

# The Angkola Cultural Lexicone: A Sociolinguistic Study

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**Abstract:** This study aims to reveal the cultural lexicon of the Angkola language in South Tapanuli. The study of the understanding of the lexicon is the basis for determining the sustainability of the Angkola cultural lexicon. The theory used is sociolinguistic theory, while to measure the level of understanding, use the EGIDS scale model proposed by Lewis and Simons. The method used is a quantitative and qualitative method that involves distributing a questionnaire containing 207 Angkola cultural lexicons, interviews with traditional leaders, and observations. The questionnaire was distributed to 80 respondents who are Angkola people in South Tapanuli, with the age categories 26–35, 36–45, and 45 years and over. The results showed that of the 207 lexicons, only 80 were still safe because they were still understood by the 25- to 35-year old group. A total of 82 lexicons are threatened with extinction because people aged 35 and over still understand the lexicon. A total of 36 lexicons have shifted because only some people over 45 years of age still understand, and 9 lexicons are almost dead because those over 45 years of age no longer understand. The conclusion from the results of the study is that only 39,13% of the Angkola cultural lexicon is in the safe category, and 60,86% is endangered. So it is necessary to revitalize the cultural lexicon of Angkola.

**Keywords:** Cultural lexicon; Angkola language; level of understanding

## INTRODUCTION

The Indonesian nation is known as a large nation with diverse ethnicities and cultures. This cultural diversity should be maintained as a valuable asset. Apart from that, diversity also makes people accustomed to living in a multiethnic and multilingual system. Therefore, contact between one language and another is inevitable. Language contact will also have an impact on language maintenance. This is also experienced by the Angkola community in South Tapanuli Regency. This phenomenon is further strengthened by the characteristics of the Angkola community, which is open but still adheres to traditional customs. The development of the times is accompanied by rapid technological developments. Technology plays a role in the erosion of a nation's culture. The current technology-driven lifestyle is at a worrying stage of cultural shift. A shift in culture will cause a shift in language use, resulting in the extinction of a language. According to (Fasold, 1984), language shift and maintenance are the results of a language selection process that takes place over a very long period of time. Language change occurs when a language is abandoned by its speaking community.

(Holmes, 2001) states that there are two conditions in which a language society experiences a shift, namely (a) migrant communities and (b) nonmigrant communities. The first condition, displacement, occurs in some people who migrate to a place where the

language is different; the second condition of the shift occurs among people who are not in the immigrant community (native residents). Thus, political, economic, and social changes that occur directly within a community can cause linguistic changes as well. Furthermore, (Holmes, 2001) said that language shifting or language maintenance can occur in various sectors of life, for example, economics, social, cultural, education, politics, government, and so on. These two events were, of course, followed by evidence of the use of the language of the speaking community. Awareness of education, improving economic conditions, and high population mobility apparently have an influence on everyday language use. Regarding language maintenance and language shift, (Sumarsono & Partana, 2007) stated that language maintenance arises from the process of language contact, while languages that experience shifts over time will experience extinction. The process of the extinction of a language begins with a shift in language.

This is in accordance with the opinion of (Siregar & Nadiroh, 2016), who state that the extinction of a language certainly does not happen immediately but goes through a long process caused by many factors. One of the causal factors is globalization. People can easily access information and communicate with people from various corners of the world. This certainly has an impact on people's lifestyles and thinking patterns. Slowly, local culture turns into global culture. The influx of global information has also resulted in the erosion of local culture into a global culture that tends to be oriented towards the west. Cultural changes gradually also cause cultural shifts, even extinction. Cultural extinction certainly results in the extinction of all concepts related to that culture. South Tapanuli is one of the districts in North Sumatra that currently has natural resources, including gold, copper, zinc and coal mines. The mining process is carried out by foreign countries, so the mixing of languages and cultures is inevitable. (Richards & Schmidt, 2013) say that efforts to maintain language are important in the midst of cultural changes that are currently occurring. The main condition for the survival of a language is that the language must continue to be used by its speakers both individually and collectively in situations of cultural renewal. Apart from that, language maintenance is very dependent on the social, political, economic and cultural development conditions of a society. The processes of industrialization, urbanization, national language politics, and the level of mobilization of community members determine whether a language can shift or survive.

