

## METAFUNCTION AND SOCIAL CONTEXT IN LOCAL LANGUAGES IN NORTH SUMATRA

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### Abstract

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Language is a communication tool that has a function to create experiences in terms of sounds and symbols in constructing words. And in every region there are languages spoken by the community. Especially in the province of North Sumatra, Indonesia. This language has its own characteristics which of course are influenced by the culture and environment in the area as well as the local wisdom that surrounds it. This study aims to examine the metafunctions as well as the social context in regional languages in North Sumatra province. The research method used is descriptive qualitative with interview and observation techniques. The results of the research show that there is a metafunction in the regional language of North Sumatra which influences this side of the language. In addition, the social context has an important role in shaping the meaning and function of language. Social context includes cultural, social, and situational contexts. In the cultural context, the regional language of North Sumatra is used as a presentation of beliefs, values and ideology in society. In a social context, the regional language of North Sumatra is used to maintain the relationship between speaker and listener. In a situational context, the regional language of North Sumatra is used to convey messages or information effectively.

Keywords: Regional Language of North Sumatra, Metafunction, Social Context

### 1. INTRODUCTION

Language has a very important role in the process of communication between people. And a multi-ethnic society with a diversity of languages and cultures that surrounds them, provides a diversity of cultures, traditions and local wisdom that accompany their daily lives. With this cultural diversity, of course people in certain areas have various languages other than Indonesian which is the national language in their environment. Therefore, language must be a tool for understanding and also exchanging experiences between various cultures in Indonesia, especially in the province of North Sumatra.

Batak, Malay, Angkola and also Mandailing are one of the regional languages found in North Sumatra. This is because these languages are the mother tongue or local language used by the people of North Sumatra. From a historical point of view, 28 October 1928 became one of the milestones in the position of Indonesian as the national language. And regional languages are one of the resources in the culture and local wisdom sector which are the source of Indonesia's wealth which makes this country quite rich.

Regional languages and also Indonesian are speakers in communication between people in Indonesia and also among the people around where they live. Indonesian speakers themselves come from speakers of various languages. Malay, Batak, Angkola to Mandailing languages are speakers in the province of North Sumatra. And the acquirer of this second language has the same nature in order to place Indonesian as a means of communication in Indonesia.

Verbal and visual language do have a close relationship and can also build meanings from every word and also text. According to the thoughts of Gombrich (2006: 169) states that the importance of a visual text is to convey meaning besides verbal text and also other schemes that are embodied in visuals. Analysis of text as well as language. Using a set of metafunction components of language can certainly be an alternative approach for analyzing metafunction studies and also the social context of regional languages in North Sumatra.

Language has a function as the fulfillment of human needs in its role to relate and communicate with other humans. The nature of humans as social beings, of course language is a tool that can

provide its own experience in verbal contact. Language itself has evolved hundreds of years and even millions of years since Prophet Adam first came down to earth. With its relation to human needs and needs, of course the structure of language used by humans themselves is adapted to the needs of the humans themselves. Of all the facilities and resources in human life, of course, language is one of the most perfect things to realize descriptions, exchanges and sequences that are in accordance with Saragih's narrative (2006: 36) regarding the metafunction of language.

Language has a function as the power of language to describe and explain what humans want, especially in terms of *experience* or experience. With this language function, of course, it allows humans to provide code of experience or activities that they usually do in the environmental sector, context and also their activities. Language has become a breath for humans which is the primary function in their lives. And of course language is a tool of social interaction that can be obtained by the community. This is because language cannot be separated from their activities and activities. Of course if there is no language, it will be quite difficult to communicate with other people. Therefore, language is the right and appropriate means to communicate and interact. Language is a means for people to interact socially with other people.

The metafunction of language is the power of language where there are 3 functions that are quite important. And the people in North Sumatra, which consist of Malay and Batak people, are one of the ethnic groups in Indonesia. And in Indonesia itself is a country with quite a lot of ethnic groups and languages, namely 746 regional languages besides the national language, namely Indonesian according to the Language Center (2008). This is proof of how Indonesia has the diversity of languages in Indonesia.

