

# **CHAPTER I**

## **INTRODUCTION**

### **1.1 The Back Ground of the Study**

Language is a very important means of communication in social interactions between communities and other communities. So that in social life, language and society have a very close relationship. The language used by society in general has certain varieties, namely forms of language with variations based on how they are spoken. For example, in formal activities, people usually communicate using Indonesian as a unifying language using standard varieties, while outside formal activities, people usually communicate using free varieties according to the existing situation and conditions. In general, language is a tool for communicating and as a means of identifying speakers from different circles or regions. As a language, language has systems and sub-systems that are understood by all language speakers. Even though the speech in society is different, it is not a homogeneous group of people, so the concrete form of language called parole is not uniform, so that language becomes diverse and varied.

Halliday 1970 in (Chaer, 1995:81) differentiates variations based on a) usage which is called dialect, and b) usage which is called register. Meanwhile, MC David 1979 in (Chaer, 1995: 82) divides language variations based on a) regional dimensions, b) social dimensions, c) temporal dimensions.

The communication process is basically that every language speaker is never loyal to just one particular variety or dialect. Because every speaker must

have a social group and lifestyle in a different place and time. Therefore, it is certain that every speaker has two dialects, namely a social dialect and a regional temporal dialect. The language of young people in society has a tendency to use language or language that has a relaxed and not stiff impression. This non-standardity is reflected in vocabulary, sentence structure and intonation. Historically this language was used by young people in groups.

Language is a cultural identity. Language and identity are inextricably links each other and in order to save identity. Language user must attempt to save their language. Clark (1997) says language is one thing that differentiate human from other creatures. As human being, absolutely we need language to communicate with the others in an interaction. By using language, we can express our ideas, feelings, intentions and desires. In addition, the uses of language can show who we are. It means that we establish our identity through our use of language. Language is purely human and noninstinctive method of communication ideas, it means that language does not come by feeling. Language cannot be separated with society. Without society there can be no languages, vice versa without language there can be no society. It seems that everything related to human life in the society involves language because through language the interaction among tribes, ethnic groups and religions can happen. This study looks at the phenomenon of ethnic language variation among Karonese people in linguistic are of lexical and phoneme.

The culture of Karonese people in highland of Karo, North Sumatera is located approximately 78 km from Medan, the capital of North Sumatera province cannot separated from the language that is used every day in daily life called as Karo language, because basically language is part of culture. Humans being always use language to make an interaction among them. Robert (2008) cites “Language means the system of speech by which human being communicate with one another”. In establishing a social interactios they might choose one of the language forms to use such as spoken or written forms, gesture, and other signs. Language can also be said as a tool of communication. Language plays an important role in the process of speaking and communicating. A good communication between someone to the others can be achieved if they are able to use the language perfectly. It means that what the speaker wants to convey is understood by the listener. If the language they are applying is not understood by the listeners and the speaker, of course, the communication cannot reach the goal. Linguistics takes into account some components of language that are linked into each other. The components include sounds, the arrangements of words, and meanings.

Indonesia has language which known as Bahasa Indonesia. Besides that, Indonesia has many local languages such as Javanese, Sundanese, Bataknese, Karonese, etc. The Karonese is local language which is used by Karo people to communicate among them. Jufriзал (1999) defines dialect as regional varieties of language that may different from other varieties of the language in features of its vocabulary, grammar, and pronunciation. In addition, Wardaugh (2007) explains that dialect sometime is only if there is a strong tradition of writing in local

variety. Its means that dialect is the language is used by people who still have strict tradition strictly in a regional.

Karo language as one of hundreds of Indonesian vernacular is an Austronesia language spoken on Karo Land which is related to Simalungun language, Alas language and Gayo language. Karonese people speak Karo language which also known Karo Language. Karo language is spoken in five different dialects, namely dialects of Julu, Teruh Deleng, Singalor Lau, Jahe and Liang Melas (Robert, 2007). Julu dialect is used in Kabanjahe sub-district, Simpang Empat, Tigapanah, Berastagi and surrounding. Teruh Deleng dialect is used in Kuta Buluh sub-district and partially in Payung sub-district (Prinst,2002). In his book,he added that Singalor Lau dialect is used in Juhar, Tigabinanga, Singgamanik, Laubaleng and Perbesi. Jahe dialect (Hilir) is used in Karo Jahe (Deli Serdang) Medan and partially in Langkat (Hulu). Liang Melas dialect is used in Lau Melas sub-district. Those differences can be seen from the sound of words or from the intonation of words. But most of Karonese people in North Sumatera use their own dialect when they communicate with people from different dialect and they still understand each other even the variation of Karo Language. Chaer (1995) says that variation is variation of language occur because of social variation and regional variation. Variation of language also occurs because of differences social status.

The Karo Language is used by Karonese People. But there are variations of the language in some places in Tanah Karo that are caused by regional and social variation. differences of social status, age, religion and culture also caused the language variation. Because of those variations the result it makes language

change even the meaning. In changing of one language, there are semantic changing phonology, morphological, lexical and syntax changing. Language change can because of many factors like time, age, regional and social status. Thus the dialect that is used by people in regional can change because of some factors like time, age, change of regional, social status.

Karo language has some variation and some dialect but the people from the other places or from the other dialect still understand with the meaning. Some words in Karo language are different even the places close each other or same places but it still has differences and why it is happens? If in Karo people it is not problems because they still understand even different with the lexical and phoneme but it is problem for people who are not Karonese. So that's why the study of this research will be done in variation of Karo language. In some case there are some reasons for some words are different but the meaning are same because the context, usual word or the suitable words for that places, so it is because the language choice of certain place. Example for Karo language variation is '*Kelapa*' (*tualah, tualah, talah, talah*), some places use *tualah* and some else use *talah*, is because the language choice and the suitable words for that palce.

