

# DIALECT VARIATIONS IN *MANGKOBAR* AT WEDDING CEREMONY IN SOUTH TAPANULI

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## Abstract

The study deals with the aspects of dialect in *mangkobarat* wedding ceremony in South Tapanuli. The objectives of the study are to describe the aspects of dialect and to know the reasons the differences of dialect that occurred in *mangkobar* at wedding ceremony in South Tapanuli. The method that used in this study is descriptive qualitative. The data were analysed by identifying the transcribed from the utterances of *pakkobarin* wedding ceremony from two sub-districts. The findings show that the three aspects in dialect are occurred in *mangkobar*. There are 22 words are different in phonological, 35 words are different in lexem and 3 sentences are different in grammatical. And the reasons of the differences the language used in *mangkobarat* wedding ceremony in South Tapanuli are social conflict and geographical origin.

**Keywords:** *Dialect, Regional dialect, Mangkobar, South Tapanuli*

## INTRODUCTION

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 seperated. 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. Verbal language has two types, they are spoken and written language. The interaction between two persons or more is called communication. 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.

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. North Sumatera is a province that consist of 25 districts and 8 cities. It is not surprising that North Sumatera has some dialects.

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.

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), *kepaladesa*, *alimulama*, *kahangi*, *anakboru*, *mora* and family.

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.

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 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 phonology, lexem and grammar (only focusedon regional dialect) and the reason of dialect differences that happened in *mangkobarat* wedding ceremony in South Tapanuli.

## **LITERATURE REVIEW**

### **Sociolinguistic**

Sociolinguistic is a study of the language that related with the society. As Trudgill (1984) state that Sociolinguistics is the science which deals with the relationship between language and society

### **Language Variation**

As social creatures live together make the differences in language variation, such as a social status where those with higher education will have different language usage with those without higher education.

Fasold stated (1984:245) Variation theory is the attempt on the part of a number of linguistic to develop linguistic theory in such a way that it can account for variation and changes as an ongoing and observable phenomenon.

As Saragih stated that there are two factors that make the variation of language, they are: the language use( Register,Dyatpic),and the language user (Dialect). Register is the language use or social context. The user of the language or the variation with reference to users is called dialect. According to Saragih, dialect is variation of language caused by the variation or stratifications of the speakers' geographical origin, social economic status (SES), age and sex.

### **Dialect**

Wardhaugh stated (2006: 25) Hudson and Ferguson agree in defining variety in terms of a specific set of 'linguistic items' or 'human speech patterns' (presumably, sound, words, grammatical features, etc.) which we can uniquely associate with some external factor ( presumably, a geographical area or a social group).

Saragih stated that the variations of language with reference to the user or the speaker are called dialect. The variation of language can be identified through the way to say the language. It means varies of language are seen in sound, word and grammatical

aspect. And there four variation of language that influenced of the geographical origin, social economic status (SES), sex and age.

### **Regional Dialect**

Saragih stated that variation of language with respect to the speakers' geographical origin is called regional dialect. This variation based on geographical origin is influenced of the environment. In other words at the first time they live together but there were natural disaster and social factors that drove them to be separated. For example, natural disaster (such as earthquakes, floods, landslide, volcanic eruption, droughts) and social problem (such as wars, social conflicts and disease). In the other words, these factors that make the variation in regional dialect. When the society separated into some parts, they will be has their own characteristic that affected by geography.

### **Phonology**

Phonology is studied about the sound that we utter, in other words how to pronounce a word. According to Hayes (2009) Phonology tends to be more abstract, dealing not directly with the physical nature of speech sounds (though that is of course quite relevant), but rather with the largely unconscious rules for sound patterning that are found in the mind/brain of a person who speaks a particular language. It could be said that a phonologist is a kind of grammarian, and the area of grammar that she studies is the sound pattern of a language.

### **Lexem**

According to Morley (2000) The words is the basic unit of syntax. Katamba said that "word" in this sense of abstract vocabulary item using the term lexeme. Lexemes are the vocabulary item that are listed in the dictionary. The 'word' can be also seen as the representation of a lexeme that is associated with certain morpho-syntactic properties (i.e. partly morphological and partly syntactic properties) such as a noun, adjective, verb, tense, gender, number, etc. a lexeme Is realised by one or more word- forms. Word- form are concrete word that occur in speech and writing.

### **Grammatical**

Grammatical is conforming to or the rule of grammar (oxford dictionary). Katamba clarify the terms grammar and rule of grammar. This term are used by linguists

in four distinct sense, firstly in generative linguistics grammar can be refer to the implicit, totally unarticulated knowledge of the rule and principles of their language that people have in their heads. Secondly whereas in traditional approaches grammar only includes morphology and syntax, in generative linguistic the term grammar is employed in much wider sense.

