

The Logico-semantic Relation in the Batak Toba Traditional Wedding Speeches

Sanggam Siahaan

Faculty of English Education

Nommensen HKBP University, Medan, Indonesia

Abstract: *This article explores the logico-semantic relation in the sociocultural meaning communication in the Batak Toba wedding speeches. The dominant relation to communicate meanings as such offspring, prosperity, dignity, health, and long life of the wed are in the context of register, culture, text purpose, and ideology of Batak Toba in delivering a wedding speech. Logico-semantic relation system and contextual components function as a network system to communicate sociocultural meanings in a wedding speech.*

Keywords: *Logico-semantic relation, sociocultural meaning, wedding speech*

I. INTRODUCTION

This main purpose of this research is a verification investigation of the systemic functional linguistic paradigm on the relationship between the linguistic aspects and contextual components that function as a network system in symbolizing the meanings. The specific topic posted into the project is focused on the relationship between the logico-semantic relation and register components such as field, mode, and tenor; purpose goal and purpose outcome; and ideology. The subject assigned for the paradigm verification is a group of the Batak Toba language native speakers in delivering some speeches to the wed in a traditional wedding ceremony.

This project evolves from a background containing of some reason. First is the systemic functional linguistic common sense theorizing that the linguistic system with the function as the power house of a language creates only a part of meanings communicated in an interaction; the other is created by the contextual components. The implication of this theoretical assumption is that to catch the messages in a natural communicative interaction is to pay attention not only to the linguistic systems; but also to the ones of the components of the context in where the language is used. This means that both the language system and contextual system symbolize meanings; and both of them function as a network system in the creation of meanings in a natural communicative interaction.

Second is a proposal of systemic functional linguistic competence construction to theorize the communicative interaction competence acquisition of the native speakers of a language. The implication of this proposal is the promotion of the mutual relationship between systemic functional linguistics and the other scientific disciplines as such second language teaching, foreign language teaching, forensic linguistics, etc. Findings given by experts in the field of systemic functional linguistics are about the network systems between linguistic system and contextual system as they are; and findings of experts in the field of second language teaching, foreign language teaching, and forensic linguistic as they must be. Information given by systemic functional linguistic analysis is necessary for the validation of the theories in second

language teaching, foreign language teaching, and forensic linguistics; and the ones provided by second language teaching, foreign language teaching, and forensic linguistics is necessary to revision of the theories in systemic functional linguistics.

Third is the revitalization of the wedding speech as a local wisdom for the indigenous life harmony of a marriage in the community of the Batak Toba people, a tribe living along the coast of lake Toba, in the Province of North Sumatera, Indonesia. A wedding speech in the tradition of the Batak Toba community is a natural text dominated by logico-semantic relation system. At the moment, only few old members of the community have the command in delivering the speech to the wed in a traditional wedding ceremony. No document providing information why the majority of the population avoid their compulsory task to deliver it. The root of the problem can be related to systemic functional linguistic traits of the speech as a spoken text. It is theoretically assumed that the trait complexity of the text evolves from the network system between linguistic system which is dominated by logico-semantic relation and the use of the traditional Batak Toba poetries as the dominant mode in the register; the text purpose goal which is dominated by the proposition of a harmonic marriage life and the proposal of offspring, prosperity, dignity, health, and long life blessings; and the ideology that the truth of the proposition and proposal become realities in the near future life of the wed only if the speakers as such the biologically brothers of the father and mother of the bride and the biologically brothers of the father' mother and mother of the groom deliver the speech to the wed indigenously. The practical significance of this project may offer a solution for the mitigation of the extinct of this local wisdom. One of the practical products of this project is the document creation of this local wisdom. A theoretical, observational, descriptive and explanatory adequacy on the empirical systemic functional linguistic data of the natural wedding speeches would be some contributive scientific information in the process of systemic functional linguistic learning for the Batak Toba community at large in their native land and diaspora. In addition, the practical significant of this project can extend a strong motivation for the researchers of the other cultural texts of the other languages.

1.1 Research Problems

In congruence with the background, the research problems explored in this study are formulated as follows:

1. What sociocultural meanings are communicated by a logico-semantic relation in the Batak Toba traditional wedding speeches?
2. How is a sociocultural meaning communicated by a logico-semantic relation in the Batak Toba traditional wedding speech?
3. Why must the communication of a sociocultural meaning be interpreted in the network system between the logico-semantic relation system and the textual system of the Batak Toba traditional wedding speeches?

