

Innovative Mapping of Variations in the Toba Batak Dialect in Southeast Aceh Regency

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ABSTRACT

This study discusses the variation in vocabulary and pronunciation in the Toba Batak dialect and the causes of the variation in the Toba Batak dialect in Southeast Aceh Regency. The results of the researcher in this study aim to describe the differences in vocabulary and pronunciation used by Toba Batak speakers in the area, then map the variation based on region. The approach used in this study is qualitative. Data collection uses the ability to engage and interview techniques. The data of this study is oral data in the form of Toba Batak dialect words. The source of data in this study is a Toba Batak speaker who lives in Southeast Aceh, the researcher chose 2 sub-districts as the location of the study because it is considered to represent the variety of dialects in Southeast Aceh Regency. The results of the data analysis found that there were differences in vocabulary and pronunciation but the meaning was the same and there was the same pronunciation but different meanings and there was the same vocabulary but had different meanings in the Toba Batak dialect. This difference is influenced by several factors such as geographical factors, social factors, situational factors, and cultural factors in the area.

Keywords: language variation, Toba Batak Dialect, vocabulary, pronunciation

INTRODUCTION

Humans are social creatures that cannot live without interacting with others. Humans cannot stand alone without cooperating with others. Working together requires an intermediary in the form of communication that uses language. Through human language, it can convey messages/information, feelings, and intentions to others. However, along with the development of the times and increasingly complex social interactions, language is not static, but undergoes changes and variations. Around the world, languages vary greatly from speech to the language systems used. Each language region has various variations that are influenced by geographical location, social background, and the development of the times. This variation does not only occur between languages, but also within the same language, forming unique dialects.

Language variation refers to the differences in language use that occur in a certain society or group. As explained by Hasanah (2022:3), each language shows variations in the form of dialects, varieties, or varieties, each of which has its own social function. Each variety of language is used in a specific context according to the place and situation. It can be understood that languages are not homogeneous, but they differ in various aspects such as dialects, language styles, and vocabulary.



The emergence of language variations is often associated with groups in social life. The grouping is based on education level, age, occupation, socioeconomic status, and so on. The use of a variety of languages will depend on the selection of the function and the situation in which and when the language is used. For example, a person has an idiolect, which is a characteristic of using language that is unique to each individual. In addition, there are dialects, which show language variations based on certain regions or regions, such as the difference between the Batak Toba language in Babul Makmur District and other areas in the Batak Toba area.

The emergence of language variations in language-speaking societies is caused by several factors that affect it, including social, geographical, and situational factors. Language variation caused by social, geographical, and situational factors is called geographic dialect variation or regional dialects, which are variations related to differences in places or regions of the speaker. Differences in language variation are common and often found in the fields of vocabulary, pronunciation, and grammar.

The difference in the variety of languages in one language of a tribe is called dialect. Dialects are different variations of languages according to the language speakers of a certain region, a certain social group, or a certain period of time. The dialect of an area can be known based on the sound it is pronounced (Siany & Atiek 2021:143). According to Trudgil and Asri, dialect refers to variations in vocabulary, syntax, and pronunciation. In other words, a dialect is a language that is usually spoken by its speakers, depending on who the speaker is and where the speaker comes from (in Novita & Widayati, 2019:111).

Dialectology is the study that examines language variation with respect to the geographical distribution of its speakers, and the results of its studies can describe the phenomenon of language variation in a particular area (Simanullang, R., & Surip, 2023:11828). Dialecticology, according to the definition put forward by Kridalaksana, is the study of language variations that maintain their grammatical and syntactic structure (Vitasari et al, 2022:11395). Lexical differences are variations of language differences contained in the lexicon. Dialects have similarities and differences that can be seen from the lexical side with their own characteristics.

One of the tribes found in the Western region of Indonesia, North Sumatra to be precise, is the Toba Batak tribe. The Toba Batak tribe is one of the tribes that inhabit the North Tapanuli region. This tribe is part of the Batak people. Some of the places that are part of the Toba Batak Tribe are Toba Regency, Humbang Hasudutan Regency, North Tapanuli, Dairi, Samosir and its surroundings. Batak is a regional language used by the Batak tribe, especially in North Sumatra. This language is one of hundreds of regional languages in Indonesia. This language is used, maintained, and used by its speakers, namely the Toba Batak community as a daily connecting language in communication. In addition to North Sumatra, the Batak language is also used by people outside Sumatra as a means of

communication. The Toba Batak dialect is not only used in the North Tapanuli area and its surroundings, this dialect is also used by the Toba Batak tribe who live in most of Southeast Aceh. The existence of speakers of the Toba Batak dialect in Southeast Aceh shows the spread of the Toba Batak community across provincial borders, which also enriches the diversity of languages in the area. This is inseparable from the historical factors of migration, social interaction, and the dynamics of the life of the Toba Batak people spread across various regions. In the scope of language variation, dialect differences are one of the important focuses in understanding lexical, phonological, and sociolinguistic changes.

