

The Philosophical Meaning of Mandailing Tribe Customs in Ulu Barumun Sub-District in the Use of Flora and Fauna Lexicon: An Ecolinguistic Study

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Abstract

This research discusses the philosophical meaning of Mandailing tribal customs in Ulu Barumun District in the use of flora and fauna lexicon: an ecolinguistic study. This research focuses on the problem, namely what are the philosophical meanings of customs contained in Ulu Barumun District, Padang Lawas Regency in the use of flora and fauna lexicon: an ecolinguistic study. The purpose of this study is to describe the philosophical meaning of Mandailing tribal customs in Ulu Barumun District, Padang Lawas Regency in the use of flora and fauna lexicon: an ecolinguistic study. The research method used in this research is qualitative with descriptive qualitative research design. The data in this study were collected by conducting direct interviews with 30 informants and direct observation at the research location. The informants chosen in this study are people in Ulu Barumun Subdistrict who have knowledge about customs and understand the use of flora and fauna lexicon in Mandailing tribal customs. There are 25 customs in Ulu Barumun Sub-district in the use of flora and fauna lexicon. The flora and fauna lexicon contained in their customs represents the wealth and values of personal or individual and social life used in daily life. The use of flora and fauna lexicon contained in their customs produces language components that have a very important role in the language system.

Keywords: *Customs, Flora, Fauna Lexicon and Community in Ulu Barumun Sub-District.*

INTRODUCTION

Flora and fauna are an ecosystem as biological resources, both of which are important components in the ecosystem. In general, these two components have very different properties and characteristics, namely plants are organisms that are stationary (silent) called the term *flora*, so that enumeration also requires different methods and analysis techniques with animals (easily moving) called the term *fauna*. Kridalaksana (1993) states that lexicon is a list of words about the environment where something lives accompanied by an explanation. The environment in language studies involves the language environment and the language environment. The language environment according to Sapir in Fill and Muhlhausler, ed., 2001: 14 states that the natural and cultural space where a language lives includes the physical environment related to geographical characteristics, such as the topography of an area, climate, rainfall levels, mineral resources, and the variety of *flora* and *fauna* that exist in it. Furthermore, the social environment refers to the various forces of society that shape the way of life and the way individuals think, including religion, ethics, forms of political organization, and art that affect the vitality of a language (Fill & Muhlhausler, 2001: 1). Living language is used orally or in writing and represents facts about the natural, social, and cultural environment (Fill and Muhlhausler, 2001) so that in addition to being a social fact, language is also a record of natural facts as a sign of human relationships with their natural environment recorded in the lexicon of a language, as implied in the following statement by Sapir (in Fill and Muhlhausler, ed., 2001: 14).

"It is the vocabulary of a language that most clearly reflects the physical and social environment of its speakers. The complete vocabulary of a language may indeed be looked upon as a complex inventory of all ideas, interests, and occupations that take up the attention of the community, and were such a complete thesaurus of the language of a given tribe at our disposal, we might to a large extent infer the character of the physical environment and the characteristics of the people making use of it. It is not difficult to find examples

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of languages whose vocabulary thus bears the stamp of the physical environment in which the speakers are placed."

From the above statement, it explains that there is a rich lexicon of a language that reflects ideas including ideas and ideologies, interests, and important activities related to professions and jobs to make a living carried out by a speech community of a language, in addition to reflecting the physical and social environment. According to Mbetse and Abdurahman (2009), the lexicon recorded through the conceptualization process in the speaker's mind becomes a functional lexicon for use. Thus, language speakers will use the lexicon in their conceptualization if it is supported by the existing physical environment. Conversely, this lexical conception in the speaker's mind will change if there is a change in the physical environment. The change occurs over a long period of time, resulting in the disappearance or shrinkage of a number of lexicons. In fact, in bilingual communities, there is not only a change, but a shift to the lexical conception of another language.

