

**DIGLOSSIA IN MANDAILINGESE WEDDING CEREMONIES
(THE MARKHOBAR BORU MOMENT IN SOUTH PANYABUNGAN)**

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Abstract

This study aims to find out whether diglossia is found in the Mandailing language, especially in markhobar weddings, marriage is a physical and spiritual bond between a man and a woman as a man and a woman, the goal of which is to form a happy and healthy family (family). Eternal life based on faith in God Almighty. In the context of Mandailing culture, Markhobar can be interpreted as a formal utterance delivered in a traditional Mandailing ceremony; and in siriaon (partying in a happy mood) and in silulutun (partying in a sad mood). Standards passed down from generation to generation, markhobar has procedures agreed upon with the Mandailing people. There is diglossia in everyday Mandailing with the language used in markhobar events. According to interviews conducted, diglossia in Mandailing is quite significant, as the word donok has changed to become more official, namely sisolkot which means "close" in Indonesian. This research on diglossia in the Mandailing language is very useful in helping people to differentiate between formal and informal language in Mandailing.

Keywords: Diglossia, Sociolinguistics, Mandailingese Wedding Party

INTRODUCTION

Language is an arbitrary sound system or symbol used by members of a society to work together, communicate, and identify themselves. Judging from the number of uses of a language community, there are language communities that use more than one language. Diglossia is a linguistic condition that indicates the use of high variety (H) and low variety (L) adapted to the communication situation.(Östman, Jan-Ola, & Verschueren, n.d.)

Diglossia is a language situation in which there is a functional division of language variants or languages that exist in society. The phenomenon of diglossia requires the speaker to choose the language used when interacting variability is used to communicate in formal situations, while low variability is used in informal situations. Meanwhile, bilingualism is a condition in which two languages are used interchangeably in society. The types of relationship between bilingualism and

diglossia are (1) bilingualism and diglossia, (2) bilingualism without diglossia, (3) diglossia without bilingualism, (4) neither bilingualism nor diglossia. (Searle, 2016)

Diglossia also occurs in marriages in Mandailing Natal, to be precise when carrying out *makhobar*, the style of everyday language changes to become the official language, including *kahanggi* (from the same clan as the man who will be married), *mora* (from the same clan as his mother) and *anak boru* (from the same clan with their husbands/brothers), *raja raja panusunan* and *pamuusuk* (kings from the area neighbors) and etc. (Yule, n.d.)

This journal investigates diglossia in *makhobar* ceremonies (traditional weddings). The author discovers language disparities between the *makhobar* set and everyday language. In other words, participants who attend the *makhobar* event employ formal language or local customs.

According to Ferguson about Diglossia in his article 'Diglossia' is "One particular kind of standardization where two varieties of a language exist side by side throughout the community, with each having a definite role to play". (Sbisà, 2020) The essential unit of Diglossic situation is the High and Low variety. Most of the vocabulary of H and L is the same. However, since it is used in more formal domains, the H vocabulary formal and technical terms, while L has words for everyday objects. (Allan, Keith, & Jaszczolt, 2018) (Recanati, 2018)

Ferguson's explanation of diglossia, Ferguson (Levinson, 2020) is interested in learning the general fact that the speaker frequently uses more than one language in one scenario and linguistic variants in other situations. Ferguson also said that there are two distinct forms of living languages coexisting in society. (Rohmadi, n.d.) Each language variant serves a certain purpose. The particular case known as diglossia must be distinguished from the usage of standard language and regional dialects alternatively, as well as two different languages spoken in the language community, each with a different role. (Suharyanto, 2015) Diglossia research has raised several concerns about the phenomenon's definitions and concepts. (Sbisà, 2020) Ferguson attempted to distinguish diglossia of the relationship between standard languages and specific dialects from distributions such as diglossia between standard languages and dialects, as well as distributions such as diglossia between distantly related languages or a completely unrelated language. (Searle, 2020) (Horn, 2017).

