



The ideology of Toba Batak in *Dalihan Na Tolu*: An Ecolinguistics Study

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Abstract*

This study is based on the structure of *Dalihan na tolu* which is composed of verb + verb in lines 1 and 2, and adverb + verb in line 3. These structures made Toba Batak people defined it in two ways; headed by *somba*, *elek*, and *manat* or headed by *marhula-hula*, *marboru*, and *mardongan tubu*. This study analyzed the valency and arguments in *dalihan na tolu* to define its real ideology. The findings explained (1) the three lines of *dalihan na tolu* are headed by the words of *marhula-hula*, *marboru*, and *mardongan tubu*, (2) while the way of how to apply the ideology is reflected from the words of *somba*, *elek*, and *manat*. These findings defined the real ideology of Toba Batak in *dalihan na tolu* is to create and maintain relations; brothers to sisters and siblings in the way of *somba* (respected), *elek* (loved), and *manat* (maintain). Additionally, the way people of Toba Batak show the ideology reflected in *dalihan na tolu* defined the ideology as an ambivalent story that is half aligning with the real message of *dalihan na tolu* itself.

1. Introduction

Ideology is the values and beliefs shared in a community (Wei, 2018., Stibbe, 2015). Language which reflected an ideology in a community defined the stories people lived by, because language has the ecological philosophy, ecosophy, which consisted of human physical and social life, culture, and the language itself. The ecological philosophy, ecosophy, is investigated by a set of linguistics tools or linguistic framework which is called ecolinguistics. The perspective of ecological philosophy in ecolinguistics is not a sudden coming, it is started by Sapir to Haugen and continued by Halliday and finally, Stibbe defined it from his own perspective. The followings are some literatures about language and ecology or its environment.

The first literature was from Sapir (1912), who defined language as an entity influenced by both physical and social human interaction. Previously, Sapir also defined language environment in two ways: (1) human physical and social interaction and (2) language-to-cultural interaction. In his concept, Sapir defined language as an entity in an environment which is called 'language and environment'. In conclusion, in this literature, language is explained in its environment the human life; both physical and social, including cultural interaction. This literature believed language is strongly affected by those factors as its environment (Vaishali & Rukmini, 2021).

The next literature explained that language grows in its ecology which is defined as the ecology of language (Haugen, 1975). In the metaphor of 'ecology of language', Haugen defined three aspects of it, they are (1) symbolic; language is expressed in the co-existence of a symbolic system, (2) psychological; language has interacted with other languages in bilingual and multilingual speaker, and last (3) sociological; means of social interaction in communication. In conclusion, Haugen defined language ecology as the ecology of a language that is human-centric; mainly determined by people who learn the language, use it, and transmit it and because of it enlarges the environment of the language.

Unlike Haugen who used 'ecology' as the metaphor for the environment of language, Halliday defined it as the usage of language from the perspective of anthropocentric and eco-centric. Halliday brought the issue to the critical discourse analysis due to the environment of the language which is explained as the usage of the language by people as the users. In conclusion,

the perspective of Halliday to the ecology of language by Haugen is derived to criticize the ecology of the language itself or eco-criticism with the objective to create an awareness of the ecology of the language itself.

Another literature came from Nettle and Romaine (2002), which was further defined by the term biolinguistics diversity; connecting the extinction of language to the extinction of biolinguistics diversity or further defined as bio-diversity concerning the culture and people as the users of the language (Todd Levasseur, 2014). In conclusion, ecolinguistics is the term refers to the interaction of language to its environment of (1) symbol, (2) another language, and (3) humans with their social life and one of them is culture (Ghorbanpour, 2021; Mahnaz, 2018; Vaishali & Rukmini, 2021; Wei, 2018).

The discussion of ecology and linguistics is continued to the concept of language, ecology, and life philosophy relations or by Arran Stibbe (2015) defined as ecosophy. Arran Stibbe defined language as stories we lived by, that language can tell the condition of language ecology or environment. Combining his approach of Halliday to criticize discourse and his perspective to discover the human ecology (ideology, frame, metaphor, identity, etc) through language, the 8 (eight) level of ecolinguistics analysis was created, such as (1) ideology, (2) framing, (3) metaphor, (4) evaluation, (5) identity, (6) conviction, (7) erasure, and (8) salience (Mahnaz, 2018; Vaishali & Rukmini, 2021; Wei, 2018).

