An Ecolinguistics Analysis of Indonesian Pop Music Lyrics on Environment: A Review of Two Nature Songs

Jismulatif, Dahnil Syah, Mangatur Sinaga
Language Education – FKIP, Universitas Riau
Jl. HR. Soebrantas, Km. 12.5, Pekanbaru, 28293, Indonesia
Jismulatif@lecturer.unri.ac.id

Abstract. This is an ecolinguistic study of two Indonesian pop song lyrics which bear the themes on 'Nature'. It seeks to deeply analyze the basic messages behind the lyrics and how they describe the natural world which is generally described by Stibbe's in his article entitled 'stories we live by' that accounts for the relationship between humans and nature. The two selected songs are pohon untuk kehidupan (Tree for life) by Iwan Fals (2012) and lestari alamku (My everlasting nature) by Gombloh (1982). In particular, the use of metaphors in this song has important meanings as social criticism and humanity. The problem in this study was answered and described using a descriptive-qualitative approach. The results showed that the song pohon kehidupan’s lyrics consist of 5 ontological metaphors and 3 structural metaphors. The Lestari Alamku’s lyrics consist of 5 ontological metaphors and 1 structural metaphor. These metaphors are social criticism toward the society on the importance of nature in the life of human that should be preserved and sustained. The whole meaning of these metaphors shows a strong relationship towards between language and environment.

1. Introduction
Ecolinguistics is a relatively new discipline of linguistics. Its primary focus is on the relationship between ecosystems that are part of the human living systems (ecology) and the language used by human to communicate in their environments [3]. Specifically, ecolinguistics are forms of language that criticize and contribute to a reduction in the environmental degradation (ecology) and inspire people to protect the nature [14]. It is implied here that ecolinguistic studies not only criticize and analyze a text but also deeply explore more general patterns of language to influence the way people think and behave to save the world. We can see this from “the stories we live by” mental models that influence behaviour and lie at the heart of the ecological challenges we are facing [14].

Initially, the studies on ecolinguistics were dominated about the "ecology of language" which was proposed by Einar Haugen in 1972 in his book “Ecology of Language”. According to Haugen, Language ecology may be defined as the study of interactions between any given language and its environment [6]. Haugen stated that in language ecology research, there is an interaction between language and environment of the language users. In this respect, the language metaphorically and figuratively applies the concept of the language environment in the sense the environment is perceived as a certain community language users as one of the language codes they use [6]. That is to say Haugen observed that there was an analogy between language and environment in the formation of the metaphorical language appearing as ecological metaphors that exist in society.

The metaphorical language also possesses a capability to understand something over something else where the sources of inspiration are built through lexical word reconstruction originated from nature [11]. Broadly speaking, metaphorical language can reflect what is thought, experienced, and
felt by humans in everyday life [8]. Metaphors is not only used to talk about environment but also about economy [9], health [10], and immigration [1]. It means metaphor can be used to talk or write about variety of issues. With such capability, it can be concluded that metaphors can represent social reality by exploiting resources of the surrounding environment.

The type of metaphor consists of three parts namely, structural metaphor, ontological metaphor, and orientational metaphor. Structural metaphor is a conventional metaphor in which one concept is understood and expressed in terms of another structured, sharply defined concept [8]. Ontological metaphor metaphor is a metaphor in which an abstraction, such as activity, emotion, or idea is represented as something concrete, such as an object, substance, container, or even a person [8]. It is different with structural metaphor which provides an elaborate structure for abstract concept, orientational metaphor is kind of metaphor that organizes a whole system of concepts with respect to one another [8].

Numerous studies on the connection between metaphorical language and the environment have been conducted, including a study carried out by Michelle Gargan (2007) entitled Magic Romance: on Perfume, Language and the Environment [4]. This study discussed how an advertisement of a perfume could build personality; there are certain flavours for any mood, attributes and attractive styles. This has caused controversy over the chemicals contained in the perfume itself. The fragrance is seen as a relatively dangerous factor which contributes to environmental degradation. The results of this study showed that the effect of the language contained in these advertisements could considered as an essential factor in reducing the demand for these perfumes. A further study was done by Jismulatif and Dahnisyah (2019) entitled Language and Ecology in Ecolinguistics Perspective: A Case Study on Teaching Language in Riau, Indonesia [7]. It investigated the role of environment which influenced the creation of the Riau Malay Speech Act. The results of this study indicated that many of the language used in the texts derived from the surrounding environment which provided the diversity of flora and fauna. Douglas Ponton (2015), in his study entitled The Natural Choice? Metaphors for nature in a UK government white paper discussed the persuasive aspects of government documents (white papers) viewed from the use of metaphorical languages [12]. This study concluded that the use of the metaphor in the White paper seemed effective to convince readers to develop the awareness of their significant role for the financial benefits and in designing smart environmental policies. By so doing, the metaphors can contribute positive effects on the environment.

