

CHAPTER I

INTRODUCTION

1.1 The Background of Study

Bahasa Panai (BP) is a local language as a coastal lingua franca language of Labuhanbatu Regency which is used by Panai people of Labuhanbatu, North Sumatera, Indonesia who living along the coastline of Panai Hilir, Panai Tengah, and Panai Hulu. The use of language was predicted on eighty years where it has been used by the Panai people as their daily mother tongue in communication from generation to generation in Panai Labuhanbatu Regency. The BP local language is local language used by the Panai people in daily communication at home, markets, schools and other traditional cultural activities of the Panai people, both of formal and informal events. Historically, in eighty years ago king sultane Panai and Labuhanbatu society mostly were used BP as their daily communication until it is used Panai people actively from time to time and from generation to generation to present time. Haidir, et al (2021) mentioned BP is as Malay Panai Language which abbreviated with MPL, it is a regional language used in three sub-districts in Labuhan Batu Regency, Rantau Prapat. The area of use of MPL includes the District of Panai Tengah (Labuhan Bilik), District of Panai Hilir (Sei Berombang), and District of Panai Hulu (Ajamu). According to historical records, the name Panai comes from a sultanate. In the past, the Panai Sultanate was a famous sultanate in the Coastal part of East Sumatra, whose capital was Labuhanbilik. The Panai Sultanate area is located on the banks of the Barumun River, which originates in the

hills of East Sumatra and drains into the Malacca Strait. As a kingdom that was once very famous, its vocabularies must be saved from the threat of extinction. Many factors cause the threat of extinction of the Panai Malay vocabularies. One of them is the language attitude factor. Additionally, the language is also called the identity of a nation, as well as local languages in Indonesia. Local languages have a vital role, namely, apart from being the identity of a diverse community group, local languages are also a means of communication between community groups (Sudarsana in Handayani, 2021)

ika bina en pabolo is motto and slogan of Labuhanbatu regency which derived from BP local language. *ika bina en pabolo* is Panai local language which means lexically “this is built, that is repaired”. The motto has become the philosophy and culture of the Panai people for generations. Panai people use BP local language when to convey message, purpose, will, ideas, information as daily communication between Panai speakers in Panai Labuhanbatu.

BP is a unique local language in Labuhanbatu Regency, North Sumatera, Indonesia. Formally it is not listed yet as local language in Indonesia. Before it is never conducted a research yet scientifically which related with *ika* and *en* in BP. The Australia linguist’s prediction saying that BP has become extinct at the same time as the collapse of Panai Sultanate kingdom Labuhanbatu. in the reality fact based on researchers result that the BP is still exist and used by the Sultan / king during the kingdom Sultanate of Panai and Bilah in daily interaction and communication between fellow society along the coast until present time, coastal society along the panai beach.

The uniqueness and characteristics of the BP as a local language of the Panai people in Labuhanbatu Regency, which distinguishes it from other local languages in Indonesia, is the dominant use of the words *ika* and *en* in each conversation and communication among Panai people and pronouncing lexis R becomes *kha*. The words *ika* and *en* have a variety of forms that are often used by speakers of Panai people. The following examples that briefly explain BP as the local language of the Panai people in Labuhanbatu, for example:

Table 1.1 Words, Groups/phrases, Clause of *ika* and *en* in BP

NO	BAHASA PANAI	BAHASA INDONESIA	ENGLISH
1	<i>ika</i>	<i>ini</i>	this
2	<i>sika</i>	<i>sini</i>	here
3	<i>kasika</i>	<i>kesini</i>	come here
4	<i>bagika</i>	<i>bagini</i>	like this
5	<i>en</i>	<i>itu</i>	that
6	<i>enen</i>	<i>itu</i>	that
7	<i>siten</i>	<i>situ</i>	there
8	<i>kasiten</i>	<i>kesitu</i>	come there
9	<i>disiten</i>	<i>disitu</i>	in there
10	<i>bagen</i>	<i>begitu</i>	like that
11	<i>apa en?</i>	<i>apa itu?</i>	what is it?
12	<i>ondak kamana en?</i>	<i>mau kemana itu?</i>	where are going?
13	<i>ika khumah kai</i>	<i>ini rumah kami</i>	this our house
14	<i>lagak en cek</i>	<i>cantik itu bro</i>	that is beautiful