Southeast Aceh Regency is one of the districts located in Aceh Province, Indonesia. Its capital is Kutacane. This regency is located in an area that is directly adjacent to several other districts in the provinces of Aceh and North Sumatra. Geographically, Southeast Aceh has diverse characteristics, ranging from hilly areas to lowlands. Southeast Aceh Regency as an area where the Toba Batak dialect is used, was chosen as the location because of its geographical and social character that allows for dialect differences, and it is interesting to study how language variations emerge and develop in society.

As researchers observe, within any language community, dialect variation is often a distinguishing feature of one group from another, even though they are still in the same language family. The Toba Batak dialect, for example, has two speakers from Southeast Aceh Regency, but they come from different sub-districts within the district. Even though they both use the Toba Batak dialect, there are several different words or terms. For example, a speaker from sub-district A might use the word "aek" to refer to "water" while a speaker from sub-district B might use the word "nausea" for the same meaning. This kind of variation is part of the differences in vocabulary that can arise in a single dialect, which are influenced by the geographical environment, and the social interactions in each of those regions. This example shows that although in general the language and dialect used are the same, small differences in vocabulary can arise between speakers in relatively close regions. This makes the Batak Toba dialect in the area have characteristics that can be different even though they are in the same language environment.

RESEARCH METHODS

The methods used in this study include a type of qualitative descriptive research. In language research, descriptive research methods tend to be used in qualitative research. Qualitative research is a research procedure that produces descriptive data in the form of written and spoken words from informants and observable behaviors (Nuryani, L., *et al.*, 2018:66). The qualitative approach is based on the philosophy of postpositivism, which aims to understand a phenomenon deeply under natural conditions, rather than through experiments. In this method, the researcher plays the role of the main instrument in data collection which is carried out through triangulation or a combination of various data collection techniques. The data obtained is analyzed inductively or qualitatively, with the main focus on understanding meaning, not just generalizations (Scinaga, 2021:22).

This research was carried out in Kutacane, Southeast Aceh Regency. The location of this research is the location used by researchers to obtain research data. In this study, the researcher used two data collection techniques, namely first, using the ability to engage the technique. In the book, Mahsun (2017:94) states that the technique of engaging is carried out by the researcher interacting directly with Toba Batak speakers in communication situations while listening to the use of language by informants. In practice, researchers listen to and record the spontaneous use of vocabulary and pronunciation in everyday situations while engaging in conversations. While the second is the interview technique, the researcher uses structured interviews with question guides. The main instrument in this study is the researcher himself who is equipped with a list of questions (interview sheets) and recording tools (tools such as voice recorders and cameras) also used to document conversations or interactions of speakers. Stationery in the form of a book and pen is used to record the words that have been spoken by the informant.

After collecting data, the next step is to analyze the data. This study uses qualitative data analysis techniques to identify variations based on vocabulary and pronunciation in the Toba Batak dialect. According to Miles and Huberman in Sugiyono (2021:106), he explained that the data that appears in qualitative research is in the form of words and not a series of numbers. The data analysis procedure in this study includes steps, namely, data reduction, data presentation, and drawing conclusions. Thus, qualitative research is not only an effort to describe data, but the description is the result of collecting data that is required to be qualitative.