Before going further to the ‘stories we lived by’, it is important to conclude the two metaphors of (1) the ecology or environment of language and (2) the language of environment. These two metaphors supported by three groups of literatures; (1) Sapir and Haugen, (2) Halliday, and (3) Stibbe. Formerly, Sapir and Haugen explained language developed depended on its ecology or in the metaphor of ‘environment of language’, Sapir defined it into physical, social, and cultural interaction while Haugen defined it into symbolic, psychological, and social environment. Halliday believed language can tell its environment, language can explain itself through the critical discourse analysis. Finally, Stibbe defined language is affected by its ecological philosophy ‘ecosophy’ that investigates through the language itself by the set of tools or linguistics theoretical framework which is called as ecolinguistics.

As it is mentioned previously, ideology is the values or beliefs as stories the people lived by in a community. The story could aligning the ideology which is called beneficial story, it is also can half aligning the ideology that is called ambivalent ideology, but also can contrastive to the ideology that is called as destructive ideology. Next, framing is knowledge in a discourse that can be used to criticize other’s ideology or values and beliefs in a community in one area of life, it is found in any trigger words which build framing in the people’s mind. Then, metaphor is a knowledge or one’s characteristics of a community that distinguished that community from the other community. The existence of an ideology, framing, and metaphor in a community can be evaluated as good or bad which is called an evaluation in ecosophy. The evaluation will define the people who shared the ideology, framing, and metaphor, the evaluation will define the people’s identity. Then, there is a discourse or any other written and spoken language product that shows the true or false value inside which is in the ecosophy called as a conviction. The true or false the value is defined into unimportant and unworthy or also called as erasure and important or worthy which is called as salience. In conclusion, there are 8 parts in ecosophy which is reflected in stories we lived by to be analyzed. The description of the 8 parts of analysis probably will be clearer in the following table:

Table 1
Types of Analysis in Ecosophy

Types	Explanation	Characteristics
Ideology	Value and belief shared in the story the community lived by. The story can align the ideology (beneficial story), half aligning the ideology (ambivalent story), and opposite the ideology (destructive story)	Discourse, i.e., slogan or any other linguistic features used by the community
Framing	A pack of knowledge to structure the community’s life	Unique words framing in mind
Metaphor		

	The pack of knowledge which used to structure stories that distinct one story to another	Unique words that specify the stories
Evaluation	Stories that express the positive or negative value	Patterns of language to show the +/- value
Identity	Types of particular person in a community who is reflected in a story	Words that defined people's characteristics
Conviction	Defining a particular description; its facticity in a story	Language that shows the facticity patterns
Erasure	Defining the life value in a story to be unimportant or unworthy	Patterns of language that fail represent the value of life
Saliency	Defining the value shared in a story as an important or worthy value	Patterns of language which give prominent to an area of life

Culture as a part of language ecology exists in all ethnic or culture and one of them is in Toba Batak tribe. Similar to the other environment, the ecology of language in Toba Batak tribe are in the symbols or metaphor expressed, the language itself, and human interaction or Toba Batak social life. This social life of Toba Batak is managed in some rules which also existed in other tribe, one of the rule is *dalihan na tolu*. It is a slogan which is believed and respected.