Based on the description of diglossia, it can be deduced that diglossia occurs when there are variances in the language used in society, implying that in addition to the primary dialect, a

specific dialect is spoken at *makhobar* events. Each language variant is assigned a function to use. The employment of high variety (H) and low variance (L) is related to the purpose of the language. (Horn, 2017)(Levinson, 2020)

RESEARCH METHODS

This research uses Qualitative Approach. The descriptive approach adopted by the researchers surpasses mere depiction by delving into interpretation and analysis. It does not just aim to outline phenomena or reality; instead, it seeks findings that enhance our comprehension of this reality, contributing to its development and deeper understanding. The data were taken from Mandailingese people who are living in South Panyabungan. Thus, the instruments of the research are observation is used to gather data related to language use that are spoken by Traditional Elder when interacting with others in Wedding Ceremonies at Makhobar Boru Moment. Other instrument is interview to gather information related to the use of diglossia of Mandailingese language in daily communication. The data were collected through observation followed by interviewing the informants related to their language use. Thus, they were analyzed to find out the description of “diglossia” in Mandailingese Weeding Ceremonies: The Markhobar Boru Moment in South panyabungan.

RESULT

Markobar is part of the Mandailing oral literature which is included as local wisdom that should be maintained. In the past the oral tradition was very growing rapidly in Mandailing society. This is of course closely related with language attitudes and language skills of the Mandailing community utilizing established language (*pantis marata-ata jana raot marumpama*). *Markobar* is a Mandailing custom which contains advice, in particular to the bride and groom who will continue their life together in fostering household whose existence is almost extinct. (Siregar, 2020)

According to Dedisyah (Siregar, 2020)Mandailing culture, *Markhobar* can be interpreted as official speech which is carried out in the Mandailing traditional ceremony; good in *siriaon* event (deep party happy mood) and *silulutun* (a party in a mourning atmosphere). (Anderson, Stephen R., & Saussure, 2020)As the norm passed down from generation to generation, *markobar* has procedures that are already conventions with the Mandailing people. In practice, although there are some variations in the narrative process and the content spoken. However, cultural heritage,

which is considered as wrong. This sacred culture is still carried out in Mandailing traditional ceremonies.(Östman, Jan-Ola, & Verschueren, n.d.)(Allan, Keith, & Jaszczolt, 2018)

There are at least three basic things that must be mastered by someone to be proficient *Markhobar* Fauziah (Searle, 2020)1. Understanding the *dalian na tolu* social system, an understanding of the *dalian na tolu* system must really be mastered. When following Mandailing traditional event, how is the kinship of a person with the executor program. (*Suhut*) Is it as *mora*, *kahanggi*, *anak boru*. *Dalian natolu* (three pedestals) which each has duties and rights that must be fulfilled. 2. Mastering the Mandailing language and variety, 3. Mastering simple speech techniques.

By mastering the *dalian na tolu* system, someone will know their position; Where he sits in customary density, what responsibilities he has to do, and if asked for *markobar*, then he will understand the formulation of the problem to be conveyed, as shown in the following table.(Searle, 2020)

No	Traditional Office	Function
1	<i>Suhut</i>	State the main issues to be implemented in traditional events or ceremonies.
2	<i>Kahanggi</i>	<i>Kahanggi</i> as a family is one big clan. Provide reinforcement of intentions and desires <i>suhut</i> .
3	<i>Anak boru</i>	<i>Anak Boru</i> as a group that receiving girls in marriage. Give full support and ask for help <i>suhut's</i> request.
4	<i>Mora</i>	<i>Mora</i> as a group that provides girls in a marriage. Give permission and joy to the request and <i>suhut's</i> request.
5	<i>Atobangon</i>	Reinforce and clarify requests for temperature and review of <i>mora's</i> answer.
6	<i>Namora natoras</i>	Summarizes, approves, revises the customary density siding.
7	<i>Arajaon</i>	Summarize and promulgate trial decisions and custom density.

