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Linguistic Ethnography of The Nagajuang & Batang Natal

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Abstract
Between 15 September and 20 November 2024, this study conducted an ethnography of Nagajuang and Batang Natal languages. Sample of 35 first semester students from Nagajuang and Batang Natal was used as the research method of linguistic ethnography. Based on the theory that is employed, is Speaking. Ethnographic linguistic analysis results vary from region to region. One example of the results of the analysis is the setting: the word "Bagak" is used in a particular socio-cultural context. Scene, konteks budaya, penghargaan identitas, dan status sosial Participants are compliments from older people to younger people or vice versa. End (E), giving compliments and increasing individual self-confidence. Act Sequence (A) allows the communication process to begin with someone looking at or interacting with another person, then expressing words with a good tone of praise. Key (K) Instrumentalities, such as smiles, acknowledging gazes, or body movements that support positive expressions, come from the word "Bagak." Standards of Interaction (N) Elegance and politeness, formal and non-formal genres.

Keywords: *Ethnography, Linguistics, Nagajuang Language, Batang Natal Language*

INTRODUCTION

The regional language of Naga Juang Mandailing Natal (or better known as Mandailing language) is one of the languages used by the Mandailing tribe in Mandailing Natal Regency (Madina), North Sumatra, Indonesia. This language is part of the Batak language group, and has its own characteristics. The following are several characteristics that can describe the regional language of Naga Juang Mandailing Natal: Origin and Language Family: Mandailing language is included in the Austronesian language family, more specifically in the Batak language subgroup which also includes Toba, Karo, Simalungun and Pakpak languages. This language is used by the Mandailing people, a tribe that lives in the Mandailing Natal area and its surroundings. The Mandailing language has a fairly rich sound system with distinctive vowels and consonants. Like other Batak languages, Mandailing has a distinctive intonation, with emphasis on certain syllables which give different meanings. The Mandailing language has a vocabulary that is similar to other Batak languages, but also has unique words that are not found in the Toba Batak language or other Batak languages. There is also influence from Malay, Arabic and Portuguese, especially in religious and administrative vocabulary. The sentence structure of the Mandailing language follows a subject-predicate-object (S-P-O) pattern, similar to Indonesian. Verbs in Mandailing can change form according to aspects of time or circumstances. There is the use of affixes (suffixes) which function to form verbs, adjectives or nouns, as well as indicating the relationship between subject, object and complement in a sentence. Mandailing language has several different dialects, depending on the region where the speaker is located. For example, the Naga Juang dialect may have its own variations compared to the dialects used in other areas such as Panyabungan or Padangsidimpuan.

The use of the Mandailing language is strongly influenced by local customs and culture. In everyday life, this language is widely used in traditional events, religious ceremonies, as well as in family and community conversations. The Mandailing language is also often used in traditional music, poetry and folklore. Even though Indonesian is the main language for formal and inter-ethnic communication in Indonesia, Mandailing is still widely used by people in the Mandailing Natal region for daily conversations, especially within families and local communities. Linguistic ethnography is a branch of science that studies the relationship between language and culture in the context of the social life of a group. In this case, linguistic ethnography focuses on how language is used in everyday life and how this is related to the social norms, culture and identity of the group.

Regarding the ethnographic linguistic theory of the Nagajuan and Batang Natal languages, these two languages are regional languages used by people in areas located in North Sumatra, Indonesia. To understand linguistic ethnographic theory that can be applied to these two languages, there are several concepts and approaches that can be used, although specific data about these two languages is more limited compared to more widely researched language[1]. According to Dell Hymes' opinion, theories and concepts relevant to linguistic ethnography are very influential figures in the development of linguistic ethnography. Hymes developed the concept of Speaking, which is an acronym for analyzing communication situations in a socio-cultural context. This concept can be applied to analyze language in the Nagajuang and Batang Natal communities. S (Setting and Scene): This refers to the location and context in which communication occurs. For example, does the conversation take place in a particular market, home, or traditional place?