15	<i>en la ondak awak en</i>	<i>itu la yang saya mau</i>	that's what i want
16	<i>Lantak katen</i>	<i>Terserah lah</i>	up to you
17	<i>poi kai dolu na katen</i>	<i>pergi kami dulu kesana ya</i>	we go there
18	<i>sumokh</i>	<i>sumur</i>	well
19	<i>tolukh</i>	<i>telur</i>	egg
20	<i>okhang</i>	<i>orang</i>	people

Table 1.2 Words of BP Local Language in Labuhanbatu

No	Bahasa Panai	Bahasa Indonesia	English
1	<i>en</i>	<i>itu nya</i>	that it
2	<i>enen</i>	<i>itu</i>	that
3	<i>ika, ka</i>	<i>ini</i>	this
4	<i>ka</i>	<i>ke</i>	to
5	<i>begen</i>	<i>begitu begini</i>	like that like this
6	<i>bagika</i>	<i>begini</i>	like this
7	<i>ko</i>	<i>kamu</i>	you
8	<i>jen</i>	<i>kamu nya</i>	that (emphasize) it
9	<i>kasan</i>	<i>kesana</i>	over there
10	<i>kasanan</i>	<i>kesana</i>	over there

11	<i>katenen</i>	<i>kesitu</i>	over there
12	<i>katen</i>	<i>kesitu</i>	over there
13	<i>kasiten</i>	<i>kesitu</i>	over there
14	<i>ukhang</i>	<i>orang</i>	human being
15	<i>sekakhang</i>	<i>sekarang</i>	now
16	<i>sumokh</i>	<i>sumur</i>	bathroom
17	<i>bakombokh</i>	<i>berbicara</i>	talk, speak
18	<i>poi</i>	<i>pergi</i>	go
19	<i>kai</i>	<i>kami</i>	we
20	<i>lai</i>	<i>lagi</i>	again, else
21	<i>jua</i>	<i>juga</i>	also
22	<i>taen</i>	<i>tadi</i>	just now
23	<i>kanlen / kan lenen</i>	<i>nanti</i>	later
24	<i>isok</i>	<i>besok</i>	tomorrow
25	<i>sika</i>	<i>sini</i>	over here
26	<i>kasika</i>	<i>kesini</i>	over here
27	<i>disika</i>	<i>disini</i>	here
28	<i>disiten</i>	<i>disini</i>	here
29	<i>salopekh</i>	<i>sandal</i>	sandal / slipper
30	<i>tarkhubuk</i>	<i>ikan tarubuk</i>	panai fish
31	<i>kin</i>	<i>sekarang/ kini</i>	present time
32	<i>len</i>	<i>itu</i>	that

33	<i>siten</i>	<i>disitu</i>	There
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Table 1.3 Clauses of BP Local Language

No	Clause of Bahasa Panai	Bahasa Indonesia	English
1	<i>ika bina en pabalo</i>	<i>ini dibina, itu diperbaiki</i>	that is built, that is repaired
2	<i>enla katen</i>	<i>itula kesitu / begitulah</i>	that is
3	<i>enen katenen</i>	<i>itu kesitu</i>	it's only that to that
4	<i>begen la kasiten</i>	<i>begitu la kesitu</i>	like that
5	<i>pabila la ja ko poi kasiten?</i>	<i>kapannya kamu pergi kesana?</i>	when do go over there?
6	<i>poi kai dolu ka pante na, ondak manyabokhang kai ka siten</i>	<i>kami pergi dulu ke pante ya menyemberang kami kesana</i>	we go to river and cross there
7	<i>moh ...poi katenen</i>	<i>ayo....pergi kesitu</i>	let's go there
8	<i>ika la iya</i>	<i>ini la dia</i>	here is
9	<i>ondak kamana en?</i>	<i>mau kemana kamu?</i>	where will you go?
10	<i>ada khumah kai di siten, kapan ja ko kasiten</i>	<i>ada rumah kita disana, kapan kamu datang kesana</i>	there is our house, when will you go there?
11	<i>enla cekhita yang tau awak</i>	<i>ini la cerita yang tau awak</i>	that's the story that i know
12	<i>lantak katen</i>	<i>biarlah begitu</i>	up to you
13	<i>ika khumah kaika</i>	<i>ini rumah kami ini</i>	this is our house