Therefore, concerns about the loss of a regional language prompted the government to create regulations, namely Law Number 24 of 2009 concerning flags, languages, national Emblems and national anthems (INDONESIA, 2009). Article 42 paragraph (1) states, "Regional governments are obliged to develop, foster and protect regional languages and literature so that they continue to fulfill their position and function in social life in accordance with current developments and so that they remain part of Indonesia's cultural wealth." This article clearly shows efforts to preserve regional languages so that they remain alive. Regional languages as the nation's cultural wealth must be developed through research or standardization of vocabulary, then provided with guidance to the community, and protected with a sustainable system. Meanwhile, at the North Sumatra Province level, there is Regional Regulation Number 8 of 2017 concerning Prioritization of Indonesian Language, Protection of Regional Languages, and Regional Literature. One of the articles in this Regional Regulation states that regional languages and literature must be developed through learning in schools. This regulation is a step by the regional government toward creating a legal umbrella

for protecting regional languages and literature. Several studies related to maintaining the Angkola language have been carried out, and the findings of previous researchers tend to conclude that maintaining the Angkola language is not going well.

Among them, (Amri, 2011) states in the results of his thesis that there is a decline in people's understanding of the oral traditions of Angkola traditional ceremonies. The main factor causing the erosion of the younger generation's understanding of oral traditions in traditional ceremonies is that traditional leaders have not fully taught and trained the younger generation. Next is research (Kesuma, 2014) on the Threat of Ecoagrarian Lexicon in Angkola/Mandailing Language: Ecolinguistic Study The findings from this research are that the existence of the local ecoagrarian lexicon is currently showing signs of extinction. The difference between the research above and this research is in terms of analyzing the survival of the cultural lexicon by looking at the community's understanding of the lexicon of birth, marriage and death using the EGIDS framework to determine the survival of an Angkola cultural lexicon. The EGIDS concept explains the level of survival of a lexicon that was not used in previous research. (Kurnia *et al.*, n.d.) said that the lexicon is the wealth of words that a language has; language components that contain all information about the meaning and use of words in language. If lexicon is equated with vocabulary, then lexemes can be equated with words.

Talking about the lexicon, (Sibarani, 2019) studied the vocabulary of traditional medicinal plants in the Toba Batak language. Anthropological studies suggest that the lexicon related to traditional medicines is not sustainable. The lack of sustainability of the lexicon is caused by the environment, people's thinking that wants to be practical, the absence of revitalization of medicinal plants, development, and the difficulty of obtaining medicinal plants. A study of the cultural lexicon in North Sumatra has also been carried out by Kristenningsih *et al.*, entitled Maintaining the Lexicon and Cultural Meaning of Kebumen Batik Motifs as an Effort to Preserve the Nation's Cultural Heritage. This study produced 143 batik lexicons in Kebumen. The lexicon is classified into three parts, namely a lexicon based on tools and materials with a total of 64 lexicons. The lexicon is based on the process of creating 31 lexicons. There are 48 lexicons based on batik motifs in Kebumen. The aim of this research is to describe the level of understanding of the cultural lexicon of the Angkola language in South Tapanuli. The cultural lexicon used is a cultural lexicon related to birth, marriage and death traditions. From the results of the lexicon analysis, conclusions will be drawn about the survival of the Angkola cultural lexicon. Maintaining language is an important effort carried out by a group of language users, considering that language is an inherent identity that distinguishes one group from another. If you lose your language, you will also lose your identity, which is an asset to the cultural richness of your community. This is in line with what was conveyed by (Krisdalaksana, 2001), who said that language maintenance is an effort made to respect language as the identity of a community group.

Furthermore, (Fishman, 1970) uses the term language maintenance, which means that if a language community uses each language in its respective field and there is very little violation of one language into other language areas, then this is a sign of language maintenance. Language maintenance is a form of language use in a multilingual society that is related to language stability, which is influenced by the psychological, social and cultural processes of the community. This is reinforced by Hoffman in Komalasasi & (Komalasasi & Rusdiana, 2017), who say that language maintenance refers to a situation where members of a

