

THE LEXICOGRAMMATICAL ASPECTS OF IKA EN IN BAHASA PANAI AT LABUHANBATU

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Abstract

The objectives of the study are to find out meanings are given by ika en in BP, to describe the realization of ika en in BP and to explain the reasons why the ika en in BP realized the way they are in BP. the methodology of research is qualitative descriptive method based on theory of Bogdan and Biklen and using interactive model analysis Miles, Huberman and Saldana to analyze the data analysis in three steps are data condensation, data display and drawing, verifying and conclusion. The result finding of this study is ika en as deictic determiner in BP. The researcher found 737 times of using ika en occurs which comprise 230 ika and 507 en utterances from 15 informants. There are 11 ika forms and 49 en forms, ika and en are used dominantly in deictic form. Lexicogrammar constituency ika en on scale rank realized in clause, group/phrases (nominal group in numerative, epithet, classifier), verbal group, adverbial group and prepositional phrase, word and morpheme. Ika en in BP realized in deictic possessive and circumstances. In term of clause rank ika en realized in meta function of ideational experiential function realized as deitic, in logical realized dominantly as paratactic enhancement, in interpersonal realized as declarative, question, offer and command, in textual realized in theme and rheme, in cohesion realized as reference (Demonstrative/Pronoun) in both of anaphora and cataphora, as ellipsis/substitution, as conjunction and lexical cohesion in repetition and synonym. The results of the study can be used as reference to make a book of lexicogrammar of ika en in BP. the practically implication of the present study is as teaching material and knowledge to know lexicogrammar of ika en forms and BP in the class, at home and Panai community. Theoretically the result study implies to support and enrich previous linguistic theories about lexicogrammar of local language and contribute to developmental newest of linguistic theory.

Keywords: Lexicogrammar, ika en Bahasa Panai, Local Language

INTRODUCTION

Bahasa Panai (BP) is a local language as a coastal lingua franca language of Labuhanbatu Regency which is used by Panai people of Labuhanbatu, North Sumatera, Indonesia who living along the coastline of Panai Hilir, Panai Tengah, and Panai Hulu. The use of language was predicted on eighty years where it has been used by the Panai people as their daily mother tongue in communication from generation to generation in Panai Labuhanbatu Regency. The BP local language is local language used by the Panai people in daily communication at home, markets, schools and other traditional cultural activities of the Panai people, both of formal and informal events. Historically, in eighty years ago king sultane Panai and Labuhanbatu society mostly were used BP as their daily communication until it is used Panai people actively from time to time and from generation to generation to present time. Language is also called the identity of a nation, as well as local languages in Indonesia. Local languages have a vital role, namely, apart from being the identity of a diverse community group, local languages are also a means of communication between community groups (Sudarsana in Handayani, 2021)

Ika bina en pabolo is motto and slogan of Labuhanbatu regency which derived from BP local language. Ika bina en pabolo is Panai local language which means “this is built, that is repaired”. The motto has become the philosophy and culture of the Panai people for generations. Panai people use BP local language when to convey message, purpose, will, ideas, information between Panai speakers in Panai Labuhanbatu. BP is a unique local language in Labuhanbatu Regency, North Sumatera, and Indonesia. Formally it is not listed yet as local language in Indonesia. Before it is never conducted a research yet scientifically which related with ika and en in BP. The Australia linguist’s prediction saying that BP has become extinct at the same time as the collapse of Panai Sultanate kingdom Labuhanbatu. Emphirically, the BP is still exist and used by the Sultan king during the kingdom Sultanate of Panai in daily interaction and communication between fellow society along the coastal Panai until present time.

The uniqueness and characteristics of the BP as a local language of the Panai people in Labuhanbatu Regency, which distinguishes it from other local languages in Indonesia, is the dominant use of the words ika and en in each conversation and communication among Panai people and pronouncing lexis R becomes kha. The words ika and en havea variety of forms that are often used by speakers of Panai people. The following examples that briefly explain BP as the local language of the Panai people in Labuhanbatu, for example:

Table 1: Words, Groups/phrases, Clause of ika and en in BP

NO	BAHASA PANAI	BAHASA INDONESIA	ENGLISH
1	ika	ini	this
2	sika	sini	here
3	kasika	kesini	come here
4	bagika	bagini	like this
5	en	itu	that
6	enen	itu	that
7	siten	situ	there
8	kasiten	kesitu	come there
9	disiten	disitu	in there
10	bagen	begitu	like that
11	apa en?	apa itu?	What is it?
12	ondak kamana en?	mau kemana itu?	Where are going?
13	ika khumah kai	ini rumah kami	this our house
14	lagak en cek	cantik itu bro	that is beautiful
15	en la ondak awak en	itu la yang saya mau	that’s what i want
16	Lantak katen	Terserah lah	up to you
17	poi kai dulu na katen	pergi kami dulu kesana ya	we go there
18	sumokh	sumur	well
19	tolukh	telur	egg
20	okhang	orang	people

