

## **Analysis of the Similarity of Batak Language in Samosir Regency (Study Case: Nainggolan, Harian, and Otlan Runggu Sub- District)**

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**Abstract:** *Haryadi (2015) stated that dialect comes from the Greek word dialectos which matches the dialect. The research was aimed to analyze the similarity of Batak language in Nainggolan, Harian, and Otlan Runggu Sub- District Samosir Regency, North Sumatera. The research conducted descriptive qualitative research. The research was conducted by using interview and recording as the technique of collecting data. The data were obtained from the society of Nainggolan, Harian, and Otlan Runggu Sub- District Samosir Regency, North Sumatera. The result of the research showed that Nainggolan, Harian, and Otlan Runggu have the similarity in Batak language use. There is no the difference of them even though those regions are in different sub-districts.*

**Keywords:** *Batak Language; Samosir; sociolinguistic*

### **I. Introduction**

Indonesia is a multicultural country which has a variety of ethnicities, religions, races, cultures and ethnicities. Multicultural comes from the word "multi" which means more than one / many and "cultural" which means culture which is an absorption of English. In term, multicultural can also mean a term used to explain one's view of the variety of life in the world or cultural policies that emphasize acceptance of diversity, and various kinds of culture that exist in people's lives concerning values, systems, habits, and the politics they profess. So, in short, a multicultural country is a country that is made up of various kinds of cultures (Kompasiana.com, 2015).

Indonesia consists of a wide variety of tribes, cultures, and languages. Indonesian society is a bilingual society. As a bilingual society, Indonesian people use two languages. Indonesian as a national language and regional languages are used by the community to interact amongst ethnic group members. Indonesian is one of the Indonesian nation's identity. The identity of the Indonesian nation is not only based on the Indonesian language as the language national, but also supported by regional languages. Therefore, Indonesian can be nurtured and developed through the languages regions. Regional languages can serve as; (1) the symbol of nationality region, (2) the symbol of regional identity, (3) the means of communication within families and communities, (4) cultural development and support tools area.

Each tribes in Indonesia has a different language, including Batak language. The Batak language is a regional language in North Tapanuli and in some other areas. Batak language used by the wearer community, especially in the field of social interaction and traditional ceremonies. In both types of activities this clearly shows the role of language Batak in full. People have a positive attitude towards the language. This positive attitude seems to be genuinely born on the basis of the realization that without using the Batak language, the relationship between the speaker and the listener is rigid so that a ceremony conveyed through another language is felt to be meaningless. Batak language has a specificity both in terms of form and meaning of the word based on the variety of usage. In Batak language intonation greatly affects the meaning. In the word *marbottar* means to be white, while the word

*marbot'tar* means there is blood. Other examples, such as the word *margota* which means gummy, while the *margarine* 'means bleeding. Administratively, the Batak ethnic residence area includes 4 districts: North Tapanuli Regency, Humbang Hasundutan Regency, Samosir Regency, and Samosir Regency.

The study focused on analyzing Batak language used in some of regions in Samosir such as Nainggolan, Harian, and Otlan Runggu. The study aimed to describe the similarity of Batak language itself in different regions. Those regions are some Sub-districts in Samosir. Even if there are some differences caused different regions, they also have similarity.

## II. Review of Literature

### 2.1 Sociolinguistics

Sociolinguistics is an interdisciplinary science between sociology and linguistics, two fields of empirical science that have close links. Sociology is an objective and scientific study of people in society, institutions, and social processes that exist in society. Sociology tries to find out how the community happened, is going on, and still exists. By studying institutions, social processes and all social problems in society, it will be known how humans adjust to their environment, how they socialize, and place themselves in their respective places in society. While linguistics is the field of science that studies language, or the science that takes language as the object of study.

Aslinda and Syafyahy (2007) stated that Sociolinguistics is an interdisciplinary science that studies language in society. Sociolinguistics is an interdisciplinary field of study that studies language in relation to the use of language in society (Chaer and Agustina, 2010).

Based on the explanation above, it can be concluded that sociolinguistics is a study of the use of language in society. The Indonesian community is known as a bilingual society which has two languages namely Indonesian and regional languages. Therefore, in studying local languages in society, sociolinguistic studies are needed.

### 2.2 Language Variation

Language has two basic aspects, namely aspects of form which include sound, writing, structure and meaning, both lexical and functional and structural (Nababan, 1984). Therefore, if language is looked at in detail and conscience, it will be seen that language in its form and meaning shows small or large differences between one expression and another. The use of language in society both in form and meaning shows differences. The difference depends on the ability of a person or group of people in disclosure. Kartomihardjo (1988) stated that differences exist in the choice of words or even in sentence structure. The differences in the form of language are called variations in language.