The Batak tribe in North Sumatra itself is divided into 5 sub-tribes consisting of Angkola Mandailing, Toba, Simalungun, Karo and also Pakpak Dairi. And these tribes have their own settlements spread throughout the province of North Sumatra. In the northeastern region there is the Simalungun tribe who live in mountainous and lowland areas. While the Karo tribes are in the Karo area to the north. The Pakpak Dairi tribe is in southwest North Sumatra. Meanwhile, the Angkola Mandailing tribe is in a residential area and also the Toba tribe. And the 4 tribes are adjacent to Lake Toba.

The language used by the Batak people is Angkola, Mandailing, Toba and Simalungun as well as Karo and Pakpak. All of these languages have their own characteristics and characteristics. And of course one of the resilience of the Batak language is religion which specifically strengthens and also reduces language resistance and also influences that vary between the Batak tribe and also other tribes in North Sumatra.

The Indonesian language policy as the national language of course determines the function and role of Indonesian as the national language. Meanwhile, regional languages and foreign languages are absorptions used in their respective regions for regional languages, while foreign languages are used for interaction with immigrants from outside Indonesia. And this supports the philosophy of life from the culture, character and outlook on life of the Batak people in North Sumatra. The Batak tribe also has a hereditary bond between clans and also the 3 pillars of life that are their legacy.

And research on the metafunction and social context of regional languages in North Sumatra certainly wants to see how the survival of regional languages, especially the Batak language in North Sumatra province, is in the current era. Especially from the onslaught of foreign cultures and languages that entered Indonesia.

In the experience of producing and creating language in a text, of course it must contain meaning, form and also expression. And the experience that exists in the human mind must be created after understanding the social context. In understanding experience, of course, you have to understand the social context in development, so what is in a community's mind. And there are 3 elements of the social context consisting of situation, culture and also the ideology of the language user. Language users and speakers in the world certainly have their own culture and language. On the social context side, culture becomes a symbol of language and also speakers of that language. Culture requires 3 elements consisting of beliefs, values and also norms which are one of the foundations of human inner experience.



## 2. LITERATURE REVIEW

In the use of language which functions as social semiotic, it is divided into 3 aspects which are also referred to as 3 levels which have elements such as meaning, form and also expression. Technically these 3 elements are included in semantics, grammar or lexicogrammar as well as phonology or speech, graphology or writing and signs. Language semiotics is different from general semiotics. In this semiotic language there are 3 components consisting of meaning or semantics, forms or grammar, and expressions that can be manifested in sound, writing and also signs. Meaning can be realized in a form which will then be realized into an expression according to the narratives and thoughts of Saragih (2007: 227). These three elements of language will form semiotics which has a relationship with realization which means meaning or semantics with forms and is expressed with sounds in speech and writing. And these three elements have a relationship as social semiotics as thought from Halliday (1985: 3).

Based on the thoughts of Halliday and Martin (1993: 29) that the metafunction of language will describe 2 aspects that will have an influence between language and also outside language. The concept of this metafunction will link between the internal forms of language and also its benefits in the semiotic social context. There are 3 components in the metafunction of language consisting of ideational, interpersonal and also textual models as stated by Halliday (1985). This theory was developed by Kress and van Leeuwen (1996) so as to create a visual metafunction theory which is used as a representation of ideational and also interactional functions as an interpersonal function. While composition will function as textual.

Systemic Functional Linguistics Theory or LFS is one of the disciplines of linguistics that introduces functional systems and also systemic theory to the linguistic discipline. Systemic theory will view a language as part of a social phenomenon that has a relationship with the social context in the use of language in people's lives. Systemic theory itself will cover functions, systems and also social semiotics. Then there is also the meaning and context of language in the systemic theory. Linguistics as well as systemic theory is the main basis in the study of language.

Language has a role as a function that is closely related to the use of language as a means of social interaction. Language is organized to become an interactionist function where ideas in the form of language can be understood by the other party or other parties in the social environment based on the ideas of Sinar (2008: 19). Language has a function to create a meaning where it is an important component of a language. And components that have a function as the creation of this meaning have a functional component. Halliday stated that there are 3 main components consisting of interpersonal and also textual ideational. This ideational has a relationship with language users in understanding situations in the social environment.

