

**THE STATUS OF LANGUAGE USED IN MUARASIPONGI:  
Is It A Pidgin, A Creole, Or A Language?**

**THESIS**

*Submitted As a Partial Fulfillment to the Requirements  
For the Degree of Strata One (S1)*



By

**BERRY HARAHAAP**

**77184 / 2006**

**Advisors:**

Prof. Dr. Jufrizal, M.Hum

Rusdi Noor Rosa, S.S, M.Hum

**ENGLISH DEPARTMENT  
THE FACULTY OF LANGUAGE AND ARTS  
STATE UNIVERSITY OF PADANG  
2011**

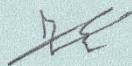
HALAMAN PERSETUJUAN SKRIPSI

Judul : The Status of Language Used in Muarasipongi: Is It A Pidgin, A Creole, Or A  
Language?  
Nama : Berry Harahap  
BP/NIM : 2006/77184  
Jurusan : Bahasa dan Sastra Inggris  
Fakultas : Bahasa dan Seni

Padang, 05 Agustus 2011

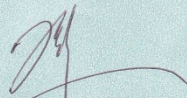
Disetujui Oleh

Pembimbing I



Prof. Dr. Jufrizal, M.Hum  
NIP. 19670722 199203 1 003

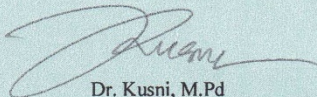
Pembimbing II



Rusdi Noor Rosa, S.S., M.Hum  
NIP. 19770818 200312 1 001

Diketahui,

Ketua Jurusan Bahasa Inggris



Dr. Kusni, M.Pd  
NIP. 19620909 198803 1 004

HALAMAN PENGESAHAN SKRIPSI

Lulus Ujian Skripsi

Dinyatakan Lulus Ujian Skripsi Setelah Dipertahankan di Depan Tim Penguji  
Jurusan Bahasa dan Sastra Inggris Fakultas Bahasa dan Seni  
Universitas Negeri Padang

**The Status of Language Used in Muarasipongi:  
Is It A Pidgin, A Creole, Or A Language?**

Nama : Berry Harahap  
BP/NIM : 2006/77184  
Jurusan : Bahasa dan Sastra Inggris  
Fakultas : Bahasa dan Seni

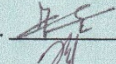
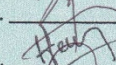
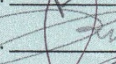
Padang, 05 Agustus 2011

Tim Penguji

Nama

1. Ketua : Prof. Dr. Jufrizal, M.Hum
2. Sekretaris : Rusdi Noor Rosa, S.S., M.Hum
3. Anggota : Dr. Hamzah, M.A., MM
4. Anggota : Dr. Kusni, M.Pd
5. Anggota : Drs. Jufri, M.Pd

Tanda Tangan

1. 
2. 
3. 
4. 
5. 

## **ACKNOWLEDGEMENTS**

Bismillahirrahmanirrahim, in the name of Allah, the most merciful and the most graceful. Alhamdulillah, and be praised to Allah S.W.T who has given the researcher knowledge, strength, and patience in finishing this thesis which is entitled “The Status of Language Used in Muarasipongi: Is It A Pidgin, A Creole, Or A Language?”.

This special gratitude is due to the researcher’s advisors; Prof. Dr. Jufrizal, M.Hum and Rusdi Noor Rosa, S.S, M.Hum for their continuous guidance, valuable advice, time, and help in completing this thesis. The researcher also wants to express his gratitude to Drs. Amri Isyam M.Pd for being his academic advisor during his studies in UNP.

The researcher’s gratitude is also given to the three examiners; Dr. Hamzah, M.A., MM, Dr. Kusni, M.Pd, and Drs. Jufri, M.Pd for giving comments and suggestions toward the researcher’s thesis, to the chairperson of the English Department Dr. Kusni, M.Pd, the secretary of the English Department Mrs. Dra. An Fauzia Rozani Syafei, M.A and to all honorable lectures of the English Department who had given precious guidance during his study.

Above all, the researcher would like to dedicate his unbound thanks to his beloved parents: Aminimal Harahap and Arni Nasution, and all families for their wonderful loves and prays for his success. A special thank to all of his friends in Muarasipongi, especially Elisa Nasution that has been a best friend forever. Finally, the researcher would like to thank all his friends at English Department of UNP for their supports and suggestions in completing this thesis and especially for all who have participated in giving courage to the researcher.

Finally, the researcher realizes that this thesis is still far from perfect. For that reason, he hopes criticism from the readers in making it better then. Any mistakes that might be found in this thesis remain the researcher.

Padang, Agustus 2011

The researcher

## ABSTRAK

Harahap, Berry. 2011. *The Status of Language Used in Muarasipongi: Is It A Pidgin, A Creole, or A Language?* Padang. Jurusan Bahasa dan Sastra Inggris. Fakultas Bahasa dan Seni. Universitas Negeri Padang.

Penelitian ini bertujuan untuk menentukan status sosiolinguistik dari bahasa yang dipakai masyarakat di Muarasipongi. Adapun status yang dimaksud adalah, apakah bahasa tersebut mengacu kepada pijin, kreol, atau hanya bahasa tersendiri yang lahir tanpa pengaruh bahasa lain. Hal ini dilakukan dengan membandingkan vokabulari-vokabulari antara bahasa yang dipakai di Muarasipongi dengan bahasa standar Minangkabau sesuai ciri sosiolinguistik yang ditemukan di lapangan. Dengan adanya penelitian ini diharapkan dapat memperkaya pengetahuan tentang linguistik terutama sosiolinguistik.

Dalam melakukan penelitian, peneliti menggunakan metode deskriptif yang berbasis kepada historical comparative linguistics. Dalam hal ini memungkinkan untuk membandingkan beberapa bahasa yang berbeda induk bahasa (language family) guna mengetahui seberapa dekat hubungan antara kedua bahasa yang akan diteliti. Oleh sebab itu peneliti mengumpulkan data melalui observasi langsung ke Muarasipongi. Kemudian peneliti membandingkan bahasa yang dipakai di Muarasipongi dengan bahasa standar Minangkabau. Instrumen yang digunakan berupa alat perekam dan catatan pengamatan.