RESULTS OF RESEARCH AND DISCUSSION

Table 1. Different Vocabulary but Same Meaning

| Daerah Pengamatan Dialek Batak Toba | | | | | | |
|--|---------|--------|------------------------|-----------|----------------------------|-------------|
| No | KK | BI | Kecamatan Babul Makmur | | Kecamatan Lawe Sigala-gala | |
| | | | Kata | Pelafalan | Kata | Pelafalan |
| 1. | KBMS 01 | Mandi | Maridi | Maridi | Martapian | marta'pian |
| 2. | KBMS 02 | Anak | Ianakkon | ia'nakkon | Dakdanak | Dakdanak |
| 3. | KBMS 03 | Cantik | Bagak | baga' | Uli | Uli |
| 4. | KBMS 04 | Kecil | Gelleng | Gellenj | Metmet | Metmet |
| 5. | KBMS 05 | Desa | Luat | Luat | Huta | Huta |
| 6. | KBMS 07 | Rumah | Jabu | Jabu | Bagas | Bagas |
| 7. | KBMS 08 | Makan | Mangan | Mañan | Mardaupogu | mardau'pogu |
| 8. | KBMS 09 | Kebun | Kobun | kɔbun | Porlak | pɔrlak |
| 9. | KBMS 10 | Lari | Marlojong | Marlojon | Marikat | Marikkat |
| 10. | KBMS 11 | Kede | Kode | Kode | Lapo | Lapo |

| Daerah Pengamatan Dialek Batak Toba | | | | | | |
|-------------------------------------|---------|-----------|------------------------|-------------|----------------------------|--------------|
| No | KK | BI | Kecamatan Babul Makmur | | Kecamatan Lawe Sigala-gala | |
| | | | Kata | Pelafalan | Kata | Pelafalan |
| 11. | KBMS 12 | Kepala | Ulu | Ulu | Simajujung | simadzudzun |
| 12. | KBMS 13 | Telur | Tolor | tolor | Pira | Pira |
| 13. | KBMS 14 | Mata | Simalolong | Simalolon | Simanonggur | Simanongur |
| 14. | KBMS 15 | Mulut | Pamangan | Pamanan | Simangkudap | Simangkudap |
| 15. | KBMS 16 | Enak | Tabo | Tabo | Mardai | Mardai |
| 16. | KBMS 17 | Pisau | Parang | Paran | Goluk | goluk |
| 17. | KBMS 18 | Batok | Dasar-dasar | Dasar-dasar | Seak-seak | səak-səak |
| | | Kelapa | | | | |
| 18. | KBMS 19 | Orang | Halak | Halak | Jolma | Jolma |
| 19. | KBMS 20 | Telinga | Pinggol | Pingol | Sipareon | Sipareon |
| 20. | KBMS 21 | Kelapa | Kalapa | Kalapa | Harambir | Harambir |
| 21. | KBMS 22 | Bangun | Dungo | dungo | Hinsat | Hidsat |
| 22. | KBMS 24 | Sawah | Balian | 'balian | Hauma | Hauma |
| 23. | KBMS 25 | Istirahat | Maradi | maradi | Papeakpeak | pa'peak'peak |
| 24. | KBMS 26 | Duduk | Hundul | Huddul | Juhut | dzuhut |
| 25. | KBMS 27 | Besar | Balga | 'balga | Bolon | bolon |

Table 2. Different Pronunciations but Same Meanings

| Daerah Pengamatan Dialek Batak Toba | | | | | | |
|-------------------------------------|---------|--------|------------------------|-------------|----------------------------|------------|
| No | KK | BI | Kecamatan Babul Makmur | | Kecamatan Lawe Sigala-gala | |
| | | | Kata | Pelafalan | Kata | Pelafalan |
| 1. | PBMS 01 | Tidur | Modom | 'modom | Podom | 'podom |
| 2. | PBMS 02 | Ubi | Gadong | Gadon | Gadung | Gadun |
| 3. | PBMS 03 | Ayo | Beta | 'beta | Eta | eta |
| 4. | PBMS 04 | Gosong | Mosok | Mosok | Mosong | Moson |
| 5. | PBMS 05 | Berdoa | Martangiang | martan'gian | Martamiang | marta'mian |
| 6. | PBMS 06 | Benar | Toho | toho | Tutu | Tutu |

| Daerah Pengamatan Dialek Batak Toba | | | | | | |
|-------------------------------------|---------|-----------|------------------------|-------------------|----------------------------|-------------------|
| No | KK | BI | Kecamatan Babul Makmur | | Kecamatan Lawe Sigala-gala | |
| | | | Kata | Pelafalan | Kata | Pelafalan |
| 7. | PBMS 07 | Beri | Lean | L ^ə an | Leon | L ^ə on |
| 8. | PBMS 08 | Saya | Au | Au | Ahu | a ^h u |
| 9. | PBMS 09 | Ibu | Omak | Omak | Umak | Umak |
| 10. | PBMS 10 | Kamu | Ho | Ho | Hamu | Hamu |
| 11. | PBMS 11 | Bagaimana | Boha | b ^o ha | Beha | b ^e ha |

