CHAPTER II
REVIEW OF LITERATURE

2.1 Sociolinguistics

Let us see what sociolinguistics is. Sociolinguistics consists of two knowledges: sociology and linguistics. There are some definitions of sociology. David Popenoe in his book sociology says sociology is the systematic and objective study of society and social behavior (1986: 4).

Thio (1986: 11) also proposes sociology as the scientific of human behavior. It shows us how people interact with each other, how groups or societies differ, and how these social units affect human behavior. From his statement, we can conclude that language is one of the ways to interact with each other and affect human behavior.

Now, let us see what linguistics is. Hudson (in Umar and Napitupulu 1994: 1) says:

“Linguistik adalah disiplin yang mempelajari struktur bahasa tanpa mengkaji konteks sosial tempat struktur itu dipelajari atau digunakan”.

“linguistics is a scientific discipline about language structure without examine the social context where the structure is learned or used”.

Therefore, the conclusion is, sociology is a scientific about human in a society, and for linguistics, we can define that it is a study of language. There is a relationship between sociology and linguistics, so that the result is sociolinguistics.

There are some quoted in Jendra (2010: 10), the first is (Ronald Wardhugh, 1986) quoted that: Sociolinguistics is concerned with
investigating the relationships between language and society with the goal of better understanding of structure of language and how language functions communication.

(Peter Trudgill, 1983) says: sociolinguistics is that part of linguistics, which is concerned with language as a social and cultural phenomenon.

(Peter Mathew, 1997) Sociolinguistics is any study of language in relation to society.

(Bernard Spolsky, 1998) Sociolinguistics is the field that studies the relation between language and society, between the uses of language of the uses of language and social structures in which the users of language live.

(Sylvia Chalker and Edmund weiner, 1998) Sociolinguistics is the study of language in relation to social factors.

Then, Fishman (in Chaer and Agustina 1995 : 4) says sociolinguistics as the study of characteristics of language varieties, the characteristics of their function, and the characteristics of their speaker as these constantly interact, change and change one another within a speech community.

So that the point is, sociolinguistics is the study, which has a relationship between language and social factors in a speech community.

2.2 Speech Community

Every person comes from a community, that they already familiar with their characteristic about the way they talk in a single language. The
members must be share knowledge and attitude towards the language use patterns of others as well as themselves. This community is called speech community. Spolsky (1998: 24) also defines speech community as “all the people who speak a single language and so share notions of what is same or different in phonology or grammar, this would include any group of people, wherever they might be, and however remote might be the possibility of their ever wanting or being able to communicate with each other, all using the same language.”

(R. A. Hudson: 26) speech communities may overlap (where are bilingual individuals) and need not have any social or cultural unity. Clearly is possible to delimit language and dialects. Charles Hockett (1958: 8) gives a more complex definition:
The whole set of people who communicate with each other, either directly or indirectly, via the common language.

The second is quoted by Leonard Bloomfield (1933: 42) explain that the creation of communication within the community is added, so that If two communities both spoke the same language but had no contact with each other at all, they would count as different speech communities. Here is the quoted: A speech community is a group of people who interact by mean of speech.

(Carol M Eastman, 2983) The term speech community refers to the unit analysis of a language in its context, that is:
The speech community is the unit of analysis of language in a culture or in society. A speech community is a set of individuals who share the
knowledge of what is the appropriate conduct and interpretation of speech. These individuals also share the understanding of at least one language so that they may communicate with each other. (Jendra: 30)

In a speech community, for sure there is a speech acts. Chaer and Agustina defines speech acts as:

“terjadinya atau berlangsungnya interaksi lingusitik dalam suatu bentuk ujaran atau lebih yang melibatkan dua pihak, yaitu penutur dan lawan tutur, dengan suatu pokok tuturan, didalam waktu, tempat dan situasi tertentu”. “a linguistics interaction in one or more speech form, involving two, speaker and listener, with a partyclar topic, in a particular time, place and situation. “ (1954: 46)

2.3 Bilingualism

We know that people who are not monolinguals but speak two languages everyday named bilinguals (bilingual people), the definitions are come from Spolsky, Hamers and Blanc, Bloomfield. Spolsky (1998: 45) defines a bilingual as “a person who has some functional ability in the second language.” The definition of bilingualism itself is ‘the native-like’ control of two languages (Bloomfield, 1933: 56). Hamers and Blanc (1987: 7) has also proposed another definition of bilingualism as “the individual’s capacity to speak a second language while following the concepts and structures of that language rather than paraphrasing his or her mother tongue.”