Haugen (1972) attempted to use the analogy of ecology and the environment in creating a metaphor in the form of an ecosystem metaphor aimed at explaining the relationship and interaction of the various forms of language that exist in the world. The term Ecolinguistics (language ecology) is related to the word 'ecology', which is a science that studies the interaction between organisms and their environment and others. The study of Ecolinguistics has parameters namely interrelationships (interrelationships of language and environment), environment (physical and socio-cultural environment) and diversity (diversity of language and environment) (Haugen in Fill and Muhlhausler, 2003: 1). So it can be distinguished that the field of ecological studies includes dependence in a system, while in language ecology, the concept of ecology combines the environment, conservation, interaction, and systems in language. The study of ecolinguistics is a study that deals with language and its environment. From this study, lexicons related to the natural environment can be studied in depth at the lexicon level and also at a more distant level. The study of ecolinguistics examines the interaction of language with its ecology. So it can be concluded that every language interaction that occurs in a community group must be related to its environment where there is an agreement on the use of a certain sign system as a representation of thoughts, feelings, ideas, or expectations. In other words, ecolinguistics is defined as the interaction between language and its environment through the speakers of the language.

Indonesia is a country that consists of various tribes with diverse traditions and customs as the identity of the wealth of the nation. As time goes by and modernization flows, changes occur both in the environment, physical and social environment. Traditions, customs and languages as the main characteristics of the existence of Indonesian ethnic groups are slowly eroding. An in-depth study is needed that links culture and the environment with the aim of saving and preserving all cultural and environmental wealth.

Mandailing people in Ulu Barumun Subdistrict, their lives are based on the culture that has been owned since ancient times. This can be seen in the implementation of customs, such as in marriage customs, entering a new house, and so on. The implementation of customs contained in the life of the community is an expression of behavior, ideals, personality and life guidance and this is interpreted and bridged through the equipment and procedures for implementation. The implementation of customs is a reflection of community life, especially in cultural interactions that use the lexicon of *flora* and *fauna* as a means of expressing meaning in representing thoughts. One example of the implementation of marriage customs using *flora* and *fauna* lexicon served in the form of *upa-upa*, has a philosophical meaning to get happiness and obtain offspring. In the implementation of the customary *upa-upa* in the traditional wedding feast, it is inseparable from the use of *flora* and *fauna* lexicon, including banana leaves, tampah, white rice, carp cooked arsik, boiled eggs, 1 native chicken or goat head that has been cooked into rendang dishes, salt, ginger, brown sugar. This is evidence of the interaction of the Mandailing tribe in Ulu Barumun Subdistrict with the surrounding environment into the use of ecologically charged language which is conveyed or represented in the form of advice or called the term *makkobar*. The custom of *mangupa* or *upa-upa* is one of the customs that has become a habit by the community that has never been abandoned in the traditional marriage ceremony. The use of *flora* and *fauna* lexicon has its own meaning and is a witness to the continuity of the social and cultural life of the Mandailing tribe in Ulu Barumun District for generations.

People in Ulu Barumun Subdistrict, Padang Lawas Regency, generally make a living as farmers and raising livestock. This represents that their lives are very close to nature so that their socio-cultural life is related to nature, this can be seen in the daily life of the community which

cannot be separated from the use of *flora* and *fauna* lexicon which refers to the life guidance of the community. Along with the development of technology and the progress of the times, the use of its lexicon in customs is often ignored by today's young generation. The lack of knowledge and concern of the local community for the younger generation will give indifference, making it difficult for them to understand the philosophical meaning contained in the use of *flora* and *fauna* lexicon in customs.

This research discusses the philosophical meaning of Mandailing tribal customs in Ulu Barumun Subdistrict in the use of *flora* and *fauna* lexicon used as a cultural sign of the community. The language environment that is the focus of this research includes the physical environment, namely *flora* and *fauna*, and the social environment, namely ethics as a community force that shapes the thoughts and lives of each individual. The study of Ecolinguistics in this research is *cultural linguistics*. The study of ecolinguistics in this study considers that the environment greatly influences the use of lexicon and language. The influence can be in the form of reduction, addition, or substitution. This can happen if the ecology that supports it is extinct. The ecology in question is the environment of the Mandailing tribe community in Ulu Barumun District. However, currently there are still Mandailing tribe community groups that still hold tightly to their customs and culture. When an environment changes, the language of the environment will directly change. If an environment is extinct, then the use of language related to that environment will also become extinct. With language problems like this, researchers are interested in conducting research on the philosophical meaning of Mandailing tribal customs in Ulu Barumun District, Padang Lawas Regency in the use of *flora* and *fauna* lexicon using an ecolinguistic approach.

