

**LANGUAGE VARIATION OF COASTAL COMMUNITY IN  
MANDAILING NATAL, SUMATERA UTARA**

**SKRIPSI**

*Submitted in Partial Fulfillment of the Requirements  
For degree of Sarjana Pendidikan (S.Pd)  
English Education Program*

**By**

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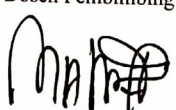
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**Bismillahirrahmanirrahim**

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Melalui surat permohonan tertanggal, September 2019 telah mengajukan permohonan menempuh ujian Skripsi. Untuk ujian skripsi yang akan saya tempuh, menyatakan dengan sesungguhnya, bahwa saya :

1. Dalam keadaan sehat jasmani maupun rohani
2. Siap secara optimal dan berada dalam kondisi baik untuk memberikan jawaban atas pertanyaan penguji.
3. Bersedia menerima keputusan Panitia Ujian Skripsi dengan ikhlas tanpa mengadakan gugatan apapun.
4. Menyadari bahwa keputusan Panitia Ujian ini bersifat mutlak dan tidak dapat diganggu gugat.

Demikianlah surat pernyataan ini saya perbuat dengan kesadaran tanpa paksaan dan tekanan dalam bentuk apapun dan dari siapapun, untuk dipergunakan bilamana dipandang perlu. Semoga Allah SWT meridhoi saya. Amin.

Saya yang menyatakan,

  
**RIZKY ANANDA PUTRI**

**ABSTRACT**

**Rizky Ananda Putri, 1502050008, “*Language Variation of Coastal Community in Mandailing Natal, Sumatra Utara*”. Skripsi. English Education Program, Faculty of Teacher’s Training and Education (FKIP), University of Muhammadiyah Sumatera Utara (UMSU). Medan 2019**

The research deals with language variation of coastal community in Mandailing Natal, Sumatra Utara. Which is mainly aimed to investigate the factors of language variation in coastal language in Mandailing Natal and to describe the dialect and idiolect used by coastal community teenagers in Mandailing Natal. This research applied qualitative research design in which the data was collected through doing an observation at Tabuyung village and having an interview with teenagers coastal community and also with five village chief. The results of this study were indicated there are three factors that influence language variations in coastal community in Mandailing Natal, namely the educational background, the environmental influences and the age differences. And there are three dialects used by coastal community teenagers in Mandailing Natal, which are regional dialects, social dialects and temporal. Then there is the use of idiolect by coastal community teenagers in Mandailing Natal, which can see on gender and age.

Keyword : *Language Variation, Dialect, Idiolect, Coastal Community*



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During completing this research, researcher realized a lot experience obstacles and difficulties that researchers face both in terms of time, cost and energy. However, thanks to the efforts and blessings of Allah. The preparation of this research can be completed even though it is still far from perfection. Especially for her beloved parents, who have helped she both moral and material assistance as well as the efforts to nurture and educate, compassion, blessing, advice, and sacrifice that are invaluable in her life and very big influence in the preparation of this research.

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This thesis is far from perfect. As a human who has limited knowledge, of course, far from perfection and is not free from mistakes. Therefore, with humility, researchers expect all criticism and suggestions that are built to build the reader in order to perfect this thesis further. Finally, the researcher would like to thank all those who helped in completing this thesis, which the researcher could not mention one by one. May Allah SWT give it back to you all of your kindness.

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The Researcher

Rizky Ananda Putri  
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## **CHAPTER I**

### **INTRODUCTION**

#### **A. Background of the Study**

The languages on the Mandailing Natal are very diverse, there are mandailing language, coastal language, and Javanese language. Coastal language is a traditional language found on the west coast of Mandailing Natal, which is influenced by the Minangkabau culture of Pariaman. But as a heterogeneous trading area, Tabuyung culture also absorbs many other cultures, such as Malay, Mandailing, Aceh, Bugis, Indian and Arabic cultures. This variety of languages arises because people have different social and cultural backgrounds. Culture can be categorized in static culture; do not experience changes such as relics of cultural objects such as temples, and dynamic culture; experiencing changes. For example a language that can at any time experience deconstruction and or reconstruction. So, coastal languages can be concluded as part of a dynamic culture of society that is experiencing changes.

In the Sociolinguistic perspective the function of language relates to how to use language properly and correctly in existing situations and conditions, such as the use of language in coastal communities. People use coastal languages in their daily lives to build social relationships and notify information to the other person. There are certain factors that influence the use of language for example is the topic, the interlocutor, and the social context and location of the conversation. Language users must pay attention to what language is used when communicating

with different situations and conditions. The use of regional languages or bahasa in communication is certainly not easy because we really have to pay attention to other variables that force us to choose one language in order to realize a good and correct communication pattern so that a humanist relationship is established between the speaker and the other person.

Chaer (2004) distinguishes variations of languages in terms of speakers, usage, formality, and facets of facilities. The purpose of the variation here is the difference in morphology, syntax, and also vocabulary. Whereas according to Leech, directive form variation is a speech act carried out by speakers to make the listener do something, act or say. Language variation has a strong relevance to the culture of language-using communities. Relevance can be in the form of vocabulary, language tones, and grammatical concepts of language. For example in coastal communities, the coastal language of the Tabuyung dialect that still uses traditional language without a mixture of bahasa and sound polite shows that the basic personality of the Tabuyung community is a society that upholds culture, politeness and modesty, along with the coastal language of Natal dialects that have been mixed with bahasa. The example in expressing the word "Makan and Santan" in the dialect of the Tabuyung dialect said "Maken and Santen", while the coastal language of the Natal dialect said "Makan and Santan".

As explained above that the phenomena of coastal language in Mandailing Natal have experienced mixing with Indonesian. This incident is very evident in the words of teenagers who use coastal languages with slang through their cellphones or even speak directly. Example : Apo cerita? Biaso, kalo anda?.



The actual coastal language is “Apo cuwito?” “Biaso, gau bakmano”. Besides that, the teenagers are also used to using coastal languages with double speak to express something taboo, such as "kalegha, moda, and sungka dagha". They assumed that the coastal language was ancient, even though it was their identity as a coastal community.

The existence of coastal language which is the identity of coastal communities in the current era of globalization, needs to be fostered and socialized by every coastal community. This is needed so that coastal languages are better known to other people and coastal communities are not carried away by the influence of the globalization era. The influence of communication tools that are so sophisticated must be faced by maintaining identity as a coastal community. This is all about discipline in the language of the region, by complying with all the rules or rules for the use of regional languages. With regional language discipline, it will help coastal communities to defend themselves and be better known by other communities.

Based on the above statement, it can be concluded that the more people who have social differences and cultural background in a place it will lead to variations in language, and language is one of the tools for conducting interactions with other humans. So the language cannot be separated from humans. With the existence of our language we can connect with other communities that ultimately give birth to communication in society. The author is interested in conducting research in the area of Mandailing Natal, more precisely in Tabuyung, there are

language variations based on speakers or dialects, namely the coastal language of Tabuyung dialect and Natal dialect.

#### **B. The Identification of the Study**

Based on the background above, various problems arise :

1. The factors that cause the occurrence of various Coastal Languages at Mandailing Natal.
2. The Dialects and Idiolects in the Coastal Languages at Mandailing Natal.

#### **C. The Scope and Limitation**

The scope of this study is about sociolinguistics which is concerned with language variation, and this study also limited on investigating the dialect and idiolect that realized by coastal community teenager in Mandailing Natal.

#### **D. The Formulation of the Study**

Based on the background and limitation of the problems described above,

this study formulates the problem, namely:

1. What are the factors of the language variation in Coastal Language at Mandailing Natal ?
2. How is the dialect and idiolect realized by coastal community teenagers in Mandailing Natal ?

#### **E. The Objective of the Study**

1. To investigate the factors of language variation in coastal language in Mandailing Natal.
2. To describe the dialect and idiolect used by coastal community teenagers in Mandailing Natal.

## **F. The Significance of the Study**

Theoretically, this research is expected to add to the treasure of linguistic science, especially the sociolinguistic field and become a reference for further research.

Practically, this study is expected for some element of students, lecturer, researchers, and society, government.

1. Students, the data from this study can be used by students for the purposes of lecture material.
2. Lecturer, the results of this study are expected to add lecturer references in providing lecture material in the sociolinguistic field, especially language variation.
3. Researchers, it can improve understanding about language variation of coastal community in Mandailing Natal.
4. Society, To contribute knowledge to the public or readers about the phenomenon of Dialect and Idiolect use in Coastal Language Tabuyung and Natal at Mandailing Natal.
5. Government, this research is expected to be used as a basis or reference for future reserach and can add literature in Mandailing Natal.

## **CHAPTER II**

### **THE REVIEW OF LITERATURE**

#### **A. Theoretical Framework**

##### **1. Definition of Sociolinguistics**

Sociolinguists study the relationship between language and society (Holmes : 2012). They are interested in explaining why we speak differently in different social contexts, and they are concerned with identifying the social functions of language and the ways it is used to convey social meaning. Examining the way people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community, and the way people convey and construct aspects of their social identity through their language.

And in another hand Wardhaugh and Fuller (2015) said that Sociolinguistics is the study of our everyday lives how language works in our casual conversations and the media we are exposed to, and the presence of societal norms, policies, and laws which address language.

So, sociolinguistics has more to do with the details of the actual use of languages, such as descriptions of patterns of use of language or dialect in a particular culture, choice of the use of a particular language or dialect conducted by speakers, topics, and background of the conversation.

## 1.1 The Problem of Sociolinguistics

Abdul Chaer and Leonie Agustina (2018) say that sociolinguistic problems were divided into seven dimensions, namely the social identity of speakers, the social identity of listeners involved in the communication process, the social environment in which speech events occur, synchronous and diachronic analysis of dialects - social science, different social assessments by speakers on speech behavior, level of variation and variety of linguistics, and practical application of sociolinguistic research.

The social identity of the speaker can be known from the question and who the speaker is, and how it relates to the opponent he said. So, the identity of the speaker can be a family member, close friend, boss or subordinate at work, teachers, students, neighbors, officials and so on. The identity of the speaker can influence the choice of code in speaking. The listener's social identity is similar to the social identity of the speaker, we must know who the speaker can be family members, close friends, teachers, students, neighbors and so on. The listener's social identity will also influence the choice of code in speaking.