While this interpersonal component has a relationship with the use of language in the process of social interaction. Then this textual component has a relationship with interpretation in language which has a function as a message according to Sinar (2008: 20). All the use of language in human life has a function and also a purpose. Language becomes a system, which means that language and other social systems will interact and synergize with each other by creating meaning according to the thoughts of Halliday and Hasan (1992: 5). The system and meaning of the language or referred to as the semantic system will be understood as a whole language system and not just the meaning of words.

The semantic system has several options that can be used by language speakers to interact with other parties. And the semantic system has a direct relationship with other systems within the community with interacting ideas that can intersect. Language will be structured and also regular and patterned which will be built with other components that have functional relationships and can also build these meanings.

Language can be realized through vocabulary and also grammar in a process of compiling ideas that exist in the human mind. In this process both words and grammar are closely related to the meaning referred to so that it will produce writing and also speech as an interaction process that can intersect properly. Language is a tool for interaction and communication that cannot be separated from the meaning and meaning in every word, deed in the form of speech or speech and writing.



According to the thoughts of Halliday and Hasan (1992: 4) that language is social semiotics which becomes a system of meaning. Where social semiotics sees a sign in a meaning that has a role and also a fairly broad meaning. Namely that a sign system that is part of a related order as a bearer of meaning in a culture. So that language in social semiotics can have meaning from social interaction with intermediaries and also social goals as well. Language as social semiotics certainly has a close relationship with the use of language in another meaning system that functions to create culture based on the narrative from Halliday and Hasan (1992: 5). Language has a role to build experience symbolically as well as signs with speakers of that language.

Human experience which is part of the social dimension is the first step of language which of course has an important role to see language from the point of view of the social dimension that surrounds it. This social environment is a place for exchange to occur, which of course has a contextual nature. Namely the use of language as a tool of social interaction that can create meaning in a series of available systems as a whole that relates to the context that is the background of the interaction.

There are 3 social contexts that become the background of the use of language in an interaction process. Which consists of the context of the situation, culture and also ideology based on the narrative from Sinar (2008: 23-24). The context of the situation is one of the elements of the social context that has affinity with language in the social semiotic system. This makes language a product of social context. And there is no language which does not have a social context within it. The cultural context itself has the role of a situation where culture can control what is allowed to be said, who does it and also how, according to Saragih (2011: 188).

Overall culture and situation can produce an interaction or place in the use of the language. Meanwhile for the ideological context itself, namely a concept or image system that can make a community understand and be able to interpret from what is witnessed, seen or read and also heard. There are no views and opinions that do not have an ideological context in human understanding.

The metafunction of language itself is an internal form of language that builds grammar. By observing this metafunction, we can see the relationship between language and the world outside of language in the form of the social environment of language and also how language is used in the process of social interaction in that community. The grammar of language is a view of systemic functional linguistics itself, which is a theory of human experience that is represented, associated with, and also transformed and organized in the social environment.

Based on Halliday's view that this metafunction of language has 3 quite important roles. Consisting of:

1. ideational function

This function will act to map codes, expressions and also realize the human experience represented by the transitivity system. And the transitivity system is a source for parsing the experience carried out in the form of that process. The parts that include this process are the process itself, the participants and also the circumstance. The process itself is the center and also the core contained in a clause which is equivalent to a verb according to the thoughts of Saragih (2011: 83). The process itself will be realized with verbs, then participants are realized with nouns and circumstantials by adverbs and also prepositional phrases. The six processes consist of material, verbal, relational, mental as well as form and behavior.

The primary process itself consists of 3 processes consisting of material which is physical and real which is carried out by humans as actors. Then there are mental processes which are activities that exist within humans that are related to cognition, emotion and perception. Then there is a relational process that connects 1 entity with another entity. While the secondary process has 3 processes consisting of human behavior, verbal and also form.

2. interpersonal function

This function is a language function that will exchange their experiences in the use of these languages. In the sense that this interpersonal has a function to exchange experiences that will be experienced by humans who act as a function of speech and also mode or mode, residue.

3. textual function



This function is a function of language which is used as a framer of experience, which means it has a role to compose messages through a thematic system consisting of themes and rhymes.

This metafunction of language has a close relationship with multimodal which consists of 3 components. The three components are:

1. Representation

In each semiotic system will have the ability to represent all aspects that exist in the outside world of the system that has a direct and indirect relationship. This semiotic system of course must be able to represent objects and also their relations outside the representational system in order to have another sign system. And in this way the ideational semiotic system has various options for representing objects in different ways.