Some factors why a person can be a bilingual. Such as mobilization, nationalism, education, culture, or religion. Mobilization can
make a bilingualism condition when an immigrant has to interact with the native, they will learn the native language. Nationalism movement appears a necessity of a national language to unite a whole nation or necessity of have a legal language of a country like Indonesia. Education and culture can also make a bilingualism situation if those languages and cultures spread to other places, so persons who want to learn about it have to understand the language first. The religion is usually written a language, Arabic in Islam or Latin in Chrstitan. It makes we have to understand about the language if we want to understand about it. (Umar and Napitupulu 1994 : 9-10)

Spolsky (1998: 48) devides bilingualism into two : coordinate and compound. While Weinreich (1970 in Umar and Napitupulu 1994: 10-11) divides bilingualism into three: coordinate, compound and subordinate. Spolsky defines coordinate bilingualism as who had learned each language in separate contexts, and so kept them distinct and compound bilingualism as whose two languages were assumed to be closely connected because one language had been learned after (and so through) the other. Weinreich defines compound, and coordinate to him describes the tendency of bilinguals to interpret the same words, in a dominant language and a weak language based on meaning in dominant language.

2.4 Language Choice

In bilingualism or multilingualism society, there are some codes such as language, dialect, variation and style that used in social interaction. With those codes, a person can or will choose a code
according to some factors. This process called language choice. Language choice depends on some factors such as participants, setting, topic, and so on (Sumarsono and Paina 2002: 199). Evan Tripp (1972) in Faturrohman (2009) identified four main factors in language choice, they are setting (time and place) and situation, participants in the interaction, topic of the conversation, and interaction functions. The first factors are such as the situation of lunch with family, meeting with client, in a market etc. The second factors are something like genre, job, age, social status etc. the third factor is depend on the topic like the law case nowadays, family matters, some actual news etc. The fourth factor is interaction function like request, habit such as for saying thank you, apologies, telling information etc. In Chaer and Agustina (1995: 116) says that:

“kapan B1 (mother language) digunakan dan kapan B2 (second language) harus dipakai. Pertanyaan ini menyangkut masalah pokok sosiolinguistik, “siapa berbicara, dengan bahasa apa, kepada siapa, kapan, dan dengan tujuan apa”. B1 pertama-tama dan terutama dapat digunakan dengan para anggota masyarakat tutur yang sama bahasanya dengan masyarakat penutur. Jika B1 si penutur adalah bahasa Sunda, maka dia akan dan dapat menggunakan bahasa Sunda dengan semua anggota masyarakat tutur yang berbahasa Sunda, tentunya untuk keadaan dan situasi yang memang dapat dilakukan dengan bahasa Sunda itu, seperti dalam percakapan sehari-hari didalam keluarga dan untuk topik pembicaraan yang biasa”. When B1 is used and when B2 has to be used. This question is related to the point of sociolinguistics’ problem, “who
talk, with whom you talk, when, and what the purpose is.” For the first, B1 can be used with all society with has the same language with the speaker. If the speaker speaks bahasa Sunda, so that he will can use bahasa Sunda with all society of Sunda who speak bahasa Sunda, of course for this situation which can use bahasa Sunda such as in daily conversation in a family and for a topic an usual conversation.

In Maryam’s thesis (2010: 18), some scholars have done a research about it, and find some reasons why people do language choice. Brown-Ford (1961), Sibayan (1984), and Rubin (1972) do it and we conclude that in some reasons, they are intimacy level, social statue, situation (formal or informal), and location.

5. Code

In bilingual or multilingual society, it is normal for the people to be in a situation where a choice between two or more codes has to be made. In this situation, the bilinguals may want to consider for example, who speaks to them, in which language or variety, and when or where the conversation takes place. To a bilingual or multilingual, although choosing a code is one of the routines, the skill in deciding which code should be chosen still needs developing. (Jendra : 70)

Dell Hymes: 1964 (in Jendra : 71) suggested eight factors that bilingual, multilingual, or monolingual people may consider when choosing a code. The factors were formulated into an acronym, namely SPEAKING, which stands for Setting and Scene, Participants, Ends, Act sequence, Key, Instrumentalities, Norms of interaction, and Genre.
S (setting) this is consist of the places, occasions, or natural situations that can influence the people in choosing the code.