The social environment where speech events occur can be a family room in a household, in a mosque, on a soccer field, in a lecture hall, in a library or on a side street. The place where speech events occur can also influence the choice of code and style of speaking. For example, in the library we have to speak in a low voice, on the soccer field we can speak

loudly even in a noisy room filled with machines we must speak loudly so that the other person can hear what we say. Synchronic and diachronic analysis of social dialects in the form of descriptions of social dialect patterns, both those that apply at a certain time or those that are valid for an unlimited period. This social dialect is used by speakers according to their position as members of certain social classes in society.

Different social assessments by speakers of the form of speech behavior. That is, every speaker certainly has a certain social class in society. So, based on his social class, he will have his own judgment, which is certainly the same, or if it is different it will not be far from the social class towards the forms of speech behavior that takes place. Level of variation or linguistics, meaning that it relates to heterogeneous societies, the existence of various social and political functions of language, and the level of perfection of code so that human communication tools called languages to become very varied. Each variation has its own social function, such as dialect, variety or variety. The last dimension is the practical application of sociolinguistic research, a topic that discusses the usefulness of sociolinguistic research to overcome practical problems in society. For example, the problem of language teaching, language standardization, translation, overcoming social conflicts due to language conflicts.

## **2. Defenition of Language**

Holmes (2012) said that the Language provides information about society's attitudes and values, a language also may strongly influence perception and behavior. The language we use is our identity. The language is a system of linguistic communication particular to a group, this includes spoken, written, and signed modes of communication. Communication among people who speak the same language is possible because they share such knowledge, although how it is shared and how it is acquired are not well understood (Wardhaugh and Fuller : 2015).

While linguists are aware of prescriptive rules of language as dictated in reference grammars, the focus of linguistics is not prescriptive rules but the rules inside the heads of speakers which constitute their knowledge of how to speak the language. This knowledge that people have about the languages they speak is both something which every individual who speaks the language possesses and also some kind of shared knowledge. It is this shared knowledge that becomes the abstraction of a language, which is often seen as something which exists independent of speakers of a particular variety.

This variety of languages not only shows the existence of social differences in society, but also gives an indication of the language situation and reflects the purpose, topic, rules, and modes of language use. As an object in sociolinguistics, language is not seen as a language, but it is seen as a means of interaction or communication in society. As we know the

use of language in daily life is very important to establish communication and cooperation with people around us.

## **2.1 The Nature of Language**

Language is a symbol system, in the form of sound, arbitrary, productive, dynamic, diverse, and humane. Language is formed by a number of patterns that are regularly patterned, such as phonology, morphology, syntax, and lexicons. The language system is an arbitrary sound, meaning that the relationship between the symbol and the symbol is not mandatory, can change and cannot be explained why the symbol has a certain meaning. Although the symbol of language is arbitrary, it is also conventional, meaning that every speaker of a language will obey the relationship between the symbol and the symbol. For example, the horse symbol is only used to declare a four-legged animal that can be driven.

Language is productive, even though language has a limited number of elements, but it can be made of almost unlimited speech units. According to the Indonesian General Dictionary, the composition of WJS Purwadarminta, Indonesian only has 23,000 words, but millions of sentences can be made from those words. Language is dynamic, language can undergo changes in terms of phonology, morphology, syntax, semantics, and lexicons. It usually occurs at the level of the lexicon. At any time new vocabulary can emerge, and there is an old vocabulary that is forgotten.



Language is diverse, even though a language has the same pattern, but because the speaker has a different social background and habits, the language becomes diverse, such as the language of the coast, because the speakers are different so the language is different. Language is human, it is clear that only humans use language as a means of communication and acquire language through learning, while animals use sound or motion to interact with their herd and that is obtained through their instincts.

## **2.2 Language Function**

Language functions in terms of speakers or emotive functions, Language functions as a tool to express attitudes and feelings towards what he says. Thus when the speaker says something, the listener can immediately understand what the speaker feels. Language functions based on the listener or directive function, here the language makes listeners do the activities desired by speakers, this can be done by speakers by using command sentences, appeals, requests, and seduction. Example: Keep it clean, Be quiet, Can you help me?

The function of language in terms of contact between speakers and listeners or interpersonal functions, namely relationships, shows a feeling of friendship or social solidarity. The expressions used are usually fixed patterns, such as when meeting, saying goodbye, talking about the weather and asking about family conditions. When viewed in terms of the topic of

speech, language functions referentially, that is language functions as a tool to discuss objects or events that are around speakers or those in culture in general. This function gives rise to the traditional notion that a language is a tool for expressing thoughts, to express how the speaker thinks about the world around him.

The function of language based on the code used is called metalinguistic, which is the language used to talk about the language it self. This can be seen in the process of language learning, to explain the rules or rules of language explained by the language it self. Imaginative, language functions based on the mandate. This imaginative function is usually in the form of works of art (poetry, stories, fables) that are used for the enjoyment of speakers and listeners.

### **3. Language Variation**

Chaer (2018) distinguishes language variation in terms of users, uses, formality and in terms of facilities.

#### **3.1 Variations of Speaking Aspects : Idiolects, Dialect, Kronolek**

According to the dialect concept, everyone has their own language variety or idiolects. This idiolects variation is related to “color” sound. For example: If we have a close friend, just by hearing the voice we easily recognize it.

In dialect, the variation is from a group of speakers whose numbers are relative, different in place, or region. For example : Javanese speakers in the Banyumas dialect, Pekalongan dialect, Semarang dialect, Surabaya dialect. The term ‘dialect’ has generally been used to refer to a subordinate variety of a language. For example, we are accustomed to saying that the English language has many dialects, and in Coastal language in Mandailing Natal also has many

dialects such as Tabuyung dialect, Natal dialect, Batahan dialect and Singkuang dialect.

Language variations used by social groups at certain times it is called kronolek. Example : Variations in Indonesian in the thirties, variations used in the fifties, and variation used today. Variation in the three epoch can be seen from pronunciation, spelling, morphology and syntax.

Language variation relating to status, class, and staging social class, it is called social dialect. This variation concerns all the personal problems of the speakers, such as age, education, sex, work, economic and so on.

### **3.2 Variation in terms of Usages : Variety or Register**

This variation usually includes the fields of use, and language functions. Language variation based on this field of use are related to the language used for what purpose or field. For example, in the field of journalistic literature, military, agriculture, shipping, economy, education, trade, and scientific activities. The variation in this field of activity is most apparent in the vocabulary field.

Language variations based on this function are often called registers. Registers are usually associated with dialect problems, if the dialect is related to who uses the language, where, and when, then the register is related to the use of language in certain activities.

### **3.3 Language Variations in Formality**

Based on the level of formality, Martin Joos in Chaer and Agustina (2018: 70) dividing variations or variations of this language into five types of styles, namely the style or variety (frozen), official style or variety

(formal), style or business variety (consultative), casual style or variety, and style or variety intimate.

- a. Frozen style or variety The standard variety is the most formal language variation, which is used in solemn situations, and official ceremonies, for example, in state ceremonies, sermons in mosques, procedures for taking oaths, statutes, notary deeds, and decision letters.
- b. Formal (formal) style or variety The official or formal variety is the variety of languages used in state speeches, official meetings, official correspondence, religious lectures, textbooks, and so on.
- c. Style or variety of business (consultative) Variety of business or consultative variety is a variety of languages that are commonly used in ordinary talks in school, and results or production oriented speech.
- d. Casual style or a variety of Casual variety or casual variety, namely a variety of languages used in informal situations to chat with family or close friends when resting, exercising, recreation, and so on.
- e. Intimate style or a variety of Intimate variety or intimate variety is a variation of language commonly used by speakers whose relationships are familiar, such as between family members or friends who are already close friends.

### **3.4 Language Variations from the Facets of Facilities**

Language variations can also be seen in terms of means or pathways used. For example, telephones, telegraphs, radios show differences from variations language used. The type is the variety or variation of spoken language and written language which in fact shows a structure that is not the same. The variety of spoken languages is the

material produced by speech (organ of speech) with phonemes as the basic elements. The variety of written languages is the language produced by using writing with letters as its basic elements.

### **3.5 The Factor Influencing of Language Variation**

Languages provide a variety of ways of saying the same thing addressing and greeting others, describing things, paying compliments. Linguistic variation can provide social information. It is caused because of social factors, such as the relationship between the people in a particular situation, and how the speaker feels about the person addressed (Holmes : 2012). In a language society varies greatly, this variation is caused by members of a language community consisting of various people who have different social status and cultural backgrounds. Chaer (2018: 61) said a language has a system and subsystem understood by speakers of the language it self. But because speakers of these languages are not homogeneous and have various social interaction activities then there is a variety of languages. This diversity will increase if the language is used by very many speakers and in a large area. For example, English is used almost all over the world and the Indonesian language is spread from Sabang to Merauke.

## **4. Dialect**

The term dialect comes from the Greek word "dialectos" which was originally used in conjunction with the state of Greek at that time. The branch of linguistics that studies this variety of languages is called dialectology. Dialectology is a science that examines differences in linguistic elements related to geographical factors. Dialects are a matter of the frequencies with which particular features occur, rather than completely different ways of saying things, dialectologists can identify the distinguishing features of the speech of people from different regions (Holmes : 2012). Dialect is a variation of language from a group of speakers whose numbers are relative, different from one place in a particular area or area. Of the many regions, each region must have a variety of languages. This variation can be in the form of differences in a person's speech from time to time or from one place to another.

These language variations show certain patterns that are influenced by social patterns, such as sounds and vocabulary. The use of language can be seen in terms of place. Therefore, the location of an area that is not the same can affect the language used. The language used can have differences between one region and another. This can lead to the emergence of various dialects in different regions. Based on language usage, the dialect is divided into the following:

- a. Regional dialects  
Language variants used in certain areas. For example, Malay dialect Ambon, Jakarta dialect, or Medan dialect.
- b. Social dialect

Dialects used by certain social groups or that mark certain social strata.

For example, youth dialects.

c. Temporal dialects

The dialect used at a certain time period. For example, the Malay dialect of the Sriwijaya era and the Malay dialect of the Abdullah era.