Table 3. Same Pronunciation but Different Meanings

| Daerah Pengamatan Dialek Batak Toba | | | | | | |
|-------------------------------------|---------|-----------|---------------------------------|-------------------|---------------------------------|----------------------------|
| No | KK | DBT | Kecamatan Babul Makmur | | Kecamatan Lawe Sigala-gala | |
| | | | Pelafalan | Arti | Pelafalan | Arti |
| 1. | PSMB 01 | Sogot | s ^o g ^o d | Besok | s ^o g ^o d | Pagi |
| 2. | PSMB 02 | Parsaoran | parsa ^o ran | Persaudaraan | parsa ^o ran | Persekutuan/ pertemanan |
| 3. | PSMB 03 | Luat | Luat | Keluar | Luat | Kampung halaman |
| 4. | PSMB 04 | Bisa | Bisa | Mampu/sang gup | Bisa | Racun |

Table 4. Same Vocabulary but Different Meanings

| Daerah Pengamatan Dialek Batak Toba | | | | | | |
|-------------------------------------|---------|-------|------------------------|-------------------|----------------------------|----------|
| No | KK | DBT | Kecamatan Babul Makmur | | Kecamatan Lawe Sigala-gala | |
| | | | Pelafalan | Arti | Pelafalan | Arti |
| 1. | KSMB 01 | Boru | 'boru | Anak Perempuan | 'boru | Marga |
| 2. | KSMB 02 | Bagas | 'bagas | Rumah | 'bagas | Dalam |
| 3. | KSMB 03 | Gogo | gog ^o | Kuat | gog ^o | Semangat |

Daerah Pengamatan Dialek Batak Toba

| No | KK | DBT | Kecamatan Babul Makmur | | Kecamatan Lawe Sigala-gala | |
|-----|---------|----------|------------------------|-----------|----------------------------|------------------|
| | | | Pelafalan | Arti | Pelafalan | Arti |
| | | | | | | |
| 4. | KSMB 04 | Hami | 'hami | Kami | hami | Kita |
| 5. | KSMB 05 | Manjalo | man'dzalo | Menerima | man'dzalo | Menyambut |
| 6. | KSMB 06 | Roha | 'roha | Hati | 'roha | Perasaan/pikiran |
| 7. | KSMB 07 | Bottar | 'bottar | Putih | 'bottar | Bersih |
| 8. | KSMB 08 | Mate | Mate | Meninggal | mate | Padam |
| 9. | KSMB 09 | Ulaon | u'laon | Pekerjaan | u'laon | Tugas adat/pesta |
| 10. | KSMB 10 | Mangalap | man'galap | mengambil | man'galap | Meminang |

The vocabulary variations can be seen in table 1. with the word code **KBMS 01** Mandi, namely *Maridi* (Maridi) and *Martapian* (Marta'pian), experienced a difference in vocabulary. The vocabulary of 'bath' in Toba Batak has different variations depending on the region. Two words that are often used to refer to bathing activities are maridi and martapian. The word maridi is generally used by speakers in the Babul Makmur District area, while martapian is better known in other areas, namely Lawe Sigala-gala District. Here is an example in the sentence: (a) *Anakkon maridi in the river* (my son is bathing in the river) (b) *He is martapian in jabu on* (he is bathing in this house).

Second, with the word code **KBMS 02** 'child' which has two meanings as well, namely, *ianakkon* and *dakdanak*. In the observation area, the word "ianakkon" is used in Babul Makmur District. The word is a word in the Toba Batak language and is also commonly used in referring to children. Meanwhile, the word "dakdanak" is seen used in Lawe Sigala-gala District, which is a typical word in Toba Batak. There are differences in vocabulary between regions that are influenced by distance, so it can affect the language in the area.

Third, with the word code **KBMS 03** 'beautiful' in the table above has two meanings, namely, *bagak* and *uli*. The variation in form of these two words arises from the cultural background in each region and the ability to pronounce in different language styles, according to daily communication. The two vocabulary comes from different lexes, so it can be said that there is a variation in vocabulary, even though they are still in the same dialect family. It can be concluded that the three differences of each vocabulary are expressed as dialect variations. The same goes for other vocabulary.

