

CHAPTER 1

INTRODUCTION

1.1 The Background of Study

Language is both a system of communication between individuals and a social phenomenon. Other words, it is not only for communication on speaking but also as a marking and indication to do something. Humans are social creatures who cannot live alone but must necessarily always interact with each other. To have social intercourse or express idea, feeling and intention is needed language to link among them. Crystal (2000) says that language is particular variety or level of speech or writing and people use language for special purpose. It is one of the most uniquely human characteristics that distinguish from other creatures. For this purpose, human uses language as a communication tools as well as group identity. Moreover, language forms in society and it sticks to human's life. Sumarsono and Paina (2014) state that society is consisted of group of individuals, as the whole each individual are interplay and independence, therefore language as property of society will be reflected in each individual. Everyone behaves in language forms that influence other society and individual is bounded by regulation in society. Hence, the characters of society can be learned from their used language. It is vividly seemed that there is no language without society and vice versa. Human beings always use language to make interaction among them. Robert (2008) explains that language is the system of speech by which human being communicate with another. Moreover, people can interact

with different people in other place, country, and continent and so on. They use spoken and written language in the daily life to facilitate in communication. Wardhaugh (2000) 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.

As a matter of fact, no two languages are the same, yet there is more than just variation between different languages, there is also variety within one and the same languages. Variation within the same languages is a phenomenon that occurs on a number of different levels. There are a number of factors that the way in which one speaks. It depends on what social class one belongs to, the education one received, the neighborhood a person grows up in, his or her age and occupation, etc. All of these factors influence our speech and as a result, it can be found that two neighbors will not speak the exact same language. One of those factors that influence language variety is social stratification. At some point, people who have same mother tongue and do not speak exactly the same language. It will be proved whether it occurs in Karonese language. Karonese people inhabit the highland of Karo, it is approximately 78 km from Medan, the Capital city of North Sumatra. Saragih (2014) 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.

Social stratification refers to a class of people who have certain similarities in the area of society such as economy, employment, education, status, caste, etc. Differences among group of society are reflected in the variety of language used or register. Different regional dialect of language diversity which is marked by the border, a sign of diversity of language is its social class. Thus, in variety of regional dialect language sometimes there are regional variations of social class if judging from users. Diversity among the people in the terms of their position, status, abilities, is very common phenomenon in this world. Age, gender, nationality, ethnicity, power, economy, are few influencing factors which are promoting division among the group. The dominance of powerful group of distinctly less powerful group is almost customary practice. Grouping people together according to the social rank or economic condition is the general nations of social class system.

Society is stratified, for example there are strata in society with reference to certain criteria, and language is correspondingly stratified. Society can be stratified in terms of socio economic status as those belonging to working class, middles class and high class. In accordance with stratification, language also has variations, such as

variation belonging to the language of the working class, middle class and high class people. Christopher (2013) 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.

Indonesia is well known for the variety of culture, customs, traditional ethnics and languages. Especially, Indonesia has many local languages such as Sundanese, Javanese, Batakese, Acehnese, Karonese, etc so that it tends to vary. This study will explore the Karonese which is used by Karo people in giving *pedah pedah perjabun*. It is one of traditional wedding ceremony of Karo. It is an event in wedding where family of bride and groom is supposed to give valuable advice to bride and groom. The variety of Karonese language or register of Karonese is related to the use of karonese language itself. This is to say that specifically Karonese language varies with respect to the use of that language in Karonese speech community. In other words, language varies with respect to social context as stated by System Functional Linguistics theory. Halliday (1978) and Martin (1992) stratify social context as being constituted by the context of situation, culture and ideology stacked up above language. Halliday (2005) specifies that the context situation which causes variety of languages is consisted of three elements; they are field, tenor and mode.

Prinst (2002) explains that Karonese as one of hundreds of Indonesia vernacular is an Austronesia language spoken in Karo regency. It is commonly used by Karo Society in the house, worship place, traditional ceremonies, market and other places. Even nonnative speaker that knows this language also use Karo language for their service toward Karonese. According to Karonese society, Karo language varies which are caused by the geographical origin. They are divided into two categories, *Karo Gugung* (the Karonese that live in mountain, especially in Karo regency) and *Karo Jahe* (the Karonese that live in coastal area, especially in Langkat and Deliserdang regency). *Karo Gugung* society is regarded more consistent in obeying the culture of Karo, but *Karo Jahe* society has a lot of influences with the other cultures around them, especially Malay ethnic group. Prinst (2002) depicts that Karo language is spoken in five different languages, namely dialect of *Julu*, *Teruh Deleng*, *Singalor Lau*, *Jahe*, and *Liang Melas*. These differences can be seen from the sounds of the words or the form of intonation of words. The Karonese people habitually use their own dialect when they have interaction with people different dialect and they have still understand each other even the variation of Karonese language. Indeed, this research explores the variety of Karonese language with reference to the use of language by members of the society in giving *pedah pedah perjabun*. It is a sacral moment in traditional wedding ceremony of Karonese where family member of bride and groom give some valuable advices.