The sample data above taken from researcher's result that the BP is a unique local language that must be learned and preserved as cultural richness and local wisdom in Labuhanbatu Regency, North Sumatera, Indonesia. It is one of the characteristics and richness of regional culture that needs to be preserved. The useful of preservation is should be carried out in the form of the use of local languages in daily communication by members of the local community themselves as identity (Hulukati, 2017). Therefore, the research expected as an effort to (1) Preserve BP as the Panai local language, (2) to know the lexicogrammar of ika en in BP, (3) Adding the diversity of local language variations in Indonesia (4) to avoid Panai people from being negative attitude towards BP as their mother tongue and local language, (5) Avoiding the extinction of BP and (6) Maintaining culture, language, traditions and richness of local wisdom of Panai people Labuhanbatu.

The Unitary State of the Republic of Indonesia (NKRI) is one of the countries in the world that has diversity cultures and local languages which preserved as national assets. Thoses diversity has made Indonesian in the global and digital era as multicultural and multilingual society that should be feel proud and having attitude to preserve the diversity (Bin-tahir, et al, 2020). Local language policy in NKRI has been regulated, In accordance with the law (1945) about flags, languages, and national emblems, as well as the national anthem, in article 1; local languages are the languages used for Indonesian generations, citizens in areas within the territory of the unitary State of the Republic Indonesia. Article 42 paragraphs 1; regional governments are obliged to develop, foster, and protect local languages and literature in order to continue the position and function in social life in accordance with the times and to remain part of Indonesia's cultural wealth. In other word local language is one of the cultural assets that must be preserved by the government. In line with above, Kemenristekdikti RI suggests to prioritize Bahasa Indonesia, to preserve local languages, and to strengthen foreign languages (Harahap, 2022).

Moreover, referring to law number 24 of 2009 defines local languages as languages used for generations by Indonesian citizens in areas within the territory of the Unitary State of the Republic of Indonesia. It is as one of the indicators to preserve local culture and supports Indonesian culture and language which contains the values and cultural characteristics of the region in Indonesia. Meanwhile, in the context of science and civilization, regional languages are a wealth of knowledge and a diversity of civilizations that must be maintained and preserved consistently (Warouw, 2023).

In addition, local regulation of governor of north sumatera, Inonesia number 8 (2017) as additional strengthening of the legal law that the preservation of local languages in the North Sumatra region has been regulated in article 13, the local government istasked with carrying out the priority in the use of Bahasa Indonesia in the regions, establishing and developing local language and regional literature teaching materials in the compulsory local content curriculum at school as formal education units. Refers to explanation above, BP local language must be maintained and preserved in order to preserve the culture, legends and traditions of the Panai people specifically and the culture of Labuhanbatu in general.

The laws, the slogan of the Ministry of Research, Technology and Higher Education of the Republic of Indonesia (Kemenristekdikti RI) and the local regulations of the Governor of North Sumatra regarding local languages are quite clear and have given a signal that the nation and state of the Republic of Indonesia upholds the existence of local languages. The local language languages are not only need to be fostered and developed, but also must be preserved, including the BP Panai local language should preserved to avoid of extinction. One way to overcome the local languages endangered and extinction (lose of cultural treasurer) is through language maintainance. (Amna, 2017)

Based on relevant study, Indonesia has hundreds of active local language, Based on the results of the study, there are at least 742 local languages used and spoken in NKRI, including endangered local languages. (Rahman in Bin-tahir, et al, 2020) In other side, Kemenristekdikti RI release the number of local languages available in Indonesia based on Language and Literature Development and Protection Kemenristekdikti in 2022 there were about 718 local languages in Indonesia (Utomo, 2022), From these data, it is clear that the BP Labuhanbatu local language is not registered as a local language in Indonesia. Therefore reseracher expect and suggest to the government to add BP as part of local language in Indonesia. BP local languages must continue to be developed, fostered, protected, preserved and taught to generations of Panai people and the people of Labuhanbatu so that this local language is protected from extinction. It was happenedin Maluku, Papua, Nusa Tenggara Timur (NTT) and other place. The extinct languages in Maluku is languages of the kajeli/kayeli, Piru, moksela, palumata, ternateno, hukumina, hoti, serua and nila and Papuan languages, namely tandia and mawes. At the same time, the critical local languages is reta in NTT, Saponi from Papua, and languages from Maluku, namely Ibo and meher region (Sitokdana, 2019)

However, unfortunately until now there has been no academic research that explains what is like and how lexicogrammar ika and en in BP. is this researcher use Systemic Functional Linguistic Halliday's theory on lexicogrammar strata of morpheme, words, goup/phrases and clause. Furthermore, the product of the research is a book of lexicogrammatial Aspects of ika en in Bahasa Panai in Labuhanbatu. By hoping it is used as a reference book and guide for anyone who wants to learn and teach the lexicogarmmar of ika en in Bahasa Panai at home, school's local content and family surrounding.