Hasil penelitian menunjukkan bahwa bahasa yang dipakai di Muarasipongi pada saat sekarang ini adalah kreole, bukan suatu jenis bahasa tertentu ataupun pijin. Hal ini dapat dibuktikan dengan menganalisis bentuk kata yang ada dalam bahasa Muarasipongi tersebut. Kebanyakan vokabulari yang dipakai oleh masyarakat disana adalah percampuran bahasa lokal dan modifikasi bahasa Minangkabau. Di akhir penelitian, peneliti juga membahas tentang perbandingan keduanya melalui afiksasi dan jenis perubahan bunyi pada vokabulari-vokabularinya guna lebih menekankan adanya ciri kreole yang ditemukan pada bahasa tersebut.

## TABLE OF CONTENTS

|                                                              |     |
|--------------------------------------------------------------|-----|
| <b>Acknowledgement</b> .....                                 | i   |
| <b>Abstract</b> .....                                        | iii |
| <b>Table of Contents</b> .....                               | iv  |
| <br><b>CHAPTER I. INTRODUCTION</b>                           |     |
| 1.1 Background of the Problem.....                           | 1   |
| 1.2 Identification of the Problem.....                       | 6   |
| 1.3 Limitation of the Problem.....                           | 7   |
| 1.4 Formulation of the Problem.....                          | 7   |
| 1.5 Research Questions.....                                  | 8   |
| 1.6 Purposes of the Study.....                               | 8   |
| 1.7 Significance of the Study.....                           | 8   |
| 1.8 Definition of Key Terms.....                             | 8   |
| <br><b>CHAPTER II. REVIEW OF RELATED LITERATURE</b>          |     |
| 2.1 The Characteristic of Language Used in Muarasipongi..... | 9   |
| 2.2 The Minangkabau Language.....                            | 12  |
| 2.3 Language Contact.....                                    | 13  |
| 2.4 Pidgin.....                                              | 17  |
| 2.4.1. The Characteristics of Pidgin Languages.....          | 18  |
| 2.5 Creole.....                                              | 20  |
| 2.5.1 The Characteristics of Creole Languages.....           | 21  |
| 2.6 Grammar and Innateness.....                              | 22  |
| 2.7 Previous Related Studies.....                            | 24  |
| 2.8 Conceptual Framework.....                                | 27  |

### **CHAPTER III. RESEARCH METHOD**

|                                       |    |
|---------------------------------------|----|
| 3.1 Type of Research.....             | 28 |
| 3.2 Data and Source of Data.....      | 29 |
| 3.3 Instrument of the Research.....   | 30 |
| 3.4 Technique of Data Collection..... | 30 |
| 3.5 Technique of Data Analysis.....   | 31 |

### **CHAPTER IV. DATA DESCRIPTION, ANALYSIS, RESEARCH FINDING AND FURTHER DISCUSSION**

|                                                                       |    |
|-----------------------------------------------------------------------|----|
| 4.1 Data Description and Analysis.....                                | 32 |
| 4.1.1 The Sociolinguistic Status of Language Used in Murasipongi..... | 32 |
| 4.1.1.1 The Original Language Used in Muarasipongi.....               | 32 |
| 4.1.1.2 The Differences of Vocabulary.....                            | 34 |
| 4.2 Research Finding and Further Discussion.....                      | 50 |

### **CHAPTER V. CONCLUSION AND SUGGESTION**

|                      |    |
|----------------------|----|
| 5.1 Conclusions..... | 52 |
| 5.2 Suggestions..... | 53 |

#### **Bibliography**

#### **Appendices**

#### **List of Maps**

#### **List of Letters**

## **CHAPTER I**

### **INTRODUCTION**

#### **1.1 Background of the Problem**

Language is a basic need of human beings to interact each other. As a tool of communication, people use it to express their needs, ideas, thoughts, and feelings. It can not be separated from the culture or the society to which it belongs because it is an important part of culture. Furthermore, the use of language is pretty much influenced by the culture and it will change along the changes faced by the people. Related to this, Schendl (2001:3) states that all physical aspects of human life are subject to change and so do languages. The changes of language are caused by many factors, one of them is it comes into contact with others.

When two or more languages come into contact, it brings great effect for those languages which are not realized by the speech community. Language contact may cause changes in the part of language such as at levels of spelling, pronunciation, lexical, and grammatical. In addition, language contact also causes a speech community to be bilingual. Also when there is language contact, there will be a tendency to transfer one language item into another language or language interference. People have great tendency to transfer their language into another language because there is a big influence from their mother tongue and the society.

Moreover, after the language influenced, the original language will change to the new one. This phenomenon is called language change. Language change is the phenomenon whereby phonetic, morphological, semantic, syntactic, and other features of language vary over time. In addition, Schendl (2001:3) states that language change is gradual, almost imperceptible, as with the slow alterations in pronunciation when one generation speaks slightly differently from another. All languages change continually. Language change is also supported by speakers whom tend to make their utterances as efficient and effective as possible to reach communicative goals. People coming from different languages will fully try to communicate by using a language. Although they are pretty difficult to take and give the information, the language is enough for them in facilitating their communication. The language used by people with different mother tongue is usually called as connector language. This connector language is usually used as a second language, but in long time it can be possible to be a mother tongue of a speech community that has no more other languages.

A connector language is usually brought from the main language of a speech community. It can be said that the connector language itself coming and mixing from some languages, but one of those languages is dominant than others. When a speech community uses this language just as their second language and they have a main language, this language is called pidgin. Furthermore, if a speech community has already adopted this pidgin language as their native language or their mother tongue, this language becomes to be a creole language.

Pidgin is words thrown out, there is no structure, and usually it is not long lasting. However, adults who learn pidgin usually speak it for the rest of their lives, and consequently, they do not develop grammar. According to McMahon (1994:253) a pidgin is essentially a contact language, developed in a situation where different group of people require some means of communication but lack any common language. Wardhaugh (1986:57) states that pidgin is a language with no native speakers; it is no one's first language, but it is a contact language. It is the product of a multilingual situation where people need to find and develop a simple code for communication each other. The process of pidginization (a language changes to a pidgin) probably requires a situation that involves at least three languages, one of which is dominant over the others. If just two languages are involved, there is likely to be a direct struggle for dominant and create the inferior one. Inferior language can disappear because there are no more others inferior that will appear to play a critical role of the development of a pidgin.

Creole is the pidgin system with grammar and is usually invented by the children who are exposed to the pidgin. Children invent this grammar without an adult model, it is grammar worked out with their peers. According to Wardhaugh (1986:58) a creole is a normal language in just about every sense and has native speakers. But like a pidgin, a creole has no simple relationship to the usually standardized language with which it is associated.

Both of pidgins and creoles arise from a basic need that people who speak different languages have to find a common system of communication. Such a common system is called Lingua Franca (a language systematically used to communicate between persons not

sharing a mother tongue, in particular when it is a third language, distinct from both persons' mother tongues). Wikipedia (2011) adds that Lingua Franca is a language which is used habitually by people whose mother tongues are different to facilitate communication between them. Pidgin and creole are created and used by a group of people for communication purposes.