According to Chambers (2003) sociolinguistics is a variety, also called a lect, is a specific form of a language or language cluster. This may include language dialects, accents, registers, styles or other sociolinguistic variation, as well as the standard variety itself. "variety" avoids the terms language, which many people associate only which the standard language, and dialect, which is associated with non-standard varieties thought of as less prestigious or "correct"

than the standar. Linguists speak of both standard and non-standard varieties. "lect" avoids the problem in ambiguous cases of deciding whether or two varieties are distinctive language or dialects of a single language. Variation at the level of the lexicon, such as slang and argot, is often considered in relation to particular styles or levels of formality (also called registers), but such uses are sometimes discussed as varieties themselves. For example;

| No | phoneme                    | Tigapanah       | Tiganderket     | Tigabinaga    |
|----|----------------------------|-----------------|-----------------|---------------|
| 1  | <i>Benar (Right)</i>       | <i>/tuhu/</i>   | <i>/tuhu/</i>   | <i>/payo/</i> |
| 2  | <i>Kakek (grandfather)</i> | <i>/Bulang/</i> | <i>/Bulang/</i> | <i>/Laki/</i> |

| No | Lexical               | Tigapanah        | Tiganderket      | Tigabinanga     |
|----|-----------------------|------------------|------------------|-----------------|
| 1. | <i>Menantu Wanita</i> | <i>Permen</i>    | <i>Permen</i>    | <i>Permain</i>  |
| 2. | <i>Yang Pertama</i>   | <i>sipertama</i> | <i>sipertama</i> | <i>sipemena</i> |

These data classified into variation of Karo language. Because the lexical and phoneme is different from one place to another place. From the example it shows that different places have different phoneme and lexical words.

The variations of language also use the standard language. In sociolinguistics these are called as register or style. Register is on part of language variation. Register refers to the way that language can systematically vary according to the situation in which it is used. So, in other word, in communication, it concerns with relation between language and context in which it is used. The writer talk about the variation of Karo language because there are some differences, when people from different place talk about some words or they communicate each other there are some differences in phoneme and lexical, so the writer wants to conduct the research about the variation of Karo language in

lexical and phoneme in some places in Tanah Karo, even the meaning is same. The variations of Karo language in Tanah Karo give us information about the variation of language in lexical and phoneme. So, the writer tries to analyze the Variation of Karo language in Tanah Karo. The writer wants to make a deep understanding to the readers about the variation of Karo language in Tanah Karo, so it can utilize the variation in their daily life. That's way, the writer chooses this topic to be Karo language variations in lexical perspectiviness spoken in Tanah Karo that used for specific purpose.

### **1.2. Problem of the study**

In this analysis, there are some questions that need to be answered. The problems are:

- a. What are the phonological differences in the use of Karonese language variations in Tanah Karo?
- b. What are the lexical differences in the use of Karonese language variations in Tanah Karo?

### **1.3. Objective of the Analysis**

In relations to the problems, the objectives of this analysis are:

- a. To describe the lexical differences of Karo language variation in Tanah Karo
- b. To describe the regions or geographical area Karo language variation is spoken in Tanah Karo

### **1.4. Scope of the Study**

In most of researches, it is important to limit the analysis on specific data has been chosen and it is also important to avoid over complicating the issues and analysis. This will help the writer to get the best result of it. According to Robert,

(2007) there are some variations of language, they are morpheme, grammar, syntax, phoneme, lexical and phonology. But in this studied it is limited only lexical and phonemes. Besides that, this study also limited on the dialect of Karo language, they are five different dialect, they are namely dialects of Julu, Teruh Deleng, Singalor Lau, Jahe and Liang Melas, Julu dialect is used in Kabanjahe sub-district, Simpang Empat, Tiga panah, Berastagi and surrounding. Teruh Deleng dialect is used in Kuta Buluh sub-district and partially in Payung sub-district, Singalor Lau dialect is used in Juhar, Tiga binaga, Singgamanik, Laubaleng and Perbesi. Jahe dialect (Hilir) is used in Karo Jahe (Deli Serdang-Medan) and partially in Langkat (Hulu). Liang Melas dialect is used in Lau Melas sub-district, but in this study focused with three part of dialect they are; 1. Julu (Tiga Panah), 2 Teruh Deleng (Tigan Derket),3. Singalor Lau (Tiga Binanga), because the three part of dialect located in Tanah Karo.

### **1.5. Significance of the Study**

In this thesis it is also 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 a further researchs to enrich the variation of Karo language in Tanah Karo. Practically, on the other hand, this research hopefully can provide valuable information for people who are interested in language variation especially in Karo language variation and to the readers to understand and give information about variation in Karo language.



## **CHAPTER II**

### **REVIEW OF LITERATURE**

#### **2.1. Language and Society**

Language cannot be separated from human life because language as the important role in the process of social interaction. It is possible that few of us understand what language actually is, and what fundamental nature of its role is. People often think of language in term of grammar test rather than the major way people transfer creativity, feelings and thought to and from one to another. Language is not simply a means of communicating information about a subject, but it is also a very important means of establishing and maintaining relationships with other people. Sapir (1965:78) states that “Language is a purely human and noninstinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols”. From the quotation above, it is known that language plays a crucial role and a vital role in human life. In a social reflection like conversation, we indicate a language behavior in which the function of language in establishing social relationship is reflected. The importance of these relationship has led to the growth of a relatively new sub-discipline within linguistics; Sociolinguistics. It is a broad but fair generalization to say that much of linguistics has in the past completely ignored the relationship between language and society-language is very much social phenomenon.

Chambers (2003) state the sociolinguistics is the study of the social uses of language, and the most productive studies in the four decades of sociolinguistic research have emanated from determining the social evaluation of linguistic variants. These are also the area most susceptible to scientific methods such as

hypothesis-formulation logical inference, and statistical testing. Studying language variation proceeds mainly by observing language use in natural social settings and categorizing the linguistic variants according to their social distribution.

The relationship of language and society puts forward a field of study called sociolinguistics. It is the study of relationship between language and society with the goal being a better understanding of the structure of language and how languages function in communication. Sociolinguistics is part of linguistics which is concerned with language with language as a social and cultural phenomenon. Sociolinguistics will be concerned with sociolinguistic properly. This cover studies of language in its social context which are mainly concerned with answering questions of interest to linguistics, such as how we can improve our theories about the nature of language and how and why does language change, when and why people in different communities use language varieties and with social, political and educational aspects of the relationship between language and society. It is obvious that the relationship between language and society can be seen in relation of certain language form, such as variation, style of language, or dialect, in its application in society. By using the language, therefore the people create their environment for themselves, custom ritual, and so on.

