

THE USE OF LANGUAGE VARIATION IN SIMALUNGUN PARAPAT: A SOCIOLINGUISTICS STUDY

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Abstract

Language is a tool of communication that all human use, such as oral/spoken, gesture and written. As a tool for communicating, language has an important role to convey information, intentions, ideas, or opinions in daily life. People in *Indonesia* do not only use *Bahasa Indonesia* but they also use the local language or the ethnic language and how those languages are used in daily life and how those languages are placed in certain situations. This study will focus on a variety Simalungun language use in everyday family conversation. This study is a requirement of all to learn and to use language and to enrich the knowledge of the language. When people meet or talk with native speakers of Parapat, not only can they enjoy the meeting and talks but also they can understand Simalungun language. the writer uses qualitative research methods, by collecting and analyzing data related to the topics analyzed. The writer, when collecting data, used interviews, reviewed literature, quoted several related books, the online resources and some related resources. Descriptive analytic method was applied for the selected data and analysis. Based on the analysis why the language use occurs in Simalungun family, that"s because there is different order of birth with the others in family members, gender between the speaker and the opponent talk, and close relationship with people outside the family member.

Key Word : Language Variation, Simalungun people, Sociolinguistics

Introduction

1. Background of the Study

Language is a tool of communication that all human use, such as oral/spoken, gesture and written. As a tool for communicating, language has an important role to convey information, intentions, ideas, or opinions in daily life. People in *Indonesia* do not only use *Bahasa Indonesia* but they also use the local language or the ethnic language and how those languages are used in daily life and how those languages are placed in certain situations.

Language is both a system of communication between individuals and a social phenomenon. Fasold in Price (2010:5) same as well as to communicate content, language is used to make a statement about one's own identity, about oneself in relation to the listener, and to define the situation in which language itself is being used. Trudgill in Price (2010:5) makes at the outset of his *Sociolinguistic: An Introduction to Language and Society*. Since people will often define themselves and their own identity by means of their relationship to others and their own inclusion in or exclusion from a group, communicating when one has no clear message to express, such as in the case of small talk, is a way of establishing a connection between oneself and another, and also simultaneously of defining one's identity in relation to that other person.

Sociolinguistics, is the name given to a discipline that concerns the relationship between language and culture. In reality, the two cannot be easily separated because language use is intricately

intertwined within the society (Lehner, 1999:16). The area of language and society sociolinguistic is intended to show the use of language that is governed by such factors as class, gender, race. that the. A subsection of this area is anthropological linguistic which is concerned with the use of language in different cultures and to what extent the development of language has been influenced by cultures environment (Hickey, 2012:1).

Writer chooses the title *The Use of Language Variation in Simalungun Parapat: A Sociolinguistic Study*. This is because language that is used to speak with someone in Parapat is affected by variables such as age, social status in family, and level of familiarity. the variation used to speak with someone is also affected by elements of respect. Language use activities in Parapat must be adapted to the situation and the environment in which the communication takes place. If the situation is casual, the language that is used is also casual.

Language use *ham* 'you' shows that 'Ucok' and his 'Bapa' in their family have a very close relationship, Ucok mixes *ham* with *Bapa*. Because, if he does not use it his father would get angry because his son calls him with *ho* term, *ho*' is usually used to speak with someone with the same age or younger, it is used in a casual or non-formal situation, but if *ho* is used to the older people or someone who is respected in the family and it would violate etiquette and politeness, because he is respected in the family and he should use more polite language. Language use in a formal situation has to be polite, speaker cannot use casual words, like when it is used at home with close siblings, because it is in the formal situation. The conversation in the formal situations is used with older people or people that are respected in a family. This study will focus on a variety Simalungun language use in everyday family conversation. This study is a requirement of all to learn and to use language and to enrich the knowledge of the language. When people meet or talk with native speakers of Parapat, not only can they enjoy the meeting and talks but also they can understand Simalungun language.

Method

Research is a process or a set of activities focused on the scientific rationale for reviewing the truth about "something" in general, it will be expressed in term effort to prove the existence of something or the possibility of "something" by showing the data to confirm the existence of "something" (Nawawi, 1995: 14). In completing this research, the researcher uses qualitative research methods, by collecting and analyzing data related to the topics analyzed. When collecting data, used interviews, reviewed literature, quoted several related books, the online resources and some related resources. Descriptive analytic method was applied for the selected data and analysis. The data which are used in this anlysis is the language of Batak Simalungun. Source of data to be analyzed were taken from a Simalungun family. The source of data for the analysis use devided into primary and secondary data.

