



LANGUAGE IN SOCIAL INTERACTION OF SIMALUNGUN CONTEXT

Indra Jayanti Damanik,

Natanael Saragih,

Anita Purba

English Education Program,

Universitas Simalungun,

Jl. Sisingamangaraja Barat,

Bah Kapul, Siantar Sitalasari,

Kota Pematang Siantar,

Sumatera Utara 21142,

Indonesia

Abstract:

This article attempts to overview the topic of language in social interaction particularly in Simalungun context. This also discusses about the different forms of language in use which comprises formal, semi-formal and informal types. Apart from its use on the daily communication or social interaction, the Simalungun language has also been an essential instrument in other occasions. The language is also known to be vital in serving to different purposes and functions particularly in some aspects such as integration and social adaptation; social control and political communication. Some of these functions are followed by examples of conversations from the local society of Simalungun.

Keywords: language, social interaction, Simalungun

1. Introduction

Language is central aspect in social life: as members of society we live our communal lives by communicating with others both for significant and trivial matters (Gogoi, 2013). For example, through language we are able to do things like asking the time, but also things like responding questions in a job interview or marriage proposal. In communication, we need language to interact and understand each other. Language in interaction is a language used to do communication with other human or language which conveys the meaning (Richards and Schmidt, 2014). Human language is the groundwork of culture and social life which are very diverse. Simultaneously, there are enormous individual dissimilarities in language-learning ability.

Even with these variations, every people are gifted with the wits that are tailor-made to learn a language without any categorical schooling in the first few years of life. Social interactions are multifaceted in their displays and interrelationships. These interactions can consist of

smiling, chatting, intimidating, arguing or debating and negotiating, deliberating, or prosecuting. The communications can be unconcealed or surreptitious, vigorous or passive, short-term or prolonged (Malhotra and Margalit, 2010). They can also be prearranged, muddled, or unsystematic, direct or incidental, superficial or deep, constricted or universal and the like. There is evidently a mixture of representations, methods, customs, styles, and all that. Noticeable social interactions are the specific compartments we take in.

There are different forms of language used in interaction such as formal, semi-formal and informal language which helps people to function successfully in certain state of affairs and will be considered suitable in different contexts of professional, academic or official. Formal language is used to deal with figures of authority found in Manuals, certified reports, scholar's articles, dissertations, commerce letters, conventions, official discourses used on ceremonial instances with specific general public. Semi-formal Situation is neutral language employed in most daily situations and occurred in the day-to-day interaction with social group, popular media, talks etc. Informal language benefits people in establishing friendships and building relationships. It is also used to express humorousness while intermingling with friends, talking or chatting online. Principally, the language has certain purposes that are based on the necessities of a person, i.e, self-expression, tool of communication, organizational instrument and social integration adaptation as well as social control (Keraf, 1997).

2. Language in Cultural Context

Language is also a basic means of describing the culture of users. It portrays tradition any and has a much longer period of utilization when compared with other cultural products. Language has been used as an emotional expression for hope, fascinations / ideas, dreams, strength, and dissent in life, so that the language grows into vivacious element in the survival kit. Language of interaction in different culture varies from formal to informal situation (Leveridge, 2008). as shown on the following examples.

2.1 English Language

A. Formal situation:

Spoken language: A speaker greeting the audience in a seminar:

"Good morning Ladies and Gentlemen"

Written language, in a letter:

"Dear sir/ madam"

B. Informal situation:

Spoken language: a speaker in a concert to greeting the audience will use,

"Hello guys, how are you today? Are you okay?"

Written language: the language in a diary:

"To day, am sad, coz it makes me feel alone"

2.2 Indonesian Language

A. Formal situation:

Spoken Language, a speaker in seminar greeting the audience

"Selamat pagi dan Selamat dating Bapak/Ibu sekalian"

Written Language, in a formal letter:

"Kepada Yang terhormat: Bapak/Ibu."

B. Informal situation:

Spoken language, a speaker in a radio:

"Hello kawula muda"

Written Language: in personal letter:

"hallo sobat, apa kabar?"

2.3 Simalungun Language

A. Formal situation:

Spoken Language, a speaker in a wedding party:

"Horas ma hubani nasiam hagaup ontanganni hanami, Bapak/Inang, sanina, botou/lawei sonai homa haganup diha diha nami."

Written Language, in a formal letter:

"Hubani Nanihormat Bapak/ Inang."

B. Informal situation:

Spoken language: greeting with others in daily live:

"Sattabi bani ham botou, ai ija do nuan hutani ham?"