1. P (Participants): Who is involved in communication? This includes participants' identities, social relationships, and their roles in the conversation.
2. E (Ends): Goals or results that communication participants want to achieve.
3. A (Act Sequence): Sequence and structure of actions in conversation.
4. K (Key): Tone or way of speaking, such as serious, humorous, or formal.
5. I (Instrumentalities): Communication tools used (e.g. spoken or sign language).
6. N (Norms of Interaction): Social norms that regulate how language is used in the situation.
7. G (Genre): The type of communication used, whether ordinary conversation, traditional speech, or folklore.

The study of cultural linguistics has many scientific aspects. The language science paradigm used in this research is the relationship of signs that are systemic, form perceptions, are represented in context, and at the highest level are a depiction of the ideology of that group of people At this level, language as a cultural expression examines meaning at the level of signs with associative assumptions related to each other[2]. Social relationships, values, and cultural norms also experience this style[3]. This is related to Plato's cognitive-realist paradigm in the philosophy of language[4]. Language is not only used to communicate and express ideas,

[1] Abdul Karim, "Komunikasi Antar Budaya di Era Modern," *Jurnal Ilmu Komunikasi*, 3, no. 2 (2015): 319.
[2] Ade Kusuma, *Pengantar Komunikasi Antar Budaya* (Yogyakarta: Pustaka Pelajar, 2009).
[3] Ayu Sarnita Sudin, "Komunikasi Antar Etnik Suku Bajao dan Suku Wakatobi di Wangi-Wangi Kabupaten Wakatobi (Studi Etnografi Komunikasi)" (2015).
[4] Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: PT Rajawali Press, 2010).

but can also express universality in signifying systems[5]. A person's social and cultural world is influenced by the way they think. In cultural events, language shows cultural specificities.

Ritual speech, which is different from everyday language, consists of a structured combination of signs and hooks that form a unified expression of ideas about a particular entity.

Rationalization of scientific approaches in the field of language (linguistics) or culture (cultural studies). This research focuses on cultural linguistics with the epistemology of language data and uses a linguistic theory approach. Cultural linguistics can be related to culture-based language education. Recent research shows that this topic is very broad[67]. Wider knowledge transfer can be achieved by using the cultural lexicon[8]. The cultural cognition system can also build community group perceptions for learning. Several principles of the social cognition system will be used in this research to build communication for those participating in the study group[9]. Mentions three skills in communication competence, namely linguistic skills, interaction skills and cultural skills[10]. Communication competence is the communicative ability of a particular speech community.

RESEARCH METHODS

This method uses Linguistic Ethnography, the main methods in linguistic ethnography involve observation, interviews, and documentation:

a. Participatory Observation: by observing the language used in everyday situations of students from the Nagajuang and Batang Natal areas. and Note patterns of language use, tone, and sentence structure.
b. Interviews: carry out interviews with students from the Nagajuang and Batang Natal areas to understand their perspectives on language. Questions may include: What is the specific meaning of local terms? How do they perceive differences in speaking between generations?

[5] Agustina Dewi Setyari, Soepomo Poedjosoedarmo, dan I. Dewa Putu Wijana, "Pemakaian Bahasa Indonesia Pada Masyarakat Pesisir di Desa Puger Wetan Kabupaten Jember," *Adabiyyat* XV, no. 2 (2016): 176–96.
[6] Dadang S. Anshori, Etnografi Komunikasi: Perspektif Bahasa (Jakarta: Raja Grafindo Persada, 2017, hal 44).
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[8] Hastika Indriana, "Etnografi Komunikasi Dalam Adat Perkawinan Antar Suku," Jurnal Professional FIS Unived 3, no. 1 (2016): 71–86.
[9] E. Susilawati dan A. H. Omar, "Makna Sosial Dalam Kata Panggilan: Kajian Etnografi Komunikasi Dalam Komuniti Bahasa Melayu Sambas: Social Meaning in Address Forms: An Ethnographic Study of Communication in the Sambas Malay Community," *Jurnal Pengajian Melayu (JOMAS)* 28, no. 1 (2017): 85–115.
[10] Engkus Kuswarno, Etnografi Komunikasi: Suatu Pengantar dan Contoh Penelitiannya (Bandung: Widya Padjadjaran, 2008, hal 45).

c. Documentation: Record conversations or events with language users using audio/video. Data transcription for further analysis[11].