Thus, as it is respected and grouped the people of Toba Batak in their parts, the slogan is very powerful and significantly affect the social interaction. Due to its importance and power, there were some issues related to it as the previous related literature to this study. The first is related to its central power which produced symbols and reflected in the traditional house of Toba Batak itself, a study to defined the meaning and relation of symbols and meaning of the slogan is explored. The data analysis defined that *dalihan na tolu* as a central meaning of Toba Batak tribe is deep-rooted as it is reflected in all parts of the Toba Batak traditional house (Hutagaol et al., 2020). Another study tried to defined the position of the slogan in the digital era. By exploring the senior high school students understanding about *dalihan na tolu* the data defined that currently the meaning of the slogan is merely forgotten due to the development of technology especially the existence of gadget such as smartphone (Lubis et al., 2019). A study of defining the existence of the slogan to the tourism site in *Parbaba* village is explicitly explained that Toba Batak slogan can be effectively support the tourism site by respected one to another in the position which is explicitly stated in *dalihan na tolu* (Sembiring et al., 2019). There were many studies related to Toba Batak slogan such as the influence of *dalihan na tolu* maintain friendship and kinship in Toba Batak tribe (Firma Harianja & Sudrajat, 2021), how the slogan effectively prevent the forest illegal login (Harahap & Hasibuan, 2019), the way Toba Batak slogan preventing prostitution in their social interaction (Siregar et al., 2016), how the slogan preventing social conflict and support the religious activities (Muda & Suharyanto, 2020; Sahrul & Fadhila Daulai, 2019), and even defining the students social interaction in the classroom in the application problem based learning in the teaching and learning activity (Arwita et al., 2017).

Afterwards, the study of eco-linguistics developed dramatically, there were study about eco-linguistics analysis related to many areas such as tourism, metaphors, eco-pedagogical, etc. The first is the eco-linguistic analysis to the newspaper of Times Britain and Sputnik about trade wars, this is an eco-linguistic discourse analysis by analyzing the logical system in the news of trade wars. The analysis resulted as follows (1) the Russian trade wars is defined to be a free trade system while it was the opposition of British trade war system as it were told in the news, (2) while both of Russian and British show a complex and mixed trade system in it (Cheng & He, 2022). The other eco-linguistics study was found in the eco-tourism analysis. It was a study at Rebo Buntung tourism site by defining it as a religious-cultural-structure site because in that

tourism site the spiritual attraction still being practiced, and the focus of the study is especially due to the activity of the spiritual performance. The analysis resulted as follows (1) the spiritual performance in that tourism site is called eco-spiritual attraction or performance and (2) the data analysis defined that the eco-spiritual attraction or performance is the one which is maintaining the tourism industry in Rebo Buntung (Supatmiwati et al., 2021). The other eco-linguistic study is to the metaphor use in the newspaper advertisement while advertising their products. The data analysis defined that the metaphors used in the advertisements mainly to attract consumers, it is also defined that metaphors can highlight the exclusivity of the products again to attract consumers to buy the product (Ahmed et al., 2021).

Due to the Toba Batak culture, a study of water as metaphors in Toba Batak was defined. It was a study of eco-lexical of water or 'aek' in Toba Batak, the objective of the study is to define the existence of lexical towards water in Toba Batak. The findings explained that there are some lexicons towards water which are not familiar anymore to the speaker of Toba Batak such as *mabakbak*, *bibis*, and, *lungkis* (Simanjuntak, 2019). The eco-linguistics to defined the symbols in Toba Batak traditional house is also defined precisely. It is a vernacular architecture study to the eco-linguistic site of Toba Batak. The findings defined that the vernacular architecture of Toba Batak traditional house showed an intrinsic value of adjustment process of the vernacular dwelling to the eco-linguistics site (Siahaan et al., 2022). There were many study of eco-linguistics such as the eco-linguistics analysis on the novel of La'amaomao (Indriyanto, 2021), the eco-linguistics perspectives to framing of animals existence in the Quranic discourse (Hameed, 2021), the eco-linguistics analysis to the vegan campaign related to the non-human animal existence in their campaign (Zhdanava et al., 2021).

In conclusion, ecosophy in ecolinguistics perspective defined 8 parts of analysis which had been done lots of them in this decades. The existence of this study is due to the Toba Batak ideology as it is expressed through the value and belief shared (mainly known as slogan) in Toba Batak community which is called *dalihan na tolu*. As it was defined previously, the value is consisted of three lines (merely imperative clauses) which are defined as orders to be respected by all Toba Batak people. This study is different due to its analysis which is valency and arguments analysis to the three lines (imperative clauses), which makes it different from the other ecolinguistics study which was defining the lexical and symbols as a semiotic study in the traditional house. In other words, the purpose of this study is to define the ideology of Toba Batak tribe as it is expressed in *dalihan na tolu* or the questions of this study are as the following:

1. What is the ideology of Toba Batak as it lies in *dalihan na tolu*?
2. How does *dalihan na tolu* shared values and beliefs in Toba Batak tribe?