14	<i>ayo poi katen</i>	<i>ayo pergi kesana</i>	let's go there
15	<i>ayo poi katenen</i>	<i>ayo pergi kesana</i>	let's go there
16	<i>kita makan disika</i>	<i>kita makan disini</i>	we eat here
17	<i>diten kita makan na</i>	<i>disitu kita makan ya</i>	we eat there
18	<i>ondak kamana en?</i>	<i>mau kemana itu?</i>	where are going?
19	<i>kita ondak poi kasitenen</i>	<i>kita mau pergi kesitu</i>	we want go there
20	<i>mangapoi katen cek?</i>	<i>mengapa kesitu cek</i>	why should go there
21	<i>bajumpa la kita disiten na</i>	<i>berjumpa la kita disitu ya</i>	we meet there
22	<i>poi la ko katenen</i>	<i>pergi la kamu kesitu</i>	please go there
23	<i>ika kasika enen katenen, labuhanbatu kita nan punya en</i>	<i>ini kesini, itu kesitu, labuhanbatu kita yang punya itu</i>	this to here, that to there, we are having Labuhanbatu
24	<i>oih kucoba la dulu ikaoih sodapnya ika</i>	<i>oih saya coba la dulu ini, enakya ini</i>	let me try this, it is very delicious
25	<i>kutengok i tv tv en ayah....sodapnya ika balomak ika balomak</i>	<i>saya lihat di tv tv itu ayah, enakya ini, lezat ini berlemak</i>	I see at the TV, it is very delicious
26	<i>dakhi kota sanan balek ukhang en ka kampung ka, elok la, lantam nyen okhang di kampung ka</i>	<i>dari kota sana pulang orang itu ke kampung ini, bagus la, sombong nya orang itu di kampung ini</i>	From there they came back to this village, they are very arrogant in this village
27	<i>okhang en dak ondak lai okhang en bahasa kampung en pakhah kadang okhang en</i>	<i>orang itu dan tidak mau lagi orang itu bahasa kampung itu, parah kadang orang itu</i>	They don't want speak local language, sometime they are so bad
28	<i>bagenen apa coba disobut okhang en,</i>	<i>begini apa coba disebut orang itu "gheretak"</i>	Like this they say "motorcycle" they

	<i>“gekhetak” disobut okhang en sama aku, enla, enla kadang lantam nyien okhang en</i>	<i>disebut orang tu sama aku, itu la, itula kadang sombong nya orang itu</i>	mention such a way to me, That's sometimes how arrogant they are
29	<i>ondak nyen tong, balek awak ka kampung en, bahasa kampung jua la, usah pala bahasa keta en, bagen la tehe maksudnya</i>	<i>mau nya itu pula, pulang saya ke kampung itu, bahasa kampung juga la, jangan pala bahasa kota itu, begitu lamaksudnya</i>	I want that too, I go back to the village, they use local language too.
30	<i>ika nama nyika si inun, abis main ia taen bis main ia bacolak ia, abis en babincu ia</i>	<i>ini nama ini si inun, setelah bermain dia tadi itu, dia berhias, setelah itu dia memakai bincu</i>	this is the name of this inun, after playing with him earlier, he decorated, after that she make up her lip
31	<i>tengok kaca enlap kan ka apa en</i>	<i>lihat kaca itu, bersihkan ke apa itu</i>	Look at the mirror, clean it with that
32	<i>en la tausah ba kain, bagen la kalau make kain</i>	<i>itu la jangan pakai kain, begitu la kalau memakai kain</i>	That's why don't use the cloth, such a way if using it
33	<i>udah dapat ko hadiah en?</i>	<i>udah dapat mu hadiah itu?</i>	Did you get the prize?
34	<i>en la, ika dak pala ada lai covid-covid ten, dibilang okhang en kakhena covid...mahal mahal nya lai</i>	<i>itu la, ini tidak ada pala lagi covid-covid itu, dikasi tau okhang itu karena covod semua jadi mahal</i>	That's it, there's no nutmeg anymore for the covid-covid, they told me it's because all covod is expensive
35	<i>anakku bakhu kokhja di medan en disobut nia kokhja galosikh, galosikh yang ada</i>	<i>anak ku baru kerja di medan, itu la disebut nya dia kerja di grosir, grosir yang ada jualan tepung itu</i>	My son just started working in the field in medan, that's what he called him.