## **2.2. Definition of Language Variation**

Language has a potentiality for making communication successful and establishing social togetherness if it is used well. If not, it will be a handicap for successful communication and interaction. It is important to pay attention on certain aspect of language variation of language to achieve successful and fluent

communication. According to Fishman (1979) the term variety is frequently utilized in sociology of language as nonjudgmental designation. The very fact that an objective, unemotional, technical terms is needed in order to refer a kind of language is in itself an indication that the expression a language is often a judgmental one, a term that is indicative of emotion and opinion as well as term that elicits emotion and opinion.

Fasold (1990) states that language variation is the study if those features of language that differ systematically as compare different group of speakers or the same speaker in different situation. Variation also is the study talk about by the uses or the speaker. Rather than comparing features of two different languages, language variation studies regional varieties of the same language, social varieties of the same language (upper-middles class, lower-working class) and stylistic varieties of the same language (how a speaker uses the language). Where you are from, of course, will not be the only thing which influences how you speak. People speak different kinds of language depending on what kind of social background they came from. These social and geographical kinds of language are known as dialect. Dialects, then, have to do with a speaker's social and geographical origins- and we are talking here about *all* speakers. It is important to emphasize that everybody speaks a dialect. Dialects are not peculiar or old-fashioned or rustice ways of speaking. They are not something which only other people have. Just as everybody comes from somewhere and has a particular kind of social background, so everybody- including you-speaks dialect. Your dialect is the particular combination of English words, pronounciations and grammatical forms that you share with other people from your area and your social

background, and that differs in certain ways from the combination used by people from other areas and backgrounds.

If structure is at the heart of language, then variation defines its soul. As Sapir (1921:147) put it “Everyone knows that language is variable.” Furthermore, variation allows us to differentiate individuals, groups, communities, states and nations. Notwithstanding the pervasive nature of variability in language, it has often been disregarded or dismissed as tangential to the description of structural patterning and irrelevant to the study of linguistic competence. In fact, it was not until the advent of sociolinguistics a half-century ago that the admission of language variation became more than a footnote to linguistic description. The study of language variation is now one of the most rapidly expanding sub fields of linguistics with a well-established cohort of researchers, regular conference, and scholarly journals, but its status is still somewhat marginal within theoretical linguistics, notwithstanding the insistence of William Labov that the study of language variation is central to the solution of fundamental problems in linguistic theory (Labov 1966,2001).

A variety is a neutral term which simply means any particular way of speaking. Variety is also talked by the use or the subject of the discourse. Thus, when we observe an utterance it is always in a particular language, in a particular dialect of that language and pronounced with a particular accent. A dialect varies from other dialects of the same languages simultaneously on all three linguistic levels: phonological, grammatically and in term of its vocabulary or lexically. Variability is everywhere in language, from the unique details in each production of a sound or sign to the auditory or visual processing of the linguistic signal. In

fact, one of the amazing facts about human communication is the demonstrated ability to normalize the inherent variation within every spoken or signed message in processing the linguistic signal. Though language variation is persistent and pervasive, it is not all equally interesting, even to those who focus on the systematic nature of language variation, so – called language variations. For example, there is considerable variation in speech or sign production related to the physical make -up of an individual speaker or signer – differences in vocal tract size in spoken language or differences in the size of the hands and body used in signing- that is of interest to those who study language normalization, but this is not generally the focus of systematic language variation studies. Similarly, the relative fluency of production related to idiosyncratic behavior is not of concern to those interested in language variation, though the dichotomy between meaningful social differences and socially insignificant personal differences is not always clear-cut. Generally speaking, interest in language variation focuses on differences that have some social significance in terms of group behavior rather than personal idiosyncrasies, though socially meaningful aspects of individual speaker performance are of interest to those interested in language variation.

Those varieties that initially and basically represents divergent geographic origins are known as dialect (Ferguson and Gumpers 1960; Halliday 1964b). It is in the purely objective sense of the word that it is used in such terms as dialectology it as well.

The variation of language also has language interaction phenomena from social and linguistic perspective working on different language variation, combination and different context. Turell (2002) the interaction phenomena has

two factors, and there is an interplay between them which account for appearance, distribution, diffusion and types of these phenomena. By **internal factors**, what is meant are factors of a linguistic nature, basically language proximity/distance. More specifically, these factors are; **a) the order of constituents, b) morphological typology, c) making typology in the predicate arguments relationship and, d) contrastivity of phonological typology and the degree of lexical/ morposyntactic distance/ proximity.** **External factors**, require several sub classification; **a) pragmatic factors** such as communicative need ( in turn affected by socio-collective factors as will be seen),**b) individual factor** related to the individual speaker; a) psycholinguistic, that is the individual's degree of competence and degree of bilingualism ( with implications for foreign language acquisition and second language acquisition, b) cognitive, c) attitudinal with positive or negative attitudes towards the host community, its culture and language, which however very much depend on what the groups attitudes as a whole are and as such these factors interact with the socio-collective and socio psychological ones, **c) socio-individual**, that it factors such sex, age ( first generation, second generation),educational level which are individual indices of speaker's belonging to a specific group: family type ( mixed or not mixed ),the degree contact which in turn will interact with the previous psycholinguistics and attitudinal factors, **d) socio-collective**, that is factor relating to the community's social culture ( that is whether it is more open or less open),the community's social history (social type of migration and settlement, socials status of community before and after),and finally cultural distance or proximity ( between the migrated and the host communities ) and the duration of the contact situation.

## 2.2.1 Types of Variation of Language

According to Bayle (2007) there are some types of language variation; Phonology (Phonetic), phoneme, Lexical (Semantic), Morphology and syntax.

