

# THE DIFFERENT USES OF *UKEN* AND *TOA* DIALECT ON *GAYO* LANGUAGE

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## Abstract

The differences between the *Uken* and *Toa* dialects are easy to identify in the daily conversations of the speakers. Speakers of these two dialects are still easy to understand each other. The differences occur in several vocal sounds, intonation, some vocabulary, as well as some greetings in everyday dialogue. The aim to be achieved in this research is to find out the differences between the *Gayo Uken* and *Toa* dialects. The research method used in this study is a descriptive qualitative method. The differences in conversation between the *Uken* and *Toa* people can be seen in terms of their pronunciation when interacting. Besides, there are also slight differences in vocabulary between the two dialects. The differences between the two *Gayo* dialects occur in the vowel phoneme change and consonant one. The variations of the phonemes used in both dialects stay at the same meaning, but they are pronounced differently. As a result, based on the pronunciation of the *Uken* and *Toa* dialects spoken by the community, there are many phoneme variations. Every spoken word produces dissimilarities in vowel phonemes and consonant phonemes.

**Keywords:** *Gayo dialects; language; phonemes; Toa; Uken.*

## 1. Introduction

Language serves as a means of human communication among themselves as a social reality. Language has two dimensions, namely as a linguistic system and as a social phenomenon. From a sociolinguistic perspective, language must be understood contextually because the existence of language varieties is not only determined by linguistic factors, but also non-linguistic factors. There are many connections between language and branches of linguistics because linguistics itself is the science that studies language. One of them is the connection between language and society, which is studied and learned in sociolinguistics. Wardhough in Nuryani et al. (2021) suggests that sociolinguistics is a study that delves into the relationship between language and society with the aim of better understanding the language structure and how it functions in communication. Every human being certainly uses different languages in interacting and communicating, depending on their respective cultures and places of residence. This gives rise to language communities or language communities.

Bloomfield in Nuryani et al. (2021) states that a language community is formed by a group of people who linguistically have the same linguistic rules. A language community is essentially a group of individuals who share a common set of linguistic

rules. These rules govern how language is used within that community, including aspects such as grammar, vocabulary, pronunciation, and usage norms. Members of a language community understand and adhere to the same language conventions when communicating with each other. These conventions may be influenced by factors such as geographical location, social dynamics, historical context, and cultural practices. These language communities also give rise to monolingual, bilingual, and multilingual societies.

Every language speaker has certain language variations in expressing their ideas. Language also has variations; geographical variation of language is a language variation caused by geographical differences or regional factors. The manifestations/varieties are called dialects or regional dialects. Language variation can be distinguished into several types. Chaer and Agustina in Aslinda and Syafyahya (2010) differentiate variations into 4 (four), namely: 1) speaker aspect, 2) usage aspect, 3) formality aspect, and 4) medium aspect. Idiolect and dialect are studies that fall within the realm of language variation, namely language variation in terms of speakers. The distinguishing factor between one individual and another in expressing language can be seen from their idiolect because idiolect is a language variation that is individual or personal. Idiolect can be seen from someone's vocal tone, word selection, language style, and so on, so idiolect can also be said to be someone's characteristic. Meanwhile, dialects are often found in a community that occupies a certain area, region, or territory because dialects are language variations that are group-oriented.

Gayo is one of the ethnic groups inhabiting the highlands of Gayo in the central part of Aceh Province. Based on the 2010 census, the number of Gayo people residing in the province of Aceh reached 336,856 individuals. The traditional territories of the Gayo people include Central Aceh Regency, Bener Meriah Regency, Gayo Uken Regency, and some scattered areas in Southeast Aceh Regency.