Phenomena of language change is interested to be investigated, moreover that situation is happening around our environment. People often claim the language used by them is their original language without any influences by other languages, whereas that language comes from the inferior one. In other word, there is a dominant language first that formulate the vocabularies in language used by them. This fact can be seen at the similarities of vocabularies of those languages.

One of phenomena of language change can be seen in a language used by people in *Muarasipongi* (an area in *Mandailing Natal*, North Sumatra). The vocabularies used by this language are really close to Minangkabau language (language used by people in West Sumatra), while this area does not belong to West Sumatra. Moreover, ethnic group of people occupying Muarasipongi is *Batak Mandailing*. So, it sounds strange if their language has close similarities of vocabularies to Minangkabau language which has ethnic group as Minangkabaunese.

Here are the example of the comparison between language used in Muarasipongi and Minangkabau language given below:

Language used in Muarasipongi:

*Koro loi sumu do ladak*

‘If there is a well in the farm’

*Bulih lo komi monompak mondi*

‘Let us stay for taking a bath’

*Koro loi umu nom panjak*

‘If there is a long life’

*Bulih lo kito bosuo lei*

‘Hope we will meet again’

Minangkabaunese:

*Jikok ado sumua di ladang*

‘if there is a well in the farm’

*Buliahlah awak manumpang mandi*

‘let us stay for taking a bath’

*Jikok ado umua nan panjang*

‘If there is a long life’

*Buliahlah kito basuo lai*

‘Hope we will meet again’

This situation attracts the researcher to study and discuss about the category of language used in Muarasipongi. It is hoped that this study would help much in defining what the language used in Muarasipongi can be classified into language belonged by

Minangkabau language or not. Finally, as the last goal of this research is to define the sociolinguistic status of the language used in Muarasipongi into a pidgin, a creole, or a language.

## **1.2 Identification of the Problem**

Language is a tool of communication that cannot be separated from human life in society. According to Wardhaugh (1986:1) a language is what the members of a particular society speak. Any society has different forms of languages compared the others. This fact proves that development of society will affect the development of language too. The development of language itself will make the change inside the language, it is called language change.

One of the main reasons why languages change is that they come into contact with others languages (Schendl, 2001:55). Firstly, the needs for communication force people to create a second language which is different from their native language or their mother tongue in order to facilitate their communication. They tend to bring their own vocabularies and try to understand each other. As an effect, the language change almost imperceptible. Then, a new language will be created from the contact of those languages. This new language usually does not follow the forms or grammar from one of languages, but stand alone as a special language.

A new language created from language contact is called pidgin; it is just functioned to facilitate the communication. People with pidgin language just throw out the word from his/her mouth and speaks with no structure. When this pidgin language is adopted by a speech community as their native language, the pidgin will become a creole language.

Usually a creole language happens within a generation or two, when their children hear the language more than any other language.

Pidgin and creole are included to macro linguistic study that study about language change phenomena in society. The resemblance in vocabularies between two languages can be used as a reference to trace the status of one language. A language coming from a language family will have the vocabularies that can be related each other or mutual intelligibility. Related to this, many topics in macro and micro linguistic studies are possible to have. The topics can be the forms, grammar, speech community, and socio cultural functions.

### **1.3 Limitation of the Problem**

Based on the identification of the problem above, the researcher limited the research on word and utterances of language used in Muarasipongi. After collecting the data, it was compared to the Minangkabau Language (Standard Minangkabanese) to identify what the language used in Muarasipongi belongs to the Minangkabau language. Moreover, this research was only limited on the sociolinguistic features found in the field. It would make possible for the researcher to compare the languages between language used in Muarasipongi and the standard Minangkabaunese.

### **1.4 Formulation of the Problem**

Referring to limitation of the problem above, the problem of this research can be formulated as follows:

“What is the sociolinguistic status of language used in Muarasipongi: is it a pidgin, a creole, or a language?”

### **1.5 Research Questions**

1. What is the sociolinguistic status of language used in Muarasipongi?
2. Why is it a pidgin, a creole, or a language?

### **1.6 Purposes of the Study**

The purpose of this research is to define what the sociolinguistic status of language used in Muarasipongi is and to analyze why the language a pidgin, a creole, or a language is, by describing the differences of vocabularies between Language used in Muarasipongi and the Minangkabau language.

### **1.7 Significance of the Study**

This research is expected to give contribution for those who are interested in sociolinguistic study, especially those who are interested in subtopic Macro linguistic, Pidgins and Creoles. This study is also hoped can help in defining the status of the language used in Muarasipongi. Finally, this research is fully expected to be useful and support the next researchers who are interested in subtopic Pidgin and Creole and other sociolinguistics study.

### **1.8 Definition of Key Terms**

**Pidgin** : is a language created from people who has different mother tongue for communication purposes.

**Creole** : is a language coming from people who use pidgin as their mother tongue.

**Muarasipongi** : is a sub district area in *Mandailing Natal*, north Sumatra, Indonesia.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### 2.1 The Characteristic of Language Used in Muarasipongi

*Muarasipongi* is an area located in North Sumatra and it directly abuts on the north of West Sumatra. Wikipedia (2011) writes *Muarasipongi* is a sub district area in *Mandailing Natal*, North Sumatera, Indonesia. This area consists of fourteen villages. They are *Bandar Panjang*, *Bandar Panjang Tuo*, *Kampung Pinang*, *Koto Baringin*, *Koto Boru*, *Limau Manis*, *Muara Kumpulan*, *Pasar Muara Sipongi*, *Ranjo Batu*, *Sibinail*, *Simpang Mandepo*, *Tanjung Alai*, *Tamiang Mudo*, and *Tanjung Medan*. Its ethnic generally is known as Mandailingnese (*Batak Mandailing*). The people of Mandailing commonly use Mandailing language as a tool of communication in their daily interaction.

Batak language is a local language, which is a part of west Indonesian language, the sub family of language of Austronesia. It exists on the North Sumatra. Historically, Batak language is language that spread out firstly around Toba Lake. That is why Batak language tends to generalize as *Batak Toba* only. In fact, Sibarani (1994:1-5) describes Batak languages are divided into six dialects. They are *Batak Toba*, *Batak Karo*, *Batak Simalungun*, *Batak Pakpak*, *Batak Angkola*, and *Batak Mandailing*. Those dialects spread, geographically in many areas of North Sumatra. The areas are *dataran tinggi karo*, *langkat hulu*, *deli serdang*, *simalungun*, *asahan*, *dairi*, *pematang siantar*, *tapanuli utara*, *tapanuli*

*selatan, tapanuli tengah, silindung* and *Mandailing Natal*. Each of those languages has their own characteristics.