Every language has a language structure (Lexicogrammar) that is used based on the function of language in society such as describe, exchange or arrange or organize, and experience. Halliday and Matthiessen (2014:20) states that basic concepts for the study language can be seen from the variety of technical terms that have had to be used. We have referred to language (1) as text and as system, (2) as sound, as writing and as wording, (3) as structure configurations of parts, and (4) as resource choices among alternatives. In other word, the language was organized into four strata – semantics, lexicogrammar, phonology, and phonetics (Halliday and Matthiessen (2004). From four technical terms and four strata above, the researcher focuses on grammar/lexicogrammar to study ika en in BP local language. In other term is a lexicogrammatial aspect of ika en in BP Labuhanbau which consist of ika en in rank scale

(morpheme, word, group/phrase, and clause) of BP and ika en in Metafunction (ideational, interpersonal and textual).

LITERATURE REVIEW

Lexicogrammar in Systemic Functional Linguistic (SFL)

Lexicogrammar is a term used in SFL to confirms the interrelation between vocabulary (lexis) and syntax (grammar). The term was introduced by renowned linguist M.A.K Halliday. It is diversified into a spectrum of metafunction, extended in delicacy from grammar to lexis, and arranged into a series of ranked units (Halliday in Nordquist, 2020). In line with that (Lestari, et al, 2019) declares about Lexicogrammar is a special term in SFL to describe the continuity between grammar and lexis. The idea that lexis and grammar are interrelated has been treated in a number of linguistic theories and approaches. It is as a heart of language in the abstract level of coding.

According to Halliday (2004) every language has a vocabulary, or 'lexicogrammar, which forms one part of its lexicogrammar of a language. He has made clear that vocabulary can be seen as part of lexicogrammar, a lexicogrammar that represents the choices which users of a language make, a lexicogrammar that represents the ability to mean. For, ultimately, language is about meaning. In addition, Morley (2000: 23) states that the lexicogrammatical framework for systemic grammar was developed against a background of four categories: unit, structure, class and system, and three (or four) scales: rank, exponence, delicacy (and depth). In other word, Eggins (2004) adds that the lexicogrammar appoints toward two distinct but related notions: (1) the typical lexical and grammatical environment of a sign used in naturally occurring texts and (2) the core stratum of wording rank in Halliday's model of language, which serves to mediate between the lower stratum of sounding (graphology/ phonology) and higher meaning (semantics/discourse). Halliday and Matthiesen (2014) acknowledges that language is a complex semiotic system which having various levels, or strata in lexicogrammar.

Principle of Lexicogrammatical Contituency

Halliday and Matthiesen (2014) mentioned that there are five principles of constituency in lexicogrammar. One of the principle is a scale of rank in the grammar of every language. The rank scale represented as clause, phrase/group word, morpheme. The clause may be downranked to function in the structure of a group. The lexicogrammatical constituents based on notational conventions as follow:

Table 2: Notational conventions for representing lexicogrammatical constituency

	clause	[[[]]]	downranked	<<< >>>	enclosed clause
	complex		clause complex		complex
	Clause	[[]]	downranked clause	<< >>	enclosed clause
	Group/Phrase	[]	downranked group/phrase	< >	enclosed group/phrase
#space	Word				

Saragih (2006) added that the analysis of text constituents can be realized by a number of clauses, but text does not always occur in a number of clauses. In analyzing a text, starting with the text is broken down into clauses, then clauses are broken down into groups, groups are analyzed based on words. Then the word is broken down into a morpheme. Thus the analysis can be carried out at the level desired by the language user. One linguistic unit can be analyzed to elements that build it based on class and function. Class-based analysis shows one unit to another. In contrast to that, function analysis aims to show the function of each element in a larger unit. Grammatical units in strata ifsa, group, word and morpheme can be analyzed based on the class or function that forms them. Function analysis can be done in two ways; using bracketing or tree diagrams. Here is the bracketing form analysis:

Table 3: Lexicogrammar of Constituent Analysis

	Clause Strata
()	Group Strata
(())	Word Strata
((()))	Morpheme Strata

Scale Rank of Lexicogrammar

The scale rank in the lexicogrammar of every language is represented as clause, phrase/group, word, and morpheme (Halliday and Matthiesen, 2014). In line with above Eggins (2004:124) states that rank scale of lexicogrammatical stratum in systemic approach consist of clause, group/phrase, word and morpheme. Similarly, Morley (2004) argued that Syntactic structure in systemic grammar is traditionally based on five formal units which comprises of sentence/clause, group, word and morpheme.