## **5. Idiolect**

The term idiolect refers to one's language. Etymologically related to the Greek prefix *idio* (which means "self, personal, personal, strange, separate, different"). Idiolect is the use of unique and unique languages, including speech. This unique use includes vocabulary and grammar, but the most dominant is the color of sound, we can recognize the voice of someone we know only by hearing the sound. Another difference is caused by age, sex, as well as personal characteristics (Chaer : 2018).

## **6. Defenition of Coastal Community**

Coastal Language Sibolga or Coastal Language (Coastal language: *bahaso Pasisi*) is one of the languages in the Malay family spoken by the Coastal Tribe which is a resident of Central Tapanuli and Sibolga, North Sumatra. This language spread along the west coast of Sumatra Island starting from Mandailing Natal, Sibolga, to Barus. Coastal communities have traditions that are as diverse as *silat*, dance and musical instruments called *gandang*. Coastal communities are also rich in culture, which will be found at a wedding called *baralek*. Coastal areas can also produce natural resources, such as the preservation of beaches for tourism. To be able to manage the utilization of natural resources and environmental services of coastal areas in a sustainable manner, it is necessary to have a

deep understanding of the understanding and main characteristics of this region. The following is an explanation of coastal communities according to experts.

Soetandyo Wignyosoebroto (2005). In his book, it explains that coastal communities, known as the Coastal Community foreign languages, are a society that has the main characteristics that do not produce goods and services economically. Soegiarto in Dahuri (1996) In his review, coastal communities are people who live in coastal areas by relying on their lives in the marine ecosystem. From this explanation, it can be stated that the profession of most coastal communities is generally fishermen.

## **B. Previews Relevant Studies**

The studies that have relevant with this study are :

Lutfiatun Latifah, Kundharu Saddhono, Nugraheni Eko Wardhani (2017), who investigated Language Variation Background in Social Context of Community Utterances in Central Java-West Java, Majenang. The result of this study found three variations of language according to the Mansoer Pateda theory : language variation in terms of place, language variation in terms of situation and language variation viewed in terms of user. This journal is related to the research that I will do because it discusses language variation, but in my research more specifically in dialect and idiolect.

Achmad Zulakbar (2018) who investigated Language Variations in Danz Communication Base Makassar: Sociolinguistic Review. The results of this study are the factors affecting the use of language variations in the



communication of the danz base makassar community. This journal is related to the research that I will do because it discusses language variation and the factors affecting the use of language variation, but in my research, I discussed two variations of language or dialect, namely Natal dialect and Tabuyung dialect.

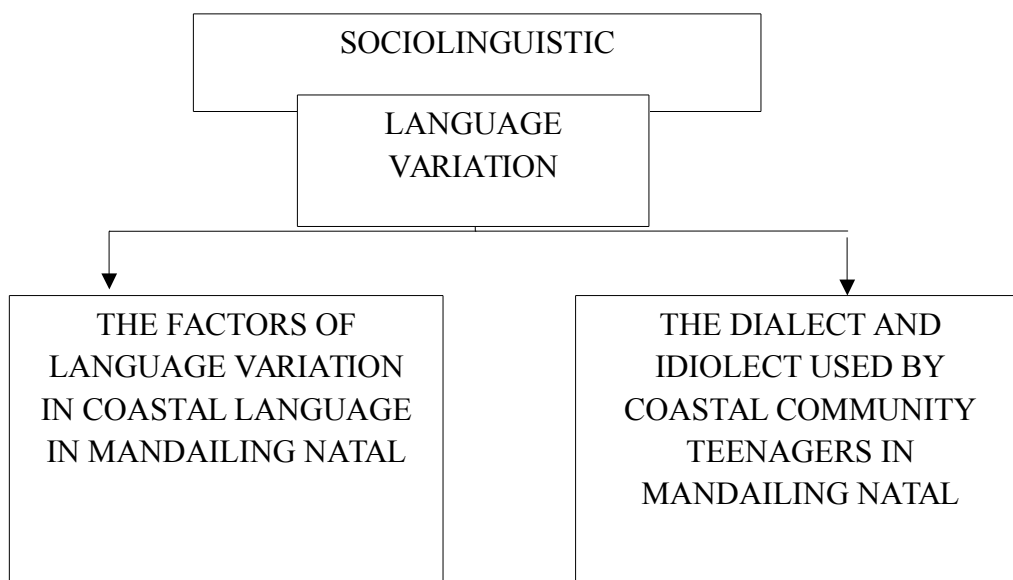
### **C. Conceptual Framework**

Sociolinguistics examines the correlation between social factors and language variations. Language variations occur in bilingual or multilingual societies in a particular region so their language deviation contains in it. Language variations based on this place are usually referred to as regional dialect names, area dialects or geographic dialects. Dialects are variations of the language used by a group of community members in one place or at a time. For example, in Indonesia there is the Javanese language, we often hear the Javanese language of the Banyumas dialect, the Javanese language in the dialect of Tegal, the Javanese dialect of Surabaya and as. Similar to the case the author will examine, namely in Mandailing Natal there are coastal languages that have their own dialects, such as the coastal language of the Tabuyung dialect, the coastal language of the Natal dialect, the coastal language of the Batahan dialect and the coastal language of the Singkuang dialect.

In this occasion the writer will review language variation of coastal community in Mandailing Natal, Sumatera Utara. The writer will

investigate the factors of language variation in the coastal language in Mandailing Natal and will describe the dialect and idiolect used by coastal community teenagers in Mandailing Natal. In here the researcher used theory from Abdul Chaer (2007: 55) which mention the language variation in several aspects : idiolek, dialect and variety. So that this research can be done more focused, perfect and in-depth, the writer considers the research problems raised need to be limited by the variables, the author limit it to the use of Dialects and Idiolects in Coastal Language, namely Tabuyung dialect and Natal dialect at Mandailing Natal.

**Conceptual framework scheme.**





## **CHAPTER III**

### **RESEARCH METHODOLOGY**

#### **A. The Research Design**

This research applied qualitative research design used the dialogue utterances of coastal community teenagers at Mandailing Natal. This study focuses on Language Variation, the used of Dialects and Idiolect in the daily life of the coastal community teenagers. The aim of this study is to investigate the factors of language variation in the coastal language in Mandailing Natal and to describe the dialect and idiolect used by coastal community teenagers in Mandailing Natal.

#### **B. The Source of Data**

The data from this study was taken in Tabuyung from coastal teenagers who use dialects and idiolects of coastal languages in their daily lives. It was required some teenagers around 10 people which examined for one month. Researchers chose teenagers as data sources to facilitate communication and data retrieval. This research was conducted in Tabuyung, Muara Batang Gadis Subdistrict, Mandailing Natal District, North Sumatra province. The place which used as the place for this research is the researcher's hometown, there are interesting coastal language to study so that other people know what coastal language.

### **C. The Technique of Collecting Data**

The data of this research were collected through two steps, namely observation and interview, the researcher was investigated the factors of language variation in the coastal language in Mandailing Natal and described the dialect and idiolect used by coastal community teenagers in Mandailing Natal. There some steps of collecting data :

#### **1. Observation**

The observation process begins by identifying the place that wants to study. After the place of research is identified, followed by making a mapping, so that it is obtained a general description of the research objectives. Then the researcher identifies who will be observed, when, how long and how. Then the researcher sets and designs on how to record the interview.

#### **2. Interview**

The interview arrangement can begin with a history life, about a general description of the situation of participants. The author records all information obtained during the interview. After getting the information, the researchers cut off with a few words or codes only the data refers to the language variation by Abdul Chaer (2007: 55) which is more specific about dialects and idiolects and factors that influence language variation on the Mandailing Natal coast. The final step, all marked data are classified into types of language, dialect, and idiolect variations, and

factors that influence language variations to be easily analyzed, researchers create tables to find transcript data into Microsoft Word 2007 format.

#### **D. The Technique of Data Analysis**

The data was used qualitative research analysis by Raco. He said that Qualitative methods change data into findings. Data analysis here means systematically managing material from interviews and observations, interpreting them and produce a thought, opinion, theory or new ideas. Data can be analyzed by the following steps :

1. The first time multiply the data obtained is taken reduce overlapping or repeated information.
2. Second, See the significance or importance of data which is obtained.
3. The third classifies or encodes data that has similarity or compatibility with other data.
4. Fourth is to look for patterns or themes that bind one mind to another.
5. The fifth constructs the framework to get the essence of what you want delivered by the data.

## CHAPTER IV

### DATA COLLECTION AND DATA ANALYSIS

#### A. Data Collection

The data of this research was taken in Tabuyung village, which is located at the District of Muara Batang Gadis, Mandailing Natal Regency, North Sumatra Province, with an area of 19,425 Ha. The population in the Tabuyung Village is 5,093 people with a total of 1,316 households of households. Based on gender there are 2,471 male residents and 2,622 female residents. The main data of this research were the language variation of coastal community teenagers at Mandailing Natal and the script of an interview that taken from ten teenagers and five village chiefs at Tabuyung village. The data are as follows :

1. The language variation of coastal community teenagers at Mandailing Natal. The researcher was focused on the vocabulary used by teenagers in dialect and idiolect coastal language in Tabuyung, which is as follows :

**Table 1**  
**The Vocabulary**

No	Coastal Language	English
1	Pai (Pai la dulu agak jau dabo!)	Get out of here!
	Poi ( Poi la dulu agak jau dabo!)	
2	Jale ( Kughang jale di ambo boto)	I do not know
	Jole ( Kughang jole di ambo boto)	
3	Cayi ( Ala cayi aras)	It was broken
	Ghusak ( Ala ghusak aras)	
4	Yaye ( Yaye dio awak)	Poor me

