

CHAPTER I

INTRODUCTION

A. Background of Study

As a creature that cannot live alone, human uses language to establish relationships with society. Language is a part of human beings that cannot be separated. As Saragih (2017: 1) stated there is no language without society and there is no society without language. It means that human beings can interact with each other because of the language.

There are two types of language, they are verbal and Non-verbal. Non-verbal language is expression and body language such as hand waving, smile and etc. Verbal language has two types, they are spoken and written language. Written language is the words that are arranged grammatically and produced the meaning. It can be seen through newspaper, magazine, books, articles and many others. Spoken language is an interaction of two persons or more, it means that speaker and listener are involved in it. The interaction between two persons or more is called communication.

Communication is a way for someone to deliver the ideas and how someone can catch the idea. In communication, the society deals with the meaning.

Whereas a word can have the different meaning. It means that speaker and

listener must have the same perspective or goal. The society that lives in a region has the different ways in delivering their language. A region consists of some ethnics which make the variation of language.

According to Wardhaugh (2006:136) one way of characterizing certain variations is to say that speaker of a particular language sometimes speak different dialects of that language. It means that in the society they speak differently as the sign of the language variation. North Sumatera is a province that consist of 25 districts and 8 cities. It is not suprising that North Sumatera has some dialects.

The twenty five districts are Nias, Mandailing Natal, Tapanuli Selatan, Tapanuli Tengah, Tapanuli Utara, Toba Samosir, Labuhanbatu, Asahan, Simalungun, Dairi, Karo, Deli Serdang, Langkat, Nias Selatan, Humbang Hasundutan, Pakpak Bharat, Samosir, Serdang Bedagai, Batu Bara, Padang Lawas Utara, Padang Lawas, Labuhanbatu Selatan, Labuhanbatu Utara, Nias Utara, Nias Barat. And eight cities are Sibolga, Tanjungbalai, Pematangsiantar, Tebing Tinggi, Medan, Binjai, Padangsidimpuan, Gunung Sitoli.

Not only has the different region but every districts or cities has their own characteristic, for example, South Tapanuli, which has its own regional culture, language and traditions. The regional language that used in South Tapanuli is Mandailing language. Almost the society in this regions use that language. The culture and traditions in this region can be seen in some event such as in wedding ceremony, whereas there are some regulations or roles that have already

arranged by great grandparents. There are some steps or rules in wedding ceremony in South Tapanuli. One of them is *mangkobar*. *Mangkobar* is an activity which is done in the day of wedding ceremony, it becomes the important part in wedding ceremony. The participants who are involved in that event are *hatobangon* (traditional leader), kepala desa, alim ulama, kahangi, anakboru, mora and family.

Mangkobar is an activity of giving an advice to the bride and groom, and explains the purpose of the groom's family came to the bride's house, as it can be seen in the wedding of Nurilan Simbolon, Am.Keb and Hendra Gunawan Nasution, AMK, that was held in Hutagodang on January, 09 2018. This is the example of speech of Hatobangon.

Hatobangon : Assalamualaikum warohmatullahiwabarokatuh. *Inda bosan-bosanna hita mangucapkon puji tu khadirat Allah SWT songoni shalawat beriring salam ima tu junjungan ta tu Ruh Nabita Nabi Muhammad SAW na hita hiut- hiutkon ajaranna ima tu sadarion, syukur Alhamdulillah hita ucapkon tu Allah SWT na mangalehen masa dohot kesempatan dapot dope hita hadir dilehen dope dihita kesempatan kesehatan memenuhi atas upacara dimanyongot ni ari on, dison bahat hormat nami tu hamu barisan Raja tarlobi – lobi tu oppui sian bagas godang songoni tu bapak hatobangon songoni buse tu bapak kepala kampung, songoni tu hamu tamu ni suhut na ro ima tu tonga- tonga ni bagas nami on tarlobi- lobi tu hamu suhut sabolonon markahangi, mar anak boru songoni dohot morana. Jadi dison tarsongon podo Raja i diatas ni haroro ni indon bo tamuta, au inda hu engot inda hu patanda- tanda, arroku bettak na on do baya naluia na potangi na roha ku, jadi dibagasan ni i sukkun- sukkun ni Raja ima tarhadop tu hamu suhut namardalihan na tolu aha dope maksud tujuan munu marlagut hita ima di tonga ni bagas na mulia on jadi bagasan ni ida baen na adong do Raja indon bo nagotmangatak dohot mangaturna, oppui noma da sian bagas poda namangatak on dohot managtur on sanga songon dia do pangalaho na on pe hami sorahon, hu sudahi dohot salam, wassalamualaikum warohmatullahiwabarokatuh. (Assalamualaikum warohmatullahiwabarokatuh, first of all lets thanks to Allah SWT and then Shalawat to prophet Muhammad SAW who has brought us from the darkness to the brightness. Let's says Alhamdulillah to Allah SWT which has given us the time and chance to attend this event in this morning. The honourable the line of the kings, oppui sian bagas*

