

The Use of Simalungun Language by *Anak Boru Sanina* in the Simalungun Wedding Ceremony (Sociolinguistic Studies)

Nurhasanah Purba

Master Program of Linguistic in Universitas Sumatera Utara, Indonesia

Email: Nurhasanapurba14@gmail.com

Abstract:

The purpose of this study was to determine the use of the Simalungun language in the traditional Simalungun wedding ceremony performed by Anak Boru Sanina. The research method used in this research is qualitative descriptive analysis. The results of this study indicate the existence of code mixing and code switching by Anak Boru Sanina using Simalungun, Indonesian and Javanese. This is because there is a mixture of cultures between the two brides. In this study the groom came from the Javanese tribe.

Keywords:

mix code; code transfer, Simalungun language; Anak Boru Sanina

I. Introduction

Language is the identity of a group. In Indonesia, regional languages are a cultural heritage that needs to be preserved, nurtured and developed. Therefore, knowledge of regional languages needs to be improved and efforts to foster, develop and maintain them need to be carried out.

According to Ramlan (2018) language is an arrangement of arbitrary symbols possessing an agreed-upon significance within a community. These symbols can be used and understood independent of immediate contexts, and are connected in regular ways. Naturally individual has the typical language characteristics which are influenced by the feeling, idea, emotion, situation and condition, articulation and cognition.

Human language has the properties of productivity and displacement, and relies entirely on social convention and learning. Its complex structure affords a much wider range of expressions than any known system of animal communication. Language is thought to have originated when early hominins started gradually changing their primate communication systems, acquiring the ability to form a theory of other minds and a shared intentionality. (Ramlan, 2018)

Simalungun language is one of the languages found in the archipelago. This Simalungun language is found in the Simalungun area of North Sumatra. This language is an asset of Indonesia's linguistic and cultural wealth, some of which have been appointed to enrich Indonesian as the national language. Most native speakers of the Simalungun language maintain their language identity by always using the Simalungun language in daily life or in traditional events.

Tradition is something that is passed down from the heritage of the ancestors to the next generation in a relay descends performed by the indigenous communities that have become deeply entrenched the culture in life. Customs and traditions include the creation and work of human beings who have become convictions in regulating the social order of life. The oral tradition is a verbal message of statements reported from the past to present-day generations, possibly spoken or sung with or without music (Pane et al, 2020).

The traditional wedding ceremony is an important event in every human life. Basically, marriage is a rite of passage, an event that marks a person's transition from one life status (single) to another (married). This can be seen because these stages are reflected as an approach to life events. Ceremony is a type of formal event, of course it has a master of ceremony, someone who leads the activities in the ceremony. Traditional wedding ceremonies also have a master of ceremony. Each ethnic group has a different name, the leader of the ceremony in Simalungun is called Anak Boru Sanina (ABS), the son of the sister of someone who has the ceremony. Anak Boru Sanina (ABS) has a function to lead the Simalungun wedding ceremony (*adat laho marhajabuan*) from the process to the end.

The use of the Simalungun language in traditional events is a common thing, although basically not all of the audience present came from the Simalungun tribe and were able to understand the statement of the moderator or Anak Boru Sanina (ABS) in Simalungun. The use of the Simalungun language mixed with Indonesian is one of the language phenomena that is interesting to study.

The occurrence of code switching and code mixing is not merely intentional and occurs spontaneously (Indefrey & Gullberg, 2009; Treffers-Daller, 2009) so that Anak Boru Sanina (ABS) is sometimes not aware of it. Nonetheless, code switching and code mixing are the most typical behaviors and are important components of the communicative competence of advanced bilingual speakers (Gort, 2012).

Research related to code switching and code mixing has been conducted by Khusnia (2016). Entitled Change code and mix code in the communication patterns of the Arab village community in Malang. Who researches about coders and code mixers. The results of this study indicate that the codes used in their Arabic tradition are in the form of various language codes, such as the Indonesianization of Arabic words and the use of whole Arabic, which usually occurs in general recitation. Meanwhile, code switching and code mixing took the form of a mixture of Arabic / Indonesian, Arabic / Javanese (Kromo and ngoko) and has an Indonesian pattern of Arabic words which takes the form of imitating the language system.

Based on the description above, it can be said that research on code switching and code mixing is an interesting study to examine. Thus the authors are interested in conducting research on code switching and code mixing in the Son of Boru Sanina in the traditional Simalungun wedding ceremony

II. Review of Literatures

2.1 Simalungun Wedding Ceremonies

Tradition is something that is passed down from the heritage of the ancestors to the next generation in a relay descends performed by the indigenous communities that have become deeply entrenched the culture in life.