Jufrizal (2007:6-7) adds, in the north of Minangkabaunesse region there is the Mandailing language. The people of Mandailing communicate by using Mandailing language. Almost all Mandailing areas speak this language.

The perception, mentioning that Mandailingnesse use Mandailing language, in fact, is not occurring in Muarasipongi. Even though in majority the society is Mandailingnesse, actually they use their own language in daily interaction. The people of Muarasipongi have a local language known as Muarasipongi language. Nasution (2010) states that in Mandailing Natal it can be found a unique local language, that is Muarasipongi language.

Historically, language in Muarasipongi was brought by people directly involved in trading and migration. Then, they live and stay there. There is no written evidence that confirm where they come from definitely, but these people can be categorized to *Batak*. It is shown by the family name (clan) that they use at their names. Moreover, there are many unwritten sources that confirm that Muarasipongians came from the separation of a Kingdom in Mandailing. The Muarasipongians turned into conflict with some Mandailing Kings, as the result they have to be separated. One source said that Muarasipongian escaped to the south and created a new coloni in their new location.

There are two possibilities related to the language used in Muarasipongi while they were moving to this area. The first one is it might be when the separated Muarasipongians arrived in Muarasipongi, they met with the old local Muarasipongians. They got contact and crated a stronger community because the additional people. The second one is it might

be the Muarasipongians now is the separated people from Mandailing, but before they moved to Muarasipongi they had already had a language which is different with Mandailing language. After the Muarasipongians stayed in this region, the Kingdom from Batusangkar came and got contact directly to the Muarasipongians. As the effect, the language in Muarasipongi used a lot of language used by people from Batusangkar.

The language used by people from Batusangkar is still one of dialect of standard Minangkabaunese. It is better to compare the language directly to the standard one than to the dialect because the language already has standardization and be admitted. So the language used in Muarasipongi would be compared to the standard Minangkabaunese.

The language used in Muarasipongi today is different from before. It can be seen from the vocabularies below:

| No | Old Muarasipongi Language | Today                |
|----|---------------------------|----------------------|
| 1. | <i>boponigori</i>         | <i>maket</i> 'eat'   |
| 2. | <i>moncarak</i>           | <i>minum</i> 'drink' |
| 3. | <i>coleh</i>              | <i>moto</i> 'eyes'   |
| 4. | <i>rengkop</i>            | <i>tangen</i> 'hand' |
| 5. | <i>ribik</i>              | <i>ongin</i> 'wind'  |

The old Muarasipongi language above is not using anymore today. People tend to use that new one in their daily communication. If looking from the vocabularies that using now by people in Muarasipongi, people will tend to generalize that those vocabularies belong to language used in west Sumatra, that is Minangkabau language.

Moreover, people living in Muarasipongi include to multi lingual speaker. Beside they are able to understand Batak-Mandailing language; they also can create their own language. This Muarasipongi language only exists in Muarasipongi region. People from out of Muarasipongi usually feel strange with this language, even they do not understand about it. So, this language has its own characteristic in this region.

## **2.2 The Minangkabau Language**

West Sumatra is one of the provinces of Indonesia which also known as the land of Minang or the Minangkabaunesse. It lies on the west coast of Sumatra Island and is bordered the province of North Sumatra to North, Riau and Jambi to the east, and Bengkulu to the south east. Its ethnic is known as Minangkabaunesse. The people of West Sumatra have a local language known as the Minangkabau language. It consists of number of dialects which vary from region to region. It is one of the important tools of communication in social interaction among the society in West Sumatra.

According to Jufrizal (2007:6-7) the Minangkabau language is surrounded by several other languages that belong to West Malay Polynesia. In the north of Minangkabaunesse region there is the Batak-Mandailing language, in the east there is the Malay-Riau and Jambi language, in the south it is bordered with the Kerinci language and the Rejang Lebong language and in the west there is the Mentawai language. He adds that Minangkabaunesse uses the Minangkabau language in their daily interaction such as in the economic, trade and socio cultural situation. While Indonesian use in the formal situation and the specific time required.

The Minangkabau language itself has several other sub-dialects. Thus when someone from certain area speaks, she /he tend to speak in his/her own dialect. For example, people from Pariaman, Agam, Bukittinggi, will have different way in speaking. Pijnaple in Moussay (1998:21) says that dialect that represents the Minangkabau language in 1872 was dialect Tanah Datar. Moreover Moussay (1998:21-24) divides the dialect of the Minangkabau language become: Tanah Datar dialect, Lima Puluh Kota dialect, Agam dialect, and Pesisir dialect. Nevertheless, these four dialects can not represent dialects that exist in the community. There are many other dialects that differ from small region with another. He adds that since Padang becomes the central city of West Sumatra, the Padang dialect is used as an introductory language among the Minangkabau people who come from other region. Padang dialect is also the only dialect that can be understood by people from different area to communicate each other.

Minangkabau language used today is different from it was in the past. The Minangkabau language in the past was influenced by the Malay language, the Arabic language, and the Indonesian language, while today the Minangkabau language is much influenced by Indonesian and English. It is also clear to say that the Minangkabau language is one of language that has many dialects. It enables the other researcher to analyze the language and the dialects of the Minangkabaunese.

### **2.3 Language Contact**

Human being are changing all the times, includes all aspects of life. Language is also changing. Language actually does not come into contact each other, but it is the

speakers of the language who are in contact. Their attitude towards each other will affect the way they speak. So, when people are communicating with others who have different language, actually the language is already in contact.

Thomason (2001) describes language contact is the use of more than one language in the same places at the same time. It isn't hard to imagine, situation in which this definition might be too simple: for instance, if two groups of young travelers are speaking two different languages while cooking their meals in the kitchen of a youth hostel, and each group speaks only one language, and if there is no verbal introduction between the groups, then this is language contact only in the most trivial sense.

According to Croft (2000:201) the nature of contact between two societies can then be describe in term of the nature of lingueme flow from one language to the other, via bilingual speakers. Lingueme flow is a function of two factors; associated with innovation and propagation. The first factor is the degree of bilingualism of speaker in the two societies; this will determine the amount and direction of lingueme flow. The second factor is the degree of group identification of the speaker in the two societies. The second factor is particularly important when there is a high degree of bilingualism: will the speakers of the original language shift completely to the acquired language, or will they resist, and to what extent they resist.