2. Research Method

The purposes of this study are (1) to define the real ideology of Toba Batak lied in *dalihan na tolu* and (2) to define the way *dalihan na tolu* shared the values and beliefs in Toba Batak tribe. In order to get the purposes of this study, *dalihan na tolu* is analyzed by defining the realization of its valency and arguments in each line of it as explained below:

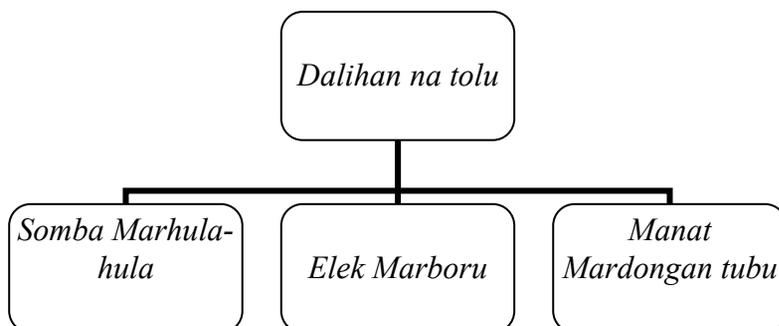


Figure 1. *Dalihan na tolu* and its three lines

This study is triggered by the structure of *dalihan na tolu* that is composed by verb + verb the lines 1 and 2, while adverb + verb in the line 3. This composition let *dalihan na tolu* is possible to be defined in two faces; (1) from the words of *somba*, *elek*, and *manat*, or (2) *marhula-hula*, *marboru*, and *mardongan tubu*. The data are collected by administering the instrument of observation and validated by the method of triangulation to a native speaker of

Toba Batak as an informant. The data in this study are analyzed by applying the method of substitution and replacement to the parts of the lines which are tested. In conclusion, this study is a phenomenology or post-positivism study (Creswell & Creswell, 2018; Soegiyono, 2011).

3. Discussions

This session explained (1) the structure of the three lines of *dalihan na tolu*, (2) the realization of the valency on the three lines, and (3) the realization of arguments in the three lines. This discussion is started by explaining the structure of *dalihan na tolu* and its three lines as the following:

The lines are composed by the following words:

1. *Somba* and *elek* are verbs
2. *Manat* is adverb
3. *Marhula-hula*, *marboru*, and *mardongan tubu* are verbs which are formed in prefix *mar-* + noun.

Look at the following examples:

1.a. *Ikkon somba do hamu tu hula-hula muna*

Pred. Subj. Compl.

[[*ikko somba*]_{ACT Verba} [*do hamu*]_{Agent} [*tu hula-hula muna*]_{Oblique}]]

‘You must behave respectfully to your brothers’

1.b. *Elek anggimi*

Pred. Obj.

[[*elek*]_{ACT Verba} [*anggimi*]_{Patient}]]

‘Loved your sister!’

In the clause examples of 1.a. and 1.b. the verbs of *somba* and *elek* are acceptable to be used as verbs or predicate in the sentence. These examples show the word class of *somba* and *elek* as verbs. Look at the next following examples:

2.a. *Marboru au tu imana*

Pred Subj. Compl.

[[*marboru*]_{ACT Verba} [*au*]_{Agent} [*tu imana*]_{Theme}]]

*I sisters her

2.b. *Marhula-hula hami i pestai*

Pred Subj. Compl.

[[*marhula-hula*]_{ACT Verba} [*hami*]_{Agent} [*i pestai*]_{Adjunct}]]

‘We are brothers in that party’

2.c. *Mardongan tubu hami i pungan ni*

Pred Subj. Compl.

[[*mardongan tubu*]_{ACT Verba} [*hami*]_{Agent} [*i pungan ni*]_{Adjunct}]]

‘We are friends in that group’

2.d. *Manat boan piring i*

Adv Pred Obj.