	Ghusu (Ghusu dio awak)	
<b>5</b>	Mantap (Baitu lana kan mantap) Lasap (Baitu lana kan lasap)	It was so amazing
<b>6</b>	Palake (Palake la,ilala!) Paligat (Paligat la,ilala!)	Let's go!
<b>7</b>	Biaso (Biaso dendu) Somal (Biaso dendu)	It is just normal
<b>8</b>	Jale (Kan ala jale) Sayi (Kan ala jale)	It was clear
<b>9</b>	Indak (Indak lee) Nondak ( Nondak do)	Nope!
<b>10</b>	Lake (Antek gen daulu lake) Capek (Antek gen daulu capek)	Please as soon as possible
<b>11</b>	Disinin (Disinin na!) Disanun (Disanun na!)	Over there
<b>12</b>	Cabik ( Dicabik gen o) Pacayi ( Dipacayi o)	It was ripped
<b>13</b>	Na itu du Na inin du	Those
<b>14</b>	Mangarti ( Indak mangarti ambo do) Pawom ( Indak pawom ambo do)	I do not understand anything
<b>15</b>	Bakmano ( Bakmano lai go?) Ba'a ( Ba'a e go)	What should i do?
<b>16</b>	Waang ( Dimano waang kinin?) Gau (Dimano gau kinin?)	Where are you now?
<b>17</b>	Diang (Iyo ambo ghaso diang)	I think so



	Pik (Iyo ambo ghaso pik)	
<b>18</b>	Maghase (Maghase dio awak)  Ajop  (Ajop dio awak)	I am so sad
<b>19</b>	Suwa  ( Kok taghaso ambo suwa)  Lamak  ( Kok taghaso ambo lamak)	It is so delicious
<b>20</b>	Tande  ( Tande di camuk o )  Cayi  ( Cayi di buwek o)	He was break it  She was break it
<b>21</b>	Tapung  ( Tapung tawui jangen sae mau kala)  Pelok  ( Pelok tawui jangen sae mau kala)	Keep doing what you want
<b>22</b>	Takan  ( Takan bana)  Bante  ( Bante bana)	Let's break it
<b>23</b>	Tenju  ( Ba tenju paja du disinin cako)  Pighik  ( Si anu ba pighik disinin cako)	He was fighting there  She was fighting there
<b>24</b>	Sansaik	Poor you

	( Sansaik baya ) Ajop (Ajop baya )	
<b>25</b>	Sungka ( Pai to sungka) Maken (Pai gito maken)	Let's have lunch

2. The script of an interview that taken from ten teenagers and five village chiefs at Tabuyung village which can see on appendix I.

### **B. Data Analysis**

In analyzing the data, the data analysis was done from observation the place that wants to study and making a mapping, so that a general description of the research objectives is obtained. Then the researcher identifies who will be observed, when, how long and how. And the last is interviewing ten of coastal community teenagers and five of village chiefs in Tabuyung. After finding some desired data, both from observational research results and interviews. The researcher will analyze the findings, the data as follows:

#### **1. The factors that influence the variation of coastal language in Mandailing Natal**

The variation is caused by members of a language community consisting of various people. When the researcher was doing an observation in Tanuyung whics

is as her hometown, the researcher found that teenagers who only graduated from elementary school use abusive dialect, in contrast to teenagers who graduate from secondary school, they use more polite language, and that is also influenced by the environment, teenagers who graduate from elementary school and live in environments that use abusive dialects will use rough dialect too, because coastal communities use language that is often heard in communication. Then the factors that influence variations in coastal languages are age differences, coastal communities will use polite dialects when talking to older people, even though he is an elementary school graduate and lives in an environment that uses rough dialects, he will use polite dialects when communicating with elderly people, because coastal communities respect the elderly.

From this it can be concluded that coastal communities are only rude in speaking but not in behavior and they use different dialects because of differences in educational backgrounds, environmental influences and age differences. This can be seen from the results of an interview conducted by the author with village chiefs and teenagers in Tabuyung. They said that people here have different dialects, because of their educational background, the influence of environmental and age differences. The research results can be described as follows :

### **1.1 The Educational Backgrounds**

Based on the results of an observation conducted by the author, most of the coastal community teenager in Tabuyung village completed basic education through to Senior High School, and only a few were able to continue their

education up to the university level. This is very influential on the language or dialect of people in speaking. An educated community will use polite dialect when compared with the uneducated. But that does not hamper the communication process in this society because they understand each other's purpose in speaking. The following are the results of the writer's observation in the teenagers conversations in daily life :

**Situation 1:** Raya's conversation (15 years old girl) and Dian (19 years old girl) at Dian's house, Raya tells Dian that she slipped. The conversation is as below:

Raya : *Tajaghungku* cako ambo di situ aras.

Dian : Bo baya, manga dendu?

Raya : *Malangak* ajo bulo.

Dian : Antala bulo.

In English is :

Raya : I was slipped.

Dian : How come?

Raya : I do not see the way

Dian : Poor you.

The conversations above shows the conversation between Raya and Dian, in the word “*Tajaghungku*” the actual word is “*jatu*”, and word “*Malangak*” the actual word is “*indak mancalik*” but in here Raya use *Tajaghungku* and *Malangak* because she is uneducated community. But Dian still understand what she said.

**Situation 2 :** Nindi’s conversation (13 years old girl) and Ana (17years old girl) at

Ana's house, Nindi tells Ana that there are something wrong in her eyes. The conversation is as below :

Nindi : Sakik *bula* ambo aras!

Ana : Manga dendu?

Nindi : Anta, dayi cako *sigha* ajo.

Ana : Cubo basu jo ayi.

Nindi : O iyo deh

In English is :

Nindi : I got eyes ache

Ana : How come?

Nindi : I do not know, it is just red

Ana : Let’s clean it up

Nindi : OK

The conversations above shows that Nindi and Ana talking about Nindi's eyes, but in here Nindi used the word "***bula***" which is mean eyes, actually the real word is "***mato***", and the word "***sigha***" the actual word is "***merah***" because she is uneducated community. But Ana still understand what she said, because it was normally used in their daily life.

The same data also was found when the researcher doing an interview with Mr. Amilus as the village chief in Tabuyung he said that the Tabuyung language is the language of their characteristics in the village. Tabuyug language now and in the past has differences because many coastal communities are now well-educated and it affects the used of Tabuyung language. And the researcher also doing interview with the teenagers in Tabuyung village, they said that the used of dialect in Tabuyung influenced by the educational background.

### **1.2 The Environmental Influences**

Based on the observation that doing in Tabuyung village, the researcher was found that the second factor influencing variations in the coastal language in Mandailing Natal is the environmental factor. In the coastal environment, especially in the village of Tabuyung, people often use words that they often hear from other members. Thus, the influence of the environment in the coastal communities of Tabuyung is very strong. The following are the results of the writer's observation on coastal community conversation in daily life :

**Situation 3:** Kiki's conversation (16 years old girl) with her mother in their house.

Her mother asking about their plant. The conversation is as below:

Kiki's mother : Ki, calik la mangga goa, ghusak ha!

Kiki : *Oyaa mak e... iyo boto.*

Kiki's mother : Apo na mangapo go?

Kiki : Anta le mak.

In English is :

Kiki's mother : Ki, take a look to this mango tree!

Kiki : Oh my God? What happen?

Kiki's mother : What is wrong with this tree?

Kiki : I do not know mom.

The conversation above shows the sentence "*Oyaa mak e... iyo boto*", which basically means the word "*oyaa*" means father, and the word "*mak e*" means mother, while the word "*boto*" means very, however in the sentence above, it means an expression of surprise. In the environment of coastal communities used to use these words to express their surprise and it was understood by all coastal communities in Tabuyung Mandailing Natal. The following are the writer's observations on the Roni and Riki conversations.

**Situation 4** : Roni's conversation (16 years old boy) with Riki (16 years old boy) at stall their talk about riki's problem. The conversation is as below:

Roni : *Ba'a* cuwito?

Riki : *Ancur la ancur.*

Roni : *Haa, yayee dendu.*

Riki : Iyo aras.

In English is :

Roni : What's up?

Riki : I am not good

Roni : I am sorry to hear that

Riki : It is ok

The conversations above is a conversation between Roni and Riki. Roni is seen using the word “*ba'a*” as he should “*bakmano*” and the word “*ancur la ancur*” mean bad news, and “*Haa yaye dendu*” which means an emergency. It's all because of the influence on the coastal environment in Tabuyung that is used to cut words in speaking makes the conversation more effective.

The same data was also found when the researcher doing an interview with Mr. Khuldi as the village chief of Tabuyung he said that the used of dialect in this village was influenced by the environment or where someone lives, for example, someone who lives in an environment that has a dialect of speaking quickly then his speech will also follow his environment. And the researcher also doing an interview with coastal community teenagers in Tabuyung, they said that the dialect used in Tabuyung is influenced by the environment also.



### 1.3 The Age Differences

Based on the observation, the researcher was found that the last factor influencing variations in the coastal language in Mandailing Natal is the age difference factor. Coastal communities consist of various ages. So this factor emphasizes how people speak to younger or older people. Because the domicile of the coastal community here is in the Tabuyung village, the conversation that is seen uses particles from the Tabuyung language to express the younger or the older. The following are the writer's observations on conversations coastal community.

**Situation 5** : Dila's conversation (20 years old girl) with her younger sister Kila(16 years old girl) at their house, Kila invite Dila to lunch together. The conversation is as below:

Kila : Peto maken *canda*?

Dila : Daulu ae la *gau*.

Kila : O iyo *canda*.

In English is :

Kila : Let's have a lunch

Dila : Go on

Kila : Ok

The conversation above is a conversation between Dila and Kila shows different age levels between Dila and kila, in the Kila's sentence "Peto maken *canda?*", the coastal communities are used word "*canda*" as a form of respect for older people but have a difference in age not too far away or the term for older sister. And in the sentence dila "Daulu ae la *gau*", the word "*gau*" is used by coastal communities to refer to younger women or younger sisters. The following are the writer's observations on the Roni and his grandmother conversations.

**Situation 6 :** Roni's conversation (16 years old boy) with his grandmother at their house. His grandmother asked him to buy something. The conversation is as below:

Roni's Grandmother : *Buyung*, pai dulu bali lado!

Roni : Kamano *Uci?*

Roni's Grandmother : Ka pasa.

Roni : Iyo, jadi *ci*.

In English is :

Roni's Grandmother : Can you buy me chili please!

Roni : Sure, where is it?

Roni's Grandmother : In the market

Roni : Ok

The conversation above is a grandmother's conversation with her grandchild. In the coastal language the word “*Buyung*” in the sentence Roni’s grandmother means a boy or grandson. And the word “*uci*” in the roni’s sentence means the term for a grandmother.