In addition, Wikipedia (2009:1) says that language contact occurs when two or more languages or varieties interact. Language contact can also lead to the development of new languages when people without a common language interact closely, developing a pidgin, which may eventually become a full fledge creole language through the process of

creolization. Language contact is an abstract one. Sometimes it happens unconsciously. It brings effect for those languages that involved in contact; the positive and the negative effects. The positive effect, in one side, language contact can enrich the vocabulary of the target language, while the negative side is that it may cause language shift, language change, and language death if one of them is dominant.

Furthermore Wikipedia (2009:1-5) explains that the result of language contact may occur in; (1) borrowing of vocabulary (the most common way that languages influence each other), (2) borrowing of other language features (such as morphology and grammar), (3) language shift (the replacement of one by the other and commonly occur when one language has a higher social position. This can also lead to language extinction), and finally (4) stratal influence (a profound impression on the replacing language, leading to the development of a new variety). In addition, (5) mutual and non-mutual influences, (6) linguistic hegemony (a language's influence widens as its speakers grow in power), (7) dialectal and cultural change (change may be manifested in particular dialects, jargons or register, (8) sign language are also seen as result of language contact.

The effect of language contact to the language one may be direct and indirect. Thus, Thomason (2001) divides two basic kinds of contact and the result for the language. The first one is direct transfer where the effect is immediate, mostly with alteration in the structure of recipient language. Second is delayed effect contact, the effect is not immediate because there is no structural upheaval in the recipient language but a gradual penetration due to prolong exposure to another language by large bilingual section of community. In line with this, Schendl (2001:55) says that one language may act upon and influence each

other in a wide range of ways such as; in the adaptation of feature of pronunciation, the borrowing of words, or the modification of grammar.

Language interacts each other when the speakers of the language interact with other communities. In other words, language contact does not only occur directly. Language contact also occurs by using any medium, for example mass media, televisions, radios, and literary works. These media play roles in transferring one language into others. So the reasons for language contact are caused by many factors. There are two factors of language contact, that is internal and external factors. The external factors are related to the socio historical context. Language contact is resulted from wars, conquest, colonialism, slavery, and migration-forced and otherwise. While the internal factor of language contact is linguistics inter-influences: the phonological and the lexical level. Meanwhile Schendl (2001:55) states that since languages and speakers in contact are rarely of equal political, economic or social status and power, the less powerful or prestigious group is frequently disadvantaged.

In conclusion, it can be said that the interactions among speech communities may cause language contact as well as socio-cultural change or contact. The reasons for language contact to occur can be seen from internal and external factors. Economic, colonialization, education, and information and technology are the example of external factors. As language contact each other it will bring positive and negative effect for both languages. The positive one, it can enrich the vocabularies of those language, while in negative side it can cause language shift, language change and language death. This is the examples of the internal factors of language contact. In contact with Indonesian language,

Malay, English and other languages, it is possible for the Minangkabaunesse to face language shift and language change.

## **2.4 Pidgin**

Pidgin is a language that created by a group of people just for communication purposes. According to Holm (2000) a pidgin is a reduced language resulting from contact between groups with no common language. A pidgin language is a simplified language that develops as a means of communication between two or more groups that do not have a language in common, in situations such as trade, or where both groups speak languages different from the language of the country in which they reside (but there is no common language between the groups). A pidgin language is, fundamentally, a simplified means of linguistic communication, as is constructed impromptu, or by convention, between groups of people. A pidgin language is not the native language of any speech community, but is instead learned as a second language. A pidgin language may be built from words, sounds, or body language from multiple other languages and cultures. Pidgin languages usually have low prestige with respect to other languages.

In addition, McMahon (1994:253) states a pidgin is essentially a contact language, developed in a situation where different group of people require some means of communication but lack any common language. Wardhaugh (1986:57) adds pidgin is a language with no native speakers; it is no one's first language, but it is a contact language. It is the product of a multilingual situation where people need to find and develop a simple code for communication each other. The process of pidginization (a language changes to a pidgin) probably requires a situation that involves at least three languages, one of which is

dominant over the others. If just two languages are involved, there is likely to be a direct struggle for dominant and create the inferior one. Inferior language can disappear because there are no more others inferior that will appear to play a critical role of the development of a pidgin.

Robin (2010) describes a Pidgin involves situations in which a population speaks several different languages and is required to communicate on a regular basis, but none of the languages of the population has primacy over the others. This situation is often found where multiple societies' trade or where populations from slave multiple locations are brought into one area. The speakers create a mutual language using words from the speakers' mother tongues and an extremely flexible, simplified grammar. Most linguists do not consider a pidgin to be a full-fledged language, but something that is cobbled together due to circumstances and abandoned when it is no longer needed.

In short, a pidgin is a system of communication which has grown up who do not share a common language, but who want to talk to each other for many reasons. A pidgin also has a limited vocabulary, a reduced grammatical structure, and a much narrower range of functions. The language with pidgin can create two effects for its continuing. First, pidgin language can stop and it does not develop anymore. And the last, the pidgin can grow up to new form as a creole. Creole language can be happened if the next one or two generation of pidgin has adopted the language as their native language.

#### **2.4.1 The Characteristics of Pidgin Languages**

The histories show that many factors can influence the formation of pidgins and creoles. In most cases, groups that speak different languages are forced together by various

factors which can include migration, immigration, slavery, and insufficient education. These languages can be combinations or modifications of one or more already existing languages. In the case of Louisiana Creole, French was the original language that was modified to create the Creole. The Kriolu language in Cape Verde was influenced by a combination of Portuguese and African languages. There are several Creoles in Hawaii that have been influenced by English. The peoples involved and their native language influence the formation of Pidgins and Creoles.

There are so many languages that have changed become pidgins and creoles. Wardhaugh(1986) claims that Hancock lists 127 pidgin and creole languages. They are consisted of Thirty five of English-based (Hawaiian Creole, Gullah or Sea Islands Creole, Georgia, South Carolina, etc), Fifteen of French-based (Louisiana Creole, Seychelles Creole, etc), Fourteen of Portuguese-based (Papiamentu, Guine Creole, etc), Seven of Spanish-based (Chocoliche, etc), Five of Dutch-based (Virgin Island Dutch Creole, etc), Three of Italian-based (Asmara Pidgin, etc), Six of German-based (Yiddish and Gastarbeiters Deutsch, etc), and the rest are based on a variety of other languages, such as Russenorsk, Chinook Jargon, Sango, Bazaar Malay, and Arabic.

