batu parpadanan natogu jala na soboi umpaton. Batu na bolon, batu nagilling parsoburan ni si tapi-tapi; mate na bolon mate nagilling, na so adong si ombus api, ise si ose janji” dan dilanjutkan lagi “Dengke ni Sabulan, tu tonggina tu tabon; manang na ise si ose padan, tu ripurna tu magona.”

‘The big and small stones become the places for sitapi-tapi birds to drink water. The older persons die so the younger ones will also die. No one will lit fire when promises are not realized. Fish from Sabulan area are nice and sweet; whoever does not keep his promise, he and his generations will be extinct. Therefore, the stone is sacral since it is the place of King Lontung and Boru Pareme when they took their oath and put sirih leaf on the stone. Then they became husband and wife and felt happy forever. Therefore, the stone was named the stone of faithful promise (parpadanan).

Everybody either a child or an old person will die so nobody will lit fire of life when there is a human being breaking promise. The Bolon stone is the sign of promise so it should be maintained and kept it sacred as well as be a place to pledge promise.

4.1.7 Aek Sitapangi

(19) Alani i ditonahon ompu ido asa unang disegai jala diuras aek.

‘Therefore, never break the water spring and keep it good’.

The Aek Sitapangi should be maintained since its water becomes the source of life for human beings as well as other biota.

4.1.8 Mual ni Datu Parnonggo

- (20) Olat ni i martabuni ma nasida asa malua sian pangujunan i. Mual parninongtan mai jala mual palua sian hamatean. Alani i sotung disegai hamu mata ni mual hi.
'Since then, they hid so they were safe from disasters. Spring becomes the symbol of freedom from death. Therefore, you do not spoil it'.

Datu Parnonggo spring should be well-maintained because it is considered as water to protect from death.

4.1.9 Danau Sidohoni

- (21) Aekna boi di muba-muba jala godang do angka halongangan na adong di si. Bolo mahiang aek ni Tao i laho paboahan na naeng masa ma di luat i angka barita na hurang denggan
'The color of the water is believed fickle by local communities; when it is dry meaning there will happen something bad (usually a sign of great catastrophe)'.

This folklore means that human beings should see and make strategies about the natural signs.

4.1.10 Jabi-jabi Sihis/Sisangapan

- (22) Dipasahat Tuan Situmorang do di tonga mangajana poda jala disuan ma sa jabi-jabi asa adong parningotan ni pinomporna. Manang na ise si olo i poda dapotan tua ma ibana rodi pinomporna. Alai manang na ise si laosi poda sihisma ibana.

'For those who indulge the Poda, the tree will give dignity and glory. And if they violate Poda, the tree will bring bad luck and life of humiliation (Sihis).

This folklore gives advice that Jabi jabi tree should not be destroyed because it serves as the place of agreement among Situmorang clan members. Whosoever violates the promise then he/she will face bad luck.

4.1.11 Hariara Sidua Tali (Hariara Maranak)

- (23) Dangka ni hariara dang lobi sian ualu alai olo do maranak hariara on di luat na asing na adong pinompar ni Lontung. Bolo aong rapot bius ingkon ingotonna do tona on asa sada jala asa rim tahi laho mangulahon angka ula on na be.

'Hariara tree does not have more than eight branches from the bottom and is named hariara maranak because it is believed this tree can grow on other areas where Lontung's grandchildren live. In making decision, they avoid the debate that lead to the dispute among the brothers'.

This tree becomes the symbol of good village management.

4.2 Campaign/invitation for Preservation

Some campaigns (or invitations) for preservation might include the followings: (i) parik ni huta, (ii) aek sitapigagan, (iii) simanjorang hela ni raja sagalaikan pora-pora (gudalap) sipangkar, (iv) hau jior ni situmorang: jabi-jabi, (v) boru saroding, (vi) batu parbusan, (vii) batu lage-lage: batu tangga/batu martinggi-tinggi, (viii) aek baringin, (ix) batu gordang, (x) mual sitonggi-tonggi, (xi) batu bolon sitapi-tapi, (xii) mual ni datu pangongodanau sidohoni, (xiii) jabi-jabi sihis/sisangapan, and (xiv) hariara sidua tali (hariara maranak).