Gayo is a language used by the people of the Gayo people in communicating between each other. Language use Gayo is spread across (1) Gayo Lut, which inhabits the area around Lake Laut Tawar, (2) Gayo Deret, which inhabits the Lingga sub-district and its surroundings, (3) Gayo Lingga (and its surroundings), (3) Gayo Lues, which inhabits the area of the former Belangkeujeuren and the former Kutecane (present-day Southeast Aceh Regency), (4) Gayo Lues, who inhabited the former Belangkeujeuren (Southeast Aceh Regency today), (4) Gayo Lukup/Serbejadi, who live in the area of Lukup/Serbejadi Subdistrict, East Aceh District, (5) Gayo Kalul, who inhabit areas of East Aceh East, East Aceh District to Pulo Tige, a distance of approximately 14 kilometers from Kuala Simpang (Baihaqi, A.K, et al, 1981:1). The Gayo language is used as symbol of pride and identity of the Gayo community so that the language needs to be nurtured and developed (Sukiman, 2020).

This research entitled *The Different Uses Uken and Toa Dialect on Gayo Language* is interesting to study because due to the similarities and commonalities in the form and meaning of languages that arise from shared historical development or the evolution of a language. These similarities and commonalities are evident in the languages of the archipelago, such as the *Gayo Uken* and *Toa* dialects. Both of these languages originate from the Gayo region, specifically in Takengon, Central Aceh (Hapriandi, 2019). They share the same meanings, but differ in their word usage and expression. This research aims to explore these linguistic connections and their historical and cultural implications.

The *Gayo Uken* dialect is primarily spoken by the Gayo community for communication within the community. This dialect is commonly found in regions domiciled in Kabupaten Bener Meriah, Kecamatan Kebayakan, Kecamatan Bintang, and Kecamatan Lut Tawar. The *Uken* dialect is an integral part of daily interactions among the Gayo people in these areas (Utami, 2023).

Similarly, the *Toa* dialect serves as a vital means of communication, especially prominent during cultural and artistic activities. This dialect is typically used in regions domiciled in Kecamatan Celala, Kecamatan Bebesen, and Kecamatan Pegasing. Both *Uken* and *Toa* dialects originate from the Gayo region, differing mainly in their lexical choices and pronunciation patterns. Despite these differences, a substantial portion of the *Gayo Uken* and *Toa* dialects share the same meanings in their expressions, indicating a deep-rooted linguistic connection.

This is influenced by geographical and cultural factors. Additionally, the study discussed the emergence of dialect variations in the Gayo region and map out dialect variations based on address terms. The changes that occur in the development of a language are always influenced by culture and its speakers (Hymes, 1983:67). Therefore, the description of a language's culture has the ability to present an explanation of how the language works as a symbolic communication system within the relevant community (Robins, 1992:489). The phenomenon mentioned above is interesting for further research on the differences in *Gayo* language dialects, considering both geographical and cultural aspects, as there are very few studies that specifically address these dialect differences in Gayo. Based on this, the objectives of this research are to identify and compare the different words used in the *Gayo Uken* and *Gayo Toa* dialects, examining their meanings, connotations, and contextual applications; and to explore the cultural and social contexts that influence the choice and usage of words in the *Gayo Uken* and *Gayo Toa* dialects, and to understand how these contexts reflect the linguistic identity and social dynamics of the Gayo-speaking community.

## **2. Literature Review**

### **2.1 Sociolinguistics**

The term sociolinguistics is formed by combining the words *socio* and *linguistics*, reflecting its focus on the intersection of language and society. According to Bussmann (2006), sociolinguistics is a scientific discipline that emerges from the collaboration of linguistics and sociology, aiming to explore the social significance of language and its usage, as well as the shared conditions of linguistic and social structures. At its core, sociolinguistics seeks to understand how language use varies across different social contexts, groups, and situations. One of its primary focuses is on language variation, examining how factors such as dialects, accents, and register can differ among various social groups based on variables like age, gender, ethnicity, social class, and geographical location. Furthermore, sociolinguists explore the attitudes and perceptions surrounding different language varieties, investigating how certain dialects or accents may be viewed as prestigious or stigmatized within a given society. This aspect of sociolinguistics sheds light on the social motivations behind language choices and their impact on communication and identity construction.

Spolsky (1998) further emphasizes that sociolinguistics provides a comprehensive examination of the fundamental concepts within this significant sub-field of linguistics. It investigates the relationship between language and society, exploring how language is used within social frameworks and structures.