Ecolinguistics is an interdisciplinary language science that juxtaposes ecology and linguistics. The use of *flora* and *fauna* lexicon is a collection of lexemes in a language that includes what is meant by a word, vocabulary structure, word learning, word usage, history and evolution of words (*etymology*), relationships between words, and word formation processes in a language. In everyday usage, lexicon is considered as dictionary or vocabulary. Lexicon is a word treasury conceptualized as a wealth of words or word treasures owned by language users. Lexicon can also be categorized into two forms, namely, active lexicon (the wealth of words that can be used by someone and passive lexicon the wealth of words that someone understands but never or rarely uses. The lexicon is a language inventory that is passed down through generations. Some great researchers are thinking of combining *linguistics* with environmental science (ecology). Ecology refers to the totality of human to human in terms of the reciprocal relationship between humans and their environment (Ndruru, 2017). At its core, language is signs and symbols that represent something that is expressed, both oral and written. The main function of language is as a means of community interaction and communication (Mbeti, 2015). To support the problem of restrictions in this study, there are previous studies that aim to obtain comparison and reference materials, including research that has been raised by current researchers. Aung Si (2018) "*Flora-Fauna Loanwords in Arhem Land and Beyond-An Ethnobiological Approach*" The equation of previous research with the current research is that they both examine *flora* and *fauna*, besides that these two studies are both qualitative research. The data collection technique is also the same, namely using interviews. The difference in these two studies is that the previous study is an ethnobiological study, while this study is an ecolinguistic study. In the previous study, the data used was the vocabulary of *flora* and *fauna* in Arnhem Land, while the current study is the use of *flora* and *fauna* lexicon contained in the customs of Mandailing tribe in Ulu Barumun District. Research by Abi, et. al (2021) in his journal entitled "Eco-lexicon of Flora and Fauna in Baikeno Language" also examines the lexicon of *flora* and *fauna* using qualitative methods. The method of collecting data is by note-taking method and analyzed by equivalent method. The data were categorized based on lexicon type. The proficient method and note-taking method were also used to collect data. The similarity of the two studies is the study of ecolinguistics which analyzes data on the use of *flora* and *fauna* lexicon. However, the difference between these two studies lies in the object, the previous study examined the *flora* and *fauna* lexicon of the Baikeno language community. While this study examines the use of *flora* and *fauna* lexicon in the customs of Mandailing tribe in Ulu Barumun District, Padang Lawas Regency. This research focuses on the problem, namely what is the philosophical meaning of customs contained in Ulu Barumun District, Padang Lawas Regency in the use of *flora* and *fauna* lexicon: an ecolinguistic study? The purpose of this study is to describe the

philosophical meaning of Mandailing tribal customs in Ulu Barumun District, Padang Lawas Regency in the use of *flora* and *fauna* lexicon: an ecolinguistic study.