### **Social Dialect**

Social economic status is the variation of language references to the speaker's status. The society categorized the working class, middle class and upper class. The three classes will different in using their language based on their class.

### **Chronological Dialect**

Language is dynamic, means that a word can be die or born (new). It can see through the changing of period of time. According to Saragih chronological dialect refers to variation of language with reference to age

### **Variations of language by sex**

Biologically male and female has the differences, not only biologically but the language used also different. According to Saragih (2017:18) language varies with reference to sex differences of the speaker

### **Mangkobar at Wedding Ceremony**

*Mangkobar* is an activity giving an advice to the bride and the groom. *Mangkobar* event on the wedding day is divided into three parts. *Mangkobar* event did at the beginning of the arrival of groom's entourage, *mangupa* and before leaving home. According to baumi and ritonga in *mangkobar boru nadipabuat* (formal) and *boru namarlojong* (informal) have differences. In *mangkobar boru nadipabuat* there are three types of betel or *burangir* that need to be prepared, namely *burangir ni suhut sihabolonan*, the second *Di na paduantuho hon, anak boru naro mangkobar boru I muse manyudurkon burangir* (groom family speech), In this case the groom's families their intention accepted of bride's familiare: "*mangido anso martoruk ni abara hatobangon harajaon dohot koum the solkot, manyelesaihon adat dohot ibadatna anso taroban halai boru on*".

The last one *in na patoluntuho na on*, before *mangampar ruji* need to be provided (*hadangan, sande males (abit adat), ruji, haronduk panyurduan, burangir na hombang,*

*pege, gulo, omas sigumorsing, bulung ujung*) after this event done *bayo paralok alok* asks *raja panusunan bulung, tu dia noma laho laho na.*(after done not directly asks the king to accepted the betel or *sirih/ pajungjungkon ruji*).

### **South Tapanuli**

South Tapanuli is one of the districts in north Sumatera geographically located at 0°58'35 'to the 2°7'33's north latitude and 98°42'50'untill with 99°34'16' east longitude with the area of 433,470 ha consists of 14 districts and 503 villages or kelurahan. The north is border on Padang Lawas Utara district. The south is border on Mandailing Natal and West Sumatera Province. The East is border on Padang Lawas district, and The West is border on Mandailing Natal and Indonesia Ocean.

### **RESEARCH METHODOLOGY**

This study was conducted by using the descriptive analysis with qualitative method. According to Kothari (2004:3) Qualitative research is especially important in the behavioural sciences where the aim is to discover the underlying motives of human behaviour. Through such research we can analyse the various factors which motivate people to behave in a particular manner or which make people like or dislike a particular thing.

The source of the data was taken from utterances in *mangkobar* in wedding ceremony in South Tapanuli from three different places. The first is from Batangtoru sub-district (Hutagodang village) and Angkola Barat (Panobasan and Sidahanon village) and the writer did interview with three informants.

In this study, the writer collect the data through tape of recorder technique. Participants observation and personal interview are the method that used in this study. Participants observation means recording the utterances of *parkkobar* in *mangkobar* event. And personal interview is do an interview face to face with three informants that has qualify as informants in this study. The first, the writer watching the wedding ceremony and asking some people who has the *mangkobar* videos. Second, recording the *mangkobarevent* and the last, transcribing the utterances of *parkkobar* into the text.

The data was analysed by descriptive technique that finds the differences of dialect in two sub-districts in *mangkobarevent*, by the following techniques. Firstly, identifying the different words that writer found in *mangkobarevent*. Secondly, classifying the data into phonological, lexical item and grammatical. Thirdly, categorizing the data into the table. Fourthly, concluding the phonological, lexical item and

grammatical aspect differences in two sub-district and the last, explaining the reasons of how the differences between two sub-districts are happened in *mangkobarevent*.

## DATA ANALYSIS

The data of this study were obtained from the utterances found in *mangkobarat* wedding ceremonies in South Tapanuli. This study found that the tree aspects of dialect occurs in *mangkobarevent* and the reasons of the differences of dialect in *mangkobarat* wedding ceremony. The three aspects are: Phonologiccal, lexical item and grammatical aspect.