community or society try to maintain the use of the language they are accustomed to using. (Pateda, 1987) states that a language that is often used in everyday communication has the potential to develop into a dominant language. On the other hand, languages that are rarely used will experience a decline in their vocabulary, and over time they will even disappear. This research is based on sociolinguistic theory. Sociolinguistics is the study of language and its relationship to society. (Holmes, 2013), (Hudson, 1996), and (Spolsky, 1998) argue that the phenomena that are the subject of sociolinguistic studies are never separated from the use of language in society. Sociolinguistics is the study of language use in social contexts, how language works, social relations in communities, and how speakers build their own identity through their language. Sociolinguistics is an interdisciplinary science between linguistics and sociology, so its studies emphasize the relationship between language and its users. Sociolinguistics is an interdisciplinary science between linguistics and sociology, so its studies emphasize the relationship between language and its users. (Chaer & Agustina, 2004); (Nababan, 1993); (Pateda, 1987); (Sumarsono & Partana, 2007). (Nababan, 1993) states that sociolinguistics is the study of the language variations that exist in society. (Holmes, 2013) stated that sociolinguistics is the study of language use in social contexts, how language works, social relations in communities, and how speakers build self-identity through their language.

Talking about language preservation cannot be separated from talking about the vitality of a language. This concept of language vitality is a benchmark for determining the survival of a language. In several references about measuring language vitality in (Ratri, 2018), namely Fishman, which was calibrated by (Das et al., 2009) to become Fishman's Graded Intergenerational Scale (GIDS), there are 8 levels for measuring language extinction. (Brenzinger et al., 2003), referring to the UNESCO Expert Meeting on Safeguarding Endangered Languages, proposed nine safeguarding scales. Landweer, the scale of survival proposed by the Ethnolinguistic Vitality of Landweer's Indicators of Ethnolinguistic Vitality Landweer's survival scale is divided into eight scales. Next is the framework proposed by (Das et al., 2009) with the concept of EGIDS (Ethnologue's Expanded Graded Intergenerational Disruption Scale). The EGIDS framework emerged after analyzing problems in the UNESCO version of the language vitality measurement scale, the GIDS and the ethnolinguistic vitality scales. EGIDS combines the three language survival scales into one scale model with a 13-level classification.

**Table 1 EGIDS Scale (Ethnologue's Expanded Graded Intergenerational Disruption Scale)**

Level	Label	Description	UNESCO
0	<i>International</i>	<i>The language is used internationally for abroadrange of functions.</i>	Safe
	Internasional	Bahasa digunakan pada skala internasional untuk fungsi yang luas	Aman
1	<i>National</i>	<i>The language is used in education, work, massmedia, and government at the nation wide level.</i>	Safe

	Nasional	Bahasa digunakan dalam dunia pendidikan, pekerjaan, masmedia, dan pemerintahan pada skala nasional	Aman
2	<i>Regional</i>	<i>The language is used for local and regional massmedia and governmental services</i>	Safe
	Regional	Bahasa digunakan untuk layanan masmedia dan pemerintahan	Aman
3	<i>Trade</i>	<i>The language is used for local and Regional work by both insiders and outsiders.</i>	Safe
	Perdagangan	Bahasa digunakan dalam komunikasi local dan regional baik oleh penduduk setempat maupun pendatang	Aman
4	<i>Educational</i>	<i>Literacy in the language is being Transmitted through a system of public education.</i>	Safe
	Pendidikan	Literasi dalam bahasa ditransmisikan melalui sistem Pendidikan	Aman
5	<i>Written</i>	<i>The language is used orally by all Generations and is effectively used in written form in parts of the community</i>	Safe
	Tertulis	Bahasa digunakan sebagai bahasa lisan oleh semua generasi dan digunakan secara efektif dalam bentuk tulisan oleh masyarakat tutur	Aman
6a	<i>Vigorous</i>	<i>The language is used orally by all Generations and is being learned by children as their first language</i>	Safe
	Kuat	Bahasa digunakan sebagai bahasa lisan dan dipelajari oleh anak-anak sebagai bahasa pertama	Aman
6b	<i>Threatened</i>	<i>The language is used orally by all Generations but only some of the child-bearing generation are transmitting it to their children</i>	Vulnerable
	Terancam	Bahasa digunakan sebagai bahasa lisan oleh semua generasi tetapi hanya beberapa orang tua yang mentransmisikan bahasa tersebut kepada anak-anak mereka.	Rentan