Sociolinguistics encompasses the study of language planning and policy, addressing issues such as language standardization, bilingualism, and language revitalization efforts. By examining multilingualism, code-switching, and the role of language in shaping individual and group identities, sociolinguistics provides valuable insights into the dynamic interplay between language and society. Through its study of language change and evolution, sociolinguistics offers a deeper understanding of how language adapts and transforms over time, reflecting shifts in social, cultural, and historical contexts.

Sociolinguistics primarily views language as a social and communicative system, integral to specific societies and cultures. Language use, on the other hand, refers to social interaction occurring in concrete situations. Based on these descriptions, it can be concluded that sociolinguistics involves studying language used in specific areas or dialects. From its name, sociolinguistics involves sociology and linguistics, thus, it has a very close connection with both fields of study. Sociolinguistics tends to focus on social groups and linguistic variables used within those groups, while attempting to correlate these variables with traditional demographic units in the social sciences, such as age, gender, socioeconomic class, regional grouping, status, and others. Recently, there has also been an effort to correlate linguistic forms with social functions in intra-group interactions at the micro level, as well as the correlation between language choice and its social functions on a larger scale at the macro level (Ibrahim, 1995:4). From the above description, it can be concluded that sociolinguistics is the study of language that concentrates on social groups and linguistic variables.

## 2.2 Dialect

From various regions, each region surely has language variations. These variations can be differences in someone's speech over time or from one place to another. Language variations show certain patterns influenced by social patterns, which are regional and geographical. In addition, these differences do not only occur at the level of sound, but also at several other linguistic levels. The branch of linguistics that studies language variations is called dialectology.

According to Mahsun (1995: 20) Dialectology is a branch of linguistic science that specifically focuses on linguistic differences influenced by geographical factors. One of the main focuses of this study is to identify, analyze, and map linguistic variations between various regions or areas that are the subject of research. The aim of dialectology is to understand how geographic and social differences influence the evolution and spread of language, and how these factors shape the language diversity we encounter worldwide. Through this approach, dialectology provides profound insights into the relationship between language, geography, and society, and how the interaction among them creates complex and dynamic language variations.

The use of language can be understood from a geographical perspective. Therefore, differences in the location of a region can influence the language used there. The language used may vary between one area and another, resulting in the emergence of various dialects in different regions. The term "dialect" originates from the Greek language, specifically "dialektos," which originally referred to the state of the Greek language at that time. Initially, dialect referred to "words on one's land." According to Chaurand, as cited in Ayatrohaedi (1979: 2), evolutionarily, this term was later used to refer to language variants recognized in the context of medieval language. Thus, dialect

here refers to a language system used by a group of people to distinguish themselves from other groups.

Language dialects can also be classified into two types: horizontal and vertical. Horizontal dialects indicate geographic language variations, i.e., differences between one regional language and another within the context of a particular language community. The nature of this dialect is determined by language variations within a socially based language community. In this context, horizontal language dialects indicate that one language can have several dialects scattered geographically. Meanwhile, vertical language dialects are determined by language variations within a socially based language community. Essentially, each dialect differs from one another because they have unique language characteristics. These characteristics are what distinguish one dialect from another.

A social dialect refers to a variation of language used by a specific group within a society that sets them apart from other groups (Zulaeha, 2010: 29). This variation not only reflects the social identity of the group but is also influenced by factors such as age, gender, social status, and cultural background. Social dialects serve as a means of communication and a symbol of group identity and solidarity. In a broader context, social dialects enhance linguistic diversity within a community and highlight the social dynamics at play.

Social dialects refer to variations in language use that are influenced by the social class or socioeconomic status of the speaker. These variations can manifest in differences in pronunciation, vocabulary, grammar, and even discourse styles. Within a given region or community, individuals belonging to different social classes may exhibit distinct linguistic features. For instance, the speech of a working-class individual might include vocabulary and expressions specific to their daily experiences and occupational settings, whereas someone from a higher social class might use more formal or specialized language associated with education or professional environments. These dialectical differences not only reflect socioeconomic backgrounds but also serve important social functions. They can reinforce group identity and solidarity among speakers of the same social class while also signaling social status and cultural affiliations to others. Additionally, social dialects can influence how individuals are perceived and interacted with in various social contexts.