4.2.1 Parik ni huta

- (24) Disuan bulu di atas ni parik asa las huta. Jala asa unang hona sitaban (martaban) manangko jolma. Bolo Huta Dolok di ginjang di parik ingkon suannon do bulu lao pagar ni huta.

'Bamboo are planted on the Parik to make the village warm and free from human kidnapping but people in Dolok use bamboo village fences'.

This folklore advises people to fence their villages with bamboo.

4.2.2 Aek sitapigagan Simanjorang hela ni raja sagala

- (25) Jala boru na humurang uli on do dipillit Simanjorang alana nangpe hurang uli rupana alai rohana tung mansai uli do alana tarida do sian pangalahona ima taringot tu marpahean i na pantun. Alana dihasubanghon do manait paheanna di tonga mangajana.

'Simanjorang then chose a less beautiful girl; although she was not beautiful but she had good manner which could be seen from the way she dressed. King Sagala's daughter who was beautiful if her dress is taken up so as not to get wet when passing on water. It was a taboo in Batak people's habits and this reflected proud behavior'.

Human beings are hoped to keep water healthy because water can reflect the mirror of life.

4.2.3 Ikan pora-pora (gudalap) sipangkar

- (26) Bolo mangkail pitu ari padodot ingkon dapotna ma ihan si tolu rupa, ima. Bolo dung dapat i ingkon tagamon na ma ro namasa tu ibana alana sada tanda do i jala dang tarambatan.

‘When fishing in the river people should not do it for seven consecutive days. Fishing for seven days would be fined with three fine fish. Those who break the rules will receive bad impacts’.

Catching fish should be limited and not be done without stopping which can decrease the number.

4.2.4 Hau jior ni situmorang

(27) Jala dohonon do di tingki manuan hau i tu Situon Gading Boru Namora Huta i, “Dihamu Boru Namora dohot Habonaran ni Huta Situon Gading Habonaran ni huta on, husuan ma hau on asa adong pareat-eatan muna asa adong inganan muna, alana hamu do jumolo sorang dohot jumolo tandang tu jaeon tu juluan tu tampahan ni huta on asa gabe parorot hamu tu hami namangingani huta on.” Jala bolo sangap do binahen tu Boru Namora dohot Habonaran ni Huta i ingkon dang pola male jolma di huta i. Balikna bolo dikotori do hau i ingkon hansitma ngoluna.

‘The village figures told Situon Gading Boru Namoran Huta (designation for the gods who inhabit villages) that we planted trees as places for hanging because gods were first born and occupied these villages and they became our protectors. When we respect both Boru Namora and Habonaran ni Huta (village gods), we usually never starve or suffer from poverty. In contrast, if we don’t, they will be tampered’.

This folklore is signalling that cutting down trees or exploitation should be followed by replanting to protect the nature from inharmony.

4.2.4.1 Jabi-jabi

(28) Bolo pagar ni huta adong di suan ganup huta ima hau hariara manang na jabi-jabi.

‘The trees that can be considered as village fence should be beringin or jabi-jabi trees’.

Hariara trees grow and adapt easily; therefore, the trees are always recommended to be planted in every settlement with a hope they are quickly replaceable after cutting down.

4.2.5 Boru saroding

(29) Jai ikkon marpadan do hita diparborhathon songon mangarahut holong ni roham tu au.” Diundukhon boru Saroding ma, jala didok songon on, “Dok ma padan i tunggane dolikku naburju!” Dungi didok lahi-lahi nai ma padan songon paborhathon boru Saroding naung hundul di solu: “Dekke ni Sabulan tu tonggina tu tabona, manang ise si ose padan tu ripurna tumagona.”