For more details, let's look at the examples of the *Markhobar* dialect below:

Assalamu' alaikum warohmatullohi wabarokatuh

Parjolo au marsantabi sapuluh mangadopkon ula kahanggi, mora, anak boru. Saterusna hatobangon dohot na ipatobang, umumna na hadir di majalis paradatanon.

Mangihutkon umur dohot pematang ni anak nami si Dalkit, patut dohot tamana ibana mamolus adat matobang. Diari nasolpui langka ibana tu jae tu julu manjalaki siangkup markaya donganna matobang.

Satibona ibana di alaman ni Pidoli Lombang, manatap mada ibana-tu jae tu julu, impol mada mata manaili adong ma nadisolom ni matana. Na tumbuk tupa tu panagarohaina dongan rongkap ni tondina, ima jagar-jagar ni mora.

Disi, taringot mada ibana dipituah ni natobang-tobang, muda ditinggalkon huta niba, ama dohot ina songoni dohot kouw ula kahanggi ditopotkon huta ni halak, ama nai dohot ina dijalkan nangkan na jadi kouw dohot kahanggi. Dijalkan doma jolo tehe kahanggi nita anso dioloskon di ibana maksud tujuan niba nangkan manyangkutkon hata niba tu jagar-jagar ni mora, botima di pamikiran ni ibana ima anaki di ari na solpui.

Ditopotkon na ma kahanggina di Pidoli Lombang, salahu dioloskon maksud tujuanna ima namanyangkutkon hata tu jagar-jagar ni mora, disi langka ma rupana kahanggi manopotkon jagar-jagar ni mora saterusna tu mora ima na manyangkutkon hatana. Disi mudah-mudahan dapot do parsatumbukanna dohot panamana. Tarsangkut mada hata ni anaki si Dalkit tu jagar-jagar ni mora nami, ima di Pidoli Lombang.

Diari nasolpui madung ami suru do kahanggi dohot anak boru manopotkon mora tu Pidoli Lombang, buat manangkasi hata ni daganak na tarsangkut, sanga na tutu na peto do, sanga na gonjak siayang, jadi disi mangalus do mora, natutu na peto do kobaron daganak na, tutu napeto do mambege jamitana ama margodang jana marlomo ni roha.

Satorusna, di ari nasolpui madung ami lagutkon do sudena kahanggi nami namarsisolkot. Ami jamitahon di ibana satontang hata ni danak na tarsangkut tu jagar-jagar ni mora di Pidoli Lombang sanga na turut di ibana magodang dohot marlomo ni roha, disi mudah-mudahan sude kahanggi namar sisolkot turut do margodang marlomo ni roha.

Disi marpokati do hami namarkahanggi marsisolkot, dibaen hita namarkahanggi dopeon namargodang ni roha, ita undang ma jolo ula-ulanta satorusna mora dohot anak borunta, sanga turut do ibana margodang dohot marlomo ni roha.

Putus ni tali dohot pokat nami namarkahanggi marsisolkot ima di ari namanyogoti, idalankon hata tangking tu homu koum-koum namion sasudena anso marlagut tu tugas nami on onma diborngin ni arion. Mudah- mudahana naso marhalangan madung hadir dibagasmion.

Onpe, hombang ni burangir nami mangadopkon sude ula kahanggi mora dohot anak boru. Satorusna hatobangon dohot na dipatobang iring dohot hatana. Namanjamitaon na ma ami di homuan sasudena bahaso anak nami si Dalkit madung manyangkutkon hatana tu jagar-jagar ni mora di Pidolo Lombang, jadi onpe marsapa ami di homuon sasudena sanga na turut do roai homuon margodang dohot marlomo ni roha, muda na turut do ningkomu ami manyambut margodang ni roha, tai muda ngada ningkomu turut, ami manjalang tahi dohot pokat sanga songondia dalam panamana.