7	<i>Shifting</i>	<i>The child-bearing generation knows the language well enough to use it among themselves but none are transmitting it to their children</i>	<i>Definitely Endangered</i>
	Bergeser	Generasi orang tua mengetahui bahasa dengan cukup baik dan menggunakannya dikalangan mereka tetapi tidak ada yang mentransmisikan bahasa tersebut kepada anak-anak mereka.	Terancam
8a	<i>Moribund</i>	<i>The only remaining active speakers of The language are members of the grandparent generation.</i>	<i>Severely Endangered</i>
	<i>Hampir mati</i>	Penutur yang tersisa hanya kelompok generasi kakek/nenek.	Sangat terancam
8b	<i>Nearly Extinct</i>	<i>The only remaining speakers of the language are members of the grandparent generation or older who have little opportunity to use the language.</i>	<i>Critically Endangered</i>
	Terancam	Penutur yang tersisa hanya kelompok generasi kakek/nenek atau yang lebih tua namun mereka mempunyai hanya sedikit kesempatan untuk menggunakan bahasa tersebut	Sangat kritis terancam
9	<i>Dormant</i>	<i>The language serves as a reminder of Heritage identity for an ethnic community. No one has more than Symbolic proficiency.</i>	<i>Extinct</i>
		Bahasa hanya sebagai pengingat identitas warisan sebuah kelompok etnis. Tak ada seorangpun yang memiliki kemampuan berbahasa tersebut.	Punah
10	<i>Extinct</i>	<i>No one retains a sense of ethnic Identity associated with the language, even for symbolic purposes</i>	<i>Extinct</i>
	Punah	Tak ada seorangpun yang memelihara bahasa baik sebagai identitas maupun simbol etnis.	Punah

The scale used to measure the survival of the Angkola language lexicon uses the EGIDS (Ethnologue's Expanded Graded Intergenerational Disruption Scale). According to (Ratri, 2018), although the numbering in the table above increases from zero to 10, it displays

13 categories because there are levels 6a and 6b referring to GIDS Level 6, just as Level 8a and Level 8b refer to GIDS Levels 0, 9, and 10. Next there is an additional column 4, namely the UNESCO column, which shows the reference for the Unesco's Endangerment measurement scale and the Vitality scale. Furthermore, (Ratri, 2018) stated that the EGIDS vitality scale can develop three important things: firstly, the group of languages classified as “safe” can cover a wide range of linguistic situations; secondly, the language categories under “safe” are defined to function as language recovery or language revitalization programs; and thirdly, they have the scope of measuring all languages. Based on this, the maintenance measurement used to determine the sustainability of the Angkola language cultural lexicon is the EGIDS scale. This scale is used to see the survival position of the Angkola language cultural lexicon. Based on the EGIDS scale model, the cultural lexicon in this study is the cultural lexicon of birth, marriage and death. The cultural lexicon of birth is 13, the cultural lexicon of marriage is 178, and the cultural lexicon of death is 16. There are six categories to describe this lexicon, which are based on the understanding of the Angkola people in terms of age. The age groups are divided into three, namely ages 25–35, ages 36–45, and ages 46 and over. Vocabulary groupings to determine whether a language is extinct are divided into three categories. Categories 1 and 2 are safe; categories 3 and 4 are threatened; and categories 5 and 6 are almost dead. It is said that categories 1 and 2 are safe because almost all ages still know and use the Angkola cultural lexicon. Categories 3 and 4 are said to be threatened because many young people no longer understand them, and only some adults understand the cultural concepts in the lexicon. Categories 5 and 6 are only for parents who understand the concept of culture in the lexicon. The lexicon categories refer to the EGIDS scale model; categories 1 and 2 are included at level 5 (safe), namely language used as spoken language by all generations and used effectively and in written form by the speaking community. Categories 3 and 4 are at level 6b (threatened), namely that the language is used as a spoken language by all generations, but only a few parents transmit the language to their children. Category 5 enters level 7 (shifted), namely the parent generation, which knows the language quite well and uses it among themselves, but no one transmits the language to their children. Category 6 enters level 8a (almost dead), that is, the only remaining speakers are the grandfather/grandmother generation group.

## RESEARCH AND METHODS

To arrive at the research objectives, the methods used were quantitative and qualitative, with data sources from the South Tapanuli community in the Sipirok, Arse, East Angkola and Sayurmatangi subdistricts. This age category refers to the age categories based on the Ministry of Health in 2009, namely 26–35 years into early adulthood, 36–45 years into late adulthood, 46–55 years into early old age, 56–65 years into late old age, and 66 years and older in old age. Based on this, the age categories in this study were 26–35, 36–45, and 46 years and older, with a total of 80 respondents.