Concept and Theoretical Framework

Flora and Fauna Lexicon

Lexicons can be categorized as follows: verbs, nouns and adjectives (Swartini et al., 2019). Lexicon comes from the Ancient Greek lexicon, which means 'word', 'speech', or 'way of speaking'. The term lexicon is commonly used to accommodate the concept of a "collection of lexemes" of a language, either the collection as a whole or in part (Chaer, 2007: 2-6). Lexicon is a vocabulary, a language component that contains all information about the meaning and usage of words in language (Wiyasuktiningsih, 2016: 144). The lexicon referred to in this study is a number of lists of words about the natural environment that lead to *flora* and *fauna* accompanied by explanations and also refers to the wealth of words that a person has. Lexicon is considered as a synonym of dictionary or vocabulary (Dharmawati & Widayati, 2021:145). The lexicon of *flora* and *fauna* is all types of plants and animals that live on the surface of the earth. *Flora* deals with plants while *fauna* deals with animals. Understanding the lexicon treasures that can represent the richness of the community's sociocultural environment is not easy. This can be seen in the interconnection and dependence of the people in the area with their environment which gave birth to a number of lexicons that can still be found today (Widayati, 2018: 44). Fishman (1972: 5) states that each language variation can be tested at the sound pattern level, vocabulary pattern level, grammatical level, and meaning. Language has an essential nature so that every human activity and environmental changes and technological advances will result in language changes, especially the lexicon (Setiawati et al., 2024). These changes can have a positive impact if there is an increase in vocabulary, in addition there is a negative impact causing the loss of vocabulary which results in the faltering of local wisdom or knowledge about local wisdom in the younger generation. The era of globalization and technology is one of the causes of the threat to the existence of the lexicon. Sapir assumes that the language spoken by a person is very dependent on the thoughts and behavior of that person which is reflected in the form of vocabulary spoken. This assumption is known as the Sapir-Whorf hypothesis introduced by Whorf in his 1956 writing, for example in the Mandailing regional language "*poda na lima*" there are *paia*s expressions such as *paia*s *rohamu*, *paia*s *pamatangmu*, *paia*s *parabito*mu, *paia*s *bagasmu*, and *paia*s *pakaran*mu which can contain or express many meanings. The people of Ulu Barumun Subdistrict live with the potential of natural resources, the area has sufficient rainfall that fertilizes various plants as a result of rice fields and gardens. In addition, there are several natural animal habitats that live in rice fields, mountains, seas, rivers and so on. The geographical conditions make the *flora* and *fauna* lexicon live and multiply, so there are various types of lexicon in Mandailing language related to the natural environment with various meanings and values. Various fauna in customs include goat heads (*ulu ni hambeng*) which are generally served in *mangupa* marriage activities. The cooked goat's head is placed upright on top of the rice. The meaning of the lexicon that forms the dialect in the language as a source of inspiration that has a value as a reference in the lives of its people, such as, goats (*hambeng*) are known as hairy animals and have horns, eat grass when walking on the grass very carefully and slowly, as for the meaning so that the grass plants are not damaged. The parable is likened to human nature, so that someone who is walking must still maintain natural conditions so that they are not damaged. In the implementation of the custom, if less complete is presented, for example without the serving of goat heads (*ulu hambeng*) then the meaning of the lexicon is not formed or incomplete because *uluhambeng* is symbolized as the main symbol that has an important role in shaping dialect or language that can affect the local environment where the language is used. Thus without the presence of a lexicon, in a language construction, the language demands will not be formed as a subject function filler or other function filler in a language construction.

The philosophical meaning of Mandailing tribal customs in Ulu Barumun District, Padang Lawas Regency in the use of *flora* and *fauna* lexicon certainly has its own values that are influenced by environmental conditions. Based on the opinions of the experts above, it can be concluded that how important the role of lexicon is in expressing meaning. Each language has its own way of packaging information in the lexicon structure, the amount of information and how the information is viewed in terms of the culture it believes in. In linguistics, lexicon is a grammatical structure that has a number of information known as semantic structure which ultimately determines the alternative meaning that the lexicon has. Larson (1984:28-29) explains that if there is

no deviation between the grammatical structure and semantic structure, the meaning of the lexicon is stored in the mind of the speech community and becomes cognitive knowledge inherent in the mind of the speaker such as the speech community's knowledge of the diversity of *flora* and *fauna*, especially the lexicon knowledge they have. This cognitive knowledge includes vocabulary, especially lexical units used by speakers to mention and refer to objects that are important in their environment (Casson, 1981). Cognitive knowledge of speech community towards the meaning of lexicon refers to the entities that exist in the environment, the use of diversity of *flora* and *fauna* lexicon is certainly inseparable from the benefits of these natural elements for the life of the community (Rajistha, 2017). Lexicon is a science used to study the intricacies of words, investigating the vocabulary of a language, both regarding its use and meaning as used by the language community concerned (Almos et al, 2018: 49).