Based on the data in table 2, there are differences in pronunciation that have the same meaning. For example, in **PBMS 02** Ubi are *Gadong* (gadoŋ) and *Gadung*

(gadun). The vocabulary of *sweet potatoes* in the Toba Batak dialect is *gadong* and *gadung*. The word *gadong* with the pronunciation sounds [g], [a], [d], [o], [n], and [g], while the word *gadung* with the pronunciation sounds [g], [a], [d], [u], [n], and [g]. The difference lies in the last vowel: [o] in the word "gadong" and [u] in the word "gadung". It could be because the tongue of people in certain villages is better at saying *gadung*, while others are used to saying *gadong*. This shows that there is a variation in vocal pronunciation that usually occurs due to the influence of regions or community habits.

Second, with the data code **PBMS 01** Sleep is called *Modom* (ˈmodɔm) and *Podom* (ˈpodɔm). In the Toba Batak dialect, the vocabulary "sleep" is called *modom* and *podom*. The word *modom* with the pronunciation sound [m], [o], [d], [o], [m], while the word *podom* with the pronunciation sound [p], [o], [d], [o], [m]. The difference in pronunciation between these words occurs due to variations in the initial sounds: [m] in the word "modom" and [p] in the word "podom". The first letter is different, but the meaning is still the same, namely sleep,

Third, with **the PBMS 03** data code, let's call it *Beta* (ˈbeta) and *Eta* (ˈeta). Vocabulary such as "ayo" can be pronounced *beta* or *eta* in the Toba Batak dialect. The word *beta* with the pronunciation sound [b], [e], [t], [a], while the word *eta* with the pronunciation sound [e], [t], [a]. This difference in pronunciation lies in the use of the initial sounds [b] and [e]. in the Babul Makmur District area, "b" is added as a form of emphasis or habit, while in the Lawe Sigala-gala District, the pronunciation is more abbreviated or simplified to "eta". But the meaning remains the same, namely an invitation to do something together

Meanwhile, in **PBMS 05** Praying, it is called *Martangiang* (ˈmartɑŋˈɡiɑŋ) and *Martamiang* (ˈmartaˈmiɑŋ). The vocabulary of *prayer* in the Toba Batak dialect is *martangiang* and *martamiang*. The difference in this word lies in the middle sound: i.e. *martangiang* uses [ŋg] while *martamiang* uses [m]. In pronunciation, this sounds different but has the same meaning, which is praying. This difference can be due to changes in the nasal (nose) sound. In dialect variations "ng" and "m" often replace each other depending on the region of the speaker,

In the **PBMS 06** data code, it is true called *Tutu* (ˈtutu) and *Toho* (ˈtoɦɔ). The words *tutu* and *toho* have the same meaning, namely "correct", but the pronunciation is different depending on the region or dialect of the speaker. In terms of pronunciation, the most noticeable difference is in the sound of consonants at the beginning and end of words. In the word "tutu", the letter [t] is pronounced at the beginning and end, so that the sound sounds more emphatic and flat. The tongue sticks to the roof of the mouth when saying the "t". Meanwhile, in the word "toho", the letter [h] is in the middle, because the "h" sound is pronounced while exhaling from the throat, so the pronunciation is looser. Even though the tongue is different in pronunciation, the meaning conveyed remains the same.

For the **PBMS 07 data code**, *Beri* is called *Lean* (ˈlean) and *Leon* (ˈleɔn). The difference between these two words lies only in the middle vowel letters, namely,

the sounds [a] and [o]. This indicates the presence of vocal variations in pronunciation. While **PBMS 08** I is *Au* (au) and *Ahu* (a^h u). This first-person pronoun shows a variation in pronunciation in the final letter "u". While "Ahu" has an additional consonant "h" that may be used to clarify the subject of the conversation. For **PBMS 09**, Ibu is called *Omak* (Omak) and *Umak* (Umak). The difference in pronunciation as in the words omak and umak lies in the initial vowel letters: [o] in the word "omak" and [u] in the word "umak". and **PBMS 10** Kamu namely *Ho* (ho) and *Hamu* (hamu) here, the difference in pronunciation can be seen from the addition of syllables. "Ho" is a shorter and more direct form, while "hamu" sounds longer and seems more polite. This shows the difference in speaking styles that are influenced by the context or relationship between the speakers. Lastly, **PBMS 11** How to call *Boha* (boha) and *Beha* (beha). The difference between these two words mainly lies in the difference in the initial vowel letters, namely, the sounds [o] and [e]. This change is the presence of vocal variations in pronunciation, which often occur in regional languages due to the influence of people's habitual speech or daily dialect.