Data collection techniques include questionnaires, interviews and observations. Data collection on the level of understanding of the Angkola cultural lexicon used a questionnaire by registering 207 cultural lexicons with reference to the Likert scale (Moleong, 2018), namely: answers 1) don't know; 2) know but no longer understand. 3) know but don't understand; 4) understand but rarely implement it; 5) understand and still often implement it. Respondents who chose answers 4 and 5 implied that the lexicon was still safe. If the

dominant respondent chooses answers 1, 2, or 3, the lexicon means endangered. Interviews were conducted with traditional actors, community leaders and cultural figures. Observations were carried out for two weeks before distributing the questionnaire and during the distribution of the questionnaire. The qualitative data processing technique proposed by (Sugiyono, 2017) goes through three stages, namely data reduction, data display, and conclusion drawing and verification.

## DISCUSSION

Based on the research results, the Angkola language lexicon is grouped into six categories. The six categories are: 1) All ages still know and understand the cultural lexicon, 2) ages 26–35 still know but no longer understand 3) ages 36–45 still know, and only a small portion still understand. 4) aged 36–45 years, still know but no longer understand, 5) aged 46 years and over no longer understand; 6) all ages no longer understand. This classification will then be applied to the EGIDS scale model to determine the persistence of cultural lexicons related to birth, marriage and death. If the categories in the research results are applied, category 1 is entered at level 5 (safe), category 2 is at level 6a (safe), categories 3 and 4 are at level 6b (threatened), category 5 is at level 7 (shifted), and category 6 is at level 6 (almost die).

### Understanding the Cultural Lexicon of Birth

There are 13 birth cultural lexicons used as data in this study. Of the 13 lexicons, the birth cultural lexicon of the Angkola language is in category 1, namely marorot and sorang. Both lexicons are included at level 5 of the EGIDS scale, namely written (safe). In the EGIDS scale, level 5 languages are used as spoken languages by all generations and are used effectively in written form by society. There are 7 lexicons in category 2, namely, beautifulan horas, pataru paroppa, manjagit paroppa, paroppa sadun, mangupa daganak tubu, takko dalan (marpokan) and mangaligi na sorang. The seven lexicons are in category 2 because those aged 25–35 only know them, while those aged 36 years and over still understand them well. The lexicon in category 2 is included at level 6a, namely strong (safe) because the language is still used as a spoken language and is learned by children as a first language. Traditional processions related to beautifulan horas, pataru paroppa, manjagit paroppa, paroppa sadun, mangupa daganak tubu, takko dalan (marpokan) and mangaligi na sorang are still carried out.

There are two cultural lexicons born in category 3, namely Makkoras-Korasi and Marparapian. The reason for this is that it is less understood by ages 25–35 because the lexicon of Makkoras-Korasi is still often used, but the spelling is different, namely by using the Indonesian term "feeding." Furthermore, the Marparapian lexicon was replaced with Mararangan, and some people even no longer carry out this tradition because they don't do it anymore. Category 3 is included in level 6b (threatened), namely that the language is used as a spoken language by all generations, but only a few parents transmit the language to their children.

In the birth culture, there is no category 4 lexicon, but category 5. In the category 5 birth culture lexicon, there are two shifting lexicons. The lexicon shifted because only parents understood the lexicon. The cause is an error in interpreting the lexicon. Young people interpret bara-baraon as embers of fire; ari sorang means a happy day; even though the meaning of bara-baraon is a new-born child, ari sorang means the day to welcome the birth of

a child. Category 5 enters level 7 (shifted), namely the parent generation, which knows the language quite well and uses it among themselves, but no one transmits the language to their children. For more details, see table 2.

**Table 2 Understanding the Cultural Lexicon of Birth**

Leksikon	Age / Likert Scale					EGIDS Scale	
	26-35	36-45	46-55	56-65	65+	Level	Category
Category 1: <i>marorot, sorang</i>	5	5	5	5	5	5	safe
Category 2: <i>indahan horas, pataru paroppa, manjagit paroppa, paroppa sadun, mangupa daganak tubu, takko dalan (marpoken) dan mangaligi na sorang</i>	2	5	5	5	5	6a	strong (safe)
Category 3: <i>makkoras-korasi, marparapian</i>	1	4	4	4	4	6b	Definitely Endangered
Category 4: (There isn't any)							
Category 5: <i>bara-baraon, ari sorang</i>	1	2	2	4	5	7	shifted

Based on the results of this research, the cultural lexicon of birth, with a total of 13 lexicons, still occupies a safe level. There are only a few lexicons that are often used interchangeably or synonymously. The lexicon that is synonymous is the lexicon marparapian with mararangan and takko dalan with marpoken. However, there is a birth lexicon that has experienced a shift due to the fact that this word is often replaced by Indonesian words, namely bara-baraon replaced by the word baby and ari sorang replaced by the word akikah.