Due to the varieties of Language based on its use, there are varieties of sound, lexical items and lexicogrammar. According to Chamber (2003) sociolinguistics is a variety, also called a lect, is a specific form of language or language cluster. They may include languages, dialects, accents, registers, styles or other sociolinguistics variation, as well as the standard variety itself. Other words, the variation of languages also use the standard language. In sociolinguistics, it is called as register or style. Register is one of part of language variety. It refers to the way that languages can systematically vary according to the situation in which it is used. Additionally, variety at the level of lexicon such as slang and argot, are considered in relation to particular styles or level of formality. It is also called register. Basically, it concerns with relation between language and context in which it is used. Crystal (1991) defines register as a variety of language defined according to its use in social situation, for example, register of scientific, religious, formal, etc. It contrasts to dialect that refers to the user. Ferguson (1994) 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 tend to cause register, as follows explains that Karo people use different lexical terms in directing to unpack the box of cigarette in daily conversation

Table 1.1 Karonese Register in Daily Conversation

Location	Occupation	Register
Bus Station	Mini bus driver	<i>Gunting saja bungkus cecepennta ena pal..Tarikmin plastik simegara ena lebe...</i> (just cut the package of the cigarette. Pull the red plastics firstly ...)
Coffee shop	Seller	<i>Dek-dek aja nali kotak isap ena, gelah nukah mbukasa...</i> (pull the rope of the cigarette box, it will be easier...)
Traditional ceremony	Master of traditional ceremony	<i>Manjar manjar buka plastik isap</i> (please unpack the plastic of cigarette carefully ...)
Garden	Farmer	<i>Uaken plastik kotak kretek ena lebe, gelah nukah ia mbukasa</i> (you need to unwrap the plastic of cigarette...)

These data vividly shows register in Karo language which refers to social stratification. Different people, occupation and situation stratify language itself. Such the different language used can lead misunderstanding among Karonese speech community, especially for non native speaker of Karo. Common people in Tanah Karo are familiar only to word *isap* as an expression generating all the words of cigarette. Moreover, the above data portrays Karonese register in daily conversation.

Ginting (2015) states that death, birth and marriage are scared things for Karonese ethnic. The importance of the three elements for Karonse ethnic is signed by various ceremonies when they happen. In marriage, for instance, it is done in three steps i.e. *Nungkuni* ‘asking’, *Embah belo selambar* ‘propsing’, *Nganting manuk* ‘engagement’, *Pedalan ulu emas* ‘marrying’. In accordance with that, it is commonly found that some common ethnic registers in traditional wedding ceremony of Karonese, as follows

Table 1.2 Common Ethnic Register of Karonese in Wedding Ceremony

Registers	Meaning
<i>La rose</i>	In formal situation or traditional ceremony, it refers to not wear traditional clothes of Karonese in funeral ceremony but we still put on pour common dress while in daily conversation it means that undressed or naked
<i>Nganting manuk</i>	In traditional ceremony term, it means engagement while in daily conversation it refers to bring hen, roaster or chicken
<i>Embah belo selambar</i>	In traditional ceremony term, it refers to propose while in daily life, <i>embah</i> means to bring, <i>belo selambar</i> means a leaf of traditional herbal of Karonese

The above data depicts the ethnic register of karonese which it frequently causes misconception or misunderstanding. Therefore, It grounds this research to investigate whether Karonese register exists in giving *pedah pedah perjabun*, itis a part of traditional wedding ceremony of Karonese. Basically, *pedah pedah* means advices that contain some wise words and *Perjabun* means marriage. In other words, *pedah pedah perjabun* is a giving valuable advice and congratulation to bride and groom from *Sangkep geluh* (family). This research aims to investigate the existence or description of register in scared events.