Different from the previous three studies, in this study, the objects to examine are the ecological metaphors derived from the song lyrics of Iwan Fals and Gombloh which bear the themes on nature, social criticisms and humanity issues. The choice of Iwan Fals and Gombloh's songs as the object of this study because in writing the song lyrics, these two singers used metaphors related to the words originating from Indonesia's natural environment. Furthermore, this metaphor also reflects the social and humanity criticisms that occur in Indonesia.

The objectives of this study are to (1) find out the kind of metaphor which appear in the song pohon untuk kehidupan and lestari alamku. (2) describe the connection of metaphors related to the socio-political life and humanity in Indonesia. The results of this study are expected to be useful for the development of linguistic studies, especially ecolinguistics. Practically, this research is expected to provide additional knowledge about the wealth of metaphorical expressions in Indonesian that can be linked to the natural resources. Besides, this research is intended to encourage Indonesians people particularly the young generation, to learn and understand the meaningful expressions that are full of lessons about the realities of life in the use of metaphors.

2. Methodology
Referring to the metaphorical languages examined in the song lyrics of Iwan Fals and Gombloh with the theme of ‘Nature Preservation’ and as social criticism and humanity, this research is classified into descriptive research. The term descriptive refers to research that is solely carried out based on the existing facts or phenomena that empirically exist in the speakers which in turn the role of language in the form of the portrayal of a language can be generated; the exposures are the way they are [15]. The descriptive analysis in this study was in the form qualitative approach known as qualitative
Descriptive. Data collection technique in this study applied to listen and observe method. It is a method conducted through listening and observing the language use [15]. In this regard, a researcher listens and observes the language usage contained in the song lyrics of Iwan Fals and Gombloh which provide ecological metaphors. At the data analysis stage, researchers used the equivalent method. The equivalent method is a data analysis method in which the determining tool is at the outside part, separated and are not included in the language. This technique relies on the mental choice of researchers, which is entirely obtained from the extra lingual aspect [16].

3. Results and Discussion

In reference to the analyzed data from the songs of Iwan Fals and Gombloh with the theme on 'Nature', the classifications are as follows: the lyrics of the song *Pohon untuk kehidupan* (Tree for life) contains 5 ontology metaphors and 3 structural metaphors while the song lyrics *Lestari Alamku*, (My Everlasting Nature) containing possesses 5 metaphors ontology and 1 structural metaphor. All of metaphors observed in these lyrics are only dominated by ontological metaphors and structural metaphors. These types of metaphor leave messages and criticisms to people of the importance of nature that they should seriously preserve and protect as it is a place where they can breathe and live. The meanings of the metaphor in these songs are the manifestation of strong relationship between language and environment.

3.1. Structural Metaphor

Structural metaphor is a conventional metaphor in which one concept is understood and expressed in terms of another structured, sharply defined concept. In this kind of metaphor, source domain provides rich knowledge structure for target concept [8]. Based on the lyric of the both song 4 structural metaphors are discovered. The Following is the data analysis.

Data 1

*Ku ingin bukitku hijau kembali* [5].
I want my hill turns to be green again

The lyrics of this song give a message that many hills have been deforested and destroyed due to human greed. The choice of song lyrics made by Gombloh is the result of his own observation of the destruction of nature that has occurred everywhere. As an artist who cares about the natural environment, Gombloh wants to make the people's voice heard that they do not want their nature and their environment to be damaged by a group of people who do not care about the nature preservation, particularly the deforestation and barren of the hills. From the lyrics of this song, we can see there is a request or hope from community to any

Data 2

*Kehidupan terus berjalan* [2].
Life must go on

There is a moral message and a reminder behind the lyric about life where anything happen, even though the forest has been damaged—hills and mountains have been bold, the life must go on as disposed by God. The message in this lyric is that we are required to conserve both forest and nature where we live and take shelter to breath the CO2 otherwise we may suffer from the unhealthy air.

Data 3

*Kehidupan agar tak terhenti* [2].
Life is gone
The peaceful and comfortable life in the world should go on, every human being is required to preserve their surrounding environment. This lyric provides a message to the people to preserve both forest and environment where they live. It is a strong reminder to the human being that if they would like to have a peaceful and healthy life, they have no choice but conserve and maintain the sustainability of the nature. When the nature and environment have been damaged and deforested, life will end soon. There are many examples we have seen that when the ecosystem is not working well: the forest has been bold and barren, animals and plants die, it is a matter of time that this life will come to an end.

When the sustainability of both the nature and environment have been maintained and protected from the destruction and extinct, the life will normally continue. The sustainable and fertile forest, the green mountains and hills, the diverse biodiversity of flora dan fauna have sufficient sources and food to survive, the ecosystem will be maintained and run smoothly as the way it is. The hygiene and healthy environment which can be maintained from the greedy of few people is a dream of every human being.