[[*manat boan*]_{ACT Verb} [*piring i*]_{Patient}]]

‘Bring the plate slowly’

In the clauses examples above 2.a. – 2.c. there are proofs of *marboru*, *marhula-hula*, and *mardongan tubu* as verbs, they are noun but by the process of affixation they are changed into verbs. The clause of 2.d. is explained the word of *manat* as adverb. The next discussion is to define the head of the lines and their differences (deep meaning) one to another; to get those answers, each lines’ arguments will be analyzed syntactically and semantically. The arguments’ syntactic analysis is to define the head of the lines; whether they are headed by the words of *somba*, *elek* and *manat* or they are headed by the words of *marhula-hula*, *marboru* and

mardongan tubu. Then the arguments' semantic analysis is to define the deep meaning of each line or the differences one to another; the function of words which are not the head of the lines.

In order to define the head of the lines, the arguments in each line will be substituted with the same structure of the other parts in order to know whether it is suitable or not. The syntactic analysis to the arguments is defined that the heads of the meaning of the lines are *marhula-hula*, *marboru*, and *mardongan tubu*. It is proved in that way because the substitution for the verbs of *somba* and *elek* are failed, as the followings:

First assumption is if *somba*, *elek*, and *manat* are the heads or predicate and the rest is object or complement, then the other words can be replaced and created the same meaning.

Somba marhula-hula 'somba is a transitive verb and can't be a ditransitive verb'
Elek marboru 'elek is ditransitive verbs in *mangelekkon*'

3.a. *Somba mariboto*

Pred Compl.

[[somba]_{ACT Verba} [mariboto]_{Oblique}]]

*Respect to have brothers'

3.b. *Elek maramong*

Pred Compl

[[elek]_{ACT Verba} [maramong]_{Oblique}]]

*Love to have father'

The two examples above highlights the fact that the position of *marhula-hula* and *marboru* can't be replaced. The verbs of *somba* and *elek* can create the same meaning with another words except *marhula-hula* and *marboru*. Compare to the following examples:

Second assumption is *marhula-hula*, *marboru*, and *mardongan tubu* are the heads or the predicate of the line, so the other words in each line are adverbs which are modify those three words.

4.a. *Holong marhula-hula*

(Adverb) Pred.

[[holong marhula-hula]_{ACT Verba}]]

'Love your brother'

4.b. *Sonang marboru*

(Adverb) Pred.

[[sonang marboru]_{ACT Verba}]]

'Happy to have daughter'

The two examples above highlights the fact that the same meanings are created when the words of *marhula-hula* and *marboru* are used while the verbs of *somba* and *elek* are replaced. In this tested, the facts are gotten that the heads of the lines are the words of *marhula-hula*, *marboru*, and *mardongan tubu*. The next is explaining the function of *somba*, *elek*, and *manat* in differentiate the lines. Look at the explanation below:

5.a. *Somba hula-hulam!*

[[somba]_{ACT Verba} [hula-hulam]_{Patient}]]

'Respect your brother!'

5.b. *Ikkon somba hamu marhula-hula*

[[ikkon somba]_{ACT Verba} [hamu]_{Agent} [marhula-hula]_{Oblique}]]

'You have to be respectful in brotherhood'

5.c. *Marsomba tu hula-hula!*

[[marsomba]_{ACT Verba} [tu hula-hula]_{Oblique}]]

‘Give respects to brothers!’

5.d. *Ikkon marsomba hamu tu hula-hula muna.*

[[ikkon marsomba]_{ACT Verba} [hamu]_{Agent} [tu hula-hula muna]_{Oblique}]]

‘You have to show some respects to your brothers’

The four examples above explained two usage of *somba* and *marsomba*, through the four examples there were defined that *somba* is only followed by object or patient in imperative sentence, however it was followed by complement or oblique in declarative or statement which are identified by the use of ‘*tu*’ and prefix *mar-* to the complement or oblique. The findings above are defined *somba* as transitive verb that strongly ruled and limited by its function and the addressee of it. Next, compare to the following explanation:

6.a. *Elek borumi!*

[[elek]_{ACT Verb} [borumi]_{Patient}]]

‘Love your sister!’