### 2.2.1.1 Phonology

Phonology refers to the details of pronunciation of a sound which may, nevertheless, appear in the same lexical set in two varieties, it also differences in the way sounds are pronounced which often reveals differences in the way phonemes are distributed in the dialect. For example: dialect of the North/New England pronounce the word ‘Mary’, ‘mary’ and ‘merry’ distinctly ‘Mary’(meri), ‘marry’(maeri)and‘merry’ (mri). This type of variations is what chiefly associate with the idea of accent. Phonological variation in all languages is massively structured and orderly; there is random component, such that the surface realization of given utterance cannot be predicated categorically, but the pattern of realization in particular realization are strongly favored by particular phonological context. Most of these patterns of contextual constraints on phonological variables find clear explanation in principles of phonological organization; in other word phonological can explain the variable aspects of phonology along with the categorical facts.

### 2.2.1.2. Lexical Form

Lexical form is an abstract unit representing a set of word forms differing only in inflection and not in core meaning. Examples in English:

- The lexeme, *brooch* “a large ornamental pin with a clasp, worn by women has a single lexical unit with a single lexical form representing the two-word forms, *brooch and brooches*.

- The primary sense of the lexeme ignite “to set fire to” is a single lexical unit with a single lexical form representing several word forms such as, *ignite, ignited, ignites and igniting*.

Some other examples of language variations can be represented in the form of phoneme, it means that sound variations. Phoneme is a physical reality of some sort. Thus, Jones (1967: 258) considers the phoneme to be a “family” of sounds in a particular language that “count for practical purposes as if they were one and the same.” While such a definition (“explanation” is Jones’s preferred term) is fine for practical purposes, it leaves unaddressed the essential nature of the phoneme.

Phoneme for a particular variety is based on the minimum number of symbols needed to transcribe that variety. Another way of looking at this is to ask of the lexical sets have the same vowel in them. The general concept of the phoneme preceded the term or its exact definition, which is a more difficult enterprise. The basic concept is that of the unity of sounds that are objectively different but in some sense functionally the same. As Twaddell (1935:55) observes, this concept is not new: if a special term was not needed before the late nineteenth century, it is because in the absence of close phonetic observation, it is not necessary to distinguish between “phoneme” and “speech sound”. Alphabetic writing systems tend to have separate letters only for sounds that have a distinctive function, though deviation from this principle occur (Krámsky 1974: 10; Fischer- Jorgensen 1975:4). In ordinary parlance one talks of the sound “d” or “k” as if each of these represents a single sound, rather than, as is the case, a range of sounds. For example; *mbuai* (Tiga panah), *mbue* (Tiga Binanga), *mbuei* (Tigan derket).



Lexical form is the kind of pronunciation difference which is most easily noticed and commented on. Lexical also relating to words or the vocabulary of a language as distinguished from its grammar and construction. Lexical meaning of natural language expressions is formulated in terms of sets of inferences from "lexical sentences", i.e. minimal environments for the occurrence of a lexical expression. These inference sets are different, ex hypothesis, for all lexical expressions (entailing the assumption that there is no such thing as synonym between lexical items). This is the case where one variety puts a particular word in a different lexical set from another. The important point here is that there is no general pattern to observe, it is simply a matter of individual word behaving in particular ways. For example: In Karo language there are some lexical like; *mbue*, *melala* the meaning is the same. *Enterem*, *mbue* and *melala* in Indonesia says 'banyak' in English says 'many'.

### **2.2.1.3. Morphology**

Morphology is the study of how words are put together and study of the internal structure and formation of words. The purpose of morphology is what the study of morphemes and their arrangements in forming words. The first set of properties concern the basic linguistic characteristics of the affixes involved: whether they are derivational or inflectional morphemes and whether they are prefix or suffixes. These distinctions are often ignored or conflated in psycholinguistic research, despite their salience in the linguistic analysis of the morphological structure of English. Inflectional morphology has a primarily grammatical function: for example, the suffixes that mark tense and number on a verb (as in *jump/jumps/jumped*), the suffixes that mark plural on nouns (as in

dog/dogs), and the comparative suffixes attached to adjectives (as in dirty/dirtier/dirtiest). These suffixes usually do not change the form of their stems, although there are alternations like teach/taught or wear/wore that do have phonological consequences. Derivational morphemes alter the meaning and often the syntactic form class of the base forms to which they are attached, as in manage/management, nation/national, and able/unable. Over time these forms may become semantically opaque (i.e. noncompositional in meaning), as in department or delight. In English, the derivational morphology includes both prefixes (such as re-, ex-, and pre-) and suffixes (such as -ment, -ness, and -ence), whereas the inflectional morphology is confined to suffixes. Derivational prefixes rarely change the phonological form of their stems, but some classes of derivational suffixes do trigger morphophonemic alternations that affect their stems (as in chaste/chastity and decide/decision).

#### **2.2.1.4. Syntax**

Syntax is the cover term for studies of this level of language. Syntax, then, studies the level of language that lies between words and the meaning of utterance, sentences. Syntax is one of the core domains of linguistics. Other core domains are morphology, semantics, pragmatics, phonetics, and phonology. While morphology investigates the internal structure of words, syntax concentrates on how words are arranged in a sentence. It is concerned with the structure of sentences and the smaller parts which make up sentences. It studies the rules which govern word order and sentence structure. It is the level that mediates between sounds that someone produces (organized into words) and what they intended to say. Syntactical variation is differences in the way words are

strung together. for Example: Sounthern dialect can use two modal verbs in one sentence: I might could go to the store, the other dialect just makes it simple: I go to the store. Besides some of the types of languages variation, the variation of language also talks about lexicogrammar and pragmatic because the language needs the grammar and also the relationship of the linguistic form and the user of the forms of the language. Pragmatic in language variation talk about the relationship between linguistic forms and the users of those forms. In this part distinction only pragmatic allows human into the analysis. Pragmatic is the study of speakers meaning It is concerned with the study of meaning as communicated by speakers and interpreted by listener. It is study of contextual meaning” It involves interpretation of what people mean in a particular context an how the context influences what is said. It is the study of how more gets communicated than is said. This type of study explores how great deal of what is unsaid is recognized as part of what is communicated. It is the study of the expression of relative distance on the assumption of how close and distant the listener is speakers determine how much needs to be said. The advantages of studying language via pragmatic is that one can talk about peoples intended meaning, the assumption, the purposes or goals and the kinds of action. For Example, request that people are performing, when people speak to other people.