P (participant) this is consist of the people involved in the communication found in the setting.

E (ends) this term is a part of the goals or proposes that speaker wishes to reach.

A (act sequence) the act sequence refers to the other of a speech, a narrative, conversation, or a talking.

K (key) the key is referred to manner, spirit, and feeling of the message wished to be captured within the conversation.

I (instrumentalities) the instrumentalities are referred to the register and forms of the speech.

N (Norm of interaction) the norm of interaction is the contextual custom in using the code, including for example allowance for an interruption, using gestures freely, addressing an audiences, eye contacts, distance, asking questions about belief, etc.

G (genre) the genre is referred to the type of the utterances whether it is in the form of poem, a proverb, a prayer, a lecture, etc.

### 2.6 Code Switching and Code Mixing

#### 2.6.1 Code Switching

(Jendra : 73) There is a situation where speaker deliberately change a code being used, namely by switching from one to another. The change is called code switching. Among several definitions of code-switching, the
following two should give clarity needed to understand the concept. Here are some quoted:

Code switching is the use of more than one language by communicants in the execution of a speech act. (Dell H Hymes, 1875)

Abdul Chaer and Leonie Agustina (1995: 140) in their book “Sosiolinguistik Perkenalan Awal” define code switching: “Peristiwa pergantian bahasa atau berubahnya dari ragam santai menjadi ragam resmi, atau juga ragam resmi menjadi ragam santai inilah yang disebut persitiwa alih kode dalam sosiolinguistik”. “Phenomenon the changing a language or the changing from informal kind of language, or formal kind of language that it is called code switching in sociolinguistics”.

Code switching phenomenon of changing the language, varieties of language even speech style form a particular circumstance into the other circumstance. Nevertheless, what bring a speaker to switch a language to other language? So let us see the main matters of sociolinguistics such as in Abdul Chaer and Leonie Agustina (1995: 143) “(1) pembicara atau penutur, (2) pendengar atau lawan tutur, (3) perubahan situasi dnegan hadirnya orang ketiga, (4) perubahan dari formal ke informal atau sebaliknya, (5) perubahan topik pembicaraan.

According to Hoffman (1991: 116), there are seven reasons for bilinguals to mix or switch their codes or languages as follows:

1. Talking about particular topic;
2. Quoting somebody else;
3. Being emphatic about something;
4. Sentence fillers or sentence connector;
5. Repetition used for clarification;
6. Intention of clarifying the speech content for interlocutor;
7. Expressing group identity.

While Hamers and Blanc (1987: 148) states that, there are some variables that can also influence the occurrence of language mixing and switching, which are:

8. The topic of conversation;
9. The setting;
10. The effectiveness of the language.

In addition, the last is Fishman (1976: 15) says; the phenomenon of code switching and code mixing related to what Fishman has proposed “who speak, what language, to whom, when, and to what end.”

Blom and Gumperz (1972 in Saville-Troke, 1986:64) classify code switching into two dimensions. There are two types of code switching based on the distinction, which applies to the style shifting. The first type is situational code switching. Wardhough (1986:103) states that situational code switching occurs when the languages used change according to the situation in which the conversant find themselves: they speak one language in one situation and another in a different one, no topic change is involved. When a change topic requires a change in language used, we have metaphorical code switching. Saville-Troike (1986:62) define
metaphorical code switching as a code switching occurring within a single situation but adding some meaning to such components.

### 2.6.2 Code Mixing

Jendra (2010: 78) the concept of code mixing is used to refer to a more general form of language contact that may include cases of code switching and the other from of contacts, which emphasizes the lexical items. This definition is found in the following concept.