The researcher also conducted interviews with Mrs. Eliwarti and Mrs. Zukiannur. They said that the language of Tabuyung is the language of coastal communities that were born from birth, but now coastal communities have different dialects that influence of educational backgrounds, and age differences. It can be seen that old people still use a pure dialect, while the young generation is more modern, like when saying the color of lavender, old people say it is limbayung while the young generation says lavender.

## **2. The Dialect used by coastal community teenagers in Mandailing**

### **Natal.**

#### **2.1 Regional Dialect**

Based on the results of the observation with the teenagers, the researcher was found that teenagers in Tabuyung village used the regional dialect which is Coastal dialect or in this village it was called Tabuyung language. The researcher also doing an observation with the teenagers that use the regional dialect. The conversation as follows :

**Situation 7:** Rahmi’s conversation (16 years old girl) and Sumi (17 yeras old girl).

Rahmi asks Sumi's opinion about her clothes. The conversation is as below:

Rahmi : ***Ghancak*** e baju ambo go ?

Sumi : ***Ghancak*** bana pun.

Rahmi : Na iyo ge?

Sumi : Iyo.

In English is :

Rahmi : What do you think of my dress?

Sumi : It is so beautiful

Rahmi : Really?

Sumi : Sure

The conversations above shows that Rahmi used word ***“Ghancak”*** it means beautiful, and in Minang languages it say ***“Rancak”*** and the means is beautiful.

**Situation 8 :** Nurul’s conversation (16 years old girl) and Sumi (17 yeras old girl).

They are talking about their homework. The conversation is as below:

Nurul : Ala siap PR gau mi?

Sumi : Alun, iko ***nangken*** mangajogen o, Gau?

Nurul : Iyo iko juo bau ***nangken*** ambo kaajo gen.

Sumi : Samo ajola kalo baitu.

Nurul : Iyo.

In English is :

Nurul : Do your homework was done?

Sumi : I am on my way to make it. How about you?

Nurul : Me too.

Sumi : Let's do it together.

Nurul : Sure

The conversations above shows that Sumi abd Nurul used word “*Nangken*” it means will, and in Minang languages it say “*Nangka*” and the means is will.

The results of the observation above are confirmed by the results of the interview with Mr. Azwari as village chief in Tabuyung village, he said that the language used in the Tabuyung village was a regional or coastal language or in the village was called Tabuyung language, this language was similar to the Minang language. Coastal communities are very proud to use the tabuyung language because it is the language of origin of the coastal community.

## 2.2 Social Dialect

Social dialect here means youth dialect, based on the resut of the observation the researcher was found that the social dialects that are often used by teenagers in Tabuyung Mandailing Natal, take a look to the following are the writer's observations on coastal community teenagers conversation in daily life.

**Situation 7 :** Roni's conversation (16 years old boy) with Riki (16 years old boy) at stall their talk about riki's problem. The conversation is as below:

Roni : *Ba'a* cuwito?

Riki : *Ancur la ancur.*

Roni : *Haa, yayee dendu.*

Riki : Iyo aras.

In English is :

Roni : What is up?

Riki : I am not good

Roni : I am sorry to hear that

Riki : It is ok

The conversation above is a conversation between Roni and Riki. Social dialect can be seen in Roni's word "*ba'a*" as he should "*bakmano*" and the word "*ancur la ancur*" mean bad news, and "*Haa yaye dendu*" which means an emergency. It's all because of the influence of Tabuyung's teenagers that used to cut words in speaking makes the conversation more effective.

**Situation 8 :** Raya's conversation (19 years old girl) and Dian (15 years old girl) at Dian's house, Raya invites Dian to visit her friend's house. The conversation is as below:

Raya : Apo *kajo* gau *yan*?

Dian : Malipek kain, *manga*?

Raya : *Peto* ka umah si liya!

Dian : Siap dulu *kajo* ambo go yo.

Raya : Iyo.

In Englis is :

Raya : What are you doing?

Dian : I was tidying the clothes, why?

Raya : Let's go to liya's hous

Dian : I tidying my clothes first

The conversations above shows the practically in speaking between Raya and Dian, in the word “*kajo*” the actual word is “*kaghajo*”, in the word “*yan*” it means to mention the short dian name with the word yan. In the word “*manga*” the actual word is “*mangapo*” and in the word “*peto*” the actual word is “*pai gito*”.

### 2.3 Temporal Dialect

Temporal dialect is a dialect used by an older person, based on the results of the observation, the researcher was found several teenagers who use this dialect,

here is the result of the observation on coastal community teenagers conversation in daily life, the conversation is as follows :

**Situation 9** : Kiki's conversation (16 years old girl) and Dila (16 years old girl) at Kiki's houses, Kiki asking opinion to Dila. The conversation is as below:

Kiki : Dil, ba'a manuwui gau tanomen umak ambo du?

Dila : *Santano* e du di maken jawi dio.

Kiki : Na iyo ge?

Dila : *Bawonti* kalo dak picayo, dak *kaloncek* di ambo.

In English is :

Kiki : What do you think of my mom plants?

Dila : I think it was eat by the goat.

Kiki : Are you sure?

Dila : Well, if you don't believe it

From the dialogue above we can see Dila using the temporal dialect in the words "*santano, bawonti and kaloncek*".

**Situation 10** : Dinda conversation (20 years old girl) and (Maya 17 years old girl) at Dinda's house, talking about the atmosphere of the day. The conversation is as below:



Dinda : *Basangken* aghi go de?

Maya : Iyo boto, sahinggo *kambolen* awak di buwek o.

Dinda : Iyo dak taen do.

In English is :

Dinda : Waht a bad day!

Maya : Yeah, it is so annoying

Dinda : Yeah, it is worse

From the dialogue above we can see Dinda and Maya using the temporal dialect in the words “*Basangken* and *kambolen*”.

### 3. The Idiolect used by coastal community teenagers in Mandailing Natal.

The use of Idiolect in Tabuyung can be seen from the age and gender. The object of this research are teenagers, so here the writer is more focused on the use of idiolect in vocabulary by teenagers aged around 11 to 20 years. Based on the observation the researcher was found the idiolect use by the teenagers as follows:

**Table 2**  
**Idiolect based on age**  
**The Idiolect based on age**

No	Coastal Language	English
1	<b>Pai</b> (Pai la dulu agak jau dabo!)	<b>Get out</b> of here!
	<b>Poi</b> ( Poi la dulu agak jau dabo!)	
2	<b>Jale</b> ( Kughang jale di ambo boto)	I do not <b>know</b>

	<b>Jole</b> ( Kughang jole di ambo boto)	
<b>3</b>	<b>Cayi</b> ( Ala cayi aras) <b>Ghusak</b> ( Ala ghusak aras)	It was <b>broken</b>
<b>4</b>	<b>Yaye</b> ( Yaye dio awak) <b>Ghusu</b> (Ghusu dio awak)	<b>Poor</b> me
<b>5</b>	<b>Mantap</b> (Baitu lana kan mantap) <b>Lasap</b> (Baitu lana kan lasap)	It was so <b>amazing</b>
<b>6</b>	<b>Palake</b> (Palake la,ilala!) <b>Paligat</b> (Paligat la,ilala!)	Let's <b>go</b> !
<b>7</b>	<b>Biaso</b> (Biaso dendu) <b>Somal</b> (Biaso dendu)	It is just <b>normal</b>
<b>8</b>	<b>Jale</b> (Kan ala jale) <b>Sayi</b> (Kan ala jale)	It was <b>clear</b>
<b>9</b>	<b>Indak</b> (Indak lee) <b>Nondak</b> ( Nondak do)	<b>Nope</b> !
<b>10</b>	<b>Lake</b> (Antek gen daulu lake) <b>Capek</b> (Antek gen daulu capek)	Please as <b>soon</b> as possible
<b>11</b>	<b>Disinin</b> (Disinin na!) <b>Disanun</b> (Disanun na!)	Over <b>there</b>
<b>12</b>	<b>Cabik</b> ( Dicabik gen o) <b>Pacayi</b> ( Dipacayi o)	<b>It was ripped</b>
<b>13</b>	<b>Itu</b> ( Na itu du ) <b>Inin</b> (Na inin du)	<b>Those</b>
<b>14</b>	<b>Mangarti</b> ( Indak mangarti ambo do) <b>Pawom</b> ( Indak pawom ambo do)	I do not <b>understand</b> anything
<b>15</b>	<b>Bakmano</b> ( Bakmano lai go?) <b>Ba'a</b> ( Ba'a e go)	<b>What</b> should i do?

Everyone has their own idiolect, because idiolect is a characteristic of someone in speaking, as the data from the author's observations above, it can be seen that teenagers in Tabuyung village use a different idiolect when

communicating, as in sentences *Pai la agak jau dulu dabu* they used two idiolect, which is *pai* and *poi*, *Kughang jale di ambo boto* they used two idiolect which is *jale* and *jole*, *Ala cayi aras* they used two idiolect which is *cayi* and *ghusak*, *Yaye dio awak* they used two idiolect which is *yaye* and *ghusu*, *Baitu lana kan mantap* they used two idiolect *mantap* and *lasap*, *Palake la,ilala!* they used two idiolect which is *palake* and *paligat*, *Biaso dendu* they used two idiolect which is *biaso* and *somal*, *Kan ala jale* they used two idiolect which is *jale* and *sayi*, *Indak lee* they used two idiolect which is *indak* and *nondak*, *Antek gen daulu lake* they used two idiolect which is *lake* and *capek*, , *Disinin na*, *Disanun na* they used two idiolect which is *Disinin* and *Disanun*, *Na itu du*, *Na inin du* they used two idiolect which is *itu* and *inin*, *Indak mangarti ambo do* they used two idiolect which is *mangarti* and *pawom*, *Bakmano lai go?* they used two idiolect which is *Bakmano* and *ba'a*.