### **2.2.2. The Causes of Variation of Language**

Language varies respect to its speakers. The variation of language with reference to the language user or the speaker is called dialect. The fact shows that speakers of language vary in some respects. Indeed it is never found that speakers of language are homogeneous in all respects. As language is socially constrained

and thus it is a social phenomenon, what happens to the society is reflected in language. Hartman and Storck (1972) distinguish variations based on the criteria of (a) the geographical and social back ground, (b) the medium used, and (c) the subject. But according to Saragih (2014) there are some causes in variation of language; Regional dialect, social dialect, sex, arena or geography, status, age and class.

#### **2.2.2.1. Regional Dialect**

Variation of language with respect to the speakers; geographical origin is called regional dialect. Speakers of language differently because the influences of their living environments. In other word regional dialect refers to expression uttered by person by which geographical origins of the people can be indentified. It can hypothesized that one time speakers of language lived in one area and they spoke their language in the same manners. In other word they spoke their language in the same ways. However there were natural factor that drove them to be separated. For example, natural disaster and social problems may cause them to be geographically separated for years. Variation from some places are different when they have different places, example: when they say yes, some places say with different dialect, Tiga panah (*uai*), Tigan derket (*ue*) Tiga binanga (*uei*).

#### **2.2.2.2. Social Dialect**

Variation of language or code to socio-economic status is called social dialect. Speakers of language as members of society vary and are stratified in terms of their socio-economic status. This is to say that speakers vary with reference to knowledge they have, position they hold in the society and the prosperity they gain. In other words, social dialect refers to expressions by which

people can be traced whether they are educated, well-positioned and wealthy. For example: some people from some places say belakang, and some more say dapur when they ask people to eat, Tiga panah always says dapur and Tiga binanga says belakang.

### **2.2.2.3. Sex**

Language varies references to sex differences of the speaker. This is to say that different sex leads to variations in the use of language. Operationally, men and women tend to different variations of language. For example: women's language variation always use the feminism one like; 'kamu, sayang, beb' if man language variation always the direct language or frontal one, like "Kau, Bodoh".

### **2.2.2.4. Geographical Area**

The factor of arena social activity refers to the location or geography where the activities take place. In other words, arena specifies the location where social activities performed. The location has features or characteristics of the institution that set the activity. Location or geography always influence the speaker's language variation because different place has different characteristics in saying the words or the sentences. It is also because the weather and the climate of the place, some places are very cool because close to Sinabung mountain, and some are not. For example: when people from some location speak with the other speaker they have different words like; Tigapanah (Jemurken) Tigabinanga (kirahken) the meaning is to hang up and dry the clothes, different location or geography also different the variation of language.

#### **2.2.2.5. Status**

Status is seen in participants' roles involving power relationship. This is to say that status is well describable with references to power. Power is defined as the ability to coerce over others. Someone is said have to power or to be powerful if she/he can coerce over others that is if she/he can make others do or not do what she/he wants. There are some potential sources of power: they are (1) wealth, (2) knowledge, (3) ethnicity, (4) social position, (5) age, (6) geography origin, (7) sex and, (8) (physical and mental) appearance. Someone has power if she/he has gained wealth. In other words, someone is powerful if she/he rich as by his/her richness, can pay others to do or not to do what she/he wants. For example: some people say pembantu, bibik and mbak it is depend on the people who have different status.

#### **2.2.2.6. Age**

Ideology is related to age. Different ages are marked by different ideologies. This implies something which is ideologically well or ideally represented at a certain age maybe differently or even contradictorily perceived in another age. Age is interpreted as two aspects, namely (1) a period or interval time and (2) life time of human beings. With references to the first sense human beings in community live through periods or intervals of time during which they idealize their perceptions in certain manner. For example: Young people always use the suitable language with their age like;" galau" but for adult people the language always use the formal one, like standard language.

### **2.2.2.7. Class**

Ideology is closely related to class. This is to say that when people make or establish a class, the establishment of the class is based on shared ideology of members belonging to the class. A class is defined as an aggregate of human beings who share an ideology and therefore has the same aims with references to the establishment of the class.

The Class may be differently termed such as group, organization, alignment, association, party, community, society, company, team, committee, and family with social, economical, political or cultural aims.

A speaker might have different language variation because of the place, age, socio economic, social class, etc. For example, *dimana kita makan? Apa yang kita makan, siapa yang kita makan?* Every community or class has different language to understand it but when they say in their community automatically they know it.

### **2.3. Tanah Karo and Karo Language.**

The Karo, or Karonese, are a people of the 'Tanah Karo' (Karo lands) of North Sumatera and a small part of neighboring Aceh. The Karo lands consist of Karo Regency, plus neighboring areas in East Aceh Regency, Langkat Regency, Dairi Regency, Simalungun Regency and Deli Serdang Regency. In addition, the cities of Binjai and Medan, both bordered by Deli Serdang Regency, contain significant Karo populations, particularly in the Padang Bulan area of Medan. The town of Sibolangit, Deli Serdang Regency in the foothills on the road from Medan to Berastagi is also a significant Karo town. Karo land contains two major volcanoes, Mount Sinabung, which erupted after 400 years of dormancy in 2010,

and Mount Sibayak. Karo land consists of the cooler high lands, and upper and lower lowlands.

The karo lands were conquered by the Dutch in 1906, and in 1909 roads to the highlands were constructed, ending the isolation of the highland Karo people. The road linked Medan and the lowland to Kabanjahe and from there to both Kutacane in Aceh and Pematang Siantar in Simalungun. In 1911, an agricultural project began at berastagi, now the major town in Karo land, to grow European vegetables in the cooler temperature. Berastagi is today the most prosperous part of Karo land, just one hour from Medan, while towns further in the interior suffer from lower incomes and limited access to healthcare. The administrative centre of Karo Regency is Kabanjahe. These Karo people are divided up into clans or Merga. The Karo Merga are Ginting, Karo-Karo, Perangin-Angin, Sembiring and Tarigan, these Merga are then divided up into families.