Linguistic Analysis: examines language elements such as lexicon, morphology, syntax, pragmatics, and semantics. Socio-Cultural Analysis: Connect language data to the norms, values, and social structure of a community. Communication Patterns: Identify communication patterns and how language reflects power relationships, identity, or social hierarchy. Interpretation and Drawing Conclusions using linguistic and anthropological theories to explain findings.

RESULTS AND DISCUSSION

The results of the research show that the variety of linguistic ethnography is appropriate to each region, can be seen from the following word examples

1. Bagak : Beautiful
2. Pajuppang : See you
3. Hallet : Boyfriend
4. Hasian : Honey
5. Masihol : Miss you
6. Lomom : Up to you
7. Sinamot : Worse
8. Manuhor : Obedience
9. Jabu : Village
10. Laho tudia : Where are you going (1 s.d 10 Nagajuang language).
11. Sajia : how much
12. Mancit : sick
13. Pangkur : hoe
14. Babiat : tiger
15. Mabiar : scared
16. Codik : miserly
17. Ipon : tooth
18. Sega : damaged
19. Payah : difficelt
20. Sikek : comb

[11] Abdullah, *Etnolinguistik: Teori, Metode dan Aplikasinya* (Solo: UNS Press, 2013).

When viewed from the sentence can be:

1. Na bagakma hallet mi (Your girlfriend is very beautiful huh)
2. *Madung pajuppang au ijabu rap imana* (I met him in the village)
3. *Pos rohamu da among inong jala tangiakkon torus borumon asa boi siboan goar di keluarga* (Calm down father and mother, keep praying for your daughter so she can bring a good name to the family) (1 to 3 Nagajuang language).
4. *Ulang lupa basu pinggan Nita i* (Don't forget to wash our plates)
5. *Ahade lagu na tagi lalaho* (What is your favorite song?)
6. *Aha sajoma karejomu sadarion di bagason* (What are you doing all day at home) (4 to 6 Bahasa Batang Natal)

Discussion

To analyze words "*Bangak*" which means "Beautiful" in the context of linguistic ethnography, we need to consider how this word is used in social and cultural interactions in the communities that use the language. The following is a more in-depth analysis using a linguistic ethnographic approach.

1. Setting dan Scene (S)

   Setting: The word "*Bagak*" is used in a specific socio-cultural context. For example, this word can be used in daily conversations within the family, at the market, in traditional ceremonies, or even at social gatherings. In this setting, "*Bagak*" is usually used to praise or express the physical beauty of someone, especially a woman, but can also be used in non-physical contexts (for example, expressing the beauty of a personality).

   Scene: The word "*Bagak*" is often used in casual or informal situations. In some cultural contexts, praise with this word may also be related to certain traditional or ceremonial contexts, where physical appearance is considered important as part of identity and social status.

2. Participants (P)

   Participant: Compliments with the word "*Bagak*" are usually given by older individuals to younger ones or vice versa, in more casual relationships between peers. For example, a mother can praise her daughter or friends can praise each other.

   Social relations: In certain societies, this word may be used more often by individuals who have a higher social position towards those who are lower, such as from parents

to children. This could reflect relationships of honor or closeness in social interactions.

3. Ends (E)

Communication goals or results: The purpose of using the word "*Bagak*" is to give praise and increase the self-confidence of the individual being praised. This word aims to strengthen social ties between interacting individuals, especially in building positive social relationships and giving recognition to certain qualities (in this case, physical appearance or traits).

In some contexts, the use of this word can also aim to strengthen relationships within a group or community, or to emphasize aesthetic values in local culture.

4. Act Sequence (A)

Communication sequence: The word "*Bagak*" is usually used in conversation that leads to complimenting someone. The communication process can begin with someone seeing or interacting with another person, then expressing these words in a praising tone.

Example conversation:

A: "Wow, you're getting better now *handsome*, ya!"

B: "Thank you!"

This process is followed by a response from the person being praised, who usually receives the praise with a sense of honor or happiness.

5. Key (K)

Communication tone: The tone of communication when using the word "Bagak" usually tends to be warm, friendly and full of praise. This word is used in a supportive and positive context. However, in some cases, if it is used in an insincere tone or with a derogatory intent, the meaning can be different and more sarcastic.

This word expresses admiration or appreciation for someone in a less formal way.