Table 3  
Idiolect based on gender

The Idiolect based on gender				
	Coastal Language	English	Coastal Language	English

No	Laki-laki	Boy	Padusi	Girl
1	<b>Waang</b> ( Dimano waangkinin?)	Where are <b>you</b> now?	<b>Gau</b> (Dimano gau kinin?)	Where are <b>you</b> now?
2	<b>Diang</b> (Iyo ambo ghaso diang)	<b>I</b> think so	<b>Pik</b> (Iyo ambo ghaso pik)	<b>I</b> think so
3	<b>Maghase</b> (Maghase dio awak)	I am so <b>sad</b>	<b>Ajop</b> (Ajop dio awak)	I am so <b>sad</b>
4	<b>Suwa</b> ( Kok taghaso ambo suwa)	It is so <b>delicious</b>	<b>Lamak</b> ( Kok taghaso ambo lamak)	It is so <b>delicious</b>
5	<b>Tande</b> ( Tande di camuk o )	He was <b>break</b> it	<b>Cayi</b> ( Cayi di buwek o)	She was <b>break</b> it
6	<b>Tapung</b> ( Tapung tawui jangen sae mau kala)	<b>Keep</b> doing what you want	<b>Pelok</b> ( Pelok tawui jangen sae mau kala)	<b>Keep</b> doing what you want
7	<b>Takan</b> ( Takan bana)	Let's <b>break</b> it	<b>Bante</b> ( Bante bana)	Let's <b>break</b> it
8	<b>Tenju</b> ( Ba tenju paja du disinin cako)	He was <b>fighting</b> there	<b>Pighik</b> ( Si anu ba pighik disinin cako)	She was <b>fighting</b> there
9	<b>Sansaik</b>	<b>Poor</b> you	<b>Ajop</b>	<b>Poor</b> you

	( Sansaik baya )		(Ajop baya )	
<b>10</b>	<b>Sungka</b> ( Pai to sungka)	Let's have <b>lunch</b>	<b>Maken</b> (Pai gito maken)	Let's have <b>lunch</b>

When the researcher doing an interview with the teenagers, the teenage boys said that the use of idiolect in Tabuyung was influenced by gender because the way of talking between boys and girls were different, the boys often use the word *diang* or *waang* while girls do not. And they said that the uses of idiolect by men sounds a bit harsh because it uses the word *waang*. It can be seen in these sentences as follows :

*Dimano waang kinin?* the teenage boys used the word *waang* as their idiolect, *Iyo ambo ghaso diang* the teenage boys used the word *diang* as their idiolect, *Maghase dio awak* the teenage boys used the word *maghase* as their idiolect, *Kok taghaso ambo suwa* the teenage boys used the word *suwa* as their idiolect, *Tande di camuk o* the teenage boys used the word *tande* as their idiolect, *Tapung tawui jangen sae mau kala* the teenage boys used the word *tapung* as their idiolect, *Takan bana* the teenage boys used the word *takan* as their idiolect, *Ba tenju paja du disinin cako* the teenage boys used the word *tenju* as their idiolect, *Sansaik baya* the teenage boys used the word *sansaik* as their idiolect, *Pai to sungka* the teenage boys used the word *sungka* as their idiolect.

While the teenage girls said that the used of idiolect by girls was more polite, it can see in the sentences as follows :

*Dimano gau kinin?* the teenage girls used the word *gau* as their idiolect, *Iyo ambo ghaso pik* the teenage girls used the word *pik* as their idiolect, *Ajop dio awak* the teenage girls used the word *ajop* as their idiolect, *Kok taghaso ambo lamak* the teenage girls used the word *lamak* as their idiolect, *Cayi di buwek o* the teenage girls used the word *cayi* as their idiolect, *Pelok tawui jangen sae mau kala* the teenage girls used the word *pelok* as their idiolect, *Bante bana* the teenage girls used the word *bante* as their idiolect, *Si anu ba pighik disinin cako* the teenage girls used the word *pighik* as their idiolect, *Ajop baya* the teenage girls used the word *ajop* as their idiolect, *Pai gito maken* the teenage girls used the word *maken* as their idiolect.

### C. Research Finding

Based on the data obtained from an observation and interview, the researcher was found several findings, they are :

1. There are three factors that influence the variation of coastal language in Mandailing Natal, the first is the educational backgrounds, second the environmental influences and third the age differences.
2. There are three dialect that used of coastal community teenagers in Mandailing Natal, the first is regional dialect, second social dialect and third the age differences.
3. The regional dialect in Tabuyung village is Coastal dialect or in this village it was called Tabuyung language.

4. The social dialect that are often used of the coastal community teenagers in Mandailing Natal were : ***Ba'a, Ancur la ancur, Haa yayee dendu, Kajo, Manga, Peto.***
5. The temporal dialect that are often used of the coastal community teenagers in Mandailing Natal were : ***Santano, Bawonti, Kaloncek, Basangken, Kambolen.***
6. The use of Idiolect in coastal community can be seen from the age and gender.
7. The used of idiolect based on age in coastal community teenagers in Mandailing Natal were : Dabo (Pai la dulu agak jau dabo!), Boto ( Kughang jale di ambo boto), Aras ( Ala cayi aras), Yaye ( Yaye di o awak), Lana (Baitu lana kan mantap), Ilala (Palake la,ilala!), Dendu (Biaso dendu), Kan (Kan ala jale), Lee (Indak lee), Gen (Antek gen daulu ambo), Na (Disinin na!), Lai (Apo lai?, Ado lai? Alun lai? ), Du ( Na itu du), Do ( Indak mangarti ambo do), Go ( Bakmano lai go?).
8. The used of idiolect based on gender in coastal community teenagers in Mandailing Natal were : idiolect by man, they are Waang ( Dimano waangkinin?), Diang (Iyo ambo ghaso diang), Maghase (Maghase dio awak), Suwa ( Kok taghaso ambo suwa), Camuk ( Tande di camuk o ), Tapung ( Tapung tawui jangen sae mau kala), Takan ( Takan bana ). While the idiolect by woman they are Gau (Ala pulang gau?), Pik ( Indak pai ambo pik), Baya (Ajop baya e), Pen le ( Na iyo e, pen le!), Bulu ( Anta bulo de), Pighik ( Si anu ba pighik disinin cako), Parmisalen ( Parmisalen e du baiko ).

## **CHAPTER V**

### **CONCLUSION AND SUGGESTION**

#### **A. Conclusion**

After analyzing the whole results of observation and interview of this research, the conclusions are drawn as follows :

1. The use of dialects and idiolects by teenagers in Tabuyung Mandailing Natal is very diverse, it is caused by three factors: the educational backgrounds, the environmental influences, the age differences. Teenagers in Tabuyung Mandailing Natal feel proud to use the Tabuyung Coastal dialect, because according to them every coastal community must maintain the coastal language to remain in this modern era, coastal language is their identity when in an area that has a different language.
2. The use of the dialect by coastal community teenagers in Mandailing Natal were divided into three parts : regional dialects, social dialect, temporal dialect. While the use of idiolect by coastal community teenagers in Tabuyung Mandailing Natal is also very diverse, idiolect is a characteristic of individuals in speaking, which can be seen in terms of age and gender.



## **B. Suggestion**

In line with the conclusions that have been stated, some suggestions are offered to the reader, especially for those who are interested in conducting further studies on the specific language variations of the use of dialects and idiolect as follows:

1. For society, the way a person uses idiolect can be a reflection of his character. Therefore we need to take deep consideration in speaking so that the other person understands our intentions and goals and avoid offending them.
2. For students, it is advisable to explore their knowledge about language variations. Through knowledge about language variations, they can communicate with friends, the public or other people who have different languages or dialects.
3. For other researchers to conduct further research relating to variations in the specific language of the use of dialects and idiolect in local languages in Indonesia. To increase readers' knowledge about local languages in Indonesia

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## APPENDIX I

The transcription of an interview to coastal community teenagers in Tabuyung

Mandailing Natal :

No.	Name	Question	Answer
1.	Riski Alpian	Bahaso apo na diguno gen di kampung go?	Bahaso Tabuyung
		Bangga indak jo bahaso Tabuyung du?	Bangga, kaghano itu jadi identitas awak kalo pai kalua
		Agi pandapek tantang bahaso na babeda jo bahaso Tabuyung?	Ebat, bisa manambah pangatahuen awak tentang bahaso
		Bakmano caro mangecek laki-laki?	Agak kasa tadanga, misal o "bakmano e waang jak o?"
		Apo na mamelok bahaso du ba beda-beda?	Ta ikuik lingkungan
		Apo na mamelok caro mangecek ughang ba beda-beda?	Jenis kalamina na babeda.

No.	Name	Question	Answer
2	Epan Apanda	Bahaso apo na diguno gen di kampung go?	Bahaso Tabuyung
		Bangga indak jo bahaso Tabuyung du?	Bangga, kaghano itu jadi ciri khas dari kampung awak na harus di pataengen
		Agi pandapek tantang bahaso na babeda jo bahaso Tabuyung?	Ebat, bisa manambah pangatahuen awak tentang bahaso

		Bakmano caro mangecek laki-laki?	Agak kasa tadanga, misal o “Dimano ang kinin?”
		Apo na mamelok bahaso du ba beda-beda?	Kabiasoen dai tampek tingga
		Apo na mamelok caro mangecek ughang ba beda-beda?	Kalo manuwuik ambo pabedaen jenis kalamín.

No.	Name	Question	Answer
3	Sandi	Bahaso apo na diguno gen di kampung go?	Bahaso Tabuyung
		Bangga indak jo bahaso Tabuyung du?	Bangga la bulo namo bahaso kampung awak
		Agi pandapek tantang bahaso na babeda jo bahaso Tabuyung?	Ebat, bisa manambah pangatahuen awak tentang bahaso
		Bakmano caro mangecek laki-laki?	Agak kasa tadanga, misal o “Iyo diang, aras!”
		Apo na mamelok bahaso du ba beda-beda?	Kalo gato ambo ta ikuik dek lingkungan
		Apo na mamelok caro mangecek ughang ba beda-beda?	Jenis kalamín.

No.	Name	Question	Answer
4	Tio Frans Irawan	Bahaso apo na diguno gen di kampung go?	Bahaso Tabuyung
		Bangga indak jo bahaso Tabuyung du?	Bangga, kaghano itu jadi identitas awak

			kalo pai kalua
		Agi pandapek tantang bahaso na babeda jo bahaso Tabuyung?	Ebat, bisa manambah pangatahuen awak tentang bahaso
		Bakmano caro mangecek laki-laki?	Agak kasa tadanga, pake kato waang,daing baitu
		Apo na mamelok bahaso du ba beda-beda?	Kaghano ta ikuik lingkungan
		Apo na mamelok caro mangecek ughang ba beda-beda?	Kaghano jenis kalamín.