Karo language is an Austro-Indonesian language that is spoken in Indonesia. Around 600,000 people in the central and northern part of Sumatra Island of Indonesia archipelago use it. Karoneses use it in their daily life. The area of the language users is unlimited of time and space. The native Karo language users have a high loyalty in using Karo language wherever they are. According to Sembiring (2009) the native Karo language users often do code switching when they interact. If Karoneses interact in the community of non-Karoneses, they will use Indonesian language. However, if the Karoneses gathered, they will speak Karo language. Karoneses recognize their language as a symbol of their identity.

The Karo people speak the Karo language, a language related to, but not mutually intelligible with, other Batak languages, in addition to Indonesian. Karo



language users usually say Karo language as Cakap Karo. Karo language is much dominant by vowel letters. Therefore, Karo language is easy to pronounce, it is clear to be and easy to be remembered. The utterance of Karo language has unique dialect and intonation in its pronunciation. If Karo language is uttered by its specific dialect then it will invite people's interest to listen and it does not make people bored to listen.

Karo language is spoken in five different dialects, namely dialects of Julu, Teruh Deleng, Singalor Lau, Jahe and Liang Melas. Julu dialect is used in Kabanjahe sub-district, Simpang Empat, Tiga Panah, Berastagi and surrounding. Teruh Deleng dialect is used in Kuta Buluh sub-district and partially in Payung sub-district (Prinst,2002). In his book, he added that Singalor Lau dialect is used in Juhar, Tigabinaga, Singgamanik, Laubaleng and Perbesi. Jahe dialect (Hilir) is used in Karo Jahe (Deli Serdang- Medan and partially in Langkat (Hulu). Liang Melas dialect is used in Lau Melas sub-district. But the writer only take three location of dialect in Tanah Karo, there are, dialect Julu (Tigapanah), dialect Teruh Deleng (Tiganderket) and dialect Singalao lau (Tigabinanga). The other locations dialect not in Tanah Karo, there are in Langkat and Deli Serdang.

#### **2.4. Relevan Studies**

In analyzing the Variation of Karo Language in this Thesis, the writer uses some related literatures that are reviewed to support the analysis. They are: Pasaribu (2013). *A Brief Description Of The Dialect Of Toba Language In Region Of Tobasa,Samosir,And Tapanuli Utara*. The source of the data is a written form of lexicon and its spelling from 5 respondents of Batak Toba speaker. Each of them is from Tobasa Region, Samosir Region, and Tapanuli Utara Region. Dialect

geography is analyzed based on the dialectometry formulation. It was found that the different of Batak Toba language was 51,36 %. It is assumed that Batak Toba language in Region of Tobasa, Samosir, and Tapanuli Utara has dialect difference.

Dardanila, (2008), conducted the *pronominal Bahasa Gayo Dialek Gayo Lut*. Data were collected through library research, observation, and interview. The primary data used in this study were obtained from the interview with the Gayo language speaking community members and the secondary data were collected from the published Gayo folklores. The data collected were analyzed by using the method of equivalence. Then, the pronouns estimated to be of different kind, function, and meanings were selected and grouped. The theory used in analyzing the Gayo language pronouns in Gayo lut dialect based on the parameters of age, social status, and kinship is the formal structure theory. The finding of the analysis reveals that the Gayo language pronoun in Gayo Lut dialect is categorized into three categories: 1. Personal pronouns: aku, kite, kami. Ko .mu, kam. Kambewene, we. pakea 2.Demonstrative pronouns : ini,oya,isi,iso 3. Interrogative, pronouns: sahan, hana, sesi Personal pronouns in Gayo language of Gayo Lut dialect are categorized into two, that is, proper and improper pronouns, for example, Ama, fne, Awan, Anan, Amapun, Inepun, fbi, Kil, Tuen, fnen Tue, Kile, Pemen, Until, Engi, Kumpu, Aka, Abang, Benatang, Anu. Therefore, pronoun functions as conjunction that joins clauses to form a discourse.

Widyawati, (2010). *Konvergensi dan Divergensi dalam Dialek-Dialek Melayu Asahan*. Based on the three processes, the other dialects such as Batak Malay Asahan Dialect (DBMA) and Javanese Malay Asahan Dialect (DJMA) were found in Asahan. Based on the segmental system of DTB,DBB,BBT,and

BJB, it was found out that there are 5 vowels in DBMA, such as /i,u,a,N,j,g,k,)&,j&,s,n,l,cH,tH,p,m,w,d,t,dH,r,h/ and 20 consonants in BJB, such as /bN,g,k,&,and o/, in BBT was found out 14 consonants, such as /b,p,m,d,t,s,n,l,j <->,w,and j/. There are 5 vowel segments in Batak Language (BBT), such as /i,u,a,e, and o/ and 6 vowel segments in Javanese Language (BJW), such as /i,u,a,e,i,N,)&,s,h,m,n,/k,g,&,j&/. In DTB and DBB were found out 19 consonant segments such as /p,b,t,d,c, and <->,E/ and 6 vowel segments in the dialect of Batubara (DBB), such as /i,u,a, and E. The multiethnic situation found in Asahan indirectly has formed a multilingual or multidialectal community. Since the multilingual or multi dialect community live in the area whose population are majority the native speakers of Malay, this condition has made the non-native speakers of Malay do their best to master Asahan Malay Language (which, henceforth is called BMA). They converged and diverged with the local Malay speech through at contact of language. This problems is answered through a study of dialectology and sociolinguistic because the purpose of this study is (1) to describe the segmental system of the dialects in Asahan, (2) to describe the varieties of the existing dialects in Asahan resulted from convergence and divergence, (3) to describe the factors that cause the convergence and divergence in Malay dialects in Asahan, and (4) to describe the innovative and conservative forms in the Asahan Malay dialects. In the attempt to achieve the purposed, the identity methods such as articulatory phonetic identity method with organs of speech as its determiner, pragmatic identity method with the ones we talk to as its determiner, and translation identity method with the other languages or dialects as its determiner. These three methods were explained through equalizing technique

and differentiating technique. In addition, a top down approach is also employed in the diachronic analysis. Based on the segmental study, it was found out that there are 5 vowel segments in the dialect of Tanjung Balai (DTB), such as /i, u, a, Konvergensi Dan Divergensi Dalam Dialek-Dialek Melayu Asahan 2010.