6. Instrumentalities (I)

Communication tool: Spoken language is the main tool in this communication. However, in some cases, the use of the word "*Bagak*" can also be accompanied by non-verbal cues such as a smile, gaze full of recognition, or body movements that support positive expressions.

The use of this word can also be found in writing, for example in text messages or social media, although it is more common in direct conversation.

7. Norms of Interaction (N)

Social norms: The use of the word "*Bagak*" is often associated with social norms that expect respect and praise for individuals, especially those who have an appearance or attitude that is considered good. There are norms that regulate how this praise is given, for example not to overdo it or not to be misinterpreted as lying.

In some cultures, this kind of compliment can be a way to show closeness or emotional attachment, although it should be said with respect and moderation so as not to be perceived as "condescending."

8. Genre (G)

Communication type: "*Bagak*" is used in the nature of communication informal And spontaneous. This word can be used in everyday social interactions that do not have a formal structure. Usually, this is used in light conversation, to give mutual appreciation or strengthen relationships between individuals in social groups.

Conclusion

Linguistic ethnographic analysis of words "*Bangak*" shows that this word is not just an expression to describe physical beauty, but also has deeper social and cultural dimensions. Its use in social interactions has several important aspects, including:

1. Language as a tool to strengthen social relations: The word "*Bagak*" functions as a means to show attention and appreciation between individuals in the community.
2. Language and social norms: The use of this word is subject to the norms that apply in society, such as the appropriate manner and context of use, as well as how to respond to the compliment.
3. Language as an expression of culture: This word reflects certain cultural values in society where it is important to praise someone's appearance or character, both physically and in other aspects of their personality.

Say "*Bangak*" is an example of how language functions not only as a means of communicating information but also as an instrument in building and maintaining social relationships, as well as in affirming cultural values in society.

The following is a linguistic ethnographic analysis of the word "*Pajuppang*" which mean "Meet" in a particular language (perhaps a regional language in Indonesia such as Makassar or Bugis). We will analyze it based on the elements present in linguistic ethnographic theory, taking into account the cultural and social context of the use of the word.

1. Setting dan Scene (S)

Setting: The word "Pajuppang" is usually used in conversational situations related to meetings between two individuals or groups. It can occur in everyday contexts, such as meetings between old friends, or in more formal situations such as official meetings, traditional events, or large family gatherings.

Scene: This word can be used in various settings, for example when someone returns to their hometown and meets people they have not seen for a long time, or when there is a big event where many people meet for the first time in a long time.

Example settings:

Everyday context: Two friends meet at the market after not seeing each other for years.

Social/cultural context: A traditional ceremony where two families meet for the first time in a series of wedding processes.

2. Participants (P)

Participant: Participants in a conversation that uses the word "*Pajuppang*" are individuals who are interacting, where the meeting or meeting becomes the central point of communication. Participants can be two people, a large group, or more.

a. In an informal context, participants can be peers or family.
b. In a formal context, participants can involve traditional leaders, officials, or people with different social statuses.

Social relations: In cultures where the word "*Pajuppang*" is used, this word is often said by younger people to older people, or by people of lower status to those of higher status, depending on who is being met. This compliment or expression can serve to show respect.

3. Ends (E)

Communication goals or results: The purpose of using the word "*Pajuppang*" is to express a meeting or encounter. It can have several social goals, such as:

1. Expressing joy or gratitude for meeting after a long separation.
2. Creating or strengthening social ties between individuals or groups.
3. Show respect for people you meet, especially if the meeting is important.

In societies that place a high value on social relationships and traditions, encounters (especially with people in higher positions or who are respected) are often seen as opportunities to build stronger relationships or renew existing ones.

4. Act Sequence (A)

Communication sequence:

1. The communication process begins with looking at each other and realizing that they have met, followed by saying or greeting using the word "*Pajuppang*".
2. The person saying it can follow the word with another phrase, such as "How are you?" or "Nice to see you again!" who showed positive emotions and happiness because of the meeting.
3. Next, they will continue the conversation by talking about things that happened during the breakup or things that are relevant to the meeting.

Example conversation:

A: "Pajuppang, it's been a long time since we saw each other!"

B: "Yeah, it's really nice to meet again after so long!"