godang, traditional leader, headman, *suhut sihabolonan markahanggi*, anakboru and mora. King, I don't really know the arrival of our guest, maybe they was come last night. So, in this time, the king asks to *suhut namardalihan natolu*, what are the purpose of gathering in this house? So, because there are kings in here, they will manage this event. I think that's all. wassalamualaikum warohmatullahiwabarokatuh.)

In *Mangkobar* the speaker (traditional leader) delivers his speech in Mandailing language and every participants in *mangkobar* has their own part. South Tapanuli consists of fourteen sub-districts, they are: Aek bilah, Angkola Barat, Angkola Sangkunar, Angkola Selatan, Angkola Timur, Arse, Batang Angkola, Batangtoru, Marancar, Muara Batangtoru, Saipar Dolok Hola, Sipirok, Sayur Matinggi and Tantom. Almost all sub-districts in South Tapanuli use Mandailing Language but in different dialect.

Wardhaugh stated (2006: 25), each language exists in a number of varieties and is in one sense the sum of those varieties. But what we do mean variety? Hudson (1996, p. 22) defines a variety of language as 'a set of linguistic item with similar distribution,' a definition that allows us to say that all of the following are varieties: Canadian English, London English, the English of football commentaries, and so on. According to Hudson, this definition also allows us 'to treat all the language of some multilingual speaker, or community, as a single variety, since all the linguistic items concern have similar social distribution. ' A variety can therefore be something greater than a single language as well something less, less even than something traditionally referred to as dialect.

According to Saragih (2017: 11) the variation of language with reference to the language user or the speaker is called dialect. The fact shows that speaker of language vary in some respects. Indeed it is never found that speaker of language are homogenous in all aspects. As language is socially constrained and thus it is a social phenomenon, what happen to the society is reflected in language.

According to Saragih (2017:12) variation of language with respect to the speakers' geographical origin is called regional dialect. It means that speaking language differently is because of the influence of their environments. In the other word it can be said that the same thing but in different ways. As Saragih said (2017:12) the variations of language are seen in sound, words and grammatical aspects. In other words, dialect involves phonological, lexical and grammatical features. So we can see varies of dialect based on the three aspect, they are: phonological, lexical and grammatical.

The writer will focus on analysing the differences dialect in *mangkobar*, as the following examples.

Sub-districts	Phonology	Lexem	Grammar
Batangtoru	/sada:rion / (today)	Aya (daddy)	Na malo au makkobar (I can not give the speech too much)
Angkola Barat	/sada:ri:on/ (today)	Ama (daddy)	Napola sadaia hobar na dapot au (I can not

			give the speech too much)
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In analysing the dialect variation in *mangkobar* at wedding ceremony in South Tapanuli, the writer uses some previous studies, they are: Tarigan (2017) Variation of Karonese Language in Tanah Karo. He used descriptive qualitative method. The reasons of the researcher in this research are to know the variations of karonese language in Tanah Karo and why the variation of Karonese language are happened in tanah karo. The researcher took 6 (six) participants or informants in this research. The researcher concluded that: first, there are two types of variation of language that is used in variation of karonese language, there are phoneme and lexical. Phoneme and lexical were used in the three places in Tanah Karo, they are Tigapanah, Tiganderket and Tigabinanga. Phoneme from the three places in Tanah Karo are dominantly same although some of them are different. It is also happened with lexical, in three places in Tanah Karo the lexical are dominantly same although some of them are different.