RESEARCH METHODS

The research data was obtained from several informants from villages in Ulu Barumun Subdistrict, Padang Lawas Regency who understand the customs, both old and adult, mastering Indonesian and Mandailing, male and female. The data collected is the lexicon of *flora* and *fauna*. Data were collected using observation methods and interview techniques. The collected data were analyzed by using Eco linguistic theory descriptively. The research method used is qualitative method with descriptive qualitative research design. Bogdan and Taylor (in Moleong: 2007: 4) state that qualitative methodology as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Herman et al., 2024; Munthe et al., 2024). Sugiyono (2016: 9) states that descriptive qualitative method is a research method based on the philosophy of *post positivism* which is used to study the condition of natural objects where the researcher is the key instrument. Data collection techniques are carried out using triangulation (combined). Qualitative research aims to obtain a complete picture of the matter under study. Qualitative research deals with ideas, opinions, and beliefs that are all obtained through language (Herman, Purba and Saputra, 2023; Purba et al., 2024). The purpose of qualitative research methods can be understood as the meaning of explaining how functions, values, norms and local wisdom, while the pattern can be understood as a rule, structure, formula which in turn can produce a model.

RESULTS AND DISCUSSION

The discussion in this study is to explain the main points of findings obtained by researchers in the field and then analyzed with the aim of reinforcing the research results. Through interviews with informants or sources, researchers analyze and reveal the meaning of the philosophy of customs in the use of *flora* and *fauna* lexicon to the research findings that have been carried out. There are several stages of analysis carried out by researchers, namely making a list of questions for interviews to analyze the results of interviews, collecting data, and analyzing data related to the meaning of the philosophy of customs in the use of *flora* and *fauna* lexicon. In order to make this research more objective and the data more accurate, researchers sought additional information by conducting in-depth interviews, where the interviews were intended to obtain accurate information from trusted data sources. The data obtained in the field through the results of interviews with 30 informants regarding the philosophical meaning of Mandailing tribal customs in Ulu Barumun Subdistrict in the use of *flora* and *fauna* lexicon, as follows:

The custom of *mangupa* or *upa-upa mulak tutondi* has a philosophical meaning as an expression of prayer, hope to obtain happiness and safety in life, avoiding disaster or disaster. In addition to prayers and hopes in the customs of the Mandailing tribe in Ulu Barumun District, the term *mangupa* contains aesthetic values, truth, goodness, hope, prayer, and advice as well as cultural values which are important laws or teachings in carrying out their functions as Mandailing ethnic communities. The term *tondi* or spirit to someone's body means to encourage. The use of the lexicon of flowers, including tampa made of woven bamboo used as winnowing rice, rice is cooked rice and staple food in everyday life, ginger which has a spicy taste, brown sugar tastes sweet, sitabar banana leaves used in *mangupa* as a base and cover dish comes from banana trees.

The use of fauna lexicon, there is carp cooked into arsik fish dishes, is a typical traditional Mandailing tribe cuisine with a mixture of yellow spices namely andaliman, gelugur acid, kecombrang, Batak onion, candlenut, turmeric, garlic and shallots, red chili, ginger, lime leaves, bay leaves, galangal, lemongrass, goats, oxen, buffaloes and native chickens are traditional animals that are cooked rendang by using many spices in cooking, namely garlic, shallots, turmeric, ginger, galangal, lemongrass, chili, nutmeg, turmeric leaves, kaffir lime leaves, bay leaves, peppercorns, cumin, coriander, cloves, coconut, shrimp always walk backward twice and forward once when swimming, boiled chicken eggs have white and yolk.

The *mangalap boru* custom has a philosophical meaning in order to get the blessing that the bride and groom who will be taken to *tapihan raya* by the kings get the title of king, then given *upa-upa* dishes and marriage advice. The event is attended by the *subut*, *kahanggih* and *anakeborunya* with the hope that all those present can sincerely bless so that the *borja* or traditional party runs smoothly and successfully.