### The differences in Phonological, Lexical and Grammatical

#### a. Phonological

On the phonological, the way to pronounce a word between the two sub-district were really different, such as on word “*nadung*”(was) where in Batangtoru sub-district say /na:dung/ where “na” is the stressed syllable while in Angkola Barat /nadu:ng/ where “*nadu*” is the stressed syllables. It shows that in phonological in Angkola Barat are faster than Batangtoru. As follows:

**Table 1. Phonological in Angkola Barat and Batangtoru**

No.	Word	Angkola Barat	Batangtoru
1	Nadung ( was)	/nadu:ng/	/na:dung/
2	Potang ( evening)	/potang /	/po:tang/
3	Songoni (like that )	/songoni/	so:ngoni’/
4	Mangupet (sad)	/ma’ngu:pət/	/mangu:pət/

#### b. Lexem

Even though the distance between these two sub-districts is still close to each other but the lexical item used in these region were different. The example in Batangtoru sub-district said “*ho pe bere holong roha mu tu boru kon*”and in Angkola Barat sub-district said “*hamu pe bere holong roha mu tu boru namion*”on the word *ho* and *hamu* has the same meaning that is you but in using this word is different. The use of *hamu* is more polite than *ho*, it shows that Angkola Barat more polite than Batangtoru in using a sentence. As follows:

**Table 2. Meaning and Lexical in Angkola Barat and Batangtoru**

No	Meaning	Lexical	
		Angkola Barat	Batangtoru
1	Because	Ben	Arana
2	This	Ondi	Indi
3	Groom	Bayopangoli	Pangantinalaklai
4	Bride	Borunadioli	Pangantinadaboru

### C. Grammar

On the grammatical, these two sub-districts almost uses the same structural in arranged a sentences. In this research the writer only found three sentences that different, their differences only in the used the subject in that sentences. As follows:

**Table 3. Grammar in Angkola Barat and Batangtoru**

No.	Meaning	Grammar	
		Angkola Barat	Batangtoru
1	I can not give the speech (too much )	Napola sadia hobar na dapot au (tidak begitu banyak kata yang saya dapat )	Na malo au makkobar ( saya tidak pandai berpidato)
2	You can get the new parents in there	Ditopotkonko muse inang ama dohot ina disadu ( kamu dapatkan lagi nak orangtua baru di sana )	Disadu mandapot orangtua na baru ma ho inang ( disana mendapat orangtua yang barulah kamu nak
3	So, we can gather in this room	Dapot kita marpungu (Dapat kita berkumpul)	Dia ma ini diparlagutanta (Dalam perkumpulan kita ini )

### **The reason of dialect differences that happened in *mangkobarat* two sub-districts**

Variation of dialect in *mangkobar* refers to the speakers. The differences in dialect can be identify through phonological, lexical and grammatical. Based on Saragih's theory, variation of language with respect to the speakers' geographical origin is called regional dialect. Speakers of language speak language differently because of the influence of their living environments. The two sub-districts totally had the differences of dialect in *mangkobar*. According to Saragih, there are two factors in the regional dialect, they were natural disaster and social conflict. Social conflict and geographical origin are the reason of the differences in *mangkobar* that happened in these two sub-districts.

South Tapanuli was exposure into some parts. In this case, the exposure belongs to the social conflict that was became one of reason in variation of dialect in South Tapanuli. When a region has exposure there are alot of changes such as the change of rule, government system and custom. For example the change in *mangkobar event*, some of regions still maintaint their custom and some has a new rule which is already decided by the society in that region. When in a region still uses of their great grandparent's tradition and another region uses thenew rule automatically the language used in *mangkobar* will be different.

As SalimSiregar said "*bahasa na hanya dalam penyampaian, penyampaihan nai ia adong bahat manggunahon bahasa- bahasa adat, dihita on inda pala sadia*



*dipergunahon ia hanya to the point sajo torus langsung maksud na songonon ya kita sampaikan jadi mola di bahasa khusus na marancar daerah batangtoru mola hita sajo nadung dimekarkon on hutaraja kemudian angkola barat batangtoru marancar teknis ni mangkobar on marbeda marbeda harana di si perbedaan na raja- raja adat i masih tetap dope dipergunahon kalai aha na nadung di tinggalkon leluhur ni halai dihita on kan ma hudokkon ma adong mangadopsi ni ahai adat- adat ni sian luar” (the differences only in presented the language,( (Angkola Barat) prerented their language in mangkobar uses custom language and in our region (batangrotu sub-district) uses to the point language or our daily language. So the region that was exposure are Hutaraja, Angkola Barat, Batangtoru and Marancar, the technique in mangkobarin each region different, the leader custom in some area still uses their ancestor tradition otherwise in our region (Batangtoru) was mixed with other custom)*

Migration also is a reason for the variation of dialect in South Tapanuli. It can be seen from the history of South Tapanuli. The history in long time ago was affected the variation in dialect. In the Dutch colonial, the system in government was changed, at the time, the government in South Tapanuli used a custom law and it was headed by Panusunan King but after the arrival of the Netherland was able to master the government and changed the system. There are a lot of pressure for the society at the time both physically and mentally. That’s why the society migration into some regions. According to Harahap (1993) there are some reason of the society migration, they are: the society looking for the better life, for education and civil wars. The immigrant lived in new area or in sterile region that closed to the other district, they were mixed with the other district that has different languageand custom.it’s become the reason of the caused the changing of the language that they had.