	<i>topung nien</i>		He works at wholesalers, the who lesalers that sell flour
36	<i>en la makanya bu duit en bakhu lai ditransfer</i>	<i>itu la makanya bu, uang nya itu baru lagi ditransfer</i>	That's why mom, the money was just being transferred
37	<i>besok pemerintah enen ondaknya diapa jen dinasehati en jen</i>	<i>besok pemerintah itu maunya itu dinasehati itu</i>	tomorrow the government wants it to be advised of that
38	<i>palokeh nya bu arfah enen, padahal kayanya ia en</i>	<i>pelit sekali ibu arfah itu, padahal sudah kaya dia</i>	The arfah's mother is very stingy, even though she is already rich
39	<i>okhangen dak ondak lai okhang en bahasa kampung en pakhah kadang okhang en</i>	<i>mereka tidak mau lagi orang itu berbicara bahasa kampung itu, terkadang mereka parah sekali</i>	they don't want the person to speak the local language anymore, sometimes they get really bad

The BP Data above was recorded from Panai people's utterances when using BP local language in communication at Panai particularly and in Labuhanbatu regency in general. The researcher also find the data from internet and facebook media social of Panai people who uses BP in their communication interaction. The documentations of BP local language in media social are collected as additional

data from written text of BP local language in Labuhanbatu. The BP text can seen in the following data:

*Apa ja kabakh Pak, Sehatja bapakkan ika aku
 Ku sobutkan lah dolu nama ku na
 Namaku : Musleh
 Ayahku lakher di Panai Amakku Lakher di Bilah
 Jadilah aku anak Bilah dan anak Panai, tapi jangan pula lah baya aku kanglen disobut anak bilah pane, en kadongakhannyen kayak bus daerah kain ku tengok Bilah Pane Sejati.
 Kok sudah bakombokh bilah panai, kubahaskan lah sadikit tontang bus dari daekhah kai ka, dolu kok indak salah Pak jalanan bus kaika daki Tanjong Sarang Elang sampek khanto Pakhapat, tapi kin sudah ada baya kamajuan dari Ajamu ka Medan bagen jua sabaleknya, mudah mudahan ndak lai ka Medan jalanan bus kaika, insyaallahpun ka Jakarta...*

Figure 1.1 Written Text of ika and en BP in Facebook Status

The screenshot shows a Facebook post by Sahrial Sirga. The post content is the text from Figure 1.1. Below the post, there are several comments in BP language:

- Moehmoddien** (4 hari): Kona bajak jen fb pk. Izul en. Indk pala ia mambuat nyen, punya kawan ku pun pornah jua bagen di tandai nya jua ja aku..
- Nurhalimah Harahap** (4 hari): Enen tanda ny akun ny kona bajak kk.. Bkn abh en yg mmposting ny bya.. Hapus kk lah.. Kn ad titik 3 en,, pilih krg.. Sya tdk ingin melihat ini... Yg enen kk. Bru krg hapus tanda. Biar hlg iya
- Goval S** (3 hari): lkalah yg indak gomarken
- Cicun** (1 hari): Iyo aku pun ada jua jang bgen camana menghilang kanyaa.

The post also features a 'Peristiwa Penting' section with two items:

- Pindah ke Labuhanbatu, Sumatera Utara...** (27 Januari 2021)
- Dibesarkan di Labuhanbilik, Sumatera Utara...** (27 Januari 2021)

Figure 1.2 ika and en in interaction Text of BP in Panai People Facebook



Figure 1.3 Screen Shot of *ika* and *en* BP in Facebook Media Social





Figure 1.4 using BP *ika* and *en* in Youtube

From figure 1.1, 1.2, 1.3 and 1.4 above that *ika* and *en* forms realized by Panai speakers in their communication and interaction. The *ika* and *ens* forms are *ika*, *en*, *enen*, *katenen*, *kasika*, *kaika*, *kain*, *kin bagen*, *ka*, *jen*, *nyen*, *enen*, *kanlen* and *ikalalah*.