No.	Name	Question	Answer
5	Dipaldi	Bahaso apo na diguno gen di kampung go?	Bahaso Tabuyung
		Bangga indak jo bahaso Tabuyung du?	Harus bangga la, kaghano bahaso kampung awak
		Agi pandapek tantang bahaso na babeda jo bahaso Tabuyung?	Ebat, bisa manambah pangatahuen awak tentang bahaso
		Bakmano caro mangecek laki-laki?	Agak kasa tadanga, misal o “bakmano e waang jak o?”
		Apo na mamelok bahaso du ba beda-beda?	Kabiasoen dai lingkungan
		Apo na mamelok caro mangecek ughang ba beda-beda?	Pabedaen jenis kalamín.

No.	Name	Question	Answer
6	Ummi Juwita	Bahaso apo na diguno gen di kampung go?	Bahaso Tabuyung
		Bangga indak jo bahaso Tabuyung du?	Bangga, kaghano itu jadi ciri khas dari kampung awak na harus di pataengen
		Agi pandapek tantang bahaso na babeda jo bahaso Tabuyung?	Ebat, bisa manambah pangatahuen awak tentang bahaso
		Bakmano caro mangecek padusi?	Labi elok tadanga pake kato pik, gau baitu
		Apo na mamelok bahaso du ba beda-beda?	Kalo gato ambo kaghano pabedaen lata balakang pandidikan.
		Apo na mamelok caro mangecek ughang ba beda-beda?	Pabedaen umu.

No.	Name	Question	Answer
7	Yusriani	Bahaso apo na diguno gen di kampung go?	Bahaso Tabuyung
		Bangga indak jo bahaso Tabuyung du?	Bangga, kaghano itu jadi identitas awak kalo pai kalua
		Agi pandapek tantang bahaso na babeda jo bahaso Tabuyung?	Ebat, bisa manambah pangatahuen awak tentang bahaso
		Bakmano caro mangecek padusi?	Labi alui tadanga, misal o “Nandak kamano pik?”
		Apo na mamelok bahaso du ba beda-beda?	Kaghano pabedaen tingkatan sikola

		beda?	
		Apo na mamelok caro mangecek ughang ba beda-beda?	Kalo gato ambo kaghano umu

No.	Name	Question	Answer
8	Nelda Safitri	Bahaso apo na diguno gen di kampung go?	Bahaso Tabuyung
		Bangga indak jo bahaso Tabuyung du?	Bangga, kaghano itu jadi identitas awak kalo pai kalua
		Agi pandapek tantang bahaso na babeda jo bahaso Tabuyung?	Ebat, bisa manambah pangatahuen awak tentang bahaso
		Bakmano caro mangecek padusi?	Labi elok tadanga, misal o “kaweni ambo beko yo pik?”
		Apo na mamelok bahaso du ba beda-beda?	Pabedaen tingketen sikola
		Apo na mamelok caro mangecek ughang ba beda-beda?	Pabedaen umu

No.	Name	Question	Answer
9	Rabiah	Bahaso apo na diguno gen di kampung go?	Bahaso Tabuyung
		Bangga indak jo bahaso Tabuyung du?	Bangga, kaghano itu jadi identitas awak kalo pai kalua
		Agi pandapek tantang bahaso na babeda jo bahaso Tabuyung?	Ebat, bisa manambah pangatahuen awak tentang bahaso
		Bakmano caro	Labi alui di danga,

		mangecek padusi?	bak iko “ Ala salase PR gau du?
		Apo na mamelok bahaso du ba beda- beda?	Pabedaen lata balakang sikola
		Apo na mamelok caro mangecek ughang ba beda-beda?	Pangawuh umu.

No.	Name	Question	Answer
10	Saras	Bahaso apo na diguno gen di kampung go?	Bahaso Tabuyung
		Bangga indak jo bahaso Tabuyung du?	Bangga, kaghano itu jadi identitas awak kalo pai kalua
		Agi pandapek tantang bahaso na babeda jo bahaso Tabuyung?	Ebat, bisa manambah pangatahuen awak tentang bahaso
		Bakmano caro mangecek padusi?	Sopan, Siapo namo gau?
		Apo na mamelok bahaso du ba beda- beda?	Pangawuh tingketen sikola
		Apo na mamelok caro mangecek ughang ba beda-beda?	Pabedaen umu

The transcription of an interview to coastal community village leader in Tabuyung Mandailing Natal :

No	Name	Question	Answer
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1	Azwari	Bahaso apo na di gunogen di kampung go?	Di kampung gito go mangguno gen bahaso daerah ato bahaso pasisi, namo e bahaso Tabuyung agak sawupo jo bahaso minang.
		Bangga indak jo bahaso Tabuyung du?	Bangga bana pun, kaghano itu du bahaso asal usul awak.
		Bakmano manuwui apak pakawo bahaso na ba beda di kampung go?	Biaso dio ado bahaso na ba beda di tampek tingga na samo.
		Mangapo bamacom cagho uwang mangecek di kampung go?	Bak gato papatah lain lubuk lain ikan o, jadi disiko satiok uwang punyo cagho mangecek babeda du kaghano ado pabedaen pandidiken, tampek tingga ato pabedaen umu bage.
		Samo indak cagho mangecek uwang dau	Kok samo e du samo juo, kaghano masi

		jo uwang kinin?	mamake bahaso  Tabuyung du juo, tapi  uwang kinin ala agak  modern, misal e  uwang daulu  mangatogen “ilmu”  alemu, kalo uwang  kinin mangatogen  ilmu juo.
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No	Name	Question	Answer
2	Amilus	Bahaso apo na di  gunogen di kampung  go?	Bahaso pasisi ato  bahaso Tabuyung.
		Bangga indak jo  bahaso Tabuyung du?	Bangga la bulo, itu  jadi cighi kas gami di  kampung go.
		Bakmano manuwui  mamak pakawo bahaso  na ba beda di kampung  go?	Bahaso du babeda  kaghano uwang e  babeda juo, bak di  kampung go kinin ala  banyak uwang  pandatang jadi bahaso  e pun ba beda.
		Mangapo bamacom	Bak gato ambo cako

		cagho uwang mangecek di kampung go?	du kaghano uwang e ba beda, ado uwang pandatang jadi awak e pake bahaso Tabuyung juo tapi agak beda tadanga.
		Samo indak cagho mangecek uwang daulu jo uwang kinin?	Babeda la, kalo uwang daulu bahaso e baku bana, kalo uwang kinin ala lawe pangatawuen e.

No	Name	Question	Answer
3	Khuldi	Bahaso apo na di gunogen di kampung go?	Bahaso pasisi ato bahaso Tabuyung
		Bangga indak jo bahaso Tabuyung du?	Bangga la, bahaso awak la bulo namo e kan, bahaso kampung awak
		Bakmano manuwui apak pakawo bahaso na ba beda di kampung go?	Banyak ajo bahaso na ba beda jo gito, tapi kalo gato ambo bahaso gito juo na ebat o
		Mangapo bamacom	Kaghano pangawu

		cagho uwang mangecek di kampung go?	lingkungen e, misal e di kaluarga e uwang tuo e lake mangecek tantu anak e pun taikuik juo jadi lake juo mangecek
		Samo indak cagho mangecek uwang daulu jo uwang kinin?	Samo la samo pake bahaso Tabuyung juo

No	Name	Question	Answer
4	Eliwarti	Bahaso apo na di gunogen di kampung go?	Bahaso pasisi ato bahaso Tabuyung
		Bangga indak jo bahaso Tabuyung du?	Bangga la, kaghano bahaso Tabuyung du bahaso awak sajak lahi
		Bakmano manuwui ibu pakawo bahaso na ba beda di kampung go?	Bahaso na lain du ebat juo mangarti juo awak, tapi ebat lai bahaso gami go
		Mangapo bamacom cagho uwang mangecek di kampung go bu?	Biaso tajadi kaghano kabiasoen uwang du.

		Samo indak cagho mangecek uwang daulu jo uwang kinin?	Ado ba beda saketek, kalo uwang daulu murni bahaso e du bahaso Tabuyung, kalo uwang kinin agak bacampu campu
--	--	-------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------

No	Name	Question	Answer
5	Zukiannur	Bahaso apo na di gunogen di kampung go?	Bahaso Tabuyung, bahaso Tabuyung du agak samo jo bahaso malayu, tapi cawo mangecek e du agak lake
		Bangga indak jo bahaso Tabuyung du?	Bangga la, kaghano bahaso Tabuyung du mawupogen ciri khas daerah gami
		Bakmano manuwui ibu pakawo bahaso na ba beda di kampung go?	Banyak ajo bahaso na ba beda jo bahaso Tabuyung go, jadi bisa dijadi gen panambah alemu awak pagho bahaso du
		Mangapo bamacom	Kaghano ado

		cagho uwang mangecek di kampung go bu?	pangawu tampek tingga uwang du
		Samo indak cagho mangecek uwang daulu jo uwang kinin?	Ala ba beda, kalo uwang daulu masi asli lai bahaso e du, kok uwang kinin ala bacampu campu

The teenagers in Tabuyung Village.













The pictures of Tabuyung Village





The Village chiefs of Tabuyung Village.