2. interactional

The semiotic system must have the power to project every relationship between the creators who create signs and the recipients of these signs. This system must provide a projection of the social relations between the faithful speakers of the language and also the objects represented by the language. Within this semiotic system, different interpersonal relationships are offered.

3. textual

The ability to form text is one of the functions of the semiotic system. And these texts must be attached to each other internally and also the context contained therein in accordance with the signs produced. In terms of grammar itself, it creates a distance from compositional arrangements which have differences in realizing functions, of course they are also different. Multimodal text consists of text in the form of verbal and visual. And both of them have a logical relationship in conveying a meaning. This relationship can be known by the existence of linkages between the components of the metafunction.

The nature of the realization of the metafunction of language will provide convenience in the process of realizing the metafunction in the language sector and also the social context within it. Based on the ideas of Saragih (2011: 7) that the realization of the metafunction will be broken down into 6 strata which can be done at the semantic, lexicogrammar, and also at the expressive level. On the semantic or discourse side, ideational functions can be realized with ideation and also conjunctions. While the interpersonal function itself will be realized by negotiation. Then the textual function will be realized by identification in the social context and metafunction of the language.

Meanwhile, at the lexicogrammar level, transitivity or ergativity as well as taxis will realize the ideational function. Then the mode will be realized in the interpersonal function. While the theme and also rheme will function textually. Then in the strata of self-expression the metafunction will be expressed with graphology and also phonology or cues that do not have realization specifications.

The use of language in functional systematic linguistic theory does not only focus on the metafunction of language, but there is also the social context of language where based on the thoughts of Saragih (2011: 71) that at this level of social context connotative semiotics a process of realizing different metafunctions will occur - different in level. In detail, the situational context strata and also the ideational function can be realized by discourse. While the interpersonal function will be realized by the discourse participant. While the textual function will be realized by the means of discourse and also by means of it. On the cultural side, there is no separation of the realization of the 3 elements in the metafunction. This is because the cultural strata can regulate and also determine what can be used in engagement and also certain tools. In this sector, ideology is the highest element that can determine the culture that occurs in the realization of the 3 elements of language metafunction.

Meanwhile, systemic functional linguistic theory or commonly called *critical linguistics* by Fairclough (1992), is a theory of social and language that is influenced and also developed by various kinds of linguists and also other linguists. And this theory has also been influenced by other theories which are closely related to the functional sentence perspective which analyzes utterances from the information contained in them. And the role in the utterance has a semantic contribution that occurs in the utterance that speaks as a whole. This theory is heavily influenced by Whorf's work which reviews the interactions between language and culture.





The principle of this functional systemic linguistic theory is that there are 3 principles. The first is that this theory pays attention to the relationships and connections between texts and also the social context which acts as a decontextualized identity according to Halliday (1975). While the second principle is that language is a resource that is used as meaning or understanding rather than as a rule. As for the third principle, namely the considerable impact of language research which is very relevant in a text analysis procedure where this theory will examine text and words as the basic unit for negotiating meaning.

The local wisdom side of the people of North Sumatra also plays an important role. Semedi (2007) states that this local wisdom is a way of thinking of people who have an orientation to the past that the ancestors have policies that can be used for generations to prepare solutions to every life problem that arises in society. This local cultural wisdom in North Sumatra is a construct that is made and constructed and does not happen by itself. This side of local cultural wisdom is one of the policies for knowing the original culture of the local community which has noble values in it.

Syntax, semantics and pragmatics are one of the foundations of language, especially the regional languages used by a group of people to interact and relate or communicate. Syntax is a language structure consisting of words, groups, phrases, clauses and sentences in that language. And syntax is the structure and function of the language. Syntax works in sentence patterns that after modifying these words in morphology, then syntax will modify the above elements of the words in the sentences listed in a text. And this is also called the element of grammar.

Semantics itself is the meaning of language syntax. This happens because of the meaning of the syntactic elements, which will include the various meanings of words, groups, phrases, clauses as well as sentences and texts. Therefore semantics has a scientific meaning in language or text which is carried out lexically. Semantics focuses on the relationship between language elements when combined or together. However, semantics cannot hold the actual meaning of a language which becomes a human identity before it is connected to pragmatic elements or to the context of language use.