Sembiring(2010). *Variasi Dialek Bahasa Karo di Kabupaten Karo, Deli Serdang, dan Langkat*. The data required for further analysis was taken from those fifty four selected informants. Those fifty four information were treated as the representative of the whole population. Three informations were pointed as the representative of each village where the research was centered. There were eighteen villages used as the location for collecting the data. The method applied to collect the required data is field research or in dialectological method called pupuan lapangan (the researcher goes to see the informants or the researcher and the informants are sitting together while interviewing is going). In order to write the description of the informants' utterances the IPAS (International Phonetics Association Symbols) were used. This effort must be applied because all of the data taken from spoken language or orally. Then the numbers of the dialects can be seen. Therefore the Karonese today has three different dialects. The dialects are Karo Singalor Lau Dialect, Karo Julu Dialect, and Karo Jahe Dialect. The Karo Julu and Karo Jahe have their Sub dialects. Then numbers of the maps deal with phonological aspects consist of nineteen and lexically twenty four. The areal of the Karo Singalor lau Dialect is at the district of Juhar and Lau Baleng, Karo Julu Dialect is at the district of Tiga Panah and Merek, the third dialect is Karo Jahe which is used around the regency of Langkat.

Harahap, (2016). *Conversational Style Used by Male and Female in Bussiness Transaction at Inpres Aek Habil Market in Sibolga*. This thesis deals with conversational style used by male and female in business transaction at inpres Aek Habil Market in Sibolga. The data were the transcription of the recorded observation and interview using audio recorder at Inpres Aek Habil Market Sibolga. The findings showed that firstly, the features conversational style were used by male and female at Inpres Aek Habil Market Sibolga, namely amount of talk, interruption, conversational support, tentativeness and compliment. Secondly, the features of conversational style act were realized in some ways. It was found that most dominant of features of conversational style used in business transaction show was amount of talk, in the case the female seller-buyer are dominantly used amount of talk than male seller do because it is concluded that female speaker have been found to talk too much than male, particularly in public context, but the researcher found at market females more dominantly used of mount of talk, because females in their daily activities had amount of talk to faced they have many problem in their work, house, etc. Thirdly, there are reasons why are they realized in the way they were. The reason of male and female seller-buyer used style differently because they have some different characteristic between male and female in doing interaction with their daily life, social life and can impact to the interaction to make bargain at the market.

Sirait, (2014) *Lexical Bundles Across Two Types of English Newspaper Edited by Native Speaker and NonNative Speaker*. The source of data taken from editorials, each of newspaper published on January and February in 2014. The

data were analyzed by using interactive technique By Miles and Huberman. This research has drawn as the following result. Firstly, there four types of linguistic features of lexical bundles used in editorials of times and Jakarta Post, namely dependent clause, verb phrase and noun phrase. Secondly, the realized the lexical bundles used in editorial of Times and Jakarta post, namely; (1) the realized prepositional phrase, (2) the realized verb phrase, (3) the realized noun phrase, and (4) the realized dependent clause. Thirdly, the reason of lexical bundles use in Time and Jakarta post they were: (1) prepositional phrase because to make the research oriented related to the filled of the research and coherent the text, (2) verb phrase because to explain that expressing the writer's judgment, (3) noun phrase because to procedure research oriented help writers to structure their activities and (4) dependent clause because to be text oriented, situating arguments by specifying limiting conditions.

Daulay (2016) *Variasi Dialek Bahasa Mandailing di Kabupaten Mandailing Natal*. This research isa field research, that is qualitative. There are sixty-three informants from 21 observation points selected to participate in this study. The research instrument used to explore the data is observation, documentation and interviews. There are two methods used in preparing of data namely the cakap and simak methods. The data analysis in this research used padan and agih method. From the results obtained that Mandailing Language has 23 sounds of language [a], [i], [u], [e], [p], [b], [t], [d], [c], [j], [k], [g], [h], [s], [m], [n], [ŋ], [ŋ], [l], [R], [w], and [y]. The vowel phoneme of Mandailing found that there are seven phonemes i,a,e,u,o,ə dan ε are distributed at the beginning, middle, and the end of word. Meanwhile, the sound of the Mandailing consonants

found in that there are nineteen phoneme p,b,t,d,c,j,k,g, ,h,s,m,n,ñ,ŋ,l,r,w dan y are also distributed at the beginning, middle, and the end of word. Mandailing language region use vocabulary is a large area which compared with Malay and Minag language. They are of Mandailing language vocabulary spread use in the Northwest, North, Northeast and South of Mandailing Natal. Mandailing language regions use vocabulary more dominant in Mandailing Natal district because its regions bordering the South Tapanuli which many contribute to social interaction. Based on the results of the calculation dialectometric map phonologically (of which there are 105 maps) above did not appear the dialect differences and language differences in Mandailing. There are five sub dialects in the region area 3:19,16:19,18:19,19:20,19:21 which covers of east Mandailing of east Mandailing Natal,namely Bukit Malintang,East Panyabungan, Kotanopan,and Muara Sipongi. Meanwhile, regoins that show differences in speech (4%-7%) are in the inter-area 1:9,8:9,9:11,10:11,10:12. There are four groups of dialects in Mandailing Natal districts, namely Muara Batang Gadis dialect (area 1), Natal dialect (area 9,10), Panyabungan dialect (area 2-8,11-15,17), and Muara Sipongi dialect (area 16,18-21). Based dialectometric lexical (whole field of meaning), it appears that there is no difference subdialect and language in the region between observation points. The differences speech appears in the observation points region which covers in area 6,7,12-14 such as Panyabungan, Batahan and Ranto Baek. However, there are areas that show the dialect difference, the dialect area 1,3 which is Muara Batang Gadis and Bukit Malintang area; the dialect area 8-10 which is Batang Natal and Natal area; the dialect area 16,18 and 19 which is Panyabungan, Kotanopan and Muara Sipongi area. Some factors influenced the Mandailing

dialect development, they are intralinguistic and extralinguistic factors. The intralinguistic factor include assimilation and syllable structure processes, on the other hands, the extralinguistic factor related to history, geography, socio-culture and migration factors.