Judging from table 3, there is the same pronunciation but the meaning is different. Like **PSMB 01** Sogot which means *Tomorrow* (sogod) and *Morning* (sogod). The word *sogod* can mean "tomorrow" (the day after today) and "morning" (the time at the beginning of the day). Sogod pronunciation with sounds [s], [o], [g], [o], [d]. The pronunciation is the same, but the meaning may be different. For **PSMB 02** Fraternal Parsaoran (parsaoran) and *Fellowship/friendship* (parsaoran). In terms of pronunciation, the word *parsaoran* in the Toba Batak dialect is still pronounced in the same way, although the pronunciation does not change, the meaning can shift according to the context of the conversation. and **PSMB 03** Luat is called *Kampung rumah* (luat) and *Keluar* (luat). The word *luat* with the pronunciation sound [l], [u], [a], [t]. The word *luat* has the same pronunciation, but can have different meanings. For example, *luat* as "hometown" describes where a person comes from, while *luat* as "out" can refer to the act of leaving a place. Finally, **PSMB 04** Bisa (Toba Batak Language) which means *Able/able* (able) and *Poison* (can). In the Toba Batak dialect, the word *can* have the same pronunciation but can mean two different things. Words *can be* with pronunciation sounds [b], [i], [s], [a], this difference in meaning occurs because it develops from people's habits and experiences in communicating. So one word can be used for several meanings. For example, if we say "bisa au mandokhon" it means that we are able or able to speak. But if you say "mate sian can", people immediately know that it means death from poison. So even though it sounds the same, the meaning can be different because it depends on the sentence and the situation when the word is used.

Furthermore, based on the data in table 4, there are the same vocabulary that have different meanings. For **KSMB 01** Boru (Toba Batak language) is called *Boru a nickname for girls* ('boru) and *Boru is a surname for Batak women* ('boru). The vocabulary of "boru" in the Toba Batak dialect in both functions (daughter and clan)

has no difference in pronunciation, both are pronounced the same. The word 'boru with the pronunciation sound [b], [o], [r], [u], the first syllable of 'bo' is pronounced clearly, 'ru' is short and light. So, there is no difference in pronunciation between "boru" as *a girl* and "boru" as *a clan*, the difference is the context of the meaning in the sentence. These two words have different meanings, namely, boru (child) is used as a call or reference to one's daughter. While boru (clan) is used in the name structure or in the context of customs, signifying the origin (clan title for Batak women).

Second, **KSMB 02** Bagas is called *Home* ('bagas) and *Dalam* ('bagas). This vocabulary can have different meanings because the way people use it changes according to needs. For example, bagas as a house is used to refer to a place of residence or a building where a person lives. While bagas as in is used to indicate the location or position of something in a place. This happens due to the widespread use of language and people's customs, Third, **KSMB 04** Hami (Toba Batak Language) which means *We* ('hami) and *Kita* (hami). The same vocabulary as the word "hami" means "we" and "us" because in the Toba Batak dialect there is only one word to refer to the crowd that includes oneself. So the meaning of the word "hami" depends on how it is used. Meanwhile, **KSMB 05** Manjalo is *Receiving* (man'dzalo) and *Welcoming* (man'dzalo). The vocabulary of "manjalo" indicates the variation of meaning within a dialect, which is influenced by social and cultural contexts. This word is used to express two different meanings, namely *receiving* and *welcome*. The word "receive" is used when someone gets or acquires something, while the word "welcome" is used when someone greets or greets someone who comes. So usually, even if it's one word, the meaning can be different depending on the situation.

Finally, **KSMB 08** Mate (Toba Batak Language) is called *Die* (mate) and *Die* (mate). The word "mate" has the meaning *of dead* and *extinguished*, the word mate does not only apply to humans or living beings, but is also used for objects that initially turn on or live, then stop or die. For example, the word "mate" is often used to state that someone has passed away. This is the most commonly used meaning, especially when talking about bad news. The word "mate" can also be used to indicate that something has stopped turning on or is no longer active, such as lights, fires, or electronic devices. Although the meaning is different, when something is "no longer alive", be it a human or an object, everything is considered to have "mate". It can be concluded that the explanation of vocabulary equations is expressed as a dialect variation. The same goes for other vocabulary.