‘Before I leave, we have to promise (marpadan) to show you love to me. Boru Sarundding nods as a sign of agreement. “Tell me your promise, my beloved husband.” Then, her husband pronounces his promise before leaving: “Dekke ni Sabulan tu tonggina tu tabona, manang ise si ose padan tu ripurna tumagona (Fish from Sabulan is really nice and sweet and whoever breaks his/her promise, he/she will face unfortune in the future)’.

4.2.6 Batu parbiusan

(30) Di hatiha mandonghon, bolo naeng manomba ompu mulajadi na bolon ingkon boanon ma ulu ni horbo, itak, napuran, dohot haminjon dohot sijagaron.

‘The story says if we want to pray to god, bring buffalo’s head, sagun, sirih leaves, incense, and sijagaron’.

This folklore means that natural circulation should remain properly so offerings is meant as consumption or natural fertilizers.

4.2.7 Batu lage-lage

(31) Dungi diparade ma angka silua na songon napuran tiar, parbue sakti, miak-miak (tolor), sawan dohot utte di bagasan. Tuturni si lua i songononma parbue opat tangkar, napuran tiar tolu tampuk, ringgit suhi ni ampang na opat, sada namarmiak-miak manang tolol, jala sada unte pangurasna. Ditonggohon ma tu Mulajadi Na Bolon Na Tumumpa langit dohot tano. Bolo ro tu luat on ingkon dibagasan hahomion jala ingkon ias do roha dohot pardagingon

‘Then the offerings containing sirih leaves, rice, egg, cups, and lime are served. Specifically, the offerings contain four rice mugs, three sirih leaves, four coins, one egg, and one lime. This function of lime is to used as the splash. They are given with incantations (tonggo-tonggo) god who created sky and earth. When you come here, you have to have good intentions’.

This folklore signals that visitors must obey to norms and customs which have been generated, especially they should bring offerings.

4.2.7.1 Batu tangga/batu martinggi-tinggi

(32) Jala ditonahon ompu i do asa diuras tangga dohot ingananna rasa sadarion.

‘Si Anjur Mula-mula advises people to keep the stone ladders in the future’.

This folklore means that the stone ladders are used as the terraces of Sianjur Mula-mula peak. These terraces should be maintained to avoid mount from sliding and being fallow.

4.2.8 Aek baringin

(33) Jala di si ma humaliang angka Raja Parbaringin. Laos di si ma mangido sigabe naniula sai sinur pinahan. Jala ala ni i do asa ditonahon Raja Parbaringin sada siingoton ni angka pinomparna, namargoar Aek Baringin. Dibagasan sataon tolu bulan marsik. Jala di baringin ma diborothon hoda Debata ditingki margondang. Jala huling-huling ni hoda debatai dibahen gabe ragin. Sahat tu sadari on dipahatutu jolma dope i jala torus do diuras.

‘All Baringin Kings came to the ceremony and heard people’s requests about having successful harvest and healthy animals and the animals’ babies. Therefore, Baringin Kings advise them no respect water which is then named Aek Baringin’.

The message of this folklore is to maintain water as source of life.

4.2.9 Batu gordang

(34) Tona ni ompu tu ganup manusia asa gabe tanda mai batu gordang i jala ingkon urason doi.

‘Grandparents give messages that societies should make the stone as a sign and keep it holy’.

The message that can be learned from this folklore is that stone as part of ecosystem should be maintained because stone can keep earth texture and humidity.

4.2.10 Mual sitonggi-tonggi

(35) Dungi mauas ma nasida jala maradi di sada mual namargoar Sitonggi-tonggi. Dungi diinum si Raja Pareme dohot Raja Lontung mual i sombu ma uasna dungi ditoruson ma pardalanan na marhite Sipaltugan sahat tu Banua Raja. Rasa tu ari sadari on sai hatindakkon jolma do mual palua uas dohot sihol. Dai ni aekna muba jadi asom bolo dang suman pangalaho ni na ro i.