Customs and traditions include the creation and work of human beings who have become convictions in regulating the social order of life. The oral tradition is a verbal message of statements reported from the past to present-day generations, possibly spoken or sung with or without music. (Pane et al, 2020).

Simalungun is one of Batak tribes in North Sumatera. Sinaga (2014: 01) says that Simalungun has philosophy of culture namely *tolu sahundulan*, *lima saodoran*. It means that three person in the same position when have a sit and five person in the same way when walk. *Tolu Sahundulan* namely: *Sanina*, *Tondong*, *Boru*.

Sanina means brothers or sisters from our family. The first meaning describes a family relationships is still close like *oppung* or grandfather. The second meaning describe a genus of large families in a same clan and have a close relationship. The function of *Sanina* in the system of kinship is a helper for one family in same clan if one of them has a role as host.

Second is *Tondong* they should be respected by *Boru* in daily social relation as well as custom, because their status is the giver if wife (wife givers). The inside is bride's parents and the wife giver. Third is *Boru* or the opposite of *Tondong*. The function of *Boru* as "*siloja - loja*" part because they act as the main officer in wedding ceremony and other ceremonies. And also "*Boru*" parties should be the greatest benefactor of "*Tondong*" parties for. Thus the third component that merges in "*Tolu Sahundulan*" that applied in a wedding ceremony, decorum guidelines for living the point of the philosophy that are: "*Sanina pangalopan riah*, *Tondong pangalopan podah*, *Boru pangalopan gogoh*". Or in English means *Sanina* gives ideas, *Tondong* gives advises, *Boru* gives services. These third elements have to come and participate in Simalungun small custom ceremony.

Lima Saodoran consists of the third elements from *Tolu Sahundulan* and two more elements they are as follows: *Tondong*, *Sanina*, *Boru*, *Anak boru mintori*, and *Tondong ni tondong*. The third elements of *Tolu Sahundulan* have explained above, so the fourth is *Anak boru mintori* means a boy who marries with a girl. They have the same surname of mom, for example their mom surname is Saragih of course their "*Tulang*" or their mom's brother/uncle is Saragih too. So this boy will call *Tulang* to the girl's *Tulang* and the boy will be as *Anak boru mintori* in his wife's *Tulang* family. And the last the fifth is *Tondong ni tondong*.

Tondong ni tondong means a *Tondong* who has the same surname with his own surname. For example a boy who called Syahru Saragih has a *Tondong* he is Deni Purba and Deni Purba has a *Tondong* he is Doli Saragih so Doli Saragih will be *Tondong ni tondong* of Syahru Saragih. That is why *Tolu Sahundulan Lima Saodoran* is an important social structure in Simalungun. These five elements have to come and participate in Simalungun big custom ceremony.

The Simalungun tribe shows that carrying out a wedding ceremony with a traditional event is conducting a specific and important socio cultural and religious event for the Simalungun tribe. Socio culturally performing parties with traditional events aims to carry out

customary duties and as a symbol that the bridegroom and his family are the people who have the right attitude. Religiously the aim is to receive the blessings of God who are believed to be conveyed by the parents of the bride and her family.

Sinaga (2014:20) In reception simalungun wedding ceremony the rules of culture that has in Simalungun societies in marriage as the following:

- a. *Parpadanan ni naposo*: take a dating.
- b. *Mambere goloman*: engaged in this moment the boy gives a thing to a girl as usually ulos or sarong.
- c. *Horja paima pajabu/ patappe parsahapan*: first meeting of the family to discuss the planning of the next ceremony.
- d. *Pajabu/ patappe parsahapan*: second meeting of a family to discuss the plan of the wedding party.
- e. *Manggong*: the third meeting of the family to discuss more about the wedding party.
- f. *Horja paima maralophononkon ni parboru pakon paranak mandapotkon paima pesta mangalo boru*: fourth meeting of the family to discuss the duty of the bride and bridegroom parents before the wedding party.
- g. *Mamboan indahan paralop (mangalop boru)*: the fifth meeting of the bridegroom family to fetch the bride from her parents by bringing some traditional foods.
- h. *Acara pesta*: wedding party

In every ceremony is common lead by master of ceremony to make the event more organized. In every culture has different named of master ceremonies. Batak toba called *Raja Parhata*, Simalungun called *Parsahap* or *Anak Boru Sanina (ABS)*

2.2 Anak Boru Sanina (ABS)

Simalungun wedding ceremony has master of ceremony, the function is to lead the process of ceremony. Sinaga (2014: 16) says that in Simalungun wedding ceremony (*adat laho marhajabuan*) the master of ceremony comes from *Anak Boru Sanina (ABS)*. *Anak Boru Sanina (ABS)* is needed as the master of ceremony or the leader in the passage of Simalungun wedding ceremony. *Anak Boru Sanina (ABS)* as a guides and representative of the family bride or the groom. *Anak Boru Sanina (ABS)* come from *Sanina* that has same surnama. *Anak Boru Sanina (ABS)* decided as the master of ceremony from the beginning process of simalungun wedding ceremony.