Chaer and Agustina (2004) stated that the occurrence of diversity or variety of language is not only caused by the speakers who are not homogeneous, but also the social interaction activities that they do are very diverse.

Chaer and Agustina (2004) stated that variations in language in terms of speakers consist of (1) idiolects, namely individual language variations relating to the color of the sound, word choice, language style, sentence structure, etc., (2) dialects namely variations the language of a group of speakers whose numbers are relative, which are in a particular place, region, or area, (3) kronolek or temporal dialect that is the variation of language used by social groups at a

certain time, and (4) sociolect or social dialect that is a variation of language with regard to the status, class, and social class of the speakers.

### **2.3 Batak Language**

According to the place, Rajamarpodang in Nainggolan (2014) says, "Batak said that they were from the Middle East who migrated middle east through Southern Persia and founded the Kingdom of Baghdad in South India." Because the invasion of Aryans from the Batak of North left India South and westward to Madagascar and East into Hidia Back and some are up on the island, founded the Kingdom of Bhataka Morsa, throughout the island of Sumatra, the other retreating to the North and became the Bugis and Batak in the Philippines.

Bataknese is a society who are very kept their father lineage (patrilineal). Each children from a father using his clan hereditary. This system affected their personality and solidarity to keep the harmony and sense of families. Brunner (1959) says, "If a Bataknese moved to other city just stay to keep their Sub-district system entirely." It was so this system being a culture foundation and identity of society to kept the custom.

According to Batak legend, Batak society are descendant from Si Raja Batak, who was born of supernatural parentage on Pusuk Buhit, a mountain on the western side of Lake. According to anthropologist, Bataknese are a Proto-Malay people descended from neolithic mountain tribes in northern Thailand and Myanmar (Burma) who were driven out by migrating Mongolian tribes. When they arrived in Sumatera they did not linger long at the coast but trekked inland, making their first settlement around Lake, where the surrounding mountains provided a natural protective barrier. Religion and mythology of Batak incorporate elements of traditional animist belief and ritual. Traditional belief combine cosmology, ancestor, and spirit worship and tondi. Tondi is the concept of the soul. Bataknese regards the banyan as the three of life and related a creation legend of their God.

Batak tribe is from North Sumatera. Originally, they live in many areas of North Sumatera, such as Toba, Simalungun, Karo plateau, Deli Hulu, Serdang Hulu, Middle Tapanuli, Langkat, and Mandailing. Toba area which is very popular of its lake, is considered as the symbol of unity. Beside as unifying symbol, Lake Toba also becomes the source of life ranging from fish sources and holds an important role in agriculture, as well as one of the tourism objects in North Sumatera.

There are 3 famous living values in Batak Toba. They are 3 H: Hamoraon, Hagabeon, and Hasangapon. Literally, Hamoraon means wealth in Bahasa. Other words, every Bataknese is expected to live prosperously, established, and have a good financial. Hagabeon means "complete" in terms of having offspring. Hopefully, every Bataknese can have descendants to continue the clans. Hasangapon is translated as dignity and honor in Bahasa. It can be seen not only from the positions of their descendants but also their success or failure. Harahap and Siahaan (1987) said that 3 H: Hamoraon, Hagabeon, and Hasangapon are related to each other, and also stand as the cultural values used as their objectives and ideal living guidelines, or in other words it becomes a standard for Batak Toba life perfection.

## **III. Research Methodology**

The research conducted descriptive qualitative research. Descriptive qualitative research is a research that describes or depicts the object of research based on facts that appear or as they are. Nawawi and Martini (1996: 73). Qualitative descriptive research seeks to

describe all the symptoms or conditions that exist, namely the state of symptoms according to what they are at the time of the study. The research aimed to analyze the similarity of Batak language in different regions such as Nainggolan, Harian, and Otlan Runggu, Samosir. Interview and recording were conducted as the technique of collecting data. The approach used in this study was a descriptive approach where this research was also based on previous studies on the variation of the Toba Batak in North Sumatra. Data obtained from the society information about Batak Language in those different regions.

## IV. Result and Discussion

### 4.1 Result

The research was conducted in knowing the similarity of Batak language in Nainggolan, Harian, and Otlan Runggu as the Sub-districts in Samosir, North Sumatera which has Batak ethnic as the majority. Even though those regions are different, there are still the similarities in using Batak language. Since there are also the differences of Batak language use in the other regions of Samosir. However, the research only focused on the similarity. The table below showed the list of words which has similarity in Batak language with different regions.