Written Language, personal letter in simalungun language usually using poetry like"

"Boras na satumba, iboban hu Jakarta

Horas hita nadua, ituppaki naibatta"

3. Language and Social Aspect of Simalungun Context

Language is known to be used as a device to express one's willpower or emotional state on a fixed aim (Besemer, 2004). As we grow older, we use language both to express them and to communicate in order to achieve a particular goal. As another example, we are speaking in an occasion, we think about who our listeners or to whom the words are to be addressed. We selected a different way of speaking to people that we have high opinion from the way we speak to our friends. This is also found in Simalungun context.

Linguistically, Simalungun language is classified into one of the Batak sub-languages (Dasuha, 2016). Simalungun language is in the middle clump between the southern clumps (Toba, Mandailing, Angkola) and north (Pakpak, Karo, Alas). But according to Adelaar (1981), the Simalungun language is actually one of the branches of the southern family, which is separated from the Toba, Mandailing, and Angkola languages before the three languages were formed. From this Adelaar expression, it implies that the Simalungun language had already existed before the birth of the three other languages of the southern family, which then separated and formed a separate family. Geoff Wollams in his research on the Karo language found that of the 207 basic vocabularies he compared between the Karo languages and the Simalungun languages, it appeared that in the two languages there were similarities of 80%.

Simalungun language has become a medium of speech for the indigenous people who inhabit Simalungun land including Simalungun Regency, Pematang Siantar City, Deli Serdang, Serdang Bedagai, and Tebing Tinggi, but in ancient times the area of the Simalungun Language

spread extended to Langkat, Medan, Asahan, Batu Bara, and Tebing Tinggi, but in ancient times the area of the spread of the Simalungun language extended to Langkat, Medan, Asahan, Coal, and Labuhan Batu. This is known from the many place names that use the Simalungun language along the east coast from Langkat to Labuhan Batu. The extent of the spread of the Simalungun Language is inseparable from the history of the Simalungun tribe itself, where they have gone through various phases in treading the historical trajectory. The greatness of the Simalungun tribe began in the Nagur Kingdom during its heyday, which controlled most of the coast of East Sumatra from Aceh to the Rokan River. But as time goes by the ups and downs of power, the Kingdom of Nagur experienced various undermining both from within and from outside so that Nagur slowly suffered a setback and its colonies were annexed by a number of new dynasties such as Haru, Perlak, Pasai, Aceh, Johor and Siak. As a tribe, the language is also an important part of this development and is employed to many different functions in order to serve different purpose. Some of the functions are shown below.

a. Language as a Means of Communication

Communication is a result of self-manifestation and will not be picture-perfect when we are not accepted or understood by others (Johnstone, 1996). With communication also we learn and inherit all that ever achieved by our ancestors, and what is achieved by the people of our contemporaries. As a means of communication, language is our intent formulation channel, gave birth to our feelings and allows us to create cooperation with fellow citizens. He set up a wide range of community activities, planning and directing our future (Keraf, 1997). At the moment we use language as a communication tool, we already have a specific purpose. We want to be understood by others. We want to convey the idea that can be accepted by others. We want to make others believe to our view. We want to influence others. Furthermore, we want others to buy the results of our thinking. So, in this case the reader or listener or the target audience be our primary concern. We use the language with regard to the interests and needs of our target audience. At the moment we use language to communicate, among others we also consider whether the language we use behavior for sale. Therefore, we often hear the term "communicative language". For example, the word macro is only understood by the people and a certain level of education, however large or broad word more easily understood by the general public. One setting has been provided below to show the daily conversation of people of this tribe.

Example:

A: "*Laho huja do ham in gawei?*" (Where are you going, *gawei?* (*gawei*: a remark used by a woman to call the wife of her brother))

B: "*laho hujauma, gawei?*" (Going to lading)

A: "*Ai mase manggirahi lahou?*" (It's still very early in the morning?)

B: "*Ai porlu girah dah kam gawei, ai domma poroan omei ni hanami ai.*" (Yes, *gawei* I need to go fast as I'm about to keep the rice fields from the birds)

A: "*Ai girah ma da, laho manabi ma hape tene?*" (No wonder you go there so early, we're about to harvest soon)

B: "*Ai ma dah kam da gawei.*" (Yes, *Gawei*).

b. Language as a Tool Integration and Social Adaptation

Language is one of the elements of culture which enables people to take advantage of their experiences, learn and take part in these experiences, and learn with others. Community members can only be united efficiently through language. Language as a communication tool, further enabling each person to feel himself bound by a social group that he enters and can do all the social activities by avoiding as far as possible clashes to obtain the highest possible efficiency. It allows integration (assimilation for each individual with society (Keraf, 1997). Certain language in addition to functioning as a communication tool is also as a means of integration and social adaptation. At the moment we adapt to the specific social environment, we will choose the language that will be used depends on the circumstances that we face. We will use different languages in different people. We will use non-standard language in the circle of friends and using the standard language in the elderly or people we respect. By the time we learn a foreign language, we are also trying to learn how to use the language. For example, the situation where we are going to use a certain word of both polite and impolite.