The characteristics of pidgin and creoles languages can be traced based on many ways. According to Schendl (2001), the characteristics of pidgin languages can be analyzed as; first, most pidgins (Creoles) show surprising structural similarities, it explains that all pidgins come from a single source. Second, the simple grammatical structure of pidgins is derived from the subordinate languages. The dominant language as language source does not take more grammatical structure, it effects there are so many distinctions of pidgins in

this world even though they have the same as language source. Third, the vocabulary of pidgin language is mainly derived from the dominant language. Such as, Pidgin with English-based vocabulary includes West African Pidgin English and Tok Pisin in Papua New Guinea. Fourth, some linguistic features, they are: strong variation in pronunciation, combined with a reduced phonological system, lack of tense, and a restricted vocabulary.

## **2.5 Creole**

Creole language comes from Pidgin language that by a speech community has adopted as its mother tongue. A Creole is the pidgin system with grammar and is usually invented by the children who are exposed to the pidgin. A pidgin becomes creole when it is adopted as native language of a speech community. Children invent this grammar without an adult model, it is grammar worked out with their peers. There are many pidgin and creoles to look at, a few that will be included here are Louisiana Creole, Cape Verdean Kriolu, Papua, Haitian French Creole, Suriname, Languages in Guyana, and Languages in the Republic of Vanuatu. Most of these histories offer information about the people and the area that they live in. The reason for including these sources is to offer a more in depth look at certain peoples and their backgrounds.

According to Robin (2010) a creole language differs from a pidgin language by the fact that it is a native language for the majority of its speakers. Vocabulary is extensively borrowed from other languages, but the grammar often shares few traits with the languages that contributed vocabulary. Grammar and syntax are as fully developed as any other long-established tongue. Here is the example of creole languages; Native Hawaiians speak a creole language descended from Hawaiian, English, Chinese, Spanish and other languages

brought by immigrants and sailors. The language is referred to as Pidgin or Hawaiian Creole English. Haitians speak a creole based primarily on French and the languages of West Africa. It is the most widely spoken creole in the world. Malay, a language spoke in Malaysia, Indonesia and Brunei, has been widely pidginized and creolized as the area was settled by Dutch and Portuguese colonists. There are now at least 14 recognized creole languages based on Malay.

A creole is the pidgin system with grammar and is usually invented by the children who are exposed to the pidgin. Children invent this grammar without an adult model, it is grammar worked out with their peers. According to Wardhaugh (1986:58) a creole is a normal language in just about every sense and has native speakers. But like a pidgin, a creole has no simple relationship to the usually standardized language with which it is associated.

### **2.5.1 The Characteristics of Creole Languages**

The same as pidgin languages, creole languages also have characteristics that can be seen below. Schendl (2001) explains that the characteristics of language that has been in creolization process can be seen as follow: first, Morphological and syntax become more complex, the vocabulary increases, and the pronunciation becomes more stable. All these processes can happen directly because the function of language has already become first language. As a first language, the language will be generally spoken faster and has thus undergone phonological processes of assimilation and reduction.

Wardhaugh (1986) describes the characteristics of pidgin and creole languages as follow: first, the sounds of a pidgin or a creole are likely to be fewer and less complicated in their possible arrangements than those of the corresponding standard language. For instance, Neo-Malaysian makes use of only five basic vowels and also has fewer consonant than English. Second, the lack of distinction in vowels and consonants, such as ship(*sip*) and sheep(*sipsip*). Third, worth stressing is not present. English has phonological relationship between words that are closely related, as in *type* and *typical*. Fourth, in pidgin and creole there is almost a complete lack of inflection in nouns, pronouns, verbs, and adjectives. Pronoun will not be distinguished, *I=me* or *he=him*. For example in Neo-Melanesian, *me* is either “I” or “me”. Fifth, there is such a complete reduction in pidgins. Differences like *one book - two books*, *he goes – he went*, etc are quite expendable. Sixth, Pidgin does not have such embedding. English-based Krio says *I no tu had* (it’s not too hard). And the last is that the vocabulary of a pidgin or a creole has a great many similarities to that of the standard language which it is associated.

## **2.6 Grammar and Innateness**

Grammar is seen when pidgins evolve into creoles. Usually the children who are raised speaking with the pidgins will get together and agree upon a structure of words for the pidgin, this applies grammar to their system of communication to create the Creole. The Creole is usually formed without adult influence, brings in the question of innateness. The fact that these children form grammar together, from a system of words, without adult help, is evidence for the fact that applying structure to language and forming grammar is innate.

These children have no models to work by, there is nothing about structure that they have already learned, thus, grammar formation appears to be a unique and innate characteristic of human beings.

According to Hush (2009) the innovative aspects of creole grammar are inventions on the part of the first generation of children who have a pidgin as their linguistic input, rather than features transmitted from preexisting languages. If the situation that creates a pidgin endures, the first generation of children will learn pidgin as its mother tongue. There is argument as to whether this immediately develops the pidgin into a creole, if it takes more than one generation to do so.

Chomsky concluded that children must have an inborn faculty for language acquisition. According to this theory, the process is biologically determined - the human species has evolved a brain whose neural circuits contain linguistic information at birth. The child's natural predisposition to learn language is triggered by hearing speech and the child's brain is able to interpret what she/he hears according to the underlying principles or structures it already contains. This natural faculty has become known as the Language Acquisition Device (LAD).

Nativist linguistic theories hold that children learn through their natural ability to organize the laws of language, but cannot fully utilize this talent without the presence of other humans. Chomsky claims that children are born with a hard-wired language acquisition device (LAD) in their brains. They are born with the major principles of language in place, but with many parameters to set (such as whether sentences in the language(s) they are to acquire must have explicit subjects). According to nativist theory,

when the young child is exposed to a language, their LAD makes it possible for them to set the parameters and deduce the grammatical principles, because the principles are innate.