In bringing culture event, *Anak Boru Sanina (ABS)* should know their position as the representative groom or bride. If the representative of boru (representative paranak) should bring: *pantun, sombah, sombah martondong*. Thus Simalungun rules of wedding ceremony that lead by *Anak Boru Sanina (ABS)* as following:

1. *I pasak-pasak*: It means that all commite should do their jobs that has been detemined.
2. *Menghias (rias) pengantin*: The bride and groom use simalungun traditional clothes.
3. *Acara i halaman bolak*: first *manortor* all the family of the groom and the bride (*suhut pakon boru*). Second *marsombah boru* to *tondong*, third *mamasu-masu tondong* to *boru*, the fourth *mangalo-alo tondong*. After that gives *demban pangalo-aloan* to *tondong baru* (parents or family the groom if the ceremony in bride's house).
4. *Acara mangan: manyurdukon dayok na binatur* and than *Anak Boru Jabu (ABJ)* has a job to arranged *batu demban* puts in plate. After eating *batu demban* given to *hasuhoton/namarsanina, tondong tulang* of bride, *pamupus ni bapa* of bride, *tondong ni tontong (uncle of bride's mother)*. After that *manghioui*, itmeans that all the family give cloths to bride and groom.
5. *Mamuhun*: In this part the family gathers together in the home and the bride get ready go to mother in law's home.

III. Research Methods

The research method used in this research is descriptive qualitative analysis which is used as a research method because the results of this study intend to describe the use of the Simalungun language by *Anak Boru Sanina* (ABS) in the Simalungun Wedding Ceremony. Hancock (2007: 7) qualitative research is concerned with developing explanations of social phenomena to help us understand the social world we live in and why things are the way they are.

The data collection method uses the listening technique (proficient listening technique, recording technique, and writing technique) and the proficient method (Sudaryanto, 1994). The data source was taken from the words of *Anak Boru Sanina* (ABS). This remark was found in the Simalungun wedding ceremony which lasted 2 hours. The data of this study were taken from all the clauses found in the words of *Anak Boru Sanina*. All clauses were analyzed based on code switching and code mixing theory.

IV. Results and Discussion

The results showed that the choice of language used by *Anak Boru Sanina* (ABS) varied widely. The use of Simalungun and Indonesian is quite balanced, besides that there is Javanese used. Based on the data findings, there are many phenomena of code switching and code mixing, interference and integration that have appeared in the Simalungun wedding ceremony. Code switching and Mix Code were found to appear in one sentence, but there were also many combinations of the two in one sentence. Some interesting findings are in the form of the peculiarities of *Anak Boru Sanina* (ABS) in the traditional Simalungun wedding ceremony that the code mixing was carried out because the two parties who defended the bride came from different tribes. Some interesting findings can be seen from the following table.

Table 1. Transcript of Boru Sanina's Children

	Information	Speech
	Simalungun language	<i>humbani ganup panogolan nami ijon domma roh hanami parboru nasiam aima manjalo pasu-pasu humbani tondong nami ijon</i>
	Simalungun language	<i>sihol do homa uhur nami manjalo pasu-pasu humbani nasiam tondong nami, Jadi ibagas ai, humbani parmusik nami, bahen nasiam ma lagu na mardomu hujai</i>
	Simalungun language	<i>halani domma hita parboru manjalo pasu-pasu humbani nasiam tondong nami, nai homa age nasiam tondong nami domma mambere pasu-pasu hubani nami boru nasiam, Jadi di bagas ai tene, sihol do na uhur ta, ibagas malas uhur hon rup manortor hita</i>
	Simalungun language	<i>Adek nami si ria marhusip dia hubakku "ohh bg au mandoding tokkin nari da" ea ibalosi nami do ham nang, Jadi humbani pengantin tene ase maju ma dua langkah.</i>
	Simalungun language	<i>ea ibalosi nami do ham nang, Jadi humbani pengantin tene ase maju ma dua langkah</i>
	Indonesian	<i>Yah kami minta kepada parkibot karna kami</i>