**MAJELIS PENDIDIKAN TINGGI**  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**  
Jalan Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website : <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)


Form K-1

Kepada Yth : Bapak Ketua/Sekretaris  
Program Studi Pendidikan Bahasa Inggris  
FKIP UMSU

Perihal : **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan hormat, yang bertanda tangan dibawah ini :

Nama Mahasiswa : Rizky Ananda Putri  
NPM : 1502050008  
Pro. Studi : Pendidikan Bahasa Inggris  
Kredit Kumulatif : 138 SKS

Persetujuan Ket/Sekret, Prog. Studi	Judul Yang Diajukan	IPK = 3.50
	Language Variation of Coastal Community in Mandailing Natal, Sumatera Utara	Disahkan oleh Dekan Fakultas
	The Constractive Analysis an English and Tabuyung Language in Interrogative Sentences	
	The Pronounciation Comparison of Tabuyung Coastai and Natal Coastai in Daily Context	

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 21 Maret 2019  
Hormat Pemohon,

  
Rizky Ananda Putri

Keterangan :  
Dibuat Rangkap 3 :

- Untuk Dekan/Fakultas
- Untuk Ketua/Sekretaris Program Studi
- Untuk Mahasiswa yang bersangkutan



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Website: <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

Form K-2

Kepada : Yth. Bapak/ Ketua/ Sekretaris  
Program Studi Pendidikan Bahasa Inggris  
FKIP UMSU

*Assalamu 'alaikum Wr. Wb*

Dengan hormat, yang bertanda tangan dibawah ini :

Nama Mahasiswa : Rizky Ananda Putri  
NPM : 1502050008  
Pro. Studi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut :

Language Variation of Coastal Community in Mandailing Natal, Sumatera Utara

Sekaligus saya mengusulkan/menunjuk Bapak/Ibu :

Mandra Saragih, S.Pd, M.Hum

Acc 15/4/2019

Sebagai Dosen Pembimbing Proposal/Skripsi saya.

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 15 April 2019

Hormat Pemohon,

Rizky Ananda Putri

Keterangan

- Dibuat rangkap 3 :-
- Asli untuk Dekan/Fakultas
  - Duplikat untuk Ketua / Sekretaris Jurusan
  - Triplikat Mahasiswa yang bersangkutan



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UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
Jln. Mukhtar Basri BA No. 3 Telp. 6622400 Medan 20217 Form : K3

Nomor : 1086 /II.3/UMSU-02/F/2019  
Lamp : ---  
Hal : Pengesahan Proyek Proposal  
Dan Dosen Pembimbing

Assalamu'alaikum Warahmatullahi Wabarakatuh

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proyek proposal/risalah/makalah/skripsi dan dosen pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama : Rizky Annada Putri  
N P M : 1502050008  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Language Variation Coastal Community in Mandailing Natal, Sumatera Utara.

Pembimbing : Mandra Saragih, S.Pd, M.Hum

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal/risalah/makalah/skripsi dengan ketentuan sebagai berikut :

1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan BATAL apabila tidak selesai pada waktu yang telah ditentukan
3. Masa kadaluarsa tanggal : 29 April 2020

Wa'alaikumssalam Warahmatullahi Wabarakatuh.

Medan, 24 Sya'ban 1440 H  
2019 M



Dr. H. El Ghafito Nst, S.Pd, M.Pd.  
NIDN : 0115057302

Dibuat rangkap 4 (empat) :

1. Fakultas (Dekan)
2. Ketua Program Studi
3. Pembimbing
4. Mahasiswa yang bersangkutan :  
*WAJIB MENGIKUTI SEMINAR*





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---



### **LEMBAR PENGESAHAN PROPOSAL**

Proposal yang diajukan oleh mahasiswa di bawah ini:

Nama Lengkap : Rizky Ananda Putri  
NPM : 1502050008  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Language Variation of Coastal Community in Mandailing Natal,  
Sumatera Utara

sudah layak diseminarkan.

Medan, Mei 2019

Dosen Pembimbing,

**Mandra Saragih, S.Pd., M.Hum**





**MAJELIS PENDIDIKAN TINGGI  
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**LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL**

Proposal yang sudah diseminarkan oleh mahasiswa di bawah ini :

Nama Lengkap : Rizky Ananda Putri

N.P.M : 1502050008

Prog. Studi : Pendidikan Bahasa Inggris

Judul Proposal : Language Variation of Coastal Community in Mandailing  
Natal, Sumatera Utara

Pada hari Selasa tanggal 21 bulan Mei 2019 sudah layak menjadi proposal skripsi.

Medan, Mei 2019

Disetujui oleh:

Dosen Pembahas

Dosen Pembimbing

**Erlindawaty, S.Pd, M.Pd**

**Mandra Saragih, S.Pd, M.Hum**

Diketahui oleh  
Ketua Program studi

**Mandra Saragih S.Pd, M.Hum**




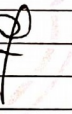



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**BERITA ACARA BIMBINGAN PROPOSAL**

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara  
Fakultas : Keguruan dan Ilmu Pendidikan  
Nama Lengkap : Rizky Ananda Putri  
NPM : 1502050008  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Language Variation of Coastal Community in Mandailing Natal,  
Sumatera Utara


Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan
15/ 04-2019	Chapter I almost all	
16/ 04-2019	Background Chapter II	
10/ 05-2019	Chapter II Theory Chapter III	
8/ 05-2019	Chapter II Chapter III	
		

Medan, 15 Mei 2019

Diketahui Oleh :  
Ketua Program Studi

  
Mandra Saragih, S.Pd, M.Hum.

Dosen Pembimbing

  
Mandra Saragih, S.Pd., M.Hum



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SURAT PERNYATAAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Saya yang bertanda tangan dibawah ini :

Nama Lengkap : Rizky Ananda Putri  
N.P.M : 1502050008  
Prog. Studi : Pendidikan Bahasa Inggris  
Judul Proposal : Language Variation of Coastal Community in Mandailing  
Natal, Sumatera Utara

Dengan ini saya menyatakan bahwa :

1. Penelitian yang saya lakukan dengan judul diatas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.
2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan (dibuat) oleh orang lain dan juga tidak tergolong *Plagiat*.
3. Apabila point 1 dan 2 di atas saya langgar maka saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar kembali

Demikian surat pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.

Medan, Mei 2019  
Hormat saya  
Yang membuat pernyataan,



Rizky Ananda Putri

Diketahui oleh  
Ketua Program Studi  
Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd, M.Hum





**UMSU**

Bila menjawab surat ini agar disebutkan nomor dan tanggalnya

**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN  
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FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

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Lamp : ---  
Hal : Mohon Izin Riset

Medan, 27 Syawal 1440 H  
01 Juli 2019 M

Kepada Yth. Bapak/Ibu Kepala  
Desa Tabuyung Kec. Muara Batang Gadis  
Kab. Mandailing Natal  
di-  
Tempat

Assalamu'alaikum Warahmatullahi Wabarakaatuh

Wa ba'du, semoga kita semua sehat wal'afiat dalam melaksanakan kegiatan-aktifitas sehari-hari, sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/Ibu Memberikan izin kepada mahasiswa untuk melakukan penelitian/riset di Desa Bapak/Ibu pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

Nama : Rizky Ananda Putri  
N P M : 1502050008  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Language Variation of Coastal Community in Mandailing Natal.  
Sumatera Utara.

Demikian hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih.

Wa'alaikumssalam Warahmatullahi Wabarakatuh.



**Dr. H. Elfrianto Nst, S.Pd, M.Pd.**  
NIDN : 0115057302

\*\* Pertinggal \*\*



**PEMERINTAH KABUPATEN MANDAILING NATAL  
KECAMATAN MUARA BATANG GADIS  
DESA TABUYUNG**

**SURAT KETERANGAN IZIN PENELITIAN**

**N o m o r** : 191/244/181/VII/2019

Yang bertanda tangan dibawah ini :

Nama : SUHARDI TANJUNG  
Jabatan : Sekretaris Desa Tabuyung

Desa Tabuyung Kecamatan Muara Batang Gadis Kabupaten Mandailing Natal  
dengan ini menerangkan bahwa Mahasiswa/i yang berketerangan dibawah ini :

Nama : Rizky Ananda Putri  
Npm : 1502050008  
Tempat / Tgl. Lahir : Tabuyung, 03-12-1996  
Jenis Kelamin : Perempuan  
Status Perkawinan : Belum Kawin  
Bangsa/Agama : Indonesia / Islam  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Language Variation of Coastal Community in  
Mandailing Natal, Sumatera Utara

Untuk melakukan penelitian / riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, berlokasi di Desa Tabuyung Kecamatan Muara Batang Gadis Kabupaten Mandailing Natal Propinsi Sumatera Utara.

Demikian surat Keterangan Izin Penelitian ini kami berikan kepada yang bersangkutan untuk di gunakan seperlunya.

Tabuyung, 26 Juli 2019  
A.n Pj. Kepala Desa Tabuyung  
Sekretaris Desa Tabuyung

  
**SUHARDI TANJUNG**



**PEMERINTAH KABUPATEN MANDAILING NATAL  
KECAMATAN MUARA BATANG GADIS  
DESA TABUYUNG**

**SURAT KETERANGAN IZIN PENELITIAN**

**N O M O R : 141/308/104/VIII/2019**

Yang bertanda tangan dibawah ini :

Nama : SUHARDI TANJUNG  
Jabatan : Sekretaris Desa Tabuyung

Desa Tabuyung Kecamatan Muara Batang Gadis Kabupaten Mandailing Natal  
dengan ini menerangkan bahwa Mahasiswa/i yang berketerangan dibawah ini :

Nama : Rizky Ananda Putri  
Npm : 1502050008  
Tempat / Tgl. Lahir : Tabuyung, 03-12-1996  
Jenis Kelamin : Perempuan  
Status Perkawinan : Belum Kawin  
Bangsa/Agama : Indonesia / Islam  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Language Variation of Coastal Community in  
Mandailing Natal, Sumatera Utara

Telah melakukan penelitian / riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, berlokasi di Desa Tabuyung Kecamatan Muara Batang Gadis Kabupaten Mandailing Natal Propinsi Sumatera Utara.

Demikian surat Keterangan Izin Penelitian ini kami berikan kepada yang bersangkutan untuk di gunakan seperlunya.

Tabuyung, 24 Agustus 2019  
A.n Pj. Kepala Desa Tabuyung  
Sekretaris Desa Tabuyung

  
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## CURRICULUM VITAE

Name : Rizky Ananda Putri

Registered Number : 1502050008

Place and Date of Birth : Tabuyung, 03 Desember 1996

Religion : Islam

Nationality : Indonesia

Marital Status : Single

Gender : Female

Adress : Jl. Gunung Sinabung No.15

Phone Number : 085270197302

Department : English Education

Faculty : Faculty of Teacher Training and Education  
Muhammadiyah North Sumatera

### Education Background

2003-2009 : SDN 381 Tabuyung

2009-2012 : SMP Negeri 6 Muara Batang Gadis

2012-2015 : SMK Negeri 1 Panyabungan

2015-2019 : University of Muhammadiyah North Sumatera