The use of *floral* lexicon, including banana fronds placed in front of the house, served *itak-itak* cake made from rice flour, palm sugar or brown sugar and grated coconut. The white color of the rice flour and grated coconut means a clean heart. The sweet taste of brown sugar means that kinship and family relations are closely intertwined. Coconuts are very useful for the community such as the leaves and stems.

The *marsattan* custom has a philosophical meaning so that the bride who enters the husband's house or her husband's family becomes harmonious and when the bride is given a coconut milk dish or *sattan* hopes to be lasting in the future in building a household and happy. The *marsattan* custom is carried out after marriage, generally people in the village gather at the groom's family's house. The use of lexicon *floranya*, including rice mixed with coconut milk and slices of brown sugar.

The customs of *mangaririt boru* and *Patobang hata* have a philosophical meaning as a blessing from parents so that the marriage that will be undertaken by their children becomes a compatible couple because both parents from the female and male sides have succumbed to their children in choosing a life partner. Likewise, the *patobang hata* custom is interpreted as seriousness and shows the sincerity and desire to build a new family and ask for the blessing of the family. The use of *floral* lexicon, including betel leaves, whiting, areca nut, gambier, tobacco are placed in a rectangular bag made of white pandanus woven mats and surrounded by colorful thread decoration.

The tradition of *mambaen alame* or making dodol has a philosophical meaning so that the tradition carried out for generations is a sign of integrity in establishing friendship or brotherhood. Generally, this tradition is carried out when welcoming Islamic holidays, such as welcoming Eid al-Fitr and Adha. The use of lexicon fauna, including pulut or sticky rice flour, brown sugar and coconut milk.

The *marompa manuk* custom has a philosophical meaning as a hope that when the bride steps from her parents' house after the party is over, she will immediately get offspring or children, which is the purpose of the chicken carried by the bride. The use of lexicon fauna, namely 1 native chicken which is likened to a child or offspring that is awaited.

7) *Rangkeso* is a tradition carried out by the community which has a philosophical meaning as a hope before the harvest so that the results are as expected and do not lose money. The use of floral lexicon, including jeringau has an unpleasant aroma and we can use it as traditional medicine, if we use it and apply it to the body it feels warm or hot, female shells, charcoal and plate ash.

The custom of *mangaleben mangan* has the philosophical meaning of feeding the invited guests at night and the advice conveyed to the bride and groom as an expression and prayer to be given safety, in running the household, still able to uphold the dignity of both families even though the child no longer lives with his parents and carry out religious orders. The use of flora lexicon, including rice, banana leaves, tampah made of woven bamboo. Meanwhile, the use of fauna lexicon includes goldfish on *sale*, native chicken. Shrimp processed in a soupy gulai seasoning. With a variety of spices such as coconut milk and spices, namely red and cayenne pepper, red and white onions, candlenut, ginger, turmeric, added lime leaves, lemongrass, bay leaves, spring onions and boiled eggs.

The custom of *paban-pabanan* has a philosophical meaning that the livestock given by the parents of the woman's family is to be kept by her married son as their provision for life, if the livestock can be sold and become capital to visit the woman's parents' house, this indicates that her son's life has been successful. The use of the lexicon *faunanya*, which is one of the farm animals, such as chickens, goats or oxen. Raised by his son as a provision for life in building a new family.

The *marpege* custom has a philosophical meaning as a souvenir or memento. The use of floral lexicon, including brown sugar means sweet which has the hope that the life to be lived is sweet, coconut milk which means that the coconut is getting older the more oil it releases, we live the older the better, the *pulutnya* is to get closer in neighborly life.

The *pataonkon* custom has a philosophical meaning symbolizing love and as a sign that the customary invitation has arrived. *Subut* conveys words of gratitude for the presence of the relatives present who have performed the customary duties sincerely. The use of the *floral* lexicon is only betel leaves.