I am using the term code mixing to refer to all cases where lexical items and grammatical features from two languages appear in one sentence. (Pieter Muysken, 2000)

Code mixing is going to be distinguished here form code switching. With an emphasis on the different grammatical items involved as well as the association with the situation and topic found in case, the quotations below suggest a theoretical difference between code mixing and code switching:

In code mixing, pieces of one language are used while a speaker is basically using another language. (John Gumprez, 1977)

Siregar (2000: 13) says in code mixing, there is a main code or basic code which is used and has function and autonomy, while the other codes involved in a speech event constitute pieces only without any function or autonomy as a code. Some people said that if we talk in two languages in a time, it means actually we cannot speak in both languages well. But Wardhaugh (1986 : 104) states:
Conversational code-mixing is not just haphazard mixing of two languages brought about by laziness or ignorance or some combination of these. Rather, it requires conversant to have a sophisticated knowledge of both languages and to be actually aware of community norms. These norms require that both languages be used in this way so that, conversant can show their familiarity and solidarity.

2.7 Sociohistorical Background

The Karo, or Karonese, are a Batak people of the 'tanah Karo' (Karo lands) of North Sumatra and a small part of neighbouring Aceh. The Karo lands consist of Karo Regency, plus neighbouring areas in East Aceh Regency, Langkat Regency, Dairi Regency, Simalungun Regency and Deli Serdang Regency. In addition, the cities of Binjai and Medan, both bordered by Deli Serdang Regency, contain significant Karo populations, particularly in the Padang Bulan area of Medan. The town of Sibolangit, Deli Serdang Regency in the foothills on the road from Medan to Berastagi is also a significant Karo town.

Karoland contains two major volcanoes, Mount Sinabung, which erupted after 400 years of dormancy in 2010, and Mount Sibayak. Karoland consists of the cooler high lands, and the upper and lower lowlands.

The Karolands were conquered by the Dutch in 1906, and in 1909 roads to the highlands were constructed, ending the isolation of the highland Karo people. The road linked Medan and the lowlands to
Kabanjahe and from there to both Kutacane in Aceh and Pematangsiantar in Simalungun.

In 1911, an agricultural project began at Berastagi, now the major town in Karoland, to grow European vegetables in the cooler temperatures. Berastagi is today the most prosperous part of Karoland, just one hour from Medan, while towns further in the interior suffer from lower incomes and limited access to healthcare. The administrative centre of Karo Regency is Kabanjahe.

The Karo people speak the Batak Karo language, a language related to, but not mutually intelligible with, other Batak languages, in addition to Indonesian. They are one of the five ethnic groups, which make up the Bataknese. These Bataknese people are divided up into clans or Marga. The Karo Marga are Ginting, Karo-Karo, Perangin-Angin, Sembiring and Tarigan, these Marga are then divided up into families. Each ethnic group of the Bataknese people have their own cultural, religious and musical traditions. The Karo for instance have a distinct ulos from other Batak people.

Karo people, as with most other Bataks, are mostly Christian, a religion brought to Sumatra in the 19th Century by missionaries, but an increasing number living away from the Karo Highlands have converted to Islam, with the influence of Muslim Javanese and Malay peoples making the traditional habits of pig farming and cooking less common. Some Muslims and
Christians retain their traditional animist beliefs in ghosts, spirits (begu), and traditional jungle medicine, despite that fact it contradicts their other beliefs. Karo people traditionally lived in shared longhouses (see Batak architecture), but very few now remain, and new construction is exclusively of modern designs.

It is believed that Karo people may have migrated from the Toba lands in order to take part in trade with the visiting Tamils. This intercourse had an influence on their religious beliefs, as well as ethnic makeup, the marga 'Sembiring', meaning 'black one', and many Sembiring sub-marga (Colia, Berahmana, Pandia, Meliala, Depari, Muham, Pelawi and Tekan) are clearly of South-Indian origin, suggesting that inter-marriage between Karo and Indian people took place.

**Merga Si Lima**

Karo people belong to one of five marga or clans, which are Ginting, Karo-Karo, Perangin-Angin, Sembiring and Tarigan. Each marga is further divided into sub-marga (83 in total). With the exception of marga Karo-Karo, most Karo identify themselves by their principal rather than sub-marga.

Karo and Batak adat prohibits marriage within a marga (e.g., Ginting with Ginting). Upon marriage, the bride becomes a part of the groom's family, with the kalimbubu (bride's family) joining with anakberu (groom's family).