Understanding social dialects is crucial for sociolinguistic research as it sheds light on the dynamic relationship between language and society, highlighting how language both shapes and is shaped by social structures and identities (Holmes, 2013).

### **3. Research Method**

In this specific research endeavor, the selected methodology is the qualitative descriptive design. According to Bogdan and Taylor (Junadi & Nisa, 2021:251), qualitative methodology constitutes a series of research procedures employed to yield descriptive data. This implies that descriptive qualitative research focuses not only on measurement or hypothesis testing but also on attaining a comprehensive and in-depth understanding of the investigated phenomenon. Through descriptive methods, researchers gather data directly from participants or relevant sources, such as interviews, observations, or document analysis.

According to Mutiarameses, Neviyarni, and Murni (2021:45), qualitative research represents a form of structured or organized investigation aimed at exploring knowledge and providing explanations about a problem. Within the context of descriptive

qualitative research, researchers meticulously examine a specific phenomenon or topic, organizing collected data into detailed descriptions. This facilitates exploration of nuances and complexities of the phenomenon, along with understanding the social, cultural, and historical contexts influencing it. Thus, descriptive qualitative research contributes valuable insights into deepening the understanding of various human, societal, and cultural phenomena. This approach enables researchers to explore and depict complex and varied realities, providing deeper and more profound insights into the examined world.

The selected research method traverses the complexity of the data by employing a blended approach that intertwines descriptive elements with qualitative analysis. Following Sugiyono's (2013: 245) explanation, the researcher engages in three fundamental tasks within the domain of descriptive qualitative research: streamlining data, representing data visually, and the subsequent processes of forming conclusions and verifying outcomes.

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## 4. Discussion

### 4.1 *Uken* and *Toa* Dialect

The table below provided delineates a comparative analysis between the linguistic features of the *Uken* and *Toa* dialects within the *Gayo* language, juxtaposing contrasting phrases or sentences alongside their corresponding translations in Bahasa Indonesia. Through these examples, nuances in vocabulary selection, grammatical structures, and pronunciation disparities between the two dialects are elucidated. Such a comparative examination serves to underscore the rich diversity and intricacies inherent within the linguistic landscape of the *Gayo* language, shedding light on the variegated expressions and linguistic conventions that characterize its regional variations.

NO	DATA/DIALOG	Dialect Analysis		English
		Uken	Toa	
1.	<u>Cuge</u> tos ko pe mulo kupi a <u>Cube</u> tos ko pe mule kupi a	✓	✓	Try making that coffee
2.	<u>Male</u> beloh ke kam <u>Mele</u> beloh ke kam	✓	✓	Do you want to go?
3.	Kam <u>neme</u> iumah ku deh Kam <u>nome</u> iumah ku deh	✓	✓	You guys can sleep at my house
4.	Male <u>kuhi</u> ham beloh Mele <u>kusi</u> kam beloh	✓	✓	Where do you want to go?
5.	<u>Pakea</u> nge mangan sine orom kami <u>Pakewa</u> nge mangan sine orom kami	✓	✓	That person already ate with us earlier
6.	<u>Tenaha</u> ke pakea pong ku besene <u>Tenaya</u> ke pakea pong ku besene	✓	✓	That person used to be my friend.
7.	Porak <u>pedi</u> serloni ge Porak <u>pedeh</u> serloni ge	✓	✓	It's really hot, isn't ?
8.	Umah bapak gecik ne <u>iho</u> ya Umah bapak gecik ne <u>iso</u> ya	✓	✓	The village head's house is over there