### Understanding the Marital Cultural Lexicon

The understanding of the lexicon of marriage culture is 178. The lexicon that is still safe is 64. The people's answers are in category 1, with 24 lexicons. Lexicons that fall into category 1 are basically lexicons that are still used in spoken and written language. If we relate it to the EGIDS theory, the category 1 lexicon is included in level 5, namely that it is still understood and frequently used. The lexicon for category 1 or level 5 can be seen in table 3 below.

**Table 3 Understanding the Marital Cultural Lexicon**

Leksikon	Age/ Likert Scale					EGIDS Scale	
	26-35	36-45	46-55	56-65	65+	Level	Category
Category i 1: <i>marpokat, marbagas, mangalap boru, mambuat boru, naposo bulung, dongan sabutuha, manyapai boru, manulak sere, manortor, anduri, pabuat boru, hampu, bulang, suling, tombak, podang, pandongani, burangir, makkobar, dipabuat, doal, sasagun, itak, sonduk</i>	5	5	5	5	5	5	safe
Category 2: <i>malojongkon, adat nagodang, bulung ujung, adat namenek, marsiadapari, sopo godang, pinggan godang, hadangan, abit batak, patobang anak, pabagas boru, manyantan, anak boru, nauli bulung, kahanggi, mora, martahi godang, horja godang, horja menek, makkobar adat, makkobar boru, martahi, haroan boru, mangalo-alo boru, mangupa, boru na marlojong, martandang, manaekkon gondang, galanggang, horja siriaon, horja siluluton, gondang topap, parsiarangan naposo bulung, suhut bolon, mangalo-alo mora, mangontang, tappa, dalihan na tolu, parsiarangan naposo bulung, markusip</i>	2	5	5	5	5	6a	strong (safe)
Category 3: <i>abit partading, tanda pandok-dok, adat pakupangi, manunang, raja panusunan bulung, na sahasuhuton, hatobangon, harajaon, pisang raut, hombar balok, torbing balok, pareban, hombar suhut, mambutongi mangan, martahi ulu tot, horja boru, maralok-alok, patuaekkon, dipangir, boru na dipabuat, nacar, burangir na hombang, indahan tukkus pasaerobu, mangalehen mangan, mangalehen mangan pamunan, panaek gondang, marosong-osong, paborhatkon boru, bagas godang, matani horja, mangalo-alo mora, indahan toppu robu,</i>	1	2	4	4	4	6b	Definitely Endangered

dipangirkon, tapian raya bangunan, matua bulung, mebat lungun, upa tulang, namarmora, apus ilu, huduk api, mangampar ruji, patobang hata, haronduk, garigit, appang, boru tangko binoto, aek-aek ni horja, mora ni mora, mangalehen gorar, tutup uban

Category 4:	1	2	4	4	4	6b	Definitely Endangered
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mangaririt, raja pangondian, martahi haruaya mardomu bulung, batang boban, abit bugis, pasahat barang boru, jagar-jagar, burangir pudun-pudun, burangir boru, abit palekat, mandera sirarabe, mandera habangsoon, lage na di hambi, payung rarangon, mambuka galanggang, anak boru pusako, mandohoni (mangontang), pajongjong nadioli, manukkir tataring, hariman ni na marhamarangi, ingot-ingot, manombak, hundulan ni raja

Category 5:	1	2	2	3	4	7	Shifted
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raja pamusuk, tonggo, desa naualu, ompu ni kotuk, pangatak-pangetong, kahanggi pareban, martahi unung-unung bodat, burangir barita, hadangan baion situdu na martali, boru na pagitcatkon, burangir sahat-sahat, burangir partahian, maninian, anak boru hela, anak boru babere, marjamita, hadangan payurduan, hadangan pancamotan, hadangan parburangiran, abit sende, abit pagogo harejo, mandera gaja, mandera lipan-lipan, mandera pardahan, mardera panggule, habang halili tinggal tukko, holting ruji, tahi sahuta, unkap horbangan jae dohot julu, goruk-goruk hapinis, orang kaya, martahi martuktuk nisibahue/tahi ni dalihan na tolu

Category 6:	1	1	2	2	2	8a	Almost die
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parkalaan, boru na manginte bondul, halibutongan, porda durning, burangir taon-taon, burangir na dipajenggar, burangir na diparhope, abit nipis, boru namanaek (boru na manyompo)

Furthermore, the lexicon that is in category 2 is the Angkola cultural lexicon, which is only known to young people, or those aged 25–35 years, but the meaning and cultural concepts contained in the lexicon at that level are less understood. There are 40 lexicons included in category 2, or level 6a. The lexicon can be seen in Table 3 above.