Example:

Diateitupa: the complete form of thanking

Diateitupa ma I hatahon hanami hubani parroh nasiam bani panorang on. (We would like to say thank you for your coming today (the honourable).

Diateitupama hubani nasiam: We would like to say thanks to all of you (the honourable guestst)

Horas: this remark is used for greeting and also welcoming people

Horas nasiam hu tahoh simalungun jaya. (Welcome to all of you (the honourable) to the land of Simalungun Jaya

Ham: this is address remark for "you", however, this is said to those with the deep respect

Bujur bujur ma ham marsikolah (Hope you are going to be good at school)

c. Language as a Tool for Social Control

As a means of social control, the language is very effective. Social control can be applied to ourselves or to the public. Various lighting, information, and education delivered through language. Textbooks and books of instruction is one example of the use of language as a tool of social control. Religious speech or propaganda is example of the use of language as a tool of social control. Furthermore, scientific or political speech is a tool of social control. We also often follow the discussion or talk shows (talk shows) on television and radio. Public service ads or social services are an implementation of the language as a means of social control. All of it is a language activity that gives us a way to gain new insights, new attitudes, behavior and good conduct. In addition, we learn to listen to the views of others on a matter. Examples of the function of language as a tool of social control are easily applied as silencer anger.

Example:

Uritan Simalungun Marriage Ceremony (Damanik, 2016)

1. *Manririd*: Exploring the bride and groom and usually at this stage is a conversation conducted by a man and a woman who agree to form a household

2. *Marhusip*: whispering, that is the messenger of the male family comes to the residence of the bride.

3. *Parumah Parsahapan*: family consultation in the prospective bride's family after an agreement to get married from the parents of both parties
 4. *Mangalop bona boli*: The bride and groom say goodbye to the *panam* house (her mother's brother) to say goodbye while receiving *bona boli* or the base of the dowry.
 5. *Maralop*: Is the procession of applying for a bride to be carried out by the man and the submission of *partadingan* (marriage proposal)
 6. *Parpadanan*: is a marriage contract or marriage guarantee that binds both prospective brides in forming a household
 7. *pamasumasuan*: is the inauguration (blessing) of marriage which is usually followed by a wedding reception.
 8. *Patandanghon hu rumahni tulang*: is to bring the bride to the house of the mother-in-law or the bride's parents who do it 2 or 3 weeks after marriage.
- Mangalop Bona tulang* (farewell to uncle)
Marriage advice from uncle to his niece (groom)
Tulang (uncle): '*ai sadihari onggga I larang hanami Ambia on manririd boru name I rumah on?* ((Since when have we banned our niece from taking care of our daughter in this house?))
Bridegroom's Mother: '*sonaha ma bahenon botou, podah name ma hape nalang siat bani panogolan nasiam on.* (We are sorry *botou*, our parents' advice was not accepted by your niece
Botou is a close call between brothers and sisters"

d. Language as a Tool of Political Communication

One of the most vital gesturing systems for humans is language (Littlejohn, 1996). In language, gestures consist of grouping things to meaning sound and its combination into phrases, clauses and sentences, which shows the object. Language is fundamentally neutral but can be used to show good and bad messages or positive as well as slandering campaigns. Language into the wrong meaning or vague sense is used frequently as ambiguity especially occurs between rulers and society. Language is also deemed as a determinant factor in social community.

Example:

1. *Sapangambe manoktok hitei*: work together or work together to achieve the ultimate goal for the benefit of all people in achieving prosperity.
2. *Habonaron do Bona*: s a philosophy of simalungun life since 1970 which means an attitude, ethical behavior and ideology based on truth.

4. Conclusion

This article has presented some parts highlighting language as a crucial intermediate of social behavior One activity people performs is communicating information of various kinds which can be in the form of arguing, debating, joking, discussing, greeting etc. This is also found in the Simalungun language context. This has shown four different purposes of language along with some examples from the Simalungun language and culture. Apart from language use in daily interaction found in family and public setting, language is also utilized as a tool of integration and social adaption; social control and political communication within the tribe or Simalungun speakers.

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