9.	<u>Ihi</u> nge ibu ne lagu gere teles <u>Isi</u> nge ibu ne lagu gere teles	✓	✓	Where was that Madam? I don't see her anywhere.
10.	Kam gere <u>daleh</u> mubetehi masalah oya Kam gere <u>taleh</u> mubetehi masalah oya	✓	✓	You don't need to know the problem
11.	<u>Kenake</u> niri tengah melem ni <u>Kenak e</u> niri tengah melem ni	✓	✓	I feel like I wanna taking a bath this midnight
12.	Kami <u>kahe</u> ara acara I lot Kami <u>kase</u> ara acara I lot	✓	✓	We had an event by the sea earlier.
13.	<u>Mule</u> nye kam kone <u>Mulo</u> nye kam kone	✓	✓	You guys can go there first
14.	<u>Hana</u> keber kam? <u>Sana</u> keber kam?	✓	✓	How are you?
15.	<u>Bidik</u> pora enti lemlem <u>Bacar</u> pora enti lemlem	✓	✓	Hurry up a bit don't take to long.
16.	<u>Yone</u> deh kam dediang <u>One</u> deh kam dediang	✓	✓	Just play over there
17.	<u>Erah</u> pe kam oya <u>Rah</u> pe kam oya	✓	✓	Look at that too
18.	Kam <u>nalamku</u> geh sine Kam <u>nagakku</u> geh sine	✓	✓	I thought you guys came earlier.
19.	Kami <u>engih</u> ara cerite Kami <u>gih</u> ara cerite	✓	✓	We don't have any story

The differences between the two *Gayo* dialects, *Uken* and *Toa*, lie in the similarity of word forms between the *Uken* and *Toa* dialects, but their meanings are the same, and what distinguishes these two dialects is their pronunciation. Based on the pronunciation of the *Uken* and *Toa* dialects spoken by the community, various phonemic variations are produced, where each spoken word results in differences in both vowel and consonant phonemes. However, vocabulary with differing phonemes still retains the same meaning, just as the differences in word forms spoken by *Uken* and *Toa* speakers still convey the same meaning. The *Uken* dialect used by the *Gayo* community sounds soft, while the *Toa* dialect sounds somewhat harsh. Researchers listened to conversations among Central Aceh communities, and the results obtained from these conversations suggest that the dialect forms used by the community differ in pronunciation and word forms.

## 4.2 Data Analysis

The linguistic phonological differences of dialects can be divided into 4 groups. Namely, vowel linguistic congruence, vowel variation, consonant congruence, and consonant variation (such as sound type separation). Phonological differences are related to the differences between speech and grammar. Phonological differences in the form of sound correspondence can be divided into complete correspondence and incomplete correspondence according to the sounds of the language.

### 4.2.1 Vowel Phoneme Changes

In the research area, there are changes in vowel phonemes. The change in the vowel phoneme does not change the meaning of the word. Vowel phoneme changes are influenced by the cultural and geographical background of the speakers. In mapping the overall vowel system of the Central Aceh *Gayo* language, there are 8 vowel phonemes, namely /i/, /e/, /é/, /è/, /a/, /u/, /o/, and /o/.

The classification of the vocal phonemes is 2 high vowels (/i/, /u/), 2 medium upper vowels (/e/, /o/), 3 medium lower vowels (/é/, /é/, /è/), and 1 low vowel (/a/). In the *Uken* community, the vowel system is formed by 6 phonemes on /i/, /e/, /é/, /a/, /u/, and /o/. The classification of this community's vocal phonemes includes 2 high vowels (/i/, /u/), 1 medium upper vowel (/e/), 2 medium lower vowels (/é/, /e/), and 1 low vowel (/a/).

For the *Toa* community, the *Gayo* language vowel system is formed of 6 phonemes, namely /i/, /e/, /é/, /a/, /u/, and /o/. The classification of this community's vowel phonemes includes 2 high vowels (/i/, /u/), 1 medium upper vowel (/o/), 2 medium lower vowels (/é/, /e/), and 1 low vowel (/a/).

#### 4.2.2 Consonant Phoneme Changes

In the production of consonant sounds, airflow from the lungs is blocked in the oral cavity by articulation.