Clause is seen as a source of meaning. In clauses there are three dimensions of meaning at once, namely ideational meaning, interpersonal meaning and textual meaning. This meaning is called the metafunction meaning. The three meaning dimensions are clauses that can convey messages, exchange meanings, and represent experiences. In SFL's view that clauses and sentences are considered the same because they occupy the same level in the lexicogrammar (Wiratno, 2014). all languages are realized in the form of a lexicogrammar, namely morpheme, word, group/phrase and clause (Suardana, 2021) similarly, a clause is a grammatical unit consisting of three components, namely (1) process (equivalent to a verb in traditional grammar), (2) participants (equivalent to subject and object in traditional grammar), (3) circumstance (equivalent to an adverb in traditional grammar) (Saragih, 2006). Group and phrase are formation of clauses. Groups are word extensions, and phrases are depreciation words. Three main classes of group: nominal group (deictic, numerative, epithet, classifier), verbal group (as the expansion of a verb; finite, MOOD, modality, tenses, auxiliary) and adverbial group (adjunct, circumstance) also preposition and conjunction groups. Words are traditionally allocated to one of the following range of word classes: noun, pronoun, article, verb, adjective, adverb, preposition, conjunction and interjection; and, anticipating later discussion on the genitive phrase. Halliday and Matthiessen (2004). At morpheme level, our structures are concerned with the different combinatorial possibilities of free and bound morphemes.

Lexicogrammar in Metafunction

SFL explains three simultaneous points of meaning present in the clause (called clause in metafunction), they are ideational which realized by the grammatical system of transitivity, human experience, the interpersonal which realized by the system of mood, interaction, the textual which realized by the system of theme, concerns with the message that runs through a text. (Halliday and Matthiessen in Parsons, 2014). In similarly Tucker (1998) defines lexicogrammar realizes meanings from all three metafunctions. Metafunctions theory that are essential to the way the grammar of language works in the language system. The metafunction include ideational (experience and logical function), interpersonal and textual function. Language features and SFL are a unification that recognises the relationship between language and its social context (Jelimum et al, 2020).

All languages are realized in the form of a lexicogrammar, namely morpheme, word, group/phrase and clause (Suardana, 2021) Clause is seen as a source of meaning. In clauses there are three dimensions of meaning at once, namely ideational meaning, interpersonal meaning and textual meaning. This meaning is called the metafunction meaning. The three meaning dimensions are clauses that can convey messages, exchange meanings, and represent experiences. (Wiratno, 2014). In other word, a clause is a combination of two groups based on function and category such as nominal group and verbal group to form a clause. Clauses are at the lexicogrammar level.

The lexicogrammar is as theory of experience which is realized with ideational (experiential and logical function), Interpersonal and textual function. In other word lexicogrammar includes metafunctions, namely functions to represent experiences called ideational functions, functions to exchange experiences called interpersonal functions, and functions to organize experiences called textual functions. Ideational functions are further divided into two, namely experiential functions and logical functions. Functional in terms of linguistic constituent relations implies that every element of language units such as clauses, phrases, words, morphemes has a function. In other words, unit functions of larger unit above it and finally the function of each unit is determined by the function of using language (Saragih, 2006).

The metafunction components of language are ideational, interpersonal, and textual functions that represent language organization and realize within the semantic, lexicogrammatical, and phonological/graphological systems of language. The semantic system consists of the meaning in the text, while the lexicogrammatcs consists of strengthening in syntax, morphology, and lexis, and the graphological system consists of written sounds in phonemes or graphemes or sounds/letters. The grammar operates through clause notion with 3 sets of choice choices made to create clauses. These choices are made by the creator of the clause through transitivity, taxis, theme, and mode choices. Transitivity systems, taxis, modes, and themes are realized in ideational, textual and interpersonal relationships. The ideational function consists of experiential and logical functions realized by a system of complex clauses, namely the taxis system. The textual function is realized by themes and the interpersonal function is realized by the mode system. (Darmawati, 2018)

History of Labuhanbatu Regency

The government system of Labuhanbatu Regency before the Dutch colonialism was monarchical. Sultan or the king is the head of government who is assisted by a person with the title of treasurer of the Paduka Seri Maharaja who serves as the head of the daily activities of Labuhanbatu government (a kind of prime minister).



Figure 1. Labuhanbatu Map, North Sumatera, Indonesia

Furthermore, under the leadership of Paduka Sri Maharaja, there is Temanggung who is the prosecutor and the head of the Police, then there is the admiral, namely the Commander of the Navy / commander of the war. Under the admiral there was HuluBalang, namely the commander of the army, then there was also the right Bentara who served as the Sultan's adjutant and the left herald who became the head of the Palace and the head of the nobility. The sultanate or kingdom in the administrative area of Labuhanbatu Regency at that time consisted of 4 (four) sultanates, namely, Kota Pinang Sultanate which located in Kota Pinang, the Kualuh Sultanate which located in Tanjung Pasir, the Bilah Sultanate domiciled in the Negeri Lama, and the Panai Sultanate which located in Labuhan Bilik Panai Tengah.