Wordiq (2010) claims the formation of creole varieties of English appears to be the result of the LAD at work. The linguist Derek Bickerton has studied the formation of Dutch-based creoles in Surinam. Escaped slaves, living together but originally from different language groups, were forced to communicate in their very limited Dutch. The result was the restricted form of language known as a pidgin. The adult speakers were past the critical age at which they could learn a new language fluently - they had learned Dutch as a foreign language and under unfavorable conditions. Remarkably, the children of these slaves turned the pidgin into a full language, known by linguists as a creole. They were presumably unaware of the process but the outcome was a language variety which follows its own consistent rules and has a full expressive range. Creoles based on English are also found, in the Caribbean and elsewhere

## **2.7 Previous Related Studies**

Researchers conducted several studies on the characteristic of a language used in one area. Here are some findings: First, Zuliadi(2001) wrote a thesis with title “An analysis of Morphemic of Batak Language Mandailing Dialect in Pasaman”. He analyzed the language Mandailing dialect used in *Pasaman* based on affixation that are in that language. Analyzing a language based on affixes is included to morphological process analysis. Affixation is divided into prefix, suffix, infix, and confix. After analyzing that language, he found ten prefixes that is: {*maN*}, {*paN*}, {*saN*}, {*um-*}, {*di-*}, {*tar-*}, {*mar-*}, {*paR*}, {*marsi-*

}, and {parsi-}, two infixes, {-um-} and {-ar-}, three suffixes, {-kon}, {-an}, and {-i}, and four confixes, {ha-an}, {par-an}, {mar-an}, and {ma-tu}.

Second, in 2008, Rudi Harmiko did a research on the language by people in *Silungkang*. His research was entitled “A study of lexical and dialectal comparisons between sub-dialect of Silungkang and the standard Minangkabaunese”. He analyzed the language based on Dialectology study that is analysis of language variations in a language. As the result of his research, he found the similarities of vocabularies used by people in *Silungkang* and the standard Minangkabau language. He showed the similarities in the lexical and dialectal of that language. He said that there is a differentiation between dialect of Silungkang and the standard Minangkabaunese to say the form of the words at the end because the variations of dialect.

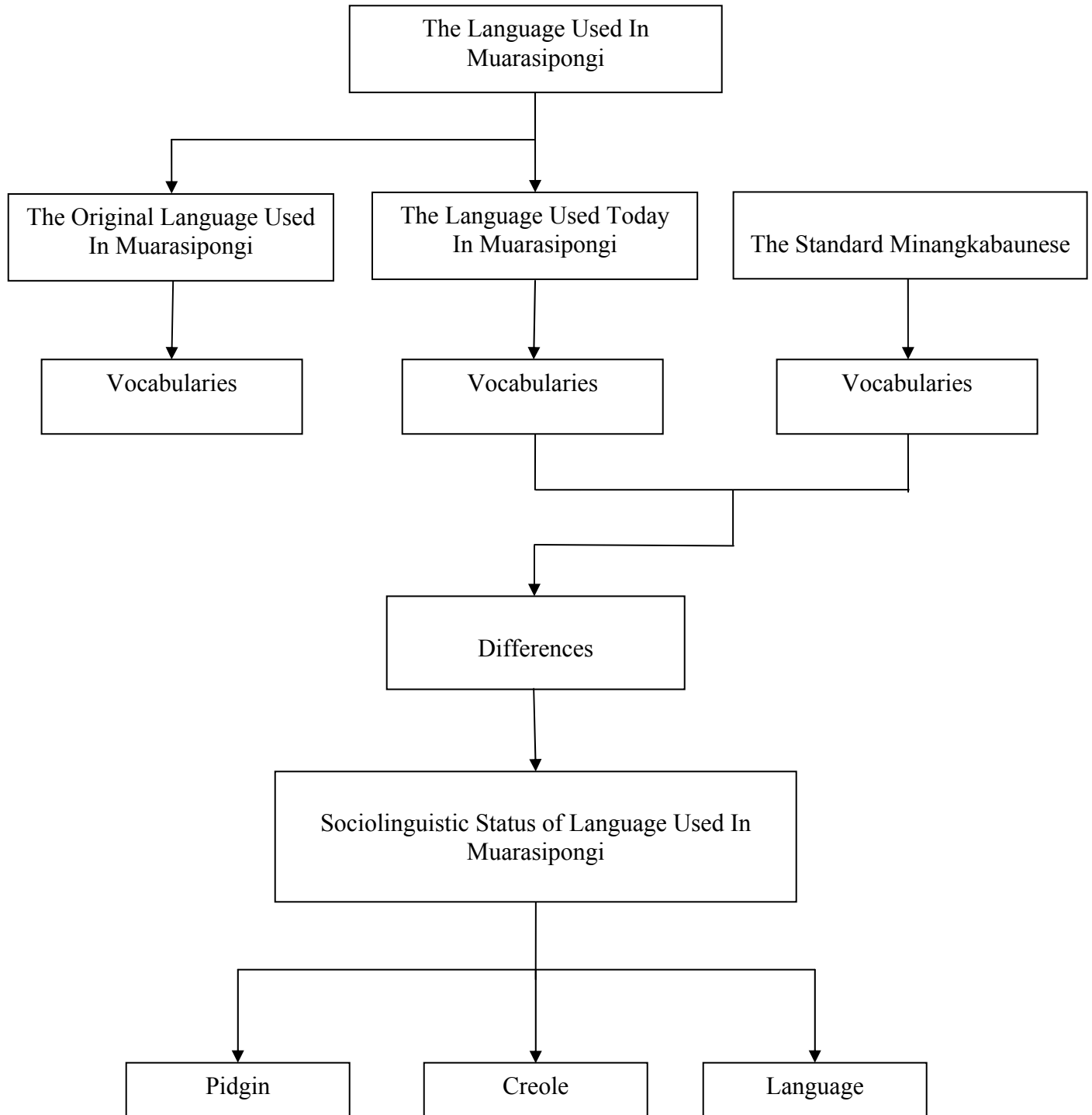
Third, Ike MS (2010) also researched the Batak Toba language used in Padang. This Batak Toba language used by people in Immanuel’s members. The data was taken from conversation between the members of Immanuel organization in Padang. Mostly, they used Batak Toba Language in their daily conversation. Her research was entitled “Types of politeness strategies used in making commands and suggestions in conversation of Batak Toba people in Padang”. She analyzed the Batak Toba language based on politeness strategies in making commands and suggestions. She found that there are four types of politeness strategies that were used by Batak Toba people in Padang. They are 1) positive politeness, 2) negative politeness, 3) bald on record, and 4) off record.

Fourth, in 2010, Melva Indah also researched language used by people in *Padang Sidempuan*. Her research was entitled “An analysis of affixation of Angkola dialect of

Batak language in Padang Sidempuan”. She analyzed the language based on morphological process. She found there are so many affixations in Angkola dialect in Padang Sidempuan. These affixation are, prefixes {*mar-*}, {*paN*}, {*ma-*}, {*par-*}, {*maN*}, {*sa-*}, {*tar-*}, {*ka-*}, {*um-*}, {*pa-*}, and {*di-*}, infix {-*al-*}, suffixes {-*kon*}, {-*on*}, {-*i*}, and {-*an*}, confixes {*marsi-an*}, {*maN-on*}, {*maN-on*}, {*maN-i*}, {*paN-an*}, {*par-an*}, {*ha-an*}, {*di-on*}, and {*marsi-i*}.