The author analyzes the causes of differences in vocabulary and pronunciation in the Toba Batak dialect. Based on the analysis, any differences in vocabulary and pronunciation found in the Toba Batak dialect certainly do not appear out of nowhere. There are many things that affect it, both from the environment, habits, to the mixture of cultures that occur in society. Based on the results of research from community interviews in each region, there are four main

factors that affect the occurrence of differences in vocabulary and pronunciation in the Toba Batak dialect in Babul Makmur and Lawe Sigala-gala Districts, namely geographical factors, social factors, situational factors, and cultural/traditional factors. The following is a description of each factor.

Differences in regions lead to differences in the use of certain vocabulary and pronunciation. For example, the location of villages or villages that are far from each other, can affect the way people interact. The long distance makes interaction between residents from different villages limited, so that each village can have its own language habits that are different from other villages. For example, the way of speaking, the way of conveying/pronouncing it, or the language style can develop distinctively in that one village. The explanation is strengthened by the data from **the CHU5** interview: "yes, areas that are located close or far apart usually have different languages or dialects. This is because people in geographically separated areas rarely interact directly with each other, so they develop their own language habits according to their environment and needs" (L. Br Lumbantoruan). The natural conditions around people's residences also affect the way they give terms or designations that they use daily. For example, people who live near mountains will more often use pronouns for things that are close to mountains. So the conditions around the environment are different, the terms used daily can also be different from one region to another.

Social status, indigenous communities, and community leaders also influence variations in the Toba Batak dialect. A person enters a social group such as a clan, tribe, or indigenous community, usually the way he or she speaks is also influenced. For example, if people are gathering with fellow clans, usually the language used is more familiar and there are special terms that are only understood in that clan. Likewise, in certain indigenous communities, there are special rules or designations that are used to respect fellow members. This is what makes a person's language different according to the situation and with whom he interacts. The explanation is strengthened by the data from **the CHU17** interview: "so far, local customs and customs have also shaped the habit of speaking, especially in this environment where the majority of Batak, the Batak culture. So the way people speak here is greatly influenced by culture and customs that have been passed down from generation to generation" (St B Lumbantoruan). The level of education can also be seen in the way people communicate. People with more experience or knowledge usually speak more broadly, understand a lot of new terms, and can even mix Indonesian with regional languages. Meanwhile, people with limited knowledge usually only use the everyday language that is commonly used around their environment. So this difference in knowledge makes the language between individuals or groups varied. The explanation is strengthened by the data from **the CHU1** interview: "Yes. For example, young people who have high school usually have mixed languages, Batak and Indonesian. Meanwhile, parents who are not in school, their way of speaking is more purely in Batak. People who work outside the

region are also usually more polite or more mixed in their accent" (M Br Pakpahan). Community leaders or traditional leaders also influence the way they speak, their presence can keep the regional language used and not lost. This is that indigenous leaders form language habits in their environment. It can be seen that customs, abilities, and influences of traditional leaders greatly influence the way people speak. The language used is not only influenced by the choice of words but also the accent and attitude when speaking.

The choice of words and pronunciation differs depending on who the person is talking to and in what situation. People usually adjust their choice of words and speaking style according to the social relationships that are established. For example, when talking to parents, a person tends to use more polite language. On the other hand, when talking to peers, the language style used is more relaxed, familiar, and sometimes even interspersed with humor or simpler everyday vocabulary. This difference can be seen that the communication situation requires language adjustments, both in terms of vocabulary, intonation, and expression, in order to create communication that is in accordance with social norms and acceptable to the interlocutor. The explanation is strengthened by the data from **the CHU1** interview: "Of course, when greeting people, both people older than us and those of our age, the way of speaking is adjusted to the person we greeting. For example, to greet parents, *tudia ho oppung?* (Where do you want to go, grandma?) The language used is more polite, while those of our age or minors, can be said *to be manganese ho dek* (eat you dek) for children. So the use of language is very different from how to greet parents or peers" (M Br Pakpahan). It can be seen that the way of greeting in the Toba Batak language is greatly influenced by age and kinship. While the choice of language that a person uses depends a lot on the place and conditions. For example, at home with family, the Toba Batak people often use the Toba Batak language as a colloquial language. However, when they are at school or at official events, they switch to using Indonesian. This language change was made because the formal situation demanded the use of a more standard language that could be understood by everyone. The explanation is strengthened by the data from **the CHU3** interview: "Yes, the way of speaking can vary depending on the place. For example, at home you use the Toba Batak dialect because it is the same family. However, in school, we use more unity language, so the place and atmosphere greatly affect the way we speak, we adjust to who we talk to and where we are, like that, approximately" (R Br Napitupulu). This shows that the speaker always adjusts the language to the interlocutor, the place, and the atmosphere they are facing. The use of language also often adjusts to the situation, one of which can be seen from the mixing of codes. Code mixing occurs when a speaker combines two languages at the time of communication. For example, the Toba Batak people sometimes mix Toba Batak with Indonesian when speaking. this usually happens because there are words or expressions that are easier to pronounce in a certain language, or to adjust to the interlocutor who may not fully master the Toba Batak