Pragmatics itself is a theory of meaning that exists in understanding the context of the language. Pragmatics will include the context of the situation as well as the culture and ideology of the language in it. Thus, of course, semantics cannot stand alone to display the experience of human truth in a language. Pragmatics itself is a theory while context is the field. In order to understand experience, someone on the other hand must be able to produce experience in understanding the social context in order to build the meaning contained in the mind with the behavior of the 3 elements of the social context. This consists of situations, culture and ideology of language users. The context of the situation also consists of 3 elements consisting of:

1. realm

Is a form of experience that has an interaction relationship with other elements that exist around the social environment and language. This element is the reality of experience that can be understood and also used in the process of language production. This can be seen clearly in conversations with official formats such as speeches. The speaker in this situation will see that there is power, truth or domination that is owned so that the need for support to be selected becomes one of the contexts that arise.

2. tenors

This element is the participant of the exchange of experience. In this case it can be anyone who conveys the message and also to whom the meaning is intended. The speaker or speakers of that language will convey what points the speaker wants to the other person. This will make the point conveyed properly and also the delivery can be the main point to create a relationship between the two speakers of the language. So that the delivery of meaning can be conveyed properly.

3. mode

It is a process of composing messages where in order to carry out meaning or experience in the context of the language, it must be focused on the field and also the tenor of the situation. In the sense that when making an agreement between 2 speakers, this message chaining policy can be



carried out in good relations between the two speakers. This must happen with the existence of social interaction between the two roles.

Languages spoken by humans tend to have the culture and character of each speaker. In a social context, culture becomes a symbol of language as well as speakers of that language. And in this culture it takes 3 elements that interact and give influence consisting of beliefs, norms and also the values contained therein.

Belief is a doctrine from the basis of life that is given to a group of people. This belief is realized by this group of people from time to time or from time to time. If you look at the respective beliefs in each culture, of course people have a philosophy of life. There are various kinds of rational as well as irrational beliefs in that regard in which every society that derives this cultural philosophy, is used to existence. Each region certainly has its own beliefs that are adapted to the community environment in which they live.

While the norm is a living system of a group of people who have relevance to the beliefs held. Norms become the basis of regulations, procedures and policies to do something in today's life. This becomes a social system in the community that regulates the social life of the community. This is done because the beliefs and beliefs discussed are used to respect history and stories of previous ancestors as well as the existence of culture and also the protection of the culture itself. And the people who live now and in the future become the protectors of those cultures and beliefs.

Values themselves are the result of beliefs that are carried out in a system that works together and synergizes with beliefs in the community. Influences from outside the community environment will be claimed as social law, also called foreigners. This cultural situation is a very sensitive case for some people. This is also related to culture. If people have lived in a community for a long time and even were born there, they cannot become other citizens by claiming that they follow that culture. What can be done is to interact between one culture and another. Apart from that, it can also exchange experiences on the cultural and linguistic side that can make people who interact with each other.

Three elements of culture will take place from time to time which become social procedures and the meaning of life in society, although currently they are quite heavily influenced by religious ideology, education and experience and culture from outside. Traditional culture is owned by every member of society where they are limited by each region such as districts to provinces and also the country.

Ideology also has 3 elements of language which become experiences on the inner side of the human being. These elements are religion, education and also experience. When these elements must be regular and consistent in order to convey experience to humans. The description of the three elements consists of:

1. Religion

It is a belief that is used as a system and also a way of life that is based on their religion. And this religion will regulate the relationship between humans and also to God. Within the community itself there are 3 systems that can be followed by the community consisting of culture, religion and also the government. If culture is a blueprint in referring to social policy, then religion is a blueprint as a way and system of life that refers to God's policy. While the government is a blueprint and a way of life that will refer to the policies of a country or government. Religion cannot come out of ideology when society produces an experience in language.

2. Education

Education is a process of development on the mental side for humans. This is a process where humans will find experience in formal situations that exist in society. For example schools, universities and others. People who have education and also have experience in this field, will play a role in highlighting technology and science which will present the truth that society and humans must be grateful for what Allah has given in the universe from time to time. And of course the progress of development from time to time is one of the things that can be expressed by an educated society.

3. Experience

Experience is a human process in social life. And the process is already stored in the human mind. This includes a curriculum vitae that is used to view progress and developments over time. And experience can be done to interact with other communities.