The sample data above was taken from researcher's preliminary data result that the *ika* and *en* in BP is a unique local language that must be learned and preserved as cultural richness and local wisdom in Labuhanbatu Regency, North Sumatera, Indonesia. It is one of the characteristics and richness of regional culture that needs to be preserved. The preservation in question is carried out in the form of the use of regional languages in daily communication by members of the local community themselves (Hulukati, 2017). Therefore, the research expected as an effort to (1) Preserve BP as the Panai local language, (2) to know the

lexicogrammar of *ika* and *en* in BP, (3) Adding the diversity of local language variations in Indonesia (4) to avoid Panai people from being negative attitude towards BP as their mother tongue and local language, (5) Avoiding the extinction of BP and (6) Maintaining culture, language, traditions and richness of local wisdom of Panai people Labuhanbatu.

Indonesia is one of the countries in the world that has a diversity of cultures and local languages as national assets. Diversity has made Indonesian people in this global and digital era a multicultural and multilingual society that should be proud and preserved (preservation) (Bin-tahir, et al, 2020) In Indonesia, local language policy has been regulated, In accordance with the law (1945) about flags, languages, and national emblems, as well as the national anthem, Article 1 says "Regional languages are the languages used for generations by Indonesian citizens in areas within the territory of the Unitary State of the Republic of Indonesia". Then in Article 42, paragraph 1 states that "Regional Governments are obliged to develop, foster, and protect local languages and literature in order to continue to fulfill their position and function in social life in accordance with the times and to remain part of Indonesia's cultural wealth". In other word Regional language is one of the cultural assets that must be preserved by the government. in line with above, Kemenristekdikti suggests to prioritize Bahasa Indonesia, to preserve local languages, and to strengthen foreign languages (Harahap, 2022).

Moreover, referring to Law Number 24 of 2009 defines local languages as languages used for generations by Indonesian citizens in areas within the territory of the Unitary State of the Republic of Indonesia. Local language was as one of the

indicators of preserving regional culture that supports Indonesian culture with the assumption that the language contains the values and cultural characteristics of a region. In the local context, regional languages are the tools used to preserve culture in an area. Meanwhile, in the context of science and civilization, regional languages are a wealth of knowledge and a diversity of civilizations that must be maintained, maintained and preserved (Warouw, 2023).

In addition, Local regulation of North Sumatera government Number 8 (2017) as additional strengthening of the legal law that the preservation of local languages in the North Sumatera region has been regulated, as explained by Syafrina ; As for the direction and strategic policy of the local Regulation in accordance with Article 13, the local government is tasked with carrying out the priority in the use of Indonesian in the regions, establishing and developing local Language and Regional Literature teaching materials in the compulsory local content curriculum at secondary education and special education at formal education units. In accordance with the above explanation that BP as local language must be preserved in order to preserve the language, culture, legends and traditions of the Panai people specifically the culture of Labuhanbatu in general.

The laws, the slogan of the Ministry of Research, Technology and Higher Education of the Republic of Indonesia (*Kemenristekdikti RI*), the local regulations of the Governor of North Sumatera regarding local languages are quite clear and have given a signal that the nation and state of the Republic of Indonesia upholds the existence of local languages. The local language languages are not only need to be fostered and developed, but also must be preserved, including the BP

Labuhabatu local language should be preserved to avoid extinction. Ways to overcome the local languages endangered and extinction (loss of cultural treasure), it needs to be maintained (Amna, 2017).

Based on relevant study, Indonesia has hundreds of active local languages. Based on the results of the study, there are at least 742 regional languages spoken in Indonesia, including endangered local languages. (Rahman in Bin-tahir, et al, 2020) In other side, Kemenristekdikti RI release the number of local languages available in Indonesia based on Language and Literature Development and Protection Kemenristekdikti in 2022 there were about 718 local languages in Indonesia (Utomo, 2022), From these data, it is clear that the BP Labuhanbatu local language is not registered as a local language in Indonesia. Therefore researcher expect and suggest to the government to add BP as part of local language in Indonesia. BP regional languages must continue to be developed, fostered, protected, preserved and taught to generations of Panai people and the people of Labuhanbatu so that these regional languages are protected from extinction such as has happened in Maluku, Papua, NTT and other. The extinct languages in Maluku is languages of the Kajeli/Kayeli, Piru, Moksela, Palumata, Ternateno, Hukumina, Hoti, Serua and Nila and Papuan languages, namely Tandia and Mawes. Meanwhile, the critical languages are the regional languages of Reta from NTT, Saponi from Papua, and languages from Maluku, namely Ibo and Meher region (Sitokdana, 2019).