First		Middle		End	
Uken	Toa	Uken	Toa	Uken	Toa
		Cube	Cuge		
		Male	Mele		
		Neme	Nome		
		Kuhi	Kusi		
				Pakea	Pakewa
				Tenaha	Tenaya
				Pedi	Pedeh
				Iho	Iso
				Ihi	Isi
		Gere daleh	Gere taleh		
				Kenake	Kenak e
		Kahe	Kase		
		Mule	Mulo		
Hana	Sana				

#### Data 1

*Cuge tos ko pe mulo kupi*  
*Cube tos ko pe mulo kupi*

In the first sentence *Cuge tos ko pe mulo kupi* means trying to make the first coffee. It is one of the *Toa* dialects. In the second sentence, *Cube tos ko pe mulo kupi* is one of the *Uken* dialects. Both *cuge* and *cube* have the same meaning, namely trying. But only the pronunciation is different. There is a difference between the consonant phoneme /g/ used in the *Toa* dialect and the consonant phoneme /b/ in the *Uken* dialect. In the *Uken* dialect pronunciation of "cu" the lower lip and upper lip come forward while the pronunciation of "be" the upper lip and lower lip touch each other. And in *Toa* dialect pronunciation "cu" lower lip and upper lip like forward "ge" upper teeth and lower teeth touching.

#### Data 2

*Male beloh ke kam*  
*Mele beloh ke kam*

In the first sentence *male beloh ke kam* means *will you go*. It is one of the *Uken* dialects. In the second sentence, *mele beloh ke kam* is one of the *Toa* dialects. Both *male* and *mele* have the same meaning of *want*. Only the pronunciation is slightly different and there is a difference in the existence of the vowel phoneme /a/ in the *Uken* dialect, and in the *Toa* dialect there is a change in the vowel phoneme /e/. In the pronunciation of /ma/ in the *Uken* dialect, the lower lip and upper lip touch slightly, then the mouth opens while in the pronunciation of /le/ the mouth opens slightly and the tongue touches the upper palate. In *Toa* dialect, the pronunciation of /me/ the upper lip and lower lip touch each other and open while the pronunciation of /e/ the mouth is slightly open and the tongue touches the upper palate.

### Data 3

*Kam neme iumah ku deh*

*Kam nome iumah ku deh*

The first and second sentences mean that you sleep at my house only. The two vocabularies *neme* and *nome* have the same meaning, namely sleeping, but the pronunciation is different from these two dialects. There are differences in vocal phonemes in the *Toa* dialect which uses the phoneme /e/ while in the *Uken* dialect it uses the phoneme /o/.

In the *Uken* dialect, the pronunciation of /no/ the lower lip and upper lip are like coming forward and the tongue touches the upper palate. While the pronunciation of /me/ the lower lip and upper lip touch slightly then the mouth opens. In the *Toa* dialect the pronunciation of /ne/ the mouth opens slightly and the tongue touches the upper palate. While the pronunciation of /me/ the lower lip and upper lip touch slightly then the mouth opens.

### Data 4

*Male kuhi ham beloh*

*Mele kusi kam beloh*

In the first sentence *male kuhi kam beloh* means *where are you going* is a dialect that is often used by the *Uken* community. In the second sentence, *Mele kusi kam beloh* means *where are you going* is a *Toa* dialect used by the community in daily conversation, especially the *Toa* area. The vocabulary *kuhi* and *kusi* have the same meaning of where but the pronunciation used by *Toa* and *Uken* people is different.

There are differences in consonant phonemes when someone pronounces the dialect. The pronunciation of /ku/ in the *Uken* dialect is like the lower lip and upper lip coming forward and the pronunciation of /hi/ the upper and lower teeth almost meet the mouth slightly open and exhale air from the mouth out. The pronunciation of /ku/ in the *Toa* dialect the upper lip and lower lip are forward and the pronunciation of /si/ the upper and lower teeth meet then the mouth opens slightly. The *Uken* dialect uses the consonant phoneme /h/ while the *Toa* dialect uses the consonant phoneme /s/.