6.b. *Mangelek boruna imana*

[[mangelek]_{ACT Verb} [boruna]_{Patient} [imana]_{Agent}]]

‘He begs his sisters’

6.c. *Mangelekkon boruna hepeng i imana*

[[mangelekkon]_{ACT Verb} [boruna]_{Oblique} [hepeng i]_{Patient} [imana]_{Agent}]]

‘He begs his sisters the money’

The three examples above explained the use of *elek* in three forms: bare form, affixation form with prefix *ma-*, and affixation form with prefix *ma-* and suffix *-on*. These findings defined *elek* as a ditransitive verb. As it is a ditransitive verb, *elek* is potentially to have more arguments than *somba*. The examples above shows number of arguments the verb *elek* can have in its ditransitive form which are more than *somba*. These analyses scientifically defined the difference verb use of *somba* which is addressed to women of Toba Batak compare to *elek* which is addressed to men of Toba Batak. The differences are placed on the condition and situation probably found in doing the orders which are indicated by the possible arguments existed in the sentences by the condition of the verbs themselves. Compare to the following examples:

7.a. *Manat boan galassi!*

[[manat boan]_{ACT Verba} [galassi]_{Patient}]]

‘Bring slowly the glass!’

The example above explained *manat* as an adverb. Its existence is to modify verb.

Therefore, the explanation of valency and arguments of *dalihan na tolu*, defining the ideology of Toba Batak on the words of *marhula-hula*, *marboru*, and *mardongan tubu*. The ideology of Toba Batak is realized in making the relations of brothers to sisters and siblings. The valency of *somba*, *elek*, and *manat* defined the arguments existed in verbs *elek* which is ditransitive and addressed to men of Toba Batak is more than *somba* which is transitive and addressed to women. However, *manat* is an adverb to modify verb. The following are the reflections of the three lines in the story Toba Batak people lived by:

Somba marhula-hula (Addressed to the Women of Toba Batak)

This line is composed by *somba*; a transitive verb and *marhula-hula*; an intransitive verb which is resulted from an affixation process of prefix *mar-* + noun (*hula-hula* = brother). This line is addressed to women of Toba Batak. Due to the valency and arguments analysis to this line, the ideology of Toba Batak which is reflected in this line is ‘creating and maintaining’ relationship to brothers that is represented by the word of ‘*marhula-hula*’ through behaving as it is represented in the word of ‘*somba*’ which is meant as respect. This line is the first line which is addressed to women of Toba Batak which is implicitly will never release women or daughters of Toba Batak even after they got married. This line implicitly reminded women of Toba Batak to

never forget their family especially her family name (father and brother) to be always stucked and respected her clan 'flock' whatever will be happened in her life.

In the transitivity analysis, it was defined that '*somba*' as a transitive verb can only affixed by prefix *mar-* and followed by object/patient in the form of imperative sentence. This finding explained the order of this first line as a MUST to do by women of Toba Batak with a very little condition or excuses to not doing it. However, in the real story of Toba Batak women lived by, this line is interpreted ambivalent. For somehow, this line is also interpreted as a way to place women of Toba Batak as a worker for their brother and defined them as a second class unequally. But due to the finding, this line is headed by the word of *marhula-hula* and not headed by *somba*, so the focus of this line is 'creating and maintaining' relations to brothers in the way of *somba* or behaving respectfully.

Elek marboru (Addressed to the Men of Toba Batak)

This line is composed by *elek*; a potentially ditransitive verb (*mangelekkon*) and *marboru*; an intransitive verb which come from prefix *mar-* + noun (*boru* = sister/ daughter). This line is addressed to men of Toba Batak. The tribe of Toba Batak lived in the system of patriarchy which remaining men as a leader or decision maker, this system let the men of Toba Batak stucked to his clan 'flock' even after they had gotten married. Unlike women of Toba Batak who will be taken by his husband family, men of Toba Batak stay still in his clan. Due to the finding of the transitivity analysis, scientifically proved that men of Toba Batak are flexible to do their line to the daughters which is proved by the more issues and condition affect the ideas of *elek* in the line. However, the focus of this line is *marboru* which is a reminder for men of Toba Batak to always remember their sister or daughter even they have gotten married.