However, unfortunately until now there has been no academic research that explains what is like and how is lexicogrammar *ika* and *en* in BP. The researcher used Systemic Functional Linguistic Halliday's theory on

lexicogrammar strata of morpheme, words, group/phrases and clause and metafunction and metafunction of *ika* and *en* in BP. Furthermore, the plan product of the research was a mini book book of lexicogrammatical Aspects of *ika en* in BP in Labuhanbatu. By hoping it was used as a reference book and guide for anyone who wants to learn and teach the lexicogrammar of *ika en* in BP at home, school local content and family surrounding in Labuhanbatu.

Every language has a language structure (Lexicogrammar) that is used based on the function of language in society such as describe, exchange or arrange or organize, and experience. Halliday and Matthiessen (2014 :20) states that basic concepts for the study language can be seen from the variety of technical terms that have had to be used. We have referred to language (i) as text and as system, (ii) as sound, as writing and as wording, (iii) as structure – configurations of parts, and (iv) as resource – choices among alternatives. These are some of the different guises in which a language presents itself when we start to explore its grammar in functional terms: that is, from the standpoint of how it creates and expresses meaning. In other word, Language is thus organized into four strata – semantics, lexicogrammar, phonology, and phonetics (Halliday and Matthiessen (2004). From four technical terms and four strata above, the researcher focused on grammar/ the lexicogrammar to study *ika* and *en* in BP as local language. In other term was a lexicogrammatical aspect of *ika* and *en* in BP Labuhanbau which consist of *ika* and *en* in rank scale (morpheme, word, group/phrase, and clause) of BP and *ika* and *en* in Metafunction (ideational, interpersonal and textual).

1.2 The Problems of Study

Based on the background of the study, the problems of the study are formulated as the following:

1. What meanings are given by the *ika* and *en* in BP?
2. How are the *ika* and *en* realized in BP?
3. Why are the *ika* and *en* realized as they are in BP?

1.3 The Objectives of the Study

In relation to the research problems above, this study has three objectives, namely:

1. to investigate out meanings represented by the *ika* and *en* in BP,
2. to elucidate the realizations of the *ika* and *en* in BP,
3. to explain the reasons for the realization of how the *ika* and *en* in BP.

1.4 The Scope of the Study

Every research has a problem limitation. it is done so that the research can be directed and does not deviate from the problem to be studied, so that it can achieve goals in accordance with the expectations of the researcher.

The scope of the research attempts to explore the systemic functional linguistic of BP especially for lexicogrammatical aspects *ika* and *en* in BP in Labuhanbatu. The main focus of this research is to investigate what meanings are given of *ika* and *en* in BP and realization of *ika* and *en* in BP and reasons why realized they are based on metafunction of ideational function, interpersonal function, and textual function.

1.5 The Significances of Study

After this research was done, it was suggested it can contribute and provide some benefits, there are three significances for this study, among which are as follows:

1. Theoretically

Findings of research are expected to enrich the previous theories about linguistic in terms of lexicogrammar of local language and contribute to the development of linguistic theory. In addition it can be adopted as one of ways to solve the similar problems in lexicogrammar of local language.

2. Practically

The findings of the present study are expected to be great practical significance to the linguist, especially to those who are interested in and concerned with the lexicogrammar of local language and metafunction of local language. This study also give the view and current consideration to other researcher that the research has contribution in analysis of lexicogrammar of local language. Then, it can be utilized as references and update information and knowledge in carrying out a related research topic.

3. Pedagogically

Hopefully, lexicogrammar study of local language in BP can add additional views in Indonesia, and this study expected now on and upcoming time. The results achieved through lexicogrammar of *ika* and *en* in BP are expected to inspire people and linguist in particular to utilize it to study local language. Nowadays the research finding is useful for linguist and lecturers to upgrade their

knowledge to conduct the similar analysis of lexicogrammar realization *ika* and *en* in BP. The researchers results about lexicogrammar aspects *ika en* in BP can keep develop into the future in accordance with the presently amount researching finding.