The custom of *pasabat sere* has a philosophical meaning as a sign of greatness towards the woman's family with the hope that the *borja* or party will run smoothly. The use of lexicon *floras*, including rice, brings souvenirs in the form of *indahan tungkus* or rice wrapped in banana leaves.

Marpangir is a tradition carried out by the community, namely going to bathe in the river or *kepancuran* by bringing *pangir* ingredients that have been boiled, to welcome the holy month of Ramadan and *hara raya*. *Marpangir* has a philosophical meaning that our hearts become pure. The use of *floral* lexicon, including *pandanus* leaves, *leman* leaves, betel leaves, lime leaves, *patchouli* leaves, *areca* nuts, *kaffir lime* leaves, *ylang ylang* flowers, *lemongrass* that have been boiled then the material is pounded and the water is squeezed. This juice is used as a substitute for soap and shampoo.

The custom of *topung tawar* or fresh flour has a philosophical meaning as a form of offering gratitude for the fulfillment of a wish, to purify the heart, cleanse the soul and as prosperity with the expression of prayers for those who are *teprung tawari* to be given safety, health, have a cool, cold heart and gather family who are far away and have not met for a long time. The use of *flora* lexicon that is prepared, including *turmeric* rice, white rice, fresh flour water. Each ingredient used in the fresh flour has a meaning, for example *turmeric* rice symbolizes that it is given the grace of sustenance, while white rice symbolizes purity. Fresh water is given *kaffir lime* juice to cleanse our hearts, *water pacar* flowers, *kenanga*, *pandanus* leaves, *kalinjuhang* leaves and the tips of young banana leaves.

The custom of *mangayun* or *Aqiqah* has a philosophical meaning so that the child becomes a useful child in accordance with the name given. Through the dishes served to the guests there is also a philosophical meaning as an expression of gratitude for the grace of Allah SWT in the form of the birth of a child. The use of the fauna lexicon is in accordance with the provisions of the religious law of 2 goats for boys and 1 goat for girls. The goat is generally cooked in curry using various components of spices derived from plants or *flora*, including coconut milk, grated coconut for *digongeseng*, shallots and garlic, ginger, dried chili and red chili, coriander, cumin, galangal, turmeric, candlenut, nutmeg, cardamom, cloves, star fruit tamarind, lemongrass, cinnamon and curry leaves.

The custom of *marmasuk bagas baru* has a philosophical meaning as a hope and request for prayers that the house brings peace to those who occupy it and guests who come are happy to visit, given coolness and harmony. The process of entering a new house must be attended by *batobangon*, *subut sibabolonan*, namely the host or his extended family who carry out traditional parties. The use of *flora* and fauna lexicon, including rice cooked into rice as the main ingredient, native chicken, goldfish, shrimp and vegetables such as yam leaves and water gourd. Chicken, carp and prawns are curried using various *flora* components such as coconut milk, red and cayenne pepper, lemongrass, lime leaves, bay leaves, shallots, coriander, cloves, candlenut, turmeric, ginger, galangal and nutmeg while yam leaves are pounded with the addition of *cempoka* or *timbang* and *kecombrang* or *kincung* and then cooked using additional coconut milk for the sauce.

Marsialapari has a philosophical meaning as a tradition in mutual cooperation so that the relationship or brotherhood with the local community is not interrupted and a sign of affection (*bolong*). *Marsialapari* is a unique tradition that has become a custom in Ulu Barumun Sub-district because of the close-knit nature of the community's concern in asking for help to solve a problem concerning their common life. The use of *floral* lexicon includes bamboo, pulut rice, coconut milk, coconut leaves and salt as flavoring. Pulut, which is cooked into *lemang*, is united.

The custom of *panaekkon bungkuluan* has a philosophical meaning so that those who occupy a new house, get along well in neighborly life, their hearts are peaceful, calm, cold like the water gourds that are hung when they will install the roof of the house and raise the wood. Water gourds, brown sugar, and sugar cane trees are planted around the house yard, which has a philosophical meaning so that families who come with children feel at home or happy to be at home when visiting. The use of *floral* lexicon, including *broti* wood from resin or *meranti* trees, gourds containing a lot of water, means that those who have a house are cold and cool, brown sugar, banana trees and sugar cane are planted around the yard of the house, the goal is that children like to come to the house to visit and the community believes that those who occupy the house will be liked by people and get along well in neighborly life, their hearts are peaceful, calm, cold like hanging water gourds.

