The Interactions of Social Stratification and Karonese Register in Giving *Pedah Pedah Perjabun*

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Abstract— **Indonesia is well known for its variety of tribes, traditional languages, culture and society. It grounds this research to observe and elevate the wealth of traditional culture and language of Indonesia. This research deals with the reflections of social stratification toward the Karonese register in giving *pedah pedah perjabun* (giving valuable advices in traditional wedding ceremony of Karo by family members of bride and groom). The objectives of this research are to investigate the social stratification and register in the Karonese speech community. The research problems concerns with social stratification and Karonese Register due to the existence of some differences. This study is conducted by using qualitative descriptive design. The data are taken from some records of traditional wedding ceremony of Karonese. The analysis shows that age and occupation are the factors in causing the variety of Karonese language. The result displays two reflections of social stratification toward Karonese register, namely (1) different occupation and age tend to make the variety of lexis, and (2) similar occupation but different age tend to make the variety of grammar. Based on the occupation, register of agriculture is the most frequent used in giving *pedah pedah perjabun***

Keywords— ***Register, Social Stratification, Karo Language, Pedah Pedah Perjabun.***

I. INTRODUCTION

Studying on language, social, and culture and relationship among of them are valuable issue due to the importance or human communication or interaction in this world. The variety of society and culture tend to influence the variety of language since the different necessity of communication. It triggers this research to expose whether the variety of language exist in same culture, language but different background of speakers. .

Wardhaugh (2000)[1] the relationship between language and society with the goal of being a better understanding of the structure of language and how language functions in communication and sociology will be discovered how social can be better understood through the study of language. In establishing a social interaction, people tend to use their own languages based on their purposes or using. Absolutely, it reflects the variety of society deals with variety of languages. It is the basis for this study to investigate such phenomenon of ethnic register and social stratification in Karo, as one of hundreds of Indonesia traditional language

This study analyzes the reflection of social stratifications toward register in Karonese speech community in giving *pedah pedah perjabun.*Saragih (2014) [2] the society may also vary in terms of functions done by members of society which means that member of society vary with respect to their activities, for instance what they do in society. Thus, the society may be categorized in terms of their professions such as doctor, teachers, engineers, lawyers, farmer, etc. Variety of language used by doctors is different from that used by farmers. Similarly the variety of language in seminars is different from that used in gossip. Therefore, this study deals with register, diatypic or functional variety of language. Other words, it explains the register based on the function done by the members of society in Karonese speech community.

Differences among group of society are reflected in the variety of language used or register. Christopher (2013) [3] social stratification is a society's categorization of people into socioeconomic strata, based upon their occupation, income, wealth, social status, and derived power (social and political). It is the relative social position of persons within a social group, category, and geographic region and social unit. It refers to a system by which a society ranks categories of people in hierarchy. Social stratification refers to a class of people who have certain similarities in the area of society such as economy, employment, education, status, and caste.

Ferguson (1994) [4] explains registers are characterized by vocabulary differences either by the use of particular words or by the use of words in particular kind of language being produced by the social situation, other factor connected to the situation in which language is being used, occupation also has linguistics effect. In accordance with that, social stratification or different occupation tends to cause register. Many researchers have been conducted to investigate the reflection of social stratification toward register. Idris Aman (2009) investigates the social variation of Malay language spoken in Kuching, Sarawak, Malaysia focusing on their accents. He finds that [5] the Malay of Kuching has their own accent which is different from other Malay accent or the standard national accent. Jassem (2013)investigates the special of use English by Moslem scholars in different fields of inquiry which has been termed Islamic English. The result of this research indicates that[6] the Islam English is not only real as much as Biblical English is, but it is also a continuum with several

varieties including lexis, grammar, topic, style, and audience, code switching and Arab city. Thus, it marks as a register, variety or dialect of English which expresses their social and cultural identity. Rahajeng (2013)analyzes of register in the show of *Reog Nawangsih* indicates that[7] the form register which consisted of singular and complex and the function of register in that show covers three purposes, instrumental, imagination and information.

The finding of this research deals with the form of Karonese register in giving *pedahpedahperjabun* which is reflected in the interaction of social stratification. Some registers can be found in Karonese speech community, such as register of farmers, register of public transportation driver, register of trader and register of Christian preacher. This study shows that different occupation tends to cause the variety of lexis and different age tends to cause the variety of grammar. In accordance with this case, this research aims to find out how social stratification reflects the register in traditional language of Karonese

II. THEORITICAL BASIS

A. Sociolinguistics

Spolsky (2010) [8] sociolinguistics is the study of the link between language and society, language variation, and attitude about language. Moreover, Trudgill (2000) [9] it is the study of the effect of any and all aspects of society, including cultural norms, expectations, and context on the way language is used. [1]It is the study of stylistics and social variation of language. There are probably three relationships between language and society. First, the social structure may either influence or determine linguistics structure and behavior. Second, linguistics structure and behavior may either influence or determine social structure. Third, language and society may influence each other. Other words, sociolinguistics studies how all aspects of society have an effect on language, and how language has an effect on society Based on the above explanation, sociolinguistics covers three domains, namely: society, language, the relation society and language.