And according to AdamaTampubolon said that *“bahasa nai kadang logat nai do, logat nai do kadang agak marbeda hita biado majemuk di hita on percampuran bahasa batak toba dohot bahasa mandailing jadi molo halai murni batak angkola”* (sometimes, the differences of language that uses in two sub-districts is the accent. The language that we uses in our region (Batangtoru) compounds, our language has been mixed with Toba language and Mandailing language while Angkola Barat uses originally BatakAngkola language.

And the last the reason of the variation in dialect is the geographical origin. Geographical origin is the cause of the differences in dialect.As Harhap (1993:66) said that *bahasa daerah batak di Bona bulu mempunyai beberapa dialek yang juga dikaitkan dengan langgam bertutur orang- orang pemakai dialek itu. Orang mandailing disebut*

*pantis dalam bertutur kata, irama, dan intonasi disebut landung, lemah lembut dan berirama, yang diucapkan dengan nada suara yang rendah. Cara bertutur seperti ini merupakan pengaruh lingkungan mandailing yang subur, banyak pohon dan kurangberangin. Sehingga dengan asuara rendah cukup berbicara dan memanggil orang.* Batak regional language in bona bulu has some dialect that related to society's style in used the dialect. The Mandailingese called pantis in spoken word, rhyme and intonation called landung, soft and rhythmic that spoken with low tone voice. The way in spoken like that influenced by environment, which is the environment in Mandailing are fertile, a lot of trees and less windy while with the low tone voice it's already enough to speak and called someone.

And according to Sangkot Pandiangan said that "Tergantung wilayah na" (the differences depend on the region) and he told that Batangtoru sub-district were less in using custom language (poem)

It shows that, the society in Angkola Barat more softly in utter their language than Batangtoru Sub-districts, it because the Angkola Barat is a plateau with cooler temperatures compared to Batangtoru sub-district. Its shows that the geography origin was effected the variation of dialect in South Tapanuli.

## **FINDINGS**

*Mangkobarin* wedding ceremony is an important event in giving advices to the bride and groom, not only a process giving advice but also the cultural value in that event. There are three aspects in dialect that has been fulfilled in *mangkobarat* wedding ceremony in South Tapanuli. They are: phonological, lexical item and grammatical aspect.

The analysis shows that in phonological there are 22 words are different, in the lexem there are 35 words are different and in grammatical aspect there are 3 sentences are different. The reasons of this differences are social conflict and geographical origin. The social conflict that happened in South Tapanuli are Immigration and exposure. That caused the variation of dialect that happened between Angkola Barat and Batangtoru Sub-districts in South Tapanuli

## **CONCLUSION**

After analysing the data, based on the utterance in *mangkobarat* wedding ceremony in South Tapanuli, the writer concluded that:

Firstly, the differences of phonological, lexical and grammatical were happened in *mangkobar* between Batangtoru and Angkola Barat sub-districts. On phonological there are 22 words were different, in the lexeml there are 35 words were different and grammatical there are 3 sentences were different.

Secondly, Social conflict and geographical origin are the causes of the differences in *mangkobar* at wedding ceremony. Social conflict that happened in South Tapanuli make some region seperated, when their region seperated into some parts their language were influenced by their environment or geographical origin. So, the causes of the variation of dialect in *mangkobar* at wedding ceremony in South Tapanuli is caused by social conflict and geographical origin in these two sub-districts.

## **SUGGESTIONS**

After doing this research, the writer would like to give suggestion for the other researcher and the reader or listener. The suggestion as the following:

Firstly, for the further research, the write suggest to the next researcher to expand the object of *mangkobar* not only between two sub-districts but for instance the differences dialect between two districts such as South Tapanuli and Mandailing Natal district. And also for the next researcher, they can used the data in this study to do the next resarch to find out the new words and the missing words in *mangkobar* in the future.

Secondly, for the reader and the listener, hopefully this research can be useful for the readers both for the result or the whole this research for the listener, especially for the next generation in South Tapanuli, in listening to *mangkobar* in wedding ceremony hopefully they can get the point of *mangkobar* because their speech contain good advices and try to maintain your local language because that an identity.

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