There are 50 lexicons in the marriage culture lexicon that are in the endangered category, namely category 3 or level 6b. This traditional procession is still carried out, but this cultural concept is no longer understood by young people, and only adults and old people still understand it. Level 6b (threatened) means the language is used as a spoken language by all generations, but only a few parents transmit the language to their children. In language vitality theory using the EGIDS scale, this level is considered vulnerable. The lexicon that is at the vulnerable (threatened) level is shown in Table 3 above.

In the marriage lexicon, there are 23 lexicons that are in category 4. The lexicon is in category 4 because only some young people know about it, but the concept of culture is no longer understood, and only older people still understand it. The reason why this lexicon is worried about becoming extinct is because lexicons relating to objects are now difficult to obtain, and the lexicon is rarely used in traditional marriage ceremonies, and only certain people use it. Due to the fact that it is rarely used and difficult to obtain, many people no longer know the lexicon related to objects, both young and adults; only the elderly still know and understand it. The lexicon in category 4 is still at level 6b. The lexicon that falls into category 4 can be seen in Table 3 above.

Examples of lexicon related to objects that are rarely used are abit bugis, jagar-jagar, mandera sirarabe, and mandera habangson. There are also lexical items related to someone in customs that are only known but are poorly understood by young people and adults, for example, raja pangondian, anak boru pusako, mora ni mora, or rich person. There are also traditional ingredients that only old people can make during traditional ceremonies, while young people can no longer make them, for example, pangupa, jagar-jagar, burangir boru, and burangir pudun-pudun ingredients. There are also terms in Angkola customs that only older people understand, for example, ingot-ingot dohot hotang na opat, martahi haruaya mardomu bulung, and hariman ni na marhamaranggi. The lexical items in categories 3 and 4 are said to be threatened because only the elderly still know about them. Apart from that, these words are not taught by the older generation to the younger generation; only the younger generation who are interested in traditional ceremonies want to learn them. Based on this, lexicons in categories 3 and 4 are at level 6b, namely threatened with extinction.

Furthermore, there are 32 lexicons in the Angkola language marriage culture lexicon, which is in category 5. The marriage lexicon is in category 5. The lexicon is in category 5 because many parents do not understand the cultural concepts in the lexicon. Therefore, the lexicon in category 5 is shifted to level 7. Lexical inclusion in category 5 or level 7 is because the parent generation knows the language quite well and uses it among themselves, but no one transmits the language to their children. Lexical items that are in category 5 or level 7 are shown in table 3 above.

The last category is category 6, which consists of nine lexicons. The wedding lexicon is almost dead because traditional processions are no longer carried out and are rarely used. Lexicons that fall into category 6 include lexicons that are almost dead. It is said that they are almost dead because they are over 46 and only know but no longer understand the cultural concepts contained in the lexicon. The cultural concepts contained in the cultural lexicon are

only understood by parents and traditional leaders (harajaon). Apart from that, older people still understand the cultural concept but have not passed it on to the younger generation. The lexicon is included in category 6 or level 8a because the only remaining speakers are the grandfather/grandmother generation group. The lexicon included in lever 8a can also be seen in table 3 of the marriage lexicon group.

### Understanding the Cultural Lexicon of Death

**Table 4. Understanding the Cultural Lexicon of Death**

Leksikon	Age/Likert Scale					EGIDS Scale	
	26-35	36-45	46-55	56-65	65+	Level	Category
Category 1: <i>mate saur matua, tahi siluluton, tu tano, mangaligi na mate</i>	5	5	5	5	5	6	strong
Category 2: <i>marsilamotan/ marrasoki, martariak, manjonggori</i>	4	5	5	5	5	6a	safe
Category 3: <i>mangandung, paginjat batu, pasahat buruk-buruk, pasidung ari, mangampehon goar</i>	1	1	3	4	4	6b	Definitely Endangered
Category 4: <i>pasahat tulang rincan dohot udut runkung</i>	1	1	3	3	3	6b	Definitely Endangered
Category i 5: <i>mangkokal holi, dan manombak</i>	1	2	2	3	4	7	shifted