Karonese is well known of philosophy of life, *merga silima*, *tutur si waloh*, *rakut sitelu*. *Merga silima* depicts that Karonese Society has five clans or family name. *Tutur siwaloh* refers to eight kinship terms of Karonese and *Rakut Sitelu* means three groups of society that occurs through parentage, sibling relationship and marriage. Sembiring (2016) states that Karonese society has principle of *Mehamat man kalimbubu*, *metenget man senina ras metami man anak beru*. In other words,

Kalimbubu is considered as visible god (those who must be honored), *senina* is those who has same clan and should be careful and wise to those of their same clan. *Anakberu* is those who “serve” and *kalimbubu* “be served “. This philosophy leads to social stratification occurs in Karo people. It is the grounded phenomenon that stimulates to conduct this research about social stratification and Karonese register in giving *pedah pedah perjabun*.

Each group in traditional wedding ceremony of Karonese should speak formally, politely and well, since marriage is one of sacred events for Karo people. Nowadays, whether they still speak the same manner or whether there is a change in the way they speak. The following data shows some utterances of Karonese language in wedding traditional ceremony.

Kalimbubu :*man bre bre kami,,,ibas doni enda, labo banci kerina bagi sura suranta, adi kalak India ngatakensa, koreng ne pe tahe*.... (..... for my beloved nephew....we cannot fulfill all of our wishes like India language koreng ne pe tahe)

Sembuyak:*duana kena nak ku ras permen.....ula kena erlumba lumba nipak bola, mis out kari bola e*.....(both my son and daughter in law....do not hurry to kick the ball, it can be out...)

Anakberu:*nak ku...bru biring....adi enggo enjabuken bana, ula lit ACC (anceng, cian, cikurak) bas kam*....(my lovely daughter...if you have got married, do not be trouble maker, envious one and gossiper)

It seems obviously that there are some slang in that utterances. Actually, “*koreng ne pe tahe*” is not real India language, it is used as a joke. “*out*” is derived from English while “*ACC*” is abbreviation of group of gossiper. Other words, they speak more casual and less formal. Therefore, the researcher wants to conduct this

research to observe how far the registers change in this modern era or whether there are any differences among society group in traditional wedding ceremony.

Moreover, this research observes whether each group of Karonese society talks about same words in different terms or the way they communicate each other shows differences in lexical items and lexicogrammar in giving *pedah pedah perjabunin* traditional wedding ceremony. In addition, it broadens a deep understanding about one of hundreds of Indonesian vernacular. Since this research elevates and promotes the wealth of traditional culture and language of Indonesia so Indonesia is more well known for its variety of tribes, hundreds of traditional languages, culture and society.

1.2 The Problems of Study

In accordance with the background of study, this research is aimed at answering the following questions,

- 1). What types of social stratifications are there in the Karonese traditional wedding party?
- 2). How are the social stratifications reflected in Karonese register?
- 3). Why are the Karonese registers realized in the ways they are?

1.3 The Objectives of the Study

In relation to the problems of studies, the objectives of this analysis are,

1. to investigate the social stratifications in the Karo society,
2. to describe the reflections of social stratification toward the Karonese register, and
3. to explain register in the Karonese speech community

1.4 The Scope of the Study

In conducting a research, it is required to restrict the analysis on specific data that has been collected and chosen in order to avoid the complicating issues and analysis. It leads the research to be more accurate and it helps the writer to get the best result of it. According to Saragih (2014) there are some variety of language or register, they are varieties of sounds, lexical items and lexicogrammar as register with respect to the factors field, tenor and mode. This research restricts the discussion. It merely scrutinizes the varieties of register with reference to field and tenor in giving *pedah pedah perjabun*. In addition, social stratification covers large field. In line with the limitation, this research analyzes the interaction of social stratification and register based on different position (ethnic group) at wedding ceremony in giving *pedah pedah perjabun*.

1.5 The Significances of the Study

It is expected that the findings of this study will be significantly relevant to the theoretical and practical aspects. Theoretically, the research findings hopefully can provide significant contribution for further research to enrich the variety of Karonese language in Tanah Karo and it enlarges understanding or interpretation of the interrelation of Karonese language to Karo society. Moreover, it elevates the register of Karo language in Tanah Karo. Practically, this research hopefully can provide information, knowledge and interpretation for those who are interested in language variety especially in Karonese language variety. It is also expected to encourage the readers to conduct the register from a hundred of traditional languages in Indonesia.