language. The explanation is strengthened by the data from **the CHU14 interview**: "Ever, because they sometimes don't understand if they use the regional language or the typical dialect here. So you have to use common language. In essence, I adjust the way I speak so that communication remains smooth and not misunderstood" (P Br Nababan). Thus, the communication situation encourages the speaker to adjust the language choice, resulting in more effective and easy-to-understand communication.

Some vocabulary is influenced by cultural values and is passed down from generation to generation. Judging from cultural factors and traditions, language cannot be separated from people's living habits. There are special terms that arise because of culture, for example in the Toba Batak community there are the names of bones, amang, ito, or traditional expressions such as umpasa/umppama. Meanwhile, traditional vocabulary, many old words have been used for a long time by our parents and then taught again to their children. For example, in the Toba Batak community there are unique words such as uli, simajujung, tangihon, parohahon, or kinship designations such as bone and anggi. These words are not just a language, but also have a special meaning related to the customs and way of life of the Batak people. So the inheritance of traditional vocabulary from generation to generation is important so that the regional language remains alive and traditions are maintained until the next generation. The explanation is strengthened by the data from **the CHU4 interview**: "The characteristic of the Toba Batak language here, for example, is *lapo* which means "kede". The second example is for example in the physical part (limbs) such as the word "eye" is called *simalolong*, for "mouth" it is called *pamangan*. Such forms are the typical vocabulary of the actual Batak language that is still used from ancient times to the present" (R Sihombing). It can be seen that the vocabulary is increasingly developing in the environment of their respective communities, and is always used in communicating/interacting with others in the area.

CONCLUSION

Based on the results of the analysis and discussion that has been carried out, it can be concluded that there are many differences in vocabulary and pronunciation with the same meaning, the same pronunciation but with different meanings, and the same vocabulary with different meanings. In the Toba Batak dialect, the difference in vocabulary can be seen from the use of different words to refer to the same thing or concept in each speaking area. For example, one region uses the word "aek" for water, while another region uses "nausea". Examples of pronunciation equations with different meanings are, the words *luat*, *parsaoran*, *sogod*, and *bisa*. And examples of the same vocabulary have different meanings, namely, *bagas*, *gogo*, *roha*, *bottar*, *ulaon*, etc. Meanwhile, the difference in pronunciation is marked by changes in the vowel and consonant sounds in the same word. Some regions tend to pronounce words with different intonations or pressures, and some

even experience a shift in sound. In terms of pronunciation, there are phonological differences, such as variations in vocal sounds, namely [a][o], [a][ɔ], [ɔ][u], [e][ɛ], [a][u], [ɔ][ə], [o][U], [a][ə], [a][ɛ], [e][u], [I][ɛ], [ɔ][e]. Meanwhile, consonant changes have a variation in the sound of consonants with a number of 4 pieces, namely [m][p], [k][ng], [ng][ŋ], [ng][m]. It was found that vocal sounds are more predominantly used than consonant sounds, both in pronunciation variations and vocabulary differences. This dominance is an important characteristic of the Toba Batak dialect that is analyzed.

This variation shows that the Toba Batak dialect is dynamic and has developed according to the environment of the speakers. In addition, this variation does not occur randomly, but is influenced by several factors, including geographical factors, social factors, situational factors, and cultural/traditional factors. The association and language habits that prevail in a region make these factors also encourage changes in the form and sound of the language used. Therefore, even though it is still in the Batak Toba dialect family, the vocabulary character of the people in this region has characteristics that distinguish it from other regions.

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