Manat mardongan tubu (Addressed to the same family name; siblings)

This line is composed by *manat*; an adverb and *mardongan tubu*; a verb which is resulted from prefix *mar-* + noun (*dongan tubu*). The finding explained that men and women of Toba Batak are reminded to have good relationship to everybody especially to the same family name to them. The analysis explained that focus of this line is in the word of *mardongan tubu* which is meant as a reminder to always behave carefully to the same family name.

4. Novelities

The renewals in this study are in two parts (1) the analysis and (2) the findings. Unlike the other studies which analyzed *dalihan na tolu* to define its existence in Toba Batak society (Arwita et al., 2017; Harahap & Hasibuan, 2019; Sahrul & Fadhila Daulai, 2019), its influence in religious life and technology (Lubis et al., 2019; Muda & Suharyanto, 2020), even its influence to the tourism industry and social interaction (Arwita et al., 2017; Firma Harianja & Sudrajat, 2021), this study analyzed the valency and arguments in the lines, to overlook the real or concept of ideology of Toba Batak.

The analysis is also different from what Stibbe tried to defined in his article about the construction of human and animal relationships through the pork industry (Stibbe, 2003). The study defined the ideology of human and animal relationship through the *Pork Industry Handbook (PIH)* on 2002. In the study Stibbe focused to the quotes of (1) healthy condition, (2) claw injuries, (3) productivity performance, (4) sickness, (5) chronic illness, (6) death, etc., those quotes are analyzed in order to define the concept of ideology of human and animal relations. The study defined that human and animal relationship is not equal, human treat the pig as a way to get their meat but never really contributed to the pigs' beneficial story.

The previous study of Stibbe 2002, defined this study as renewal because the finding of this study is analyzing to the valency and arguments of *dalihan na tolu* which is defined as the following:

Lines	Valency	Arguments	
		Syntactic	Semantic
<i>Somba marhula-hula</i>	'Somba' Transitive	Subj. + Pred. + Obj.	Agent, patient, effector, etc
<i>Elek marboru</i>	'Elek' Ditransitive	Subj. + Pred. + I. Obj. + D. Obj.	Agent, patient, effector, etc
<i>Manat mardongan tubu</i>	'Manat' Adverb	Adverb + Verb (verb phrase)	-

The analysis defined *dalihan na tolu* is headed by the words of *marhula-hula*, *marboru*, and *mardongan tubu*. The ideology of Toba Batak is in making relations from brothers to sisters and between siblings which is ruled or organized by gender such as (1) *somba marhula-hula* which is addressed for women, (2) *elek marboru* which is addressed for men, and (3) *manat mardongan tubu* which is addressed for siblings.

The findings of this study are also defined as a renewal for it is resulted from valency and arguments analysis to the lines of *dalihan na tolu* that uniquely existed and differentiate from the other previous related literature. Furthermore, this study also defined the story of Toba Batak people lived by as an ambivalent story because it is half aligning the real ideology as it is represented in *dalihan na tolu*.

5. Conclusion

Culture as one of language ecology influence the language use including in social interaction, and one of them is the existence of ideology in a community or society. Ideology, in the perspective of ecosophy in ecolinguistic, is defined as values and beliefs shared in a community. In the 'stories we lived by', ideology is defined into beneficial, ambivalent, and destructive stories. Toba Batak has one deep-rooted value which is shared in the community and it is known as *dalihan na tolu*. This value ruled and structured the people of Toba Batak. However, the composition of the lines interpreted various meaning to the value. Afterwards, the ideology of Toba Batak which is reflected in *dalihan na tolu* is cored in the relationship of brothers to sisters and siblings; *marhula-hula*, *marboru*, and *mardongan tubu*. Moreover, *somba*, *elek*, and *manat* determined the specific way of applying the value in the community.

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