There are 4 lexicons included in category 1, namely mate saur matua, tahi siluluton, tu tano, and mangaligi na mate. Category 2 consists of four lexicons: marsilamotan/marrasoki, martariak, and manjonggori. The eight lexicons are in category 1 or level 5, category 2 or level 6a positions. The lexicon is safe because all ages still know it, and only some young people do not understand the cultural concepts in the lexicon. The lexicon is entered at level 5 (safe), namely the language used as spoken language by all generations and used effectively in written form by the spoken community. Category 2 or level 6 (strong) means that the language is used as a spoken language and is learned by children as a first language.

There are six death culture lexicons that occupy positions in categories 3 and 4. Death culture lexicons in categories 3 and 4 are grouped as endangered lexicons because only adults and old people know and understand the concept of the death culture lexicon. The lexicon that occupies position 3 is mangandung, paginjat batu, pasahat bad-bad, pasidung ari, and mangampehon goar, and category 4 is pasahat bone rincan dohot udut runkung. The mangandung ceremony is no longer carried out because this traditional event violates the teachings of the Islamic religion adhered to by the people of South Tapanuli. The lexicon is at

level 6b because the language is used as a spoken language by all generations, but only a few parents transmit the language to their children.

In the Angkola language death culture lexicon, there are 2 lexicons that occupy the position of category 5 or level 7 (shifted). It is said to have shifted because the older generation knew the language quite well and used it among themselves, but no one was transmitting the language to their children. The cultural lexicon that enters level 5 or shifts is mangokkal, holi and manombak. In accordance with the EGIDS scale, it can be said that the cultural lexicon used in this study is 207.

Based on the EGIDS scale, there are 80 lexicons that are at the safe level, with details of 9 birth culture lexicons, 64 marriage culture lexicons, and 8 death culture lexicons. A total of 82 lexicons are at the endangered level, with details of 2 birth lexicons, 73 marriage lexicons and 6 death lexicons. A total of 36 lexicons entered the shifting level, with details of 2 birth culture lexicons, 32 marriage culture lexicons, and 2 death culture lexicons. A total of nine lexicons are at almost dead level. A nearly dead lexicon exists in the lexicon of marriage culture.

**Table 5. Status of the Angkola Cultural Lexicon**

Number of Lexions			EGIDS Scale		%
Birth	Marriage	Death	Level	Category	
9	64	8	6a	Safe	39,13%
2	73	6	6b	endangered	39,13%
2	32	2	7	shifted	17,39%
	9		8b	almost die	4,34%

Based on the research findings, it can be stated that 39.13% of the Angkola cultural lexicon is at a safe level, 39.13% is at the endangered level, 17.39% is shifting, and 4.34% is almost dead. The results of this research indicate that the Angkola cultural lexicon needs to be revitalized because only 39.13% is safe. Meanwhile, 60.86% are threatened with extinction and are almost dead. Conditions like this can be caused by the rare use of the cultural lexicon on a daily basis, and even the system of inheritance and learning of the lexicon in the younger generation is also rare. The role of young people in Angkola culture is very small. The role of youth in Angkola culture is limited to following orders from traditional leaders and Hatobangon.

## CONCLUSION

Understanding of the Angkola cultural lexicon is beginning to be threatened with extinction. Many of the younger generation do not understand the Angkola cultural lexicon regarding birth, marriage and death traditions. The system of cultural inheritance from parents to children is rarely implemented. This phenomenon has an impact on the low understanding of the Angkola language cultural lexicon. Of the 207 lexicons, only 80 are still safe because they are still understood by the 25- to 35-year old age group. A total of 82 lexicons are threatened with extinction because those aged 35 and over still understand the lexicon. A total of 36 lexicons have shifted because only some people over 45 years old still understand them, and 9 lexicons are almost dead because those over 45 years old no longer understand them. According to the research results, the Angkola cultural lexicon needs to be

revitalized because only 39.13% is safe. Meanwhile, 60.86% are threatened with extinction and are almost dead. The extinction of the lexicon is based on the level of understanding of the Angkola cultural lexicon. The results of this research can be used as a basis for conducting further research on the impact of revitalizing the cultural lexicon on increasing understanding of the lexicon.

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