B. Register

In traditional sense, register is variety of language used for particular purpose or particular setting. It contains two important variables: purpose and setting. It suggests that the resources of language can be variously used based on the goal of communication as well as the speech context. These distinctive features of register are elaborated in Halliday's concept about register (2001) [10]register is the collective term for various situational and functional aspects of a text. In other words, register is the term of sum text's subject matter, its purpose, its mode, its genre, and the relationship that exists between its participants

Yule (2006) considers[11] register as conventional way of using language that is appropriate in a specific context which may be identified as situational (e.g. at church), occupational (e.g. among lawyers), or topical (e.g. talking about language).

Register consists of several kinds viewed from different points of view. Cristoph Schubert (2016). The form of register covers three majors' components, namely[12]

1) Situational context. It is concerned to seven characteristics; they are participants, relations among participants, channel, and production of circumstance, setting, communicative purposes, and topic.
2) Linguistics features. It covers vocabulary features, content world classes, function word classes, derived words, verb features, pronoun features, reduce form and structure, prepositional phrase, coordination, main clause types, noun phrase, adverbial, complement clause, word order choices, and special features of conversation (for example pauses and repetition)
3) Functional relationship between first two components

C. Social Stratification

[3]social stratification is a society's categorization of people into socio economic strata, based upon their occupation, income, wealth, social status and derived power (social and political). Other words, it is the relative social position of person within a social group, category, geographic region, and social unit. Social stratification is defined as a system by which society ranks categories of people in a hierarchy. It is one of the important factors in the interpretation of the literary discourse.

Max Weber (2002) introduces [13]three independent factors that form stratification, which are class, status and power. Class deals with a person's economic position society based on birth and individual achievement. Status deals with a person's prestige, social honor, or popularity in society. Power refers to a person's ability to get their way despite their resistance of others particularly in their ability to engage social change.

D.Karo Society and Language

Karoneseis most interested in agriculture. Karonese society was born as agricultural society, since years ago Karo society had been able to cultivate their farmland. They go to farmland with some people (*aron*) or with their family to plant the rice, corn, vegetables, andfruits. *Aron* is a group of people who have common interest. Karo society has a social system in which the system serves to regulate the community life. The Order of social life that the most important in Karoese are systems known as *Merga Silima, Rakut Si Telu and Tutur Si Waluh*. *Merga* (clan) derived from the word *me herg*a (expensive), *merga* shows the identity and also determination ofkinship systems of Karonese. According to the decisionof Karo Cultural Congress in the 1995 Berastagi, one of the decisions is that there is five *merga* contained in *Merga Silima*, they are *Ginting, Karo-karo,Tarigan, Sembiring, and Perangin-angin*

Karo language is an Austronesia language that is spoken in Indonesia. Karo language users usually say Karo language as *cakap Karo*. Karo Language is much dominant by vowel letters. The utterance of Karo has unique dialect and intonation in its pronunciation. Karo language is spoken in five dialects, namely

dialect of Julu, Teruh Deleng, Singalor Lau, Jahe and Liang Melas. Prinst (2002)[14]Singalor Lau dialect is used in Juhar, Tigabinanga, Singgamanik, Laubaleng, and Perbesi. Jahe dialect (Hilir) is used in Karo Jahe (Deli serdang –Medan and artially in Langkat (Hulu)). Liang melas dialect is used in Lau melas district. Julu dialect in Kabanjahe sub dictrict, Simpang Empat, TigaPanah and Berastagi. This research take one location in Teruh Deleng (Tigan derket).

E. PedahPedahPerjabun

Itis a part of traditional wedding ceremony of Karonese. Basically, *pedah pedah* means advices that contain some wise words and *Perjabun* means marriage. Other words *pedah pedah perjabun*is a giving valuable advice and congratulation to bride and groom from *Sangkep geluh*(family). Based on interview, Batin sitepu (traditional leader of karo) defines that it is words or sentences utteranced family of bride and groom in traditional wedding ceremony of Karonese which contains advice and views of life.