‘They were thirsty and took break to drink water from Sitonggi-tonggi spring. After drinking they released thirst and they felt fresh and then they continued their journey through Sipaltugan leading to Banua Raja. Until now, people still believe to the magic water which could be used to release thirst and longing. Therefore, many people come to take the water. The taste of the water will turn into sour if there are unscrupulous visitors’.

The message is that water is the source of life that should be kept for the future.

4.2.11 Batu bolon sitapi-tapi

(36) Dungi ditogihon Si Boru Pareme ma Si Raja Lontung tu jampalan laho marpadan, songonon ma padanna “Batu na bolon, batu na gilling parsoburan ni si Tapi-tapi; mate na bolon mate nagilling na so adong si ombus api, ise si ose janji” udutna “Dengke ni Sabulan tu tinggina tu tabona; manang na ise si ose padan, tu ripurna tu magona.” Las sian i ma mulana batu i didokma batu parpadanan natogu jala na soboi umpaton.

‘Si Boru Pareme requested King Lontung to promise and swear by pronouncing the following: ‘The big and small stones become the places for sitapi-tapi birds to drink water. The older persons die so the younger ones will also die. No one will lit fire when promises are not realized. Fish from Sabulan area are nice and sweet; whoever does not keep his promise, he and his generations will be extinct. Therefore, the stone is sacral since it is the place of King Lontung and Boru Pareme when they took their oath and put sirih leaf on the stone. Then they became husband and wife and felt happy forever. Therefore, the stone was named the stone of faithful promise (parpadanan).

This folklore suggests that human beings should not break their oath and promise. .

4.2.12 Mual ni datu parngongo

(37) Mual parningtan mai jala mual palua sian hamatean.

‘Spring is the symbol of thirst release and death’.

This folklore suggests that water become the source of life.

4.2.13 Danau sidohoni

(38) Bolo mahiang aek ni Tao i laho paboahan na naeng masa ma di luat i angka barita na hurang denggan.

‘The water color of this Lake is believed fickle by local communities; when it is dry meaning there will happen something bad (usually a sign of great catastrophe)’.

This folklore means that property and catastrophe can be reflected by nature through water colour.

4.2.14 Jabi-jabi sihis/sisangapan

(39) Dipasahat Tuan Situmorang do di tonga mangajana poda jala disuan ma sa jabi-jabi asa adong parningotan ni pinomporna. Manang na ise si olo i poda dapotan tua ma ibana rodi pinomporna. Alai manang na ise si laosi poda sihisma ibana.

‘Mr Situmorang delivers Poda and Jabi-jabi tree as a sign. For those who indulge such Poda, the tree will give dignity and glory. And if they violate Poda, the tree would bring bad luck and life of humiliation (Sihis)’

This folklore tells young people to plant trees in their environment.

4.2.15 Hariara sidua tali (hariara maranak)

(40) Hau hariara on boi do mangaleon tanda- tanda. Umpana bolo godang marpungu lali songgop tu hau i ima boa-boa dang sadia lelung nai ingkon adong natua-tua monding. Alai bolo soara ni lali i mingor/gaor ima boa-boa na naeng adong na monding dakdakuan manang naposo.

‘Hariara trees are believed to give signs, for example, when eagles are gathering and playing each other, this means that an older person will die; however, when they are delivering noisy sound, this indicates that a child or a teenager in this area will die’

This folklore gives messages to people to care for the natural signs, such as, animals and trees.

V. CONCLUSION

The preservation models to save Lake Toba’s ecosystems should follow the kind messages of the folklores themselves in which the messages tell people about how to keep harmony with environment, space, and norms. Fishing tools and obligations to tree planting and its preservation, and water and stone textures maintenance must be utilized. Environmental land-use and tree or plant in Hariara Baringin should be based on local myths. Therefore, it is concluded that the prohibition to act recklessly in cutting down the trees, catching fish and other non-bioata should be kept in mind and that the calling to maintain harmony in the lake ecosystem should be carried out in the forms of maintaining clean water and environment and of keeping the quantity of forests and animals.

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