The *indaban tempurobu* custom has a philosophical meaning that the traditional event held in the bride's family has been completed and when departing for the family home of the groom. The parents of the bride give a souvenir called *indaban tempurobu* and the *tohu studio* that is brought indicates that the bride's family hopes that one day the party that will be made by the groom's family will also hold a big party called *borja*. The use of *flora* and *fauna* lexicon that is prepared, among others: *itak* made from rice flour, brown sugar, coconut milk and salt, white rice and side dishes, fish and shrimp are generally cooked in sauce using ingredients that are ground together such as red chili, cayenne pepper, shallots, garlic, tomatoes, so that the dish has a delicious and delicious taste, salt is needed.

The custom of *mangalo-alo danakmenek* has a meaning as an expression or greeting of welcome to new members of the new family with a welcome carried out in a traditional manner and it is obligatory for the grandmother from the mother's family to bring *ulos* cloth. The use of lexicon includes brown sugar and ginger. The salt served has a meaning of strength in the life that will be lived.

The custom of *mangalomang* has a philosophical meaning as a sign of gratitude for the sustenance in the rice harvest that is bestowed full of blessings. *Mangalomang* means cooking *lemang*. The community works together to cook *lemang* because of the togetherness in the process. The use of *flora* lexicon, including pulut rice, coconut milk, bamboo, young banana leaves and salt to give a good taste.

The customs of *margondang* and *manortor* have a philosophical meaning as having earned the title of king and queen of the newlyweds. The use of *flora* and *fauna* lexicon provided by the host in carrying out a big party or *borja* at the *margondang* and *manortor* customs, including betel leaves, areca nut, whiting, gambier, tobacco and cutting buffalo as a dish that is processed into *rendang* using various *flora* components such as coconut milk, red chili, shallots, garlic, ginger, galangal, turmeric, which are finely ground, lemongrass that is fleshed out. Orange leaves. Coconut that is roasted and then mashed adds flavor and color to the dish.

The custom of *mangolat boru* or *manghadang* bride is to block the departure of the bride who will be taken by her husband, and must ask permission or permission first by giving compensation to the *pariban* or *bou* child of the bride so that permission is given to take his wife. The *pariban* is obliged to serve 1 grain of young coconut which is their drinking supply on the way. The philosophical meaning of 1 grain of young coconut is so that the newlyweds do not get thirsty on the road and the husband can be responsible for his wife. The use of *flora* lexicon provided only 1 grain of young coconut water.

The *pataonkon* custom has a philosophical meaning that symbolizes love and as a sign that the customary invitation has arrived. The use of the lexicon is only betel leaves given to the invitation.

The *markobar* custom in Mandailing customs in Ulu Barumun District has a philosophical meaning so that what is discussed is attached and united in the heart of every guest present, this is in accordance with the nature of the pulut or sticky rice served, which is united. After finishing the program, eat pulut together and then the bait

expert gives *burangir* to the guests which means that the *markobar* custom can be started or implemented. The use of *flora and fauna* lexicon in the *Markobar* custom begins with serving sipulut food which is given an additional coconut core that has been given brown sugar.

CONCLUSION

This research is a brief explanation of the philosophical meaning of Mandailing tribal customs in Ulu Barumun District, Padang Lawas Regency in the use of *flora* and *fauna* lexicon. All data obtained by researchers is certainly in accordance with the problems that are the focus of research. Based on observations and interviews that researchers have conducted with informants, there are 47 lexicons in Mandailing tribal customs. The lexicons are divided into two, namely flora and fauna. The flora lexicon consists of 36, while the *fauna* lexicon consists of 11. The findings of this study are 25 customs that are still carried out by the community in Ulu Barumun District, Padang Lawas Regency.

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