In traditional wedding of Karonese, *Pedah pedah*is delivered by *sangkep geluh* consisted of *kalimbubu*(wife's family or members of man's mother lineage), *anak beru*(father's sister's family) and *sembuyak*(man from the same clan). Furthermore, BatinSitepu explains that *Pedah pedah* that delivered by all family members have same meaning and purposes. They commonly advise the bride and groom in order to have better future life. They also teach about new sight refers to social, culture, religion and even the relationship between the bride and groom. In this research, *pedahpedahperjabun* is analyzed based on register theory that utterance by *kalimbubu*

III. RESEARCH METHODOLOGY

This study will be conducted by using descriptive qualitative design. Bogdan and Biklen (2006)[15] description in qualitative design is a description of the characteristics the data accurately in accordance with the nature of the data itself. The subjects are the Karonese people and called as informant. They are Karonese people or Karo native speakers who involve to traditional wedding ceremony of Karonese. They are chosen purposively in accordance with social stratification, different occupation (farmer, bus driver, trader, medical practitioner, and Christian preacher) and age (adulthood and old age). According to World Health Organization (WHO) 2009, lifespan can be divided into five phases. 0 – 5 categorized as baby, 6 – 11 categorized as childhood, 12 – 17 categorized as teenage, 18 – 40 categorized as adulthood, and 41 – more categorized as old age. The descriptive qualitative research has natural setting as the direct source. This study analyzes the phenomenon that occurs in Tanah Karo, it is about social stratification and register. The design can be seen in the table 1.1

Occupation / age	Register	
	Adulthood (18-40)	Old age (41 -65)
Farmer		
Bus driver		
Trader		
Christian preacher		

The object of this research is register or the variety of lexis and Grammar of Karonese language in Tanah Karo that produced by the subject (informant) of Karonese people in traditional wedding ceremony of Karonese. That register is specified in giving *pedah pedah perjabun* by family members of bride and groom

The data of this research are the registers of karonese people in giving *pedah pedah perjabun* in traditional wedding ceremony of Karonese.. The data of this study are collected by applying procedure proposed by Miles and Huberman (2014). First, the researcher does some preparation or observation before conducting the research such as preparing the tools needed, list of data informant, the instrument of data, and approaching the subject. In this case, it will be performed by collecting Compact Disk (CD) of traditional wedding ceremony of Karonese. It is focused on event of giving *pedah pedah perjabun*. Second, the researcher conducts interview to get the data. As far as the places of data collection are concerned, they will be selecting keeping in view the concentration of Karonese speakers belonging to different social groups. It will be conducted in traditional wedding ceremony of karonese in CD. In order to get data as natural as possible, the researcher visits some places at Tigan derket district, Tanah Karo where the people from different social background or different occupational group of speech community. The speakers belonging to different social groups namely, farmer, bus driver, trader, office goers (teachers, civil servant) are approached and asked them some questions related to their respective occupations or professions will be recorded in natural way. Third, the researcher transcribes and confirms the data revealed. To make it more vivid, technique of collecting data will be conducted as follows

1. Turn on the CD of traditional wedding ceremony repeatedly. It focused on event of giving *Pedah pedah perjabun*
2. Choose the subject based on age and occupation then transcribe their spoken in the CD into text
3. Collect the data that refers to register then select them to be categorized
4. Analyze all selected data

IV.ANALYSIS AND DISCUSSION

A. *Social Structure of the Karonese Speech Community*

Geographically, karonese people live in the high land of Karo, surrounded by two mountains, Sibayak and Sinabung. Moreover, Karo district is also part of *Bukit Barisan*(mountain chains) so it has fertilized land. Therefore, Karo community is majority farmers. In order to make their living and earn their bread, Karonese People like other living societies of the world have entered different occupation or profession. The main occupational groups of Karonese speech community are farmers, traders, driver, and Christian preacher and other profession. Generally, farmers and driver have lower education than the other profession. They commonly graduate from junior or high school. Traders, Christian preacher and other profession commonly graduate from college or university.

Based on traditional culture of Karonese, Karo People are also stratified in accordance with their traditional philosophy, *rakut sitelu*. It is kinship system of karonses which is implemented in daily life and some traditional ceremony. It is consisted of three part of community. Thye are 1) *Kalimbubu*. It means members of a man's mother's line age; they are parents and brothers and other agnatick in of the wives of the men of the ruling line age. *Kalimbubu* is considered as visible god so they must be respected in daily life or traditional ceremony. 2) *Sembuyak*. It is called as brother who has same clans or family name. *Sembuyak* is considered as best mate to share everything 3) *Anak Beru*. It isusedforbrothers-in-law,marriedwomenoftherulinglineage,plustheirhusbandsand their husband's agnatick in or descendants. Father's sisters' families are alsocalled*anakberu.* They are considered as peace maker when there is problem among *Sembuyak.* Moreover, in some traditional ceremonies, they have responsibility to organize it well and serve *Sembuyak* and *Kalimbubu* well.