Boru Sanina's Son (ABS)		<i>sudah manortor dengan boru kami semua tondong mersanina anak boru semua sudah manortor, dan kami tondong boru manik ini damanik, kebetulan ketemu boru kami damanik, bahen nasiam ma doding "boru manik"</i>
	Indonesian	<i>yah terima kasih, itu lah tadi keluarga ahli bait di rumah ini yang mana tamu dari medan sudah datang menyebah atau memberi salam kepada tuan rumah, kiranya segala sesuatu apa yang di lakukan itulah yang terbaik.</i>
	Simalungun language + Indonesian	<i>Nokkan domma manortor aima suhut pakon ni parboruanni, jadi hallani waktu domma dong tongah sada, mungkin istirahat sejenak ma hita sekalian sholat zhuhur.</i>
	SimalungunLanguage + Indonesian	<i>jadi ase cepat hita bahen, kepada bapak tua dari adek kami iwan agar menduduki tempat</i>
	Indonesian	<i>Untuk selanjunya kepada abg dari adek kami (pengantin laki2), Abis ini siap siap kepada anak boru jabunya, atau boru dari adek kami (pengantin laki2)</i>
	Indonesian	<i>yah tondong jabu siregar dari tadi kok belum muncul, tadi tondong jabu telah di panggil.</i>
	Indonesian	<i>Itu tadi banyak pemberian dari tulang kalian, Itu kain memang cukup, luar biasa, saya kira kalau ikut program KB uda gak bener itu, jangan dua itu. Ya pak ya ? harus ada 12 supaya jadi club terbesar.</i>
	Javanese + Indonesian	<i>Memang ini lah pak ribet e, walaupun kita berbeda suku pak, tapi alangkah indahnya pada waktu ini di pertemukan dua insan yang berbeda, jadi perbedaan itu menjadi suatu keindahan.</i>
	Javanese + Indonesian	<i>Yang kami hormati, bapak'e Ria dan kabeh keluargane, yang saiki ngadake pesta kawinan anak ne seng sulung. Dan seng kami sayangi hadirian semua.</i>
	Javanese + Indonesian	<i>Sak iki, kami rombongan sak kampong teko, yah hati kami merasa bahagia, dikarenakan kami wes macem keluarga karo pak Ria. Untuk itu, kami sak rombongan ingin nortor kepada pemusik gawe kan lagu agen lembu.</i>

V. Conclusion

Anak Boru Sanina (ABS), who is the host of the traditional Simalungun wedding ceremony, has expertise in Simalungun language. The emergence of Code Mixing and Code Switching using Indonesian and Javanese is evidence that their speech is still influenced by Indonesian, which tends to be a form of speech influenced by the audience in these traditional events. This is natural because not all of the audience comes from the native speakers of Simalungun tribe.

Culture also influences the form of *Anak Boru Sanina* (ABS) speech. The marriage relationship in the custom that the author studied is a mixture of Simalungun and Javanese. This resulted in Code Mixing and Code Switching in Javanese. Due to family ties with audiences who have mastery of the Javanese language, Boru Sanina's children try to mix the language into a language that the audience can understand.

References

- Gort, M. (2012). Code-Switching Patterns in the Writing-Related Talk of Young Emergent Bilinguals. *Journal of Literacy Research*, 44 (1), 45–75. <https://doi.org/10.1177/1086296X11431626>
- Hancock, B & Ockleford, E. (2007). *An Introduction to Qualitative Research*. University of Birmingham
- Indefrey, P., & Gullberg, M. (2009). Time to Speak: Cognitive and Neural Prerequisites for Time in Language. *Time to Speak: Cognitive and Neural Prerequisites for Time in Language*. <https://doi.org/10.1002/9781444309645>
- Khusnia, A. (2016). *Code Transfer and Code Mixing in the Daily Conversation of the people of Kampung Arab, Malang City*. UIN Sunan Kalijaga
- Pane, A. et al. (2020). The Performance of Mangupa Tradition in Angkola Custom, Medan, Indonesia. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*. P. 1747-1757.
- Ramlan. (2018). Some Steps for Language Maintenance in The Society and Individual. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*. P. 62-71
- Ramlan. (2018). The Correlation between Language Acquisition and Language Planning. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*. P. 20-26.
- Sinaga, S. 2014. *Buku Adatni Simalungun*. Cetakan ke III. Pematang Raya
- Sudaryanto. (2014). BIPA in the Eyes of Language Bodies: Updating the Map of the BIPA Program Organizers in China on the Language Agency Page. *Bahastra*, XXXII (1), 65–80.
- Treffers-Daller, J. (2009). Code-Switching and transfer: an Exploration of similarities and Differences. In BE Bullock & AJ Toribio (Eds.), *Linguistic Code-Switching* (p.61). New York: Cambridge University Press.