In 1862, the Dutch navy unit under the leadership of Bevel Hebee came to Labuhanbatu village (in the upper Labuhan Bilik city now) through the Barumun River, in the Labuhanbatu village the Dutch made a concrete landing site, over time the landing site developed into a landing site. A stopover for ships which later became a larger village (village) and its name was called Batu Harbor. Finally, the name of this stone port was shortened to be Labuhan batu. Then the name was attached and determined to be the name of the Labuhanbatu Regency area. In further developments, the Dutch colonial government formally juridically established government Bisluit No. 2 of 1867 concerning the establishment of Afdeling Asahan which includes 3 (three) onder afdeling namely, under afdeling Batu Bara with the capital city Labuhan Ruku, under afdeling Asahan with the capital Tanjung Balai, under afdeling Labuhanbatu with the capital of Labuhanbatu. Thus administratively at first time at Labuhanbatu regency government was part of the Asahan afdeling area. At that time afdeling was led by an assistant resident (Regent) while onder afdeling was led by a controleur (Wedana). The Labuhanbatu controleur

was first location in Labuhanbatu village, then in 1895 it was moved to Labuhan Bilik, in 1924 it was moved to Marbau, in 1928 it was moved to Aek Batu City and in 1932 it was moved to Rantauprapat Labuhanbatu until Indonesia proclaimed independence on 17 august 1945 the position of the Netherlands remain in Rantauprapat Labuhanbatu regency.

Bahasa Panai as Local Language

BP is Panai local language as lingua franca language of labuhanbatu regency which is used by Panai people of labuhanbatu, North Sumatera, Indonesia. Historically, the BP local language and as their mother tongue has been used by them for approximately 80 years ago until now as tool of communication from generation to generation. They use BP as daily communication at home, markets, schools and other traditional cultural activities of the Panai people, both of formal and informal events. The BP local language becomes the identity of panai people in labuhanbatu, as well as same with other local languages in Indonesia. The role of local language as identity is important because it can make eaier in communication between diverse community group and community groups mate (Sudarsana in Handayani, 2021). The BP local language is has become the philosophy and culture of the Panai people for generations. Panai people use BP local language when to convey message, purpose, will, ideas, information between Panai speakers in Panai Labuhanbatu. The language attitude toward BP local language is to preserve it as the characteristics and richness of Panai local language and culture. The preservation in question is carried out in the form of the use of regional languages in daily communication by members of the local community themselves (Hulukati, 2017). The BP local language has a change in tone, accent, dialect and lexicogrammar from Malay and Bahasa Indonesia. Indonesia has various tribes and ethnicities, each tribe or ethnicity has its own language to use in communication. The uniqueness and characteristics of the BP as a local language of the Panai people in Labuhanbatu Regency, which distinguishes it from other local languages in Indonesia, is the dominant use of the words ika and en in each conversation and communication among Panai people and pronouncing lexis “R” becomes “kha (arabic)”. The word ika and en have a variety forms that are often used by speakers of Panai people. The following are eight narrations and examples that briefly explain BP as the local language of the Panai people in Labuhanbatu;

Table 4: Word of ika and ika forms in BP, for examples

NO	Bahasa Panai	Bahasa Indonesia	English
1	ika	ini	this
2	ika la	ini la	that is
3	ika la iya	ini la dia	here it is
4	sika	sini	here
5	disika	disini	in here
6	kasika	kesini	get over here
7	bagika	begini	like this
8	nika/nyaika	nyaini	it is
9	kika	aku ni	here I am
10	ka	ini (setelah kata benda), ke (sebelum katabenda)	this (after noun) to (before noun)

Table 5: Word of en and en forms in BP, for examples:

NO	Bahasa Panai	Bahasa Indonesia	English
1	en	itu	that
2	enen	Itu (jarak gak jauh)	That (rather far)
3	siten	situ	there
4	disiten	disitu	in there
5	kasiten	kesitu	get over there
6	bagen	begitu	like that
7	Ten	itu	that
8	Katen	kesitu	Come there
9	katenen	Kesitu (jauh)	Come over there
10	okhangen	Orang itu/mereka	The people/they

Table 6: BP vocabularies which similar with Bahasa Indonesia, but has a different pronunciation, the example is as follows