By looking at the previous researches, those some previous researches are similar to this study. What makes this research different from those previous researchers are the data and data source, this research will investigate the different subject. Those researches can give some insight information and become references for the writer on variation of Karo Language in Tanah Karo.

## **2.6 Conceptual Construct**

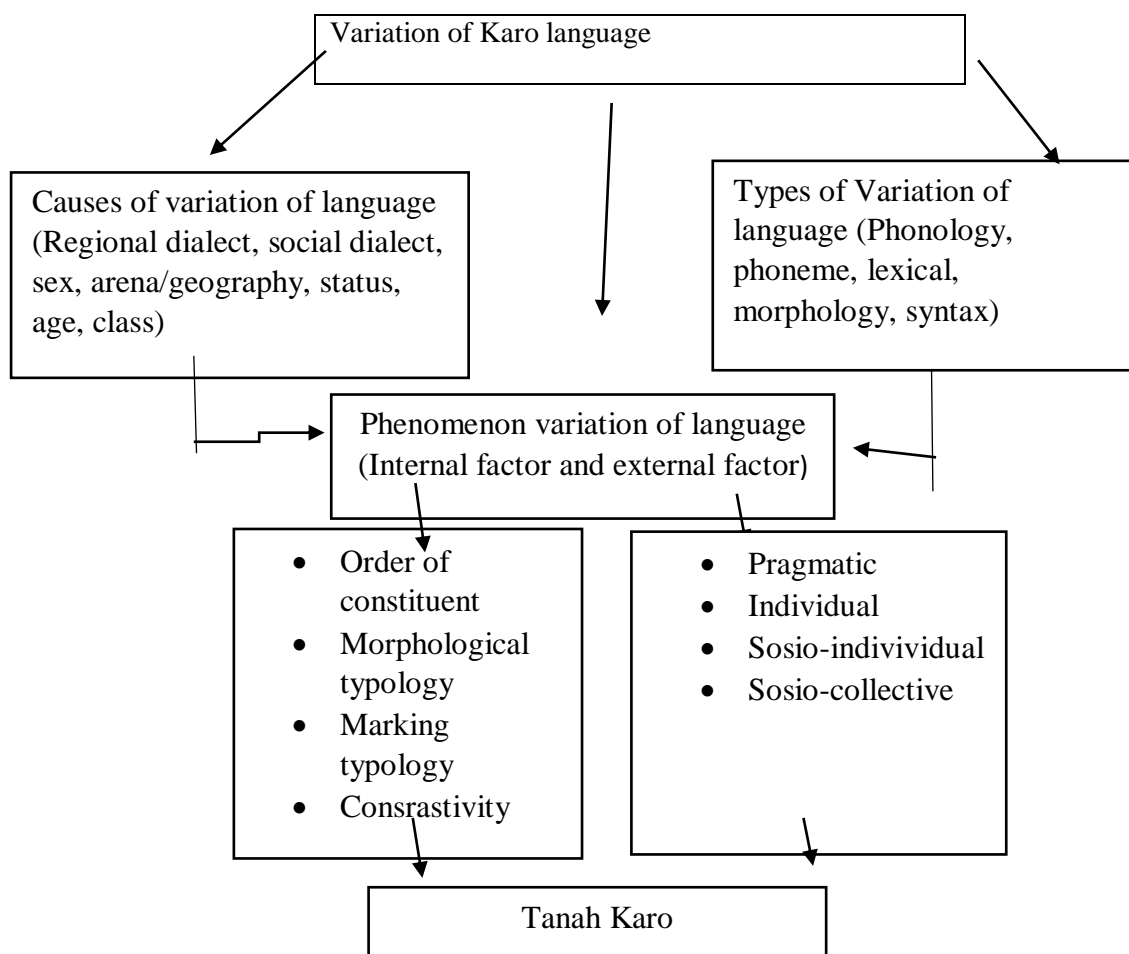
Any language in the world tends to variation which might be in the forms of lexical, morphological, syntactical, semantic, phoneme, semantic and pragmatic changes. Specifically lexical and phoneme when the lexical is manifested in every single lexical class of language such us: noun, verb, adjective, adverb, pronoun, preposition, conjunction and interjection, phoneme also follow, in other hand phoneme is related to the lexical. A case variation of Karo language is word bere-bere, a word of bere-bere has some variation in lexical for some places especially in wedding ceremony. Some place call as bebere and some places call bere-bere. Automatically the phoneme also different, when people speak and its shows the variation in the language especially in lexical and phoneme. This variation of language caused by some in the variation of language, such regional dialect, social dialect, sex, arena or geography, status, age, and class. Language has played a very crucial role in human beings' life. When the language is spoken by the speaker it has meaning. The phenomenon variation of language also caused



by internal factor and external factor that related each other, internal factors are: a. order of constituent, b. morphological typology, c. marking typology and, d. contrastivity, beside the internal there are also external factors: a. pragmatic, b. individual, c. sosio-individual, d. socio-collective. So, the variation of language in Tanah Karo usually happen by the lexical and phoneme.

The variation of language in Tanah Karo contains the types, process and the reasons. Lexical distribution is the kind of pronounced difference which is most easily noticed and commented on. This is the case where one variety puts a particular word in a different lexical set from another. Then the phonemic system for a particular variety is based on the minimum number of symbols needed to transcribe that variety. Another way of looking at this is to ask of the lexical sets have the same vowel in them. On the other hand, the phenomenon happens in variation of Karo language in Tanah Karo because some context, concepts and other reasons. Those finding will lead the variation of Karo language in lexical and phonemes will be applied in Tanah Karo.

To make it more simply, it will be displayed through the conceptual construct, as follows:



2.2. Figure of Conceptual Construct Variation of Language in Tanah Karo