Result and Discussion

1. Variations of Language Use in Parapat Simalungun

The data that writer gets for variations language use in Simalungun people in Parapat that divided by user and usage there are some variations. The variations of Language to ourselves, parents, uncles, aunts, sisters, brothers, mother in law, father in law, grandparents, male firend, female friend.

Language use for Formal and Informal Situation:

1. Designation to ourselves

- *Ahu/aku(me)* *Ahu* (me) is used to designate ourselves in Simalungun family when speaking in formal or informal situation.

For example:

Ahu(formal) : '*Ahu do i*'
: '*i am it*'

Ahu	do	i
I am	part.	it

Au(informal) : '*Au roh hu kampus*'
I visit your campus

Au	roh	hu	kampus
I	visit	your	campus

2. Designation to father

- *bapa/ayah* (biological father): *ayah/bapa* is used to designate biological father in Simalungun family in formal situation.

For example:

Butet : '*huja ham laho bapa ?*'
: where are you going father?'

3. Designation to father of parent.

- *Oppung/kakek*(grandfather): *kakek*(grandfather) is used to designate father of parent in Simalungun family in formal and informal situation. For example:

Ucok : '*maraha do oppungi juma?*'
: what is grandfather doing in the farm

4. Designation to son or daughter in law

- *niombah*(son/daughter in law): *niombah*(son/daughter in law) is used to designate son or daughter in law in Simalungun family in formal and informal situation.

For example:

Boby : '*Huja do ham tutua mamboan ahu?*'
: Where did your grandma take me?'

Nunung : '*Hu juma niommbah*'
: To the farm son

Language use for intimate or familiar situation:

1. Designation to male friend

- *Ambia*(male): *Ambia*(male) is used to designate male friend or some male who is younger than the speaker. For example:

Daniel : '*Lang dihut ho hujai Ambia?*'
: don't you come there friend?'

Lang	dihut	ho	hujai	ambia
Don't	come	you	there	friend

2. Designation to female friend

- *Baya*(female): *Baya*(female) is used to designate female friend or some female who is younger than the speaker. For example:

Friska : *Ija do ho marjabu saonnari Baya?*
: where you live now friends

3. Designation to female friend

- *Baya*(female): *Baya*(female) is used to designate female friend or some female who is younger than the speaker. For example:

Friska : *Ija do ho marjabu saonnari Baya?*
: where you live now friends

2. Variation of use as Related to Social Status and Gender

Finch (1972:29) identifies for factors related to variation of use. First, it includes conversation at breakfast, or wedding ceremony. Second, it includes age, sex gender, occupation, social status, and the relationship with the speaker. The relationship with speaker can be close or distant. Third, it includes topic about job, children, and news. The last, includes interaction function, for example apologizing, telling news.

Formal and Informal Situation.

1. *Au/Ahu'saya/aku'*

Ahu is used in Simalungun language to indicate the speaker itself. '*Ahu*' can be used in a formal and a casual (informal) situation in environment. In Simalungun language its use is not restricted. Pronoun '*au/ahu*' is often used in everyday life by men or women, both formal and informal. In a formal ceremony '*au/ahu*' is used in custom wedding party, circumcision, the inauguration of the village head in more formal occasions.

2. *Bapa/Ayah 'bapak'*

Bapa/Ayah in Simalungun family is used for man as the head of the family, a husband, a father is called '*Bapa/Ayah*' because he has higher social status in the family than the other family members, like children and wife. When the speaker has a conversation with the interlocutor as the head of the family, he has a higher social status, the speaker calls him as '*Bapa/Ayah*' in both formal and informal situation.

3. *Inang tua 'female oldest sibling of father or mother'*

Inang tua 'oldest sister sibling' in Simalungun family is called for the oldest female sibling either from father or mother. The ones who can call '*Inang tua*' are the kids from her brother or sister whose her social status in family is lower.

'Inang tua' can also be used to call a wife of the oldest brother sibling of father or mother. When a speaker has to talk to the oldest female sibling of father or mother, speaker has to use '*Inang tua*' because the interlocutor also has a high social status in Simalungun family. in formal and informal situation. This happens because of the order of birth.

Conclusion

Based on the analysis of how the variation and why the variation of language use occurs in Simalungun family. There are three variations of language use found in the family; formal, informal, and familiar (intimate). The formal and informal situation of language use mostly can be used at the same time. There is no significant difference use among them. However, there is a significance difference

between formal and informal situations. Based on the analysis why the language use occurs in Simalungun family, that's because there is different order of birth from the others in family members.

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