NO	Bahasa Panai	Bahasa Indonesia	English
1	sumokh	sumur	well
2	okhang	orang	people
3	sekakhang	sekarang	now
4	isok	besok	tomorrow
5	dolu	dulu	Ago
6	kubukhan	kuburan	grave
7	gukhu	guru	teacher
8	tolukh	Telur	egg
9	pabkhik	pabrik	factory
10	dicakhi	dicari	wanted

Table 7: BP vocabularies which different from Bahasa Indonesia with the following examples

NO	Bahasa Panai	Bahasa Indonesia	English
1	ika	ini	this
2	en	itu	that
3	lai	lagi	else/more
4	poi	pergi	go
5	kai	kami	we
6	diten	disitu	in here
7	taen	tadi	just now
8	loke	pelit	stingy
9	lagak	cantik	beatiful
10	bagika/bagen	begini/begitu	like this/like that

**Table 8: BP vocabularies with lexis R pronounced dominantly with kha (Arabic),
For examples**

NO	Bahasa Panai	Bahasa Indonesia	English
1	manyabokhang	menyeberang	cross
2	masakhakat	masarakat	society
3	khumah	rumah	house
4	suakha	suara	voice
5	tukhun	turun	down
6	dokhi	dari	from
7	khakyat	rakyat	people
8	matahaki	matahari	sun
9	khaja	raja	king
10	bekhangkat	berangkat	leave

Table 9: The Group/Phrase of ika and en forms in BP, for examples

NO	Bahasa Panai	Bahasa Indonesia	English
1	ika buku	ini buku	this is book
2	buku en	itu buku	that is book
3	waktu en	waktu itu	at that time
4	poi katen	pergi kesana	go over there
5	lagak jen	cantik itu	that's beautiful
6	saat enen	saat itu	that time
7	pada masa en	masa itu	at that time
8	waktu dulu en	waktu dulu itu	in time ago
9	di sakolah ka	di sekolah ini	in this school
10	raja enen	raja itu	the king

Table 10: Clauses of ika en forms in BP, for the examples

NO	Bahasa Panai	Bahasa Indonesia	English
1	kai ondak manyabokhang katen	kami mau menyeberangkesitu	we want to crossover there
2	poi kai dulu naka pante en	pergi kami dulu kepantai itu ya	firstly we go tobeach
3	ika bina en pabolo	ini dibina itu diperbaiki	this is built, that isrepaired
4	en la cekhita en yang tau awak	itu la cerita yang tausaya	that's story what iknow
5	en la buku en ,ambek ko len	itu la buku nya, ambilla itu	this is the book,take it
6	en la aqua enen sodap jen diminum men	Itu la aqua nya enak tudimum sampaian	That is water, it'snice to drink
7	Moh...poi katenen	Ayo pergi kesana	Let's go there
8	Ika kasika enenkatenen	Ini kesini itu kesitu	This is like this,that is like that
9	pabila la ja kopoi kasiten ?	Kapan kamu pergikesana?	When do you gothere?
10	Ondak kamana men ?	Mau kemana itu (kamu)?	Where do you go?

Table 11: BP has not morpheme “R” in both of oral and Witten text of BP, R changed to be Kha (Arabic). For examples such below

NO	Bahasa Panai	Bahasa Indonesia	English
1	manyabokhang	menyeberang	cross
2	masakhakat	masarakat	society
3	khumah	rumah	house
4	suakha	suara	voice
5	tukhun	turun	down
6	dokhi	dari	from
7	khakyat	rakyat	people
8	matahakhi	matahari	sun
9	khaja	raja	king
10	bekhangkat	berangkat	leave

The examples of BP narrations above are based on recording and the data obtained from the daily communication of the Panai people. That’s mean until now the BP local language is still active used by the Panai community/society in Labuhanbatu, especially in three sub-districts; Panai Hulu, Panai Tengah and Panai Hilir. The lexicogrammar concept of *ika en* in BP at Labuhanbatu can be seen in the following figure:

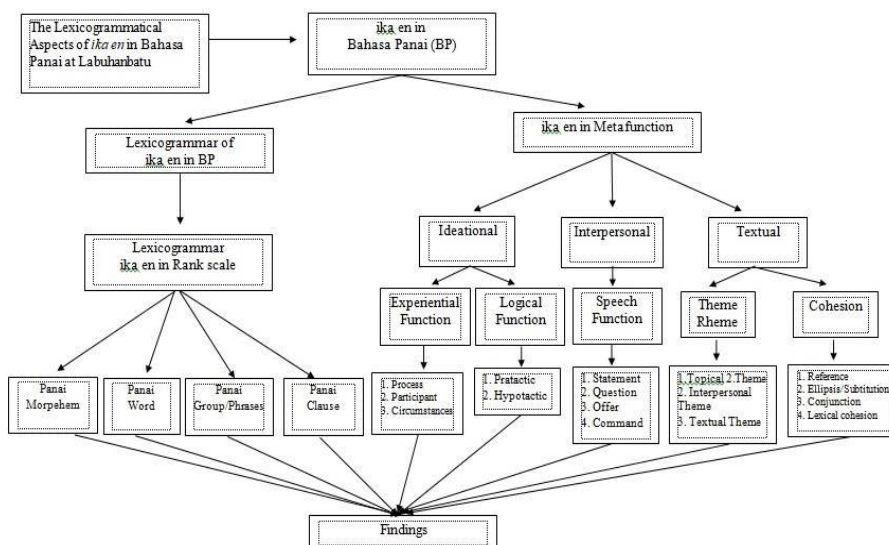


Figure 2: Lexicogrammar Concept *ika en* in BP Local Language

RESEARCH METHOD

The qualitative descriptive research design was used in this study (Bogdan and Biklen, 2007). The researcher use Qualitative analysis of interactive model (Miles, Huberman and Saldana, 2014) find out theoretically about lexicogrammar aspects of *ika en* in BP. below is the following steps in figure

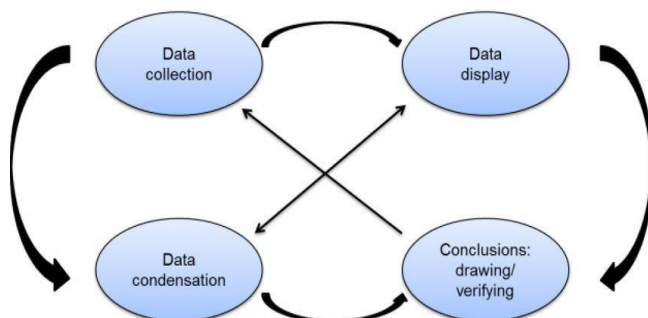


Figure 3: Interactive Model Analysis: Miles, Huberman, & Saldana (2014)

The research is conducted in years of 2021-2022, the location of this research was in Panai Hulu, Panai Tengah, Panai Hilir Labuhanbatu, North Sumatera, and Indonesia. The data are of Panai people's utterances in Panai (Panai Hulu, Panai Tengah, and Panai Hilir) Labuhanbatu. The researcher interview and record the utterances of Panai people. There are 17 respondents recording of panai people utterances. The source of data taken from panai people with social status backgrounds of (1) Panai Traditional Leaders, (2) Panai Community Leaders, (3) Panai Lecturers/Academics, (4) Teachers, (5) Farmers, (6) Fishermen, (7) Housewives, (8) Panai Millennial Youth Figures (9) Student and university student in the Panai. The object of data is Panai people with nine backgrounds above and the subject of data is Panai people utterances in the Panai.

RESULTS AND DISCUSSION

The product of this study is the mini book of lexicogrammar concepts of ika en in BP. the book is consisted of (1) Meaning of ika en in BP, (2) Realizations of ika en in BP,

(3) Reasons Panai people use BP as local language, (4) History of Labuhanbatu regency, (5) the theory of SFL and lexicogrammar, (6) and Researcher's recommendations. The results of the study based on problems study are:

1. BP ika en means ini itu (in Bahasa Indonesia), this that (in English). The basic form is ika and en, these forms can be changed depending on the context of BP, they are

- a. The use of ika and en in BP was found to appear 230 times based on recording from fifteen respondents which consists of 11 ika word forms; ika, ikala, ika la iya,ka, sika, disika, kasika, nika, nyaika, naika, bagika, and kika. Lexicogrammar of ika forms in BP are ika clause, ika Group/phrase, ika word, ika morpheme. The dominant used in BP text is ika as deictic in nominal group.
- b. The use of en in BP was found 570 times occurs based on recording from fifteen 15 informants which consists of 49 en word forms, they are en, enen, enla, en jen, en jenen, en ko len, en kin, en kinen, jen, len, lenen, men, ten, nen, sen, den, nyen, nyenen, nyainen jen, ditjen, ditenen, siten, disiten, distenen, disiten-disiten, katen, katenen, isen, kasiten, kasitenen, kinjen, kanglenen, bagen, bagenen, bagen la, bagenen, bagenen jen, taen, taenen jen, kinien, okhangen, san, sanan, disan, disanan, kasan, and kasanan.

Lexicogrammar unit en forms in BP are (1) en clause, (2) en Group/phrase, (3) en word, (4) en morpheme. The dominant used in BP text is en and enen as eitic in Nominal group.