Based on the previous related study above, the researcher continued to study the language used by people in Muarasipongi. The researcher analyzed the language used by people in Muarasipongi by comparing the vocabularies with standard Minangkabaunese. It was done to identify the sociolinguistic status of language used in Muarasipongi, what the language a pidgin, a creole or a language is.

## 2.8 Conceptual Framework



## **CHAPTER V**

### **CONCLUSION AND SUGGESTION**

#### **5.1 Conclusions**

After the researcher did the observation and analyzed the data, it can be concluded that the sociolinguistic status of language used in Muarasipongi are as follow:

1. Based on the observation and recorded that had been done by the researcher about the conversation in Muarasipongi, he found the sociolinguistic status of language used in Muarasipongi is a creole, not a Pidgin or a Language.
2. The language used now in Muarasipongi is a creole language with standard Minangkabaunese-based. This language comes from the using continually the vocabulary mixing between the modified vocabulary and the original one. It can be proved by the similarity of vocabularies with the standard Minangkabaunese.
3. The language used in Muarasipongi is not a pidgin because the language used now in Muarasipongi is a language that had been adopted as the mother tongue in this speech community.
4. The language used in Muarasipongi is not also a language because almost all the vocabularies are derived from the standard Minangkabanese. So, the originality of the language used in Muarasipongi has been influenced already by the standard Minangkabaunese.

## **5.2 Suggestion**

1. For the reader

This thesis is about a study pidgin and creole language that can be used as a reference if the reader wants to a research in language change. It may be useful to help the reader more understand and interest to do a study about the language phenomena in society. The reader can study about it more through Sociolinguistics.

2. To other researchers

Further and more detail studies on this field need to be conducted. Since, this study was only done in a short time, further studies which spend more time on data-taking process and with large number of speaker are needed to gain more valid and general findings. Besides, a study about pidgin and creole in Muarasipongi can enrich our view toward the language phenomena in society.

## BIBLIOGRAPHY

- Croft, William. 2000. *Explaining Language Change*. Malaysia: Longman Linguistics Library.
- Francis, W.N. 1983. *Dialectology: An Introduction*. London: LongMan.
- Harmiko, Rudi. 2008. *A Study of Lexical and Dialectal Comparisons Between Sub-Dialect of Silungkang and Standard Minangkabau Language (Unpublished Thesis)*. Padang. Jurusan Bahasa dan Sastra Inggris. Universitas Negeri Padang Press
- Hidayat, Zikrul. 2003. *An Analysis of Verb Formation in The Dialect of Rawang of The Kerinci Language (Unpublished Thesis)*. Padang: Jurusan Bahasa dan Sastra Inggris. UNP
- Holm, John. 2000. *An Introduction to Pidgins and Creoles*. Retrieved on February 13, 2011 from [http://dannyreviews.com/h/pidgins\\_creoles.html](http://dannyreviews.com/h/pidgins_creoles.html)
- Hush. 2009. *The Development of Pidgins and Creoles*. Retrieved on February 13, 2011 from <http://blida-english.bbaktif.com/t91-the-development-of-pidgins-and-creoles>
- Indah, Melva. 2010. *An Analysis of Affixation of Angkola Dialect of Batak Mandailing in Padang Sidempuan. (Unpublished Thesis)*. Padang: Jurusan Bahasa dan Sastra Inggris. Universitas Negeri Padang Press
- Jufrizal. 2007. *Tipologi Gramatikal Bahasa Minangkabau "tataran morfosintaktis"*. Padang: UNP Press
- Key, J. P. 1997. *Descriptive Research*. Retrieved on February 13, 2011 From <http://www.okstate.edu/ag/agedcm4h/academic/aged5980a/5980/newpage110.htm>
- McMahon, April M.S. 1994. *Understanding Language Change*. Australia: Cambridge University Press.
- Moussay, Gerard. 1998. *Tata Bahasa Minangkabau*. Jakarta: Kepustakaan Popular Gramedia.
- MS, Ike. 2010. *Types of Politeness Strategies Used in Making Commands and Suggestions in Conversation of Batak Toba People in Padang (Unpublished Thesis)*. Padang: Jurusan Bahasa dan Sastra Inggris. UNP Press

- Nasution, Marataon. 2010. *Lestarikan Bahasa Daerah*. Retrieved on Februari 12, 2011 from <http://waspadamedan.com/lestarikan-bahasa-daerah>
- Robin, Jennifer. 2010. *What is the Difference between Pidgin and Creole?* Retrieved on February 13, 2011 from [http://www.ehow.com/difference\\_between\\_pidgin\\_creole](http://www.ehow.com/difference_between_pidgin_creole)
- Schendl, Herbert. 2001. *Historical Linguistics*. New York: Oxford University Press
- Sibarani, Robert. 1994. *Konjungsi Bahasa Batak Toba "Sebuah Kajian Struktur dan Semantik"*. Bandung: Padjajaran University
- Seliger, Herbert. W & E. Shahomy. 1989. *Second Language Research Methods*. Oxford: Oxford University Press.
- Thomason, G. Sarah. 2001. *Language Contact: An Introduction*, Edinburgh: Edinburgh University Press.
- Wardhaugh, Ronald. 1986. *An Introduction to Sociolinguistics*. New York: Basil Blackell
- Wikipedia. 2009. *Language Contact*. Retrieved on February 12, 2011 from [http://en.wikipedia.org/wiki/language\\_contact](http://en.wikipedia.org/wiki/language_contact).
- Wikipedia. 2011. *Lingua Franca*. Retrieved on April 7, 2011 from [http://en.wikipedia.org/wiki/lingua\\_franca](http://en.wikipedia.org/wiki/lingua_franca)
- Wikipedia. 2011. *Muarasipongi, Mandailing Natal*. Retrieved on February 6 from [http://id.wikipedia.org/wiki/Muara\\_sipongi,\\_Mandailing\\_Natal](http://id.wikipedia.org/wiki/Muara_sipongi,_Mandailing_Natal)
- Wordiq. 2010. *Theories of Language Acquisition*. Retrieved on February 13, 2011 from [http://www.wordiq.com/definition/Language\\_acquisition](http://www.wordiq.com/definition/Language_acquisition).
- Zuliadi. (2001). *An Analysis of Morphemic of Batak Mandailing Language Dialect in Pasaman (Unpublished Thesis)*. Padang: Jurusan Bahasa dan Sastra Inggris. UNP Press