The social stratification in Tanah Karo appears in two elements namely, 1) occupation (it covers farmer, trader, driver and Christian preacher and age (adulthood and old age) and 2) the base philosophy of Karo, *Rakutsitelu,* stratified karonese speech community into three parts, *kalimbubu, sembuyak, anakberu.* They tend to cause register or the variety of language in giving *pedah pedah perjabun*

B. *Register among the Karonese Speech Community in Giving Pedah Pedah Perjabun*

Register is the direct outcome of social stratification because language and society are related to each other. The social heterogeneity of Karonese speech community is prominently in the linguistics behavior of Karonese speakers and lead them to vary considerably in the use of their language at various levels of linguistics. The register among Karonese speech community in giving *pedah pedah perjabun*at the level of lexicon has been found in accordance with social stratifications, occupation and age.

Among Karonese speech community, the register used by one particular occupational or professional group is not only missing in the lexicon of other occupational or professional group, but has also found mutually unintelligible among different groups of speakers. The example showing variations due to the varying use of different register in giving pedah pedah perjabun are given blow

.1. Register of farming

TABLE I: Karonese Register Of Farming

No.	register	Meaning
1	mberih	Abundant cattle breeding
2	mbuah	Abundant harvesting plant
3	ngeroroi	To pick the grass at the rice field
4	aron	Partner in looking after the plants
5	merdang	Time to plant the corp
6	galungi	Bump land in ride field
7	ngerabi	To clean the bush
8	tandes	Sharp
9	ngelebeng	To make hole in order to plant onion, corn and so on
10	ngerambas	To hit the grass
11	julu	Up
12	jahe	Down
13	peliasken	To bury the wild grass at rice field
14	maspas	To harvest the paddy
15	nenggala	To clean the land by using buffalo
16	barbari	To clean the small wild grass
17	neldek	To plant the paddy
18	muro	To watch the paddy out from bird
19	narsari	To separate the good and bed rice
20	ngerodap	To spray plant by using pescticda
21	sanggar	A kind of wild plant
22	encamet	To clean the land by using hoe
23	maduki	The break the hard land
24	nambus	To bump the land
25	ngerentis	To cut the wild grass by using long knife
26	Gugong	Up

2. Register of trading

TABLE II: Karonese Register Of Trading

No	register	Meaning
1	cilulun	Feeling lonely in waiting the buyers
2	Ertigatiga	To sell something
3	urak	Reduce
4	kelison	Alone
5	nukor	To buy
6	Perenggerengge	Trader
7	melungen	No buyers
8	kutangen	Lost
9	kidon	Profit
10	La lako	No bargain

| 11 | merga | Expensive |
| 12 | kiloak | To search ex stuffs |

3 Register of driver

TABLE III: Karonese Register Of Driver

No	register	Meaning
1	meter	Become quick
2	nolih	Trip
3	pakja	Where
4	berneh	Down street
5	tarum	Passengers who sit on the roof of bus
6	namping	Passengers who stand on the bus
7	bonggal	No passanger
8	rulah	The car is broken
9	siantuken	The car get accident

4.Register of Christian Preacher

TABLE IV: Karonese Register Of Christian Preacher

No	register	Meaning
1	pertibi	The world
2	perbeben	Problem
3	serayan	Service
4	Kesahsibadia	Holy spirit
5	sinituriken	Preached by
6	Mampa-mampa	Having no goal
7	Picetukor	Get a lot of problem
8	Beritasimeriah	New testament
9	Padansimale	Old testament
10	perpulungen	Christian community gathering
11	Pedah	Advice
12	Turiturin	Story

Table I, II, III and IV shows the register of Karonesein reference to occupation. Age doesn't have relationship with the use of lexical variety of Karoneseregister in giving *pedahpedahperjabun.*

C. The Variety of Grammar due to Difference Age

It is a linguistics fact that languages do change and vary with age. One of the influences of age toward language is the difference of grammar. Adulthood (17 -40) and old age (41 - 65) tends to make different grammar. A farmer (25years old) congratulates to bride and groom by saying '*I bas momensibahagiaenda, sealamat man banduduana…..*' (in this nice moment, happy weeding for you). On the other side, a farmer (51 years old) says that '*perpulungensimeriahukur, jumpabulanrasmatawawiibasperjbundu'* (in this nice moment,

wish u meet moon and sun). This case shows that old age uses metaphor in giving congratulation by saying moon and sun which refers to the happiness of life.

A trader (30 years old) says that '……..*runtungkam bas perjabunndu…….*'. (wish you luck in your new life). While, a trader (53 years old) does the same thing but has different grammar, '…….*dibatamberekenmelalarezeki man bandu….'*(God bless you with abundant profit in your life). Based on this case, age tends to cuase the variety of Karonese grammar in giving *pedahpedahperjabun*

V. CONCLUSIONS

In accordance with the data, discussion and finding of social stratification and Karonese register in giving *pedahpedahperjabun,*it can be concluded 1). Social stratification in Karo is consisted of two bases, namely occupation and age, philosophy of Karo, *rakutsitelu.* 2) Different occupation is the cause of the variety of lexicon or register. 3) Different age is the cause of different variety of grammar

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