### 3. METHODS

This study uses a qualitative descriptive research method which is technically in the form of research data analysis where the power of data analysis is quite deep. This qualitative research reflects a phenomenological perspective as well as meaning which presents something quite essential. Researchers try to understand the meaning of events and also the interactions that exist between humans and other humans in certain situations.

The data obtained and also collected will be analyzed which consists of attribute data or descriptions of social phenomena carried out in several regions in the province of North Sumatra. There are 10 locations or areas where in each area there are 2 respondents or informants who are aged between 25 to 65 years and are physically and mentally healthy. All sources of these data have fairly good literacy skills with a minimum education of elementary school and a maximum education of S1. This research also uses written materials from various sources such as magazines, journals, newspapers and others.

Prior to collecting and collecting the data, the researcher determined the population and sample as well as processed permits to collect and collect data. After that the process of identifying data and also analyzing data regarding potential research samples was also carried out by the researchers. The next step is to discuss research findings that have a descriptive nature and findings that are proportional will be validated with systemic functional linguistic theory so that they can be developed to the research implementation stage.

Data will be collected using the interview method as well as participatory and non-participatory observation. The semantic data observations were verified and the data were analyzed using analytical techniques commonly used in the qualitative research. Analysis of the data used in this study will be carried out every time data collection is carried out. And do it continuously. The research stage begins with data clarification so that consistency can be created in the data collection process. Then the next process is the theoretical abstraction step to information in the field. This with the consideration that it can produce statements that are fundamental and also universal.

The data analysis process in this research will take place together with the data collection process through 3 stages, namely data reduction, data presentation and also verification. These three stages will take place simultaneously. And in this data reduction stage, the researchers will focus on the data that has been collected. This data will later determine the degree of relevance to the objectives of the research. This data will be classified according to the theme. The abstraction of the data will be one of the brief descriptions. And the stage of presenting the data of this researcher will present information to respondents or informants.

The data analysis process is carried out during the data collection process. The data analyzed comes from recording in the field which is divided into data descriptions and also data reflection which will be recorded by researchers in the study. Data descriptions become notes for researchers who have close links with observations and also test results from the study. While the reflection of the data itself is a response from researchers who have a close relationship with the description of the data which also serves as part of the initial analysis of the research data.

Data analysis has 4 principles that can be operationalized into 4 aspects or stages that can be carried out with both qualitative and quantitative data. For qualitative data analysis, there are 3 steps that can be done by researchers. Identification of language metafunctions and the social context of regional languages in North Sumatra is the first step. Then the classification of the data is classified into several language metafunction groups consisting of ideational, interpersonal and also textual in the text and also spoken of the regional languages of North Sumatra. The next step is data analysis based on language metafunction groups and also the social context in the regional languages in North Sumatra.

As for the analysis of quantitative data, it has several steps consisting of testing the data requirements, descriptive analysis and also testing the basic assumptions of the researcher.





Triangulation of qualitative and quantitative methods will combine findings from research that refers to the application of the two methods. And the grouping of the results of this study will focus on metafunction and social context research issues which will focus on language metafunctions, social context, metafunction correlations and social context as well as the cultural and linguistic aspects of North Sumatra.

At the verification stage, the researcher will test the validity of each language in the data. Data clarification as well as attention to data abstraction became the basis and reference for researchers to look at the metafunction and social context of regional languages in North Sumatra. The disassembly technique that was carried out when compiling the research report showed that the research could be carried out more accurately. Data analysis contains the meaning of data collection and also the interpretation of data collected and processed into information to increase understanding of a phenomenon and assist other research findings. Primary data will be collected to represent metafunctions and social contexts in regional languages in North Sumatra. Data analysis was carried out using a descriptive method or method which was carried out in stages in order to understand the factors contained in it.

#### **4. RESULTS AND DISCUSSION**

The cultural influence in North Sumatra has had a huge influence on the regional language in the province to the north of the Andalas island. The Batak and Melayu tribes who live here tend to have a fairly strong resilience side, especially in the language sector. One of them is the Batak language, Angkola Mandailing, Pakpak Dairi and also Karo. Even so, there are several sides that reject the implementation of policies regarding the national language. While on the other hand there are benefits that can support the development of the regional language in North Sumatra.