### Data 5

*Pakea nge mangan sine orom kami*

*Pakewa nge mangan sine orom kami*

In the first sentence, *Pakea nge mangan sine orom kami* means *they had eaten earlier with us*, which is an *Uken* dialect. That is often used when people mention the word *they*. In the second sentence *Pakewa nge mangan sine orom kami* is a *Toa* dialect. The vocabulary *pakea* and *pakewa* have the same meaning, namely *they*, but slightly different from the pronunciation. In the *Uken* dialect, people often use a vowel phoneme /a/; while in the *Toa* dialect, people often say their word in *Gayo*, /wa/, there are additional consonant letters in the dialect.

The pronunciation of /Pa/ in the *Uken* dialect is the upper lip and lower lip meet by blowing air out and the pronunciation of /ke/ with the upper lip and lower lip not touching and opened slightly wide, the vowel /a/ pulls the tongue back and down accompanied by blowing air out and opening the mouth wide. While the pronunciation of /Pa/ in the *Toa* dialect the upper lip and lower lip meet by blowing air out. Pronunciation of /ke/ with the upper lip and lower lip not touching and opened slightly wide. Pronunciation of /wa/ the upper lip and lower lip touch each other and the tongue does not touch the palate.

#### Data 6

*Tenaha ke pakea pong ku besene*  
*Teneya ke pakea pong ku besene*

In the first sentence *Tenaha ke pakea pong ku besene* means *they used to be my joking friends* is an *Uken* dialect used by the community, especially the *Uken* area. In the sentence *Teneya ke pakea pong ku besene* is one of the *Toa* dialects used by the *Toa* people. The vocabulary of *tenaha* and *teneya* both mean the former but the pronunciation used by the *Uken* and *Toa* communities is different.

The pronunciation of /te/ in the *Uken* dialect is tongue touching the upper teeth and the pronunciation of /na/ is tongue touching the upper palate then the mouth is slightly open. Pronunciation of /ha/ the mouth opens slightly and exhales the air out. While the pronunciation of /e/ in the *Toa* dialect the tongue touches the upper teeth, the pronunciation of /ne/ the mouth opens slightly then the tongue touches the upper palate and the pronunciation of /yes/ the upper and lower teeth are open, the lips open slightly wide the position of the tongue does not touch the palate. The difference between the two dialects of *Uken* and *Toa* is in the word *tenaha* which is pronounced by *Uken* people with a change in the consonant phoneme /h/; while *Toa* people say *teneya* with a change in consonant /y/.

#### Data 7

*Porak pedi serloni ge*  
*Porak pedeh serloni ge*

In the first sentence *Porak pedi serloni ge* means *it is very hot today*, which is the dialect used by the *Uken* people. In the second sentence *Porak pedeh serloni ge* is a *Toa* dialect. The vocabulary *pedi* and *pedeh* have the same meaning of once/very but the pronunciation of these two dialects is different. The pronunciation of /pe/ in the *Uken* dialect the upper lip and lower lip touch each other and the pronunciation of /di/ the mouth opens slightly and the tongue touches the upper palate. While the pronunciation of /Pe/ in the *Toa* dialect the upper lip and lower lip touch each other and the pronunciation of /deh/ the tongue touches the upper palate the mouth opens slightly then

exhales air from the mouth out. There are differences in the *Uken* dialect where people often say the word once/very in Gayo using the word *pedi*. Whereas in the *Toa* dialect people use the word *pedeh*, but the meaning remains the same, only the word form is slightly different.

## 5. Conclusion

Based on the results on contrastive analysis of dialects between *Gayo Uken* and *Toa*, it can be concluded that there are differences between the two *Gayo* dialects. The differences between the two dialects fall on the way of the pronunciation. And based on the pronunciation of the *Uken* and *Toa* dialects, people produce many variations of phonemes in every word. However, the variations of phonemes have the same meaning. The *Uken* dialect sounds softer than *Toa*.

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