Karonese marriages are very large affairs, with typically 200 attendees, comprising the numerous family members of both marrying
Parties, comprising a number of elements, including the chewing of betel nut (sirih), traditional Karonese dancing (which focuses on hand movements), the payment of a nominal dowry to each of the kalimbubu. Food is cooked by the anakberu, who will spend many hours cooking vast quantities to cater for the numerous guests. This social obligation is expected to be reciprocated, so that Karonese people can attend several weddings each month. Non-Karo people do not attend the wedding ceremony, although such friends might be invited to a separate party in the evening. Where a non-Karonese person wishes to marry a Karonese, they would be adopted into a Karo marga.

Traditionally kalimbubu-anakberu relationships would be reinforced by cross-cousin marriages (i.e. to one's mother's brother's child), however in modern Karo society this tradition is no longer important.

Marga Origin Mythology

Karo tradition states that the Merga si Lima originate from five villages, each established by a Sibayak, a founding community. The Sibayak of Suka whose family name was Ginting Suka established the village of Suka. The Sibayak of Lingga called Karo-karo Sinulingga established the village of Lingga. The Sibayak of Barusjahe whose family name was Karo-karo Barus pioneered the village of Barusjahe. The Sibayak of Sarinembah, called Sembiring Meliala established the village of Sarinembah. The Sibayak of Kutabuluh named Perangin-angin established the village of Kutabuluh.
Each one of these five villages has its own satellite villages inhabited by the extended families of the main village inhabitants. The satellite villages were established for the convenience of the villagers whose fields were relatively far from the main villages. The purpose was to save them time when travelling back and forth from the village to their fields. Today, these satellite villages have developed and matured to be independent of the main villages. In the old times, these satellite villages used to ask for help from the main villages to deal with natural disasters, tribal disputes, diseases and famine.

The leaders of these satellite villages were called URUNGs. The Sibayak of Lingga administered five villages i.e., Tiganderket, Tiga Pancur, Naman, Lingga and Batukarang. The Sibayak of Suka administered four villages i.e., Suka, Seberaya, Ajinembah and Tengging. The Sibayak of Sarinembah administered four villages i.e., Sarinembah, Perbesi, Juhar and Kutabangun. The Sibayak of Barusjahe administered two villages i.e., Barusjahe and Sukanalu. The Sibayak of Kutabuluh administered two villages i.e., Kutabuluh and Marding-ding. (www.wikipedia.karonese.html.com).

Karonese sellers at Pasar Tradisional (traditional Market) in Jl. Jamin Ginting Medan:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Age</th>
<th>Type of Seller</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Fahrisky Ginting</td>
<td>32 years</td>
<td>Fruit seller</td>
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<td></td>
<td></td>
<td>old</td>
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<tr>
<td>2</td>
<td>Lina Br. Sembiring</td>
<td>25 years</td>
<td>Fruit seller</td>
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<td></td>
<td></td>
<td>old</td>
<td></td>
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<tr>
<td></td>
<td>Nani Br. Bangun</td>
<td>28 years</td>
<td>Fruit seller</td>
</tr>
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<td></td>
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<td>old</td>
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</tbody>
</table>
2.8 Related Studies

There are some scholars who ever did the research about language choice that relates to the topic. They are:

Tanner (1976) did his research about the *Speech and Society among the Indonesians Elite: a Case Study of a Multilingual Community*. There is a small community of twenty-six members made up of Indonesian graduate students, their wives, and their children in American University town. They used to local language, Bahasa Indonesia, and foreign language with language with different poroposes. They use local language for the same ethnic group, Bahasa Indonesia for different ethnic group, while foreign language used to communicate with foreigner.

Ridwan (1996) in Yusriadi’s thesis (2006: 7) did his research about ‘Language Use by Acehnese in Medan’. In formal meeting, Acehnese more dominant use Bahasa Indonesia than Aceh language. Contrary to the formal meeting, in non-formal meeting, they (the Acehnese) mix their language either Aceh language or Bahasa Indonesia. The Acehnese
usually use Aceh language to communicate each other especially among the old one.

Yusriadi (2006) has done an analysis of language choice in his thesis entitled ‘The Use of Vernacular Language Among The Gayo Students at North Sumatera University’. In his thesis, he finds that the most Gayonese students use mixing language (Gayo-Indonesia) in formal meeting but different from formal occasion, in non-formal meeting, they use different language for different circumstances.