**Table 1.** The List of Batak language Words in Nainggolan, Harian, and Otlan Runggu

No	Swadesh	Nainggolan	Harian	Otlan Runggu
1	Dust ( <i>Abu</i> )	<i>Orbuk</i>	<i>Orbuk</i>	<i>Orbuk</i>
2	Water ( <i>Air</i> )	<i>Aek</i>	<i>Aek</i>	<i>Aek</i>
3	Root ( <i>Akar</i> )	<i>Urat-Urat</i>	<i>Urat-Urat</i>	<i>Urat-Urat</i>
4	Flow ( <i>Mengalir</i> )	<i>Mardalan</i>	<i>Mardalan</i>	<i>Mardalan</i>
5	Children ( <i>Anak</i> )	<i>Gellengna</i>	<i>Gellengna</i>	<i>Gellengna</i>
6	Wind ( <i>Angin</i> )	<i>Alogo</i>	<i>Alogo</i>	<i>Alogo</i>
7	Dog ( <i>Anjing</i> )	<i>Biang</i>	<i>Biang</i>	<i>Biang</i>
8	What ( <i>Apa</i> )	<i>Aha</i>	<i>Aha</i>	<i>Aha</i>
9	Float ( <i>Apung</i> )	<i>Mubbang</i>	<i>Mubbang</i>	<i>Mubbang</i>
10	Smog ( <i>Asap</i> )	<i>Timus</i>	<i>Timus</i>	<i>Timus</i>
11	In ( <i>Didalam</i> )	<i>Dibagas</i>	<i>Dibagas</i>	<i>Dibagas</i>
12	Cold ( <i>Dingin</i> )	<i>Ngali</i>	<i>Ngali</i>	<i>Ngali</i>
13	Stand ( <i>Berdiri</i> )	<i>Jonjong</i>	<i>Jonjong</i>	<i>Jonjong</i>
14	Tail ( <i>Ekor</i> )	<i>Ihur</i>	<i>Ihur</i>	<i>Ihur</i>
15	Four ( <i>Empat</i> )	<i>Opat</i>	<i>Opat</i>	<i>Opat</i>

Based on the table above, it showed that those different sub-district have the similar language. Nainggolan, Harian, and Otlan Runggu are in the Samosir Regency as a new regency in the year 2002 based on Regional House of Representatives Decree Number 4 year 2002 about the formation of Samosir Regency.

The similarity of Nainggolan, Harian, and Otlan Runggu language are caused the number of related languages which can be determined by height similarity level among the three languages, namely Batak language. In addition, these three languages have similar pronunciation both oral and written, but different dialects and accent. The similarity in the form of phonemes is one reason for the word it is said to be related. The similarity also happened because there are the same value which is living value that make the communities' languages are similarity in written and oral. However, there are still some words which different such as

*itu* (that). Since in Nainggolan, it is said as *disi*; in Harian it is said *nian*; in Otlan Rungu it is said *Nia*.

Therefore, Based on data obtained and the research conducted, the similarity percentage is 95% of the similarity of Batak language in Nainggolan, Harian, and Otlan Runggu Sub-District, Samosir Regency North Sumatera. Then, the difference percentage is only 5% but have the close pronunciation such as, word *new (baru)*.in Nainggolan it is said *naibaru*; in Harian it is said *naibbaru*; and in Otlan Rungu it is said *naimbaru*.

#### 4.2 Discussion

Bataknese is a society who are very kept their father lineage (patrilineal). Each children from a father using his clan hereditary. This system affected their personality and solidarity to keep the harmony and sense of families. However, there are also the difference of Batak language use itself. Since Geographically in the Province North Sumatera, Batak tribe consists of 5 ethnic, namely Tato (Tapanuli), Batak Simalungun, Batak Karo, Batak Mandailing (Angkola), and Batak Pakpak (Dairi) which has different languages.

Based on the result above it showed that Nainggolan, Harian, and Otlan Runggu have the similarity of Batak language. There is no the difference of them even though those regions are in different sub-districts. Based on data obtained and the research conducted, the similarity percentage is 95% of the similarity of Batak language in Nainggolan, Harian, and Otlan Runggu Sub-District, Samosir Regency North Sumatera. Then, the difference percentage is only 5% but have the close pronunciation such as, word *new (baru)*.in Nainggolan it is said *naibaru*; in Harian it is said *naibbaru*; and in Otlan Rungu it is said *naimbaru*.

### V. Conclusion

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Bataknese is a society who are very kept their father lineage (patrilineal). Each children from a father using his clan hereditary. Based on the result of the research, Nainggolan, Harian, and Otlan Runggu sub-district have the similar language. Those sub-district are in the Samosir Regency as a new regency in the year 2002 based on Regional House of Representatives Decree Number 4 year 2002 about the formation of Samosir Regency. There is no the difference of them even though those regions are in different sub-districts.



The similarity of Nainggolan, Harian, and Otlan Runggu language are caused the number of related languages which can be determined by height similarity level among the three languages, namely Batak language. In addition, these three languages have similar pronunciation both oral and written, but different dialects and accent. The similarity in the form of phonemes is one reason for the word it is said to be related.

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