2. The realization of ika en in BP are:

- a. Ika realized into 34 group/phrases which consists of nominal group (deictic, numerative), verbal group, adverbial group (circumstances) and prepositional phrase. En realized into 113 phrases which comprises nominal group (deictic, numerative, epithet), verb group, adverb group and prepositional phrase.
- b. Ika en realized into 113 clauses which consists of ideational in metafunction, process: material: 45 (46,2%), mental: 36 (22,5%), relational identification: 3 (1,8%), attribution : 1 (0,6%), possession : 3 (1,8%), behavioural : 1 (0,6%), verbal : 22 (25,6%), existential : 1 (0,6%). ika en in participant is 122 clauses with dominant ika en form in participants is en : 55 (45%) as deictic in nominal group. ika en in circumstances is 50 clauses with dominant ika en in participant is location (spatial and temporal) : 37 (35,5%) as deictic in nominal group, adverb and prepositional group. ika en realized in logical function is 115 logico semantic relations with dominant is paratactic enhancement : 45 (37,3 %).
- c. Ika en realized into speech function is 400 speech functions which comprises statement: 356 (89%), questions: 25 (6,25%), offer: 2 (0,5%) and command: 17 (4,25%). the dominant speech function of ika en in BP is ika en in statement, 356 clauses (89 %). it means that ika en deictic in BP is giving information.
- d. Ika en realized into textual function is 280 clauses which consist of topical theme: 113 (47,5%), interpersonal theme : 31 (11,1%), textual theme : 116 (41,4%) with dominant element ika en in theme clauses is topical theme. there are 133 (47,5 %) ika en forms can be placed and realized in theme and rheme. ika en in BP is realized in cohesion as reference (pronoun and demonstrative), ellipsis/substitution, conjunction and lexical cohesion (anaphoric, cataphoric, anaphoric) with dominant use is as reference.

3. The reasons underlying the use of ika en in BP as local language of Panai people empirically is caused of some following factors : 1) as heritage of Panai local language from ancestor, 2) as ideology of Panai people, 3) as motto and slogan Labuhanbatu, 4) as Panai language attitude, 5) as identity, culture and characteristic of Panai people, 6) as richness and uniqueness of Panai people, 7) as mother tongue, 8) as tool of communication in daily interaction to convey a message and needs at home, school, market, in Panai events activities and other Panai local program.

The researcher's findings of this research is something new to be discussed. It is because the findings of this research is new novelty to enrich linguistic perspective in lexicogrammatical local language and having useful **significant** to the linguist, government, academician, lecturer, teacher, students and labuhanbatu people to know more and love BP local language.

The discussions of this study based on the researcher's findings above are (1) BP is local language of labuhanbatu regency especially in Panai district area with characteristic of ika en lexis. (2) ika en is the uniqueness of BP local language and Panai people pronounces lexis R with

kha (such kha in Arabic language), they used it in daily verbal oral and written language which absolutely different with other local language in Indonesia, however, empirically most of labuhanbatu people do not know ika en forms and lexicogrammar of ika en in BP local language. (3) Ika en is a linguistic phenomenon occurs in BP which has used for about 80 years ago, but the Indonesia government has not formalized it as a local language of Labuhanbatu. (4) the study is first research related with lexicogrammar of ika en in BP, the results is ika en as deitic in BP local language particularly in Panai Hulu, Panai Tengah, Panai Hilir and in Labuhanbatu in general, (5) this research support Halliday SFL theory which able to solve the phenomenon of using ika en in BP. (6) ika bina en pabolo is the motto of Labuhanbatu Regency is derived from the BP, regarding with slogan and motto above, researcher expects government should make and list BP formally as part of local language in Indonesia. (7) Researcher assumes and predicts that BP ika word was influenced by java kromo language namely “punika (ini/this)” and BP **en** word has a relationship and influenced Dutch language. there are some similarities between spoken and text BP and Dutch, such as dutch; ik **ben** (saya adalah/I am), **een** (satu/one), **en** (dan/and), **een** man(Seorang Pria/ini/ a man/this), while BP; **en** (itu/that), **en en bagenen** (itu begitu la itu/ that is such away), therefore, reseracher suggest to the next researcher to conduct the research and make sure academically about the relationship between BP local language and Dutch language. (8) The weakness of conducting the research is researcher feel hard to find out the textual references related with BP. honestly in the first time, reseacher does not know BP and ika en terms in BP, by that reason, reseacher need work hard to start learning word by word BP especially the use of ika en terms in BP. (9) BP should be preserved, maintained, and fostered by making it as local contentat schools, because BP speakers can be reduced if there is no effort from the government, academics, linguists and researchers who are concerned with linguistics.

(10) Panai people has a language attitude which is proven when they leave the village and meet among them in the city or other place, they will immediately use BP in communication. The language attitude of Panai people still need to be discussed with next researcher. (11) In previous study, Aiyub et al (1999) argues that BP is a dialect of Malay language is not relevant again based on the researcher’s result in this study (2023)BP is not a dialect but BP is a local language of Panai people and it is as their mother tongue and use it both in traditional ceremonies and in daily communication in Panai Labuhanbatu. In other relevant study (Haidir et al, 2022) mention it as Malay Panai Language (MPL).

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