5. Key (K)

Communication tone: The tone of communication when using the word "Pajuppang" is usually very positive and full of warmth. This is a form of expression of happiness and joy because you can meet someone. This tone can also convey respect, especially when used in more formal contexts, such as meetings with people who are older or of higher status.

a. In informal situations, this word can be said in a cheerful or relaxed tone, indicating familiarity and joy.
b. In formal or traditional situations, the use of this word can be accompanied by a more respectful and polite attitude.

6. Instrumentalities (I)

Communication tool: Spoken language is the main tool used in this communication. The word "*Pajuppang*" can be said directly in conversation, but in some cultural contexts, it can also be expressed through gestures or facial expressions filled with warmth.

a. In face-to-face conversation, this word is accompanied by a smile or body gesture that shows joy.
b. The use in text or social media may not be as warm as in direct conversation, but it can still reflect joy or appreciation of the meeting.

7. Norms of Interaction (N)

Social norms: There are social norms that influence the use of the word "Pajuppang" in encounters:

1. Respect: This word can be used to show respect for someone who is older or more respected. In cultures that emphasize social hierarchy, meetings with certain individuals (such as traditional chiefs, religious leaders, or elders) require the use of this word in a more polite tone.
2. Familiarity: In more informal situations, the use of this word expresses familiarity and friendship. Younger people may use this word to greet friends or relatives they have not seen for a long time.
3. Social warmth: This word also reflects the importance of social presence and interaction in more collectivist cultures, where every meeting is considered an opportunity to strengthen relationships and show togetherness.

8. Genre (G)

Communication type: "*Pajuppang*" is used in communication of a nature informal nor formal, depending on the context. In a more casual context, it can become part of everyday conversation. On the other hand, in formal contexts such as traditional ceremonies or official meetings, this word is used as part of a deeper formal greeting or expression, describing the joy and respect of the meeting.

Linguistic ethnographic analysis of words "*Pajuppang*" shows that this word does not just mean "meeting", but also has deep social and cultural dimensions. Several things that can be concluded from this analysis are:

1. Language as a means of respect and familiarity: The use of this word reflects deeper social relationships, where meetings are not only seen as physical moments, but also as moments to strengthen bonds and respect each other.
2. Language and social norms: The norms that apply in that culture greatly influence how this word is used, both in formal and informal contexts.
3. Language as an expression of happiness and joy: This word is used to express joy in meeting, which shows the importance of social interaction in the culture.

Thus, the word "Pajuppang" is more than just a word for "meet", but is an important part of a social ritual that strengthens relationships between individuals in a society that prioritizes togetherness and respect for each other.

Say "Your Girlfriend Is Beautiful" can be translated as an expression in certain regional languages, for example in Bugis or Makassar, which means roughly "You're very beautiful" or "You are very good". To analyze this expression from perspective linguistic ethnography, we will explore how this expression is used in specific social and cultural contexts, as well as the social and cultural function of the word.

The following is an analysis based on theoretical framework of linguistic ethnography:

1. Setting dan Scene (S)

Setting: Expression "Your Girlfriend Is Beautiful" often used in the context of conversations between individuals who know each other, both in informal and semi-formal situations. It can also be used in more formal contexts such as in traditional ceremonies or important meetings, especially when used by older people towards younger people as a form of praise.

Examples of informal settings: A friend or lover compliments the appearance of a friend who has just dressed up.

Examples of formal settings: Compliments to someone in traditional ceremonies or social gatherings are important as an expression of appreciation for someone's appearance or character.

Scene: In everyday social interactions, this expression is often said in casual situations such as meetings between friends or family, but can also be used in more serious contexts to show respect or appreciation.

2. Participants (P)

Main participants: This word is used by someone who wants to give a compliment or express appreciation to another person, usually a woman (although it can also be used to a man depending on the social context). The person spoken to will receive praise for their physical appearance or character.

Example participants:

Complimenter: Close friends, lovers, or older people.

Compliment recipient: A close friend, partner, or individual being honored.

Social relations: The use of this expression is often influenced by the social closeness between the giver and recipient of the compliment. In a society that highly values hierarchy, phrases like this may be said more frequently by younger people to older people (as a form of respect) or in more casual and intimate contexts among peers.