So, phoneme and lexical are very influenced the variation of Karonese language in Tanah Karo. Second, regional dialect and arena or geography are causes of variation of Karonese language. Regional dialect of the variation of language for every places are different but the meaning are same from the other places. Arena or geography is most dominant causes of the variation Karonese language in Tanah Karo. So, the causes of variation Karonese language in Tanah Karo are caused by regional dialect and arena or geography.

Harahap (2016) Conversational Style Used by Male and Female in Business Transaction at Inpres Aek Habil Market in Sibolga. This research deals with Conversational Style Used by Male and Female in Business Transaction at Inpres Aek Habil Market in Sibolga. The subject of 6 sellers (3 male-3 female) and 12 buyers. It specially focused on features of conversational style used by seller-buyer (male-female) in business transaction at market, how different ways are the features of conversational style between sellerbuyer (male-female) realized in Business transaction at market and why they are realized in the way they are. The theory used in this study are based on features conversational style proposed by Swann (2000:225), namely amount of talk, interruption, conversational support, tentativeness and compliment. This research employed descriptive qualitative design. The data were the transcription of recorded observations and interviews using audio recorder at Inpres Aek Habil Market in Sibolga. The findings showed that firstly, the features conversational style were used by male and female at Inpres Aek Habil Market in Sibolga, namely amount of talk, interruption, conversational support, tentativeness and compliment. Secondly the features of conversational styles act were realized in some ways. It was found that most dominant of features of conversational style used in business transaction show was amount of talk, in this case that female seller-buyer are dominantly used amount of talk than male seller do because It is concluded that female speakers have been found to talk too much than male, particularly in public context, but the researcher found at market females more dominantly used of amount of talk, because females in their daily activities had

amount of talk to face the have many problem in their work, house or etc. Thirdly, there are reasons why are they realized in the way they were. The reason of male and female seller-buyer used style differently because they have some different characteristic between male and female in doing interaction with their daily life, social life and it is can impact to the interaction to make bargain at the market. It will give some effect for their communication each other. Male and female sellers-buyers used style differently, because they have different characteristic in communication in the daily life.

By looking the previous study, those some previous studies are almost similar to this study. The differences between previous studies and this research is the data and source of the data. The previous studies has some relevance to this research as well. The writer analysed the variations of dialect in two sub-districts in South Tapanuli, they are Batangtoru, and Angkola Barat. The writer focused to compare the differences of phonological, lexical and grammatical (only focused on regional dialect) and the reason of dialect differences that happened in *mangkobar* at wedding ceremony in South Tapanuli.

B. The Problems Of Study

Based on the background of the study, the writer findout some problems.

The problems of study were :

1. What are the differences of phonological, lexem and grammatical aspect between Batangtoru, and Angkola Barat sub-district in *mangkobar* at wedding ceremony?
2. How are the differences happened in *mangkobar* at two sub-disrticts dialect?

C. The Scope of Study

Based on background and identification the problem of the study, the writer focused on analyzing the regional dialect in two sub-district in *mangkobar* at wedding ceremony. The writer only focused in analysing the utterances of *parkobar* (speakers) from bride's family only in *mangkobar* event. The utterances in *mangkobar* transcribed and then analysed into the regional dialect (divided into phonological, lexical and grammatical) and also the writer did the personal interview to *hatobangon* (traditional leader) as much three persons to support the answer the second question.

D. The Objective of Study

The objective of the study were:

1. To find out the differences of phonological, lexem and grammatical from two sub- district (Batangtoru and Angkola Barat) in *mangkobar* at wedding ceremony
2. To know the reason how the dialect in two sub-district are different

E. Significance of Study

This research are expected to give contribution both theoretically and practically. Theoretically, it was expected to enrich the quantity on analysing regional dialect studies. Practically, the findings of this research are expected can be useful both English Literature Students and Other Researchers. For English Literature Students, they can use this research as the references in learning regional dialect. For the other researchers, they can use the finding of this research as sample data in their research from another point of view, for example analysing the regional dialect from two or more district, such as the differences regional dialect between South Tapanuli District and North Padang Lawas District.