Botima jolo hata sian suhut baen dison do kahanggi daohot anak boru nami, ibana ma patama patupa hataon, usudahi ma dohot assalamu' alaikum warohmatullohi wabarokatuh.

The research findings for the Mandailing language at the Markhobar Boru event at a wedding celebration are presented in this section as high variety(H) and low variety(L) in diglossia. Table displays the findings.

High Variety (H)	Low Variety (L)	Meaning
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<i>Marsantabi</i>	<i>Mangido ijin</i>	Ask permission
<i>Na ipatobang</i>	<i>Kepala desa</i>	Headman
<i>Diari nasolpui</i>	<i>Diari na lewat</i>	passing day
<i>Satibona ibana</i>	<i>Satolapna</i>	upon arrival
<i>Nadisolom ni matana</i>	<i>Nadeges ni matana</i>	Good looking
<i>Jagar-jagar ni mora</i>	<i>Boru ni mora</i>	Girl
<i>Dipituah ni natobang-tobang</i>	<i>Nasehat</i>	advice
<i>Huta niba</i>	<i>Kampung nita</i>	our village
<i>Panamana</i>	<i>Tu degesna</i>	Ought
<i>Managkasi hata</i>	<i>Papasti na</i>	Let's be sure
<i>Jamitana</i>	<i>Carito na</i>	Tell story
<i>Marlomo ni roha</i>	<i>Godang roha nia</i>	Be glad
<i>Namarsisolkot</i>	<i>Markoum</i>	Relatives
<i>Botima jolo</i>	<i>Saon ma jolo</i>	Enough
<i>Hata tangking</i>	<i>Taon</i>	Invite

The study's findings demonstrate that diglossia does exist in the Mandailing language, especially when it comes to *markhobar* marriages. This research has demonstrated that Mandailing is no different from other languages in that it makes use of both formal and informal language in various social circumstances. In the Mandailing culture, the *markhobar* ceremony is a big occasion, and high variety language is regarded acceptable and necessary in this setting. The results of this study are helpful in assisting individuals in understanding the cultural significance of *markhobar* events as well as the distinction between formal and informal language in Mandailing.

A theoretical framework for comprehending diglossia, including its definition and many connections to bilingualism, has been supplied by the literature review. Understanding the function of high and low varieties of language in Mandailing society, with each serving a different purpose, has been made easier by Ferguson's definition of diglossia. With the use of primary sources and field observations, the research methodologies used in this study were analytical and descriptive in character. The research's findings, including the different components of the *markhobar* ritual, the use of official and informal language, and the perspectives of specialists and community members, have been given in detail.

This study's understanding of the function of language in the context of *markhobar* marriages is one of its major contributions. According to the research, using high variety language in this setting is a significant cultural practice that helps to maintain social hierarchies and cultural norms. The research has also demonstrated that the use of formal language in *markhobar* events is not unique to the Mandailing language but rather is a universal trait of many languages. This realization highlights the significance of appreciating and respecting both formal and informal language use in various circumstances and has consequences for language policy and education in Mandailing society and beyond.

In general, this study has advanced our knowledge of diglossia in the Mandailing language, especially as it relates to *markhobar* weddings. The research's conclusions are important for linguists, language teachers, and anybody else interested in the Mandailing people's cultural practices and customs. The study emphasizes the role that language plays in determining cultural norms and underlines the need of developing our knowledge of and appreciation for linguistic diversity.

CONCLUSION

Having discussed the data, it can be concluded that Diglossia in the Markhobar Boru moment in South Panyabungan is evident. This means two distinct linguistic styles coexist: a formal, ceremonial language and a casual, everyday vernacular. During Markhobar Boru, a high-register language, likely traditional or formal Mandailingese, is used ceremonially, symbolizing cultural importance and respect for tradition. Simultaneously, an informal, colloquial language is used for everyday conversations, creating a dynamic linguistic environment. This duality

showcases the rich complexity of Mandailingese traditions, where formal and informal languages intertwine, reflecting the cultural depth of this celebration.

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