3.2. Ontological Metaphor
Ontological metaphor is a kind of metaphor which conceptualize the mind, experience, and other abstract components to the concrete features [8]. Ontological metaphors provide much less cognitive structuring for target concepts than structural ones do. Based on the lyric of the both song 10 ontological metaphors are discovered. The Following is the data analysis:

Data 5

Potong-potong jadikan teman [2].
The trees make friends

On the above line, the metaphorical concept of this lyrics invite us to be close with nature. The word tree is a symbol of nature where human beings rely on it. It is from the trees we gain the clean air and bring benefits for human’s breath. When the trees in the forest become bold, it implies that we have actually lost the healthy air. The metaphor in the lyrics therefore have made a plea to us to be close with surrounding plants, including the trees. Making friends with trees means that we should preserve the nature together and have the same interest and commitment to live and need each other.

Data 6

Di hatiku ada pohon [2].
In my heart there are trees

The choice of the word ‘in my heart there are trees’ in the above lyrics shows the intimate relationship between humans and nature, and the nature here is symbolized by a tree. Heart is a noun that only living creatures have. There are living creatures who have the heart but seemingly do not have a sense of empathy. It means that their heart are dead and does not function, it implies that they are heartless which are the same as a tree. Tree is a noun which is part of nature. When Iwan Fals stated ‘my heart’, this word indicate the possessive that there are trees in his heart. This metaphor gives a message that when people who do not have trees in their heart, they of course will carelessly destroy and cut down the trees. This is what ecoclinguistics concerns about which reveal the connection between humans and their environment. In other words, humans have a relationship with nature [13].
Data 7

Di hatimu ada pohon [2].
In your heart is a tree

From the above lyrics, Iwan Fals hopes that everyone has a tree in his/her heart. Such metaphor interpret that every human being by nature are interested in trees, forests and oceans. This is part of human’s life. When everyone has a tree in their heart, there will no longer be forest burning, forest destruction since the forest is the place where trees live. The lyrics "In your heart there are trees" is a kind of ontological metaphor, where Iwan Fals proposes that every human being must have a tree in his heart. This concept is related to human’s life and environment.

Data 8

Bukit-bukit telanjang berdiri [5].
The standing naked hills

The metaphorical meaning of the lyrics above is connotative meaning. It is the meaning of a word or group of words is based on feelings or thoughts arising from hearing and speaking. In this respect, Gombloh chose the word 'standing naked hills' where he would like to convey the message that the extinct hills which were used to be decorated with dense vegetation, currently standing naked alone without plants or bold. This is due to irresponsible human hands who are carelessly towards nature which results in the hills not being overgrown by trees and grass. Caused choice of 'naked' and 'standing' which are two verbs and are connected with the noun 'hill'. Such dictions is a metaphorical form of ontology which is used as song lyrics composed by Gombloh. He conceptualized his mind towards 'hills', to something which had the same physical features as humans.

Data 9

Pohon dan rumput enggan bersemi kembali [5].
Trees And Grass Are Reluctant to flourish Again

The metaphor contained in the above lyrics provides information to people who listen to this song that the consequence of human ignorance of the forest has caused many trees become extinct and burnt that they cannot grow anymore. The lyrics of this song convey the message that when nature and plants are damaged and destroyed, it is very difficult to replant them. In this song, Gombloh gives an insinuation that not only humans, but also plants, when they are damaged, it will be difficult to be able to bloom or flourish again. In the lyrics lestari alam ku (preserve my nature) leave the impression that the flora environment also need attention and human’s care. From these lyrics there is a choice of words 'tree' and 'grass' and there words “reluctant” which means unwilling and sulking to blossom again.

4. Conclusion

The study of two song lyrics Pohon untuk kehidupan (Tress for Life) By Iwan Fals (2012) and Lestari Alamku (Preserve My Nature) by Gombloh (1982 are also called the ‘eco-lyrics’ study. This study is aimed at examining the metaphorical features contained in these two songs, learning the meanings and messages observed in these two songs which bear the themes on environment. The use of metaphors and types of metaphors contained in the two song lyrics with the theme on nature are discovered. The finding of the study show that the lyrics of the song Pohon untuk kehidupan, there are 5 ontology metaphors and 3 structural metaphors. In addition the lyrics of the song Lestari Alamku, there are 5 ontology metaphors and 1 structural metaphor. The metaphorical meaning contained in the lyrics of the two songs have moral messages about preserving the nature from the damages caused by human being. In addition, the lyrics of the song Pohon untuk kehidupan dan Lestari Alamku, provide information that preserves nature which is very important for human life. Human are very dependent in nature, human can be friends with forests and trees if they are good at caring for and looking after

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them. Human who do not love the nature cause the nature to be destroyed. A healthy environment is a prerequisite for the continuity of human’s life. The metaphor contained in the two song lyrics is a social criticism to people. The use and choice of words as well as the meaning of the metaphors with the theme on environment in the two song lyrics the symbolize a strong relationship between language and the environment.

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