3. Ends (E)

Communication goals or results: The main purpose of the expression "Your Girlfriend Is Beautiful" is to give a compliment or expression of appreciation for someone's physical appearance, personality, or certain qualities.

a. Building social relationships: Giving praise or attention is a way to strengthen social relationships between the giver and recipient of praise, create emotional closeness, and strengthen bonds in social relationships.
b. Showing respect and intimacy: In some contexts, it also serves as a way to express admiration or love, especially in more personal relationships such as between partners or close friends.

4. Act Sequence (A)

Communication sequence: The use of this expression usually begins with an observation of someone (for example their appearance or behavior), which is then followed by giving a compliment.

Example conversation:

A: "Wow, Na Bagakma Hallet Mi!" (You are so beautiful/nice!)

B: "Thank You!" (Respond with gratitude and happiness).

In conversation, after words of praise, there can be a continuation of a more intimate conversation or mutual questioning, depending on the social situation that occurs.

5. Key (K)

Communication tone: The tone used when pronouncing "Your Girlfriend Is Beautiful" tend to be warm, full of praise, and positive. Compliments like this are usually said in a tone filled with appreciation and joy. When used in a more romantic or close relationship, this tone can become softer and soulful.

a. In a relaxed situation: The tone of communication tends to be relaxed and pleasant.
b. In formal or serious situations: Even though it is still a compliment, the tone of communication tends to be more polite and respectful.

6. Instrumentalities (I)

Communication tool: Spoken language is the main instrument in this communication. Although this word is generally used verbally, non-verbal expressions such as a smile or eye contact often support the compliment.

a. In a face-to-face conversation, a cheerful or complimentary facial expression will strengthen the meaning of this word.
b. In other contexts, such as social media, these expressions may be written or sent as text messages, but non-verbal expressions will depend on the emojis or punctuation used to describe the tone of the communication.

7. Norms of Interaction (N)

Social norms: Use of words "Your Girlfriend Is Beautiful" influenced by social norms existing in society. Compliments or expressions like this often serve to strengthen relationships, but they must be delivered in an appropriate way.

1. Elegance and modesty: In certain cultures, complimenting another person's appearance, especially in a more formal context or traditional ceremony, should be done with respect and moderation.
2. Relationships between individuals: This word is often used in more intimate or close relationships, such as between partners or close friends, but in a society that pays great attention to social hierarchy, this compliment can also be a way to show respect for someone who is respected.

8. Genre (G)

Communication type: Expression "Your Girlfriend Is Beautiful" included in the type of communication informal, especially in the context between friends or partners. However, in some formal settings such as traditional ceremonies or official events, this word can still be used to give respect or praise, with a more polite and respectful tone.

Genre informal: In conversations between friends or couples.

Genre formal: In traditional ceremonies, official events, or meetings that require respect.

Linguistic ethnographic analysis of expressions "Your Girlfriend Is Beautiful" shows that this word has an important social and cultural function in strengthening relationships between individuals, giving appreciation, and showing respect and affection. Some main points that can be concluded are:

1. Language as a means of appreciation: This expression is used to compliment someone's appearance or character, showing social warmth and appreciation for that individual.
2. Language and social norms: The use of this word is influenced by social norms that regulate how to communicate, especially in terms of politeness and the context of the relationship between the individuals involved.
3. Language as emotional expression: This word not only functions as a communication tool, but also as an emotional expression that expresses admiration, affection, or appreciation for other people.

Thus, "Your Girlfriend Is Beautiful" is not just an expression to express beauty or goodness, but also reflects the dynamics of social relations, as well as cultural values that prioritize respect and familiarity in the society that uses this expression.

CONCLUSION

Based on the findings of this research, language is used as a tool for respect and familiarity: this term reflects deeper social relationships, where meetings are considered not only as physical events but also as opportunities to strengthen relationships and respect each other. Language and social norms: The way these words are used in formal and informal contexts is greatly influenced by prevailing cultural customs. Language as an expression of happiness and joy: this word describes the joy of meeting, showing how important social interaction is in certain cultures. Language as a gift: This phrase is used to compliment someone's appearance or character, showing social warmth and appreciation for the individual. Language and social norms: Social norms govern how to communicate, especially in terms of politeness and relationships between the people involved. Language as an emotional expression: These words not only function as a means of communication, but are also an emotional expression that shows affection, appreciation, or admiration for another person.

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