Communities in North Sumatra do have a fairly good tendency towards language resistance. People in North Sumatra have a philosophy of life that is realized in their culture, character and temperament. The basics of culture and also the way of life is one of the foundations of cultural ties and local wisdom and traditions that have been passed down from generation to generation in the community. And these 3 pillars become one of the references for people living in North Sumatra.

The religious side is one of the resilience of language in North Sumatra. Religious and cultural ties are indeed very strong for the tribes in North Sumatra including the Angkola Mandailing, Karo, Pakpak Dairi and also the Simalungun and Batak tribes. This certainly forms attitudes towards policies regarding the national language which makes the resilience of regional languages slightly eroded by these policies. The research carried out was based on observations and general conversations among the people around North Sumatra and also the researchers.

The culture of the tribes in North Sumatra makes a person's rights and obligations in people's lives more detailed. Especially the Batak people who have a life philosophy of 3 pillars or living hearth. And these elements also penetrate into the language side which is one of the social contexts in which local languages are used as a means of communication and social interaction for the surrounding community. The characteristics of the culture of the Batak tribes are one of the characters that have a major influence on the intensity of bonds between groups. So that it can have an impact on the practice of cultural heritage and also the resilience of regional languages.

Even though each tribe presents a different cultural heritage, basically the elements in each tribe present strong group ties. This is because in several languages among the Batak tribes they have a kinship and also a fairly strong kinship. Even the Angkola and Mandailing languages are languages that are in the same sub-family. The tribes present a strong group togetherness. Even though in terms of character they have differences, the strong bonds between these groups make cultural heritage and language resilience maintained.

The Angkola and Mandailing tribes have a strong bond in terms of language. This is presented by the ties of the context of the situation, culture and also linked ideology. Angkola in the past was an area in terms of situation, culture and ideology. And Angkola is often described as a culture that has a symbol or depiction of Siala Sampagul which is a plant fruit that is quite well known in the area which is commonly used as a cooking spice. And the influence of religious practice plays an important role in the social context of the regional language in North Sumatra.

According to Grenoble & Whaley (2006: 41) that religion plays a very important role in the process of language revitalization. The role of spirituality is quite important in the social context and metafunction of the regional language in North Sumatra. In North Sumatra, there are 3 adherents of religions or beliefs consisting of Islam, Christianity and traditional beliefs. These traditional beliefs are Pelbegu which is based on animist teachings and also Parmalik beliefs which have a relationship with Islamic teachings.

Several regional languages in North Sumatra, such as Angkola Mandailing, Toba, Pakpak Dairi and also Simalungun have different social contexts and metafunctions. The Angkola Mandailing language tends to be softer and smoother. This is due to the influence of religions spread across North Sumatra. The interaction process that creates a social context in the language sector where the spread of Islam itself is conveyed and also spread using Malay and Indonesian. Therefore some people are more fluent in Malay and also Indonesian.

The three language groups that have links in the Indonesian language policy will, of course, have different social contexts. Especially in the regional languages that will experience changes when interacting with the national language, namely Indonesian and also the foreign language that is often used, namely English. The interaction process that builds a social context in the regional languages of North Sumatra can certainly benefit the tribes in North Sumatra.

## 5. CONCLUSION

Culture and language in North Sumatra do have their own characteristics. The resilience of language and culture in North Sumatra which is closely related to religion can be one of the supports so that people can choose to present a culture and language that suits their lives. Language is unique and refers to texts and contexts, especially in textual contexts. This context will create texts which in turn will present and display the social context in these cultural texts.

Between the text and the context can not be separated and only choose one of the two only. These two aspects complement each other and are also used to understand and produce meaning between the texts. There is no one language that is better and optimal when compared to other languages where language has its own role in people's lives. And every language has its uniqueness, flip side and also social identity for society, nation and state. This refers to the application of the social context in the life of the community.

Language is indeed an identity for society, but language does not have to be a reference for identity to be exchanged with other languages. And every society must present consistency in terms of the diversity that is owned by the community in the environment where they live. Language is basically a communication tool for humans to interact with each other. And a language that is good, unique and also rich where that language can be a tool for social interaction and acculturation with a foreign language that can provide and present various situations and cultures and ideologies in the life of the community.

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