1.2 Purposes of the Study

1. To explore the sociocultural meanings communicated by a logico-semantic relation in the Batak Toba traditional wedding speeches!
2. To explore how a sociocultural meaning is communicated by a logico-semantic relation in the Batak Toba traditional wedding speech!
3. To explore why the communication of a sociocultural meaning must be interpreted in the network system between the logico-semantic relation system and the textual system of the Batak Toba traditional wedding speeches!

1.3 Significance of the Study

Practically, this research can provide some information on how to communicate a sociocultural meaning by logico-semantic relation in the context of register, culture, text purpose goal and purpose outcomes, and ideology. Theoretically, it provides some information on the tacit knowledge of the native speakers of the Batak Toba language in the production and interpretation of a cultural meaning especially in a traditional wedding speech.

II. THEORETICAL REVIEW

This research concerns with the study of the systemic functional linguistic knowledge of the Batak Toba language native speakers in the communication of some interpersonal language function by the logico-semantic relation system of the clause simples in the clause complexes in the traditional wedding speeches of the Batak Toba people. That speeches constitute a part of the the high culture of the society which contains the local wisdom of the Batak Toba people in controlling the conduct of the house-hold life harmony for heavenly blessings such as the offspring, prosperity, dignity, long life and health. The problems investigated in this study cluster around systemic functional linguistics which provides a scientific account on how the aspects of a language create meanings in its context [3]. Systemic functional linguistics views language as a semiotic system and meanings are realized by a network system [4]. The realization of meanings from the view point of this discipline deals with the language metafunctions, i.e., the ideational metafunctions, the interpersonal metafunctions and the textual metafunctions [5]. The ideational metafunctions are realized by the transitivity system; the interpersonal metafunctions are realized by the mood system; and the textual metafunctions are realized by thematic structure system.

Ideational metafunctions deal with experiential and logical functions. It is viewed that experiential functions from the transitivity system and logical functions from the logico-semantic relation of the clause simples in the tactic system that can be divided into expansions and projections in paratactic and hypotactic clauses [6]. By this approach, clause complexes are divided into the paratactic system and the hypotactic system [7]. According to the paratactic system, each of the clauses in a clause complex is independent to each other. Each of them has equal status. This means that the status of a clause is not dependent toward the others. Each of them is symbolized by number. If this system has two clauses, so the first one is symbolized by number 1 and the other one is symbolized by number 2. For instance “Mary has some friend; Susan is one of them” is a clause complex of the paratactic system with two independent clauses. Here it is symbolized by 1 2 as in “1 Mary has some friends; 2 Susan is one of them”. If the clause has more than three clauses such as “Mary has two friends; her first friend is Susan; the second is Jill.”, so it is symbolized by 1 2 3 as in “1 Mary has two friends; 2 her first friend is Susan; 3 the second is Jill.

Interdependency is the interrelationship of the clauses in a clause complex. A clause can be independent in which its presence in a clause complex does not depend on the existence of another one [8]. A clause can be dependent in which its presence in a clause complex depends on the existence of another one. An independent clause is symbolized by α ; a dependent one which is not necessarily embedded in the independent one is symbolized by β ; another dependent clause within β , but which is not necessarily embedded in it is symbolized by γ ; and the other dependent cone within γ , but which is not necessarily embedded in it, is symbolized by δ [9]. So the continuation of the first clause up to the last one is symbolized by $\alpha \beta \gamma \delta$. For instance each of

the clauses in a clause complex such as “Mary who loves John the young man who works in my father’s company which its head quarter is in this city is my sister.” is symbolized as in “ α Mary is my sister; β who loves John the young man; γ who works in my father’s company; δ which its head quarter is in this city.” In a real text i.e. spoken and written text, the stretches of the clauses in clause complexes such as in the example above create a block of meanings in which the structure or pattern of logical functions or meanings can be analyzed.

The interpersonal metafunctions deal the function of language to relate the social interaction between the speaker and the listener; these functions can be divided into providing and demanding information and service [10]. Demanding information are the things such as interrogating information; while demanding service are the things such as requesting action and demanding goods are the things such as ordering commodities. Providing information are the things such as giving information; while demanding service are the things such as doing action and providing goods are the things such as supplying commodities. In a social interaction the interpersonal metafunctions are structured by transitivity system and the tactic system in the ideational metafunctions.

The Textual metafunctions deal with the mode used to realize both the ideational and interpersonal metafunctions; this function concerns with the thematic structure of the clause; and this deals with how information departs and arrives in a clause [11]. Textual metafunctions are related to the specific language variation which is used according to the context in where the text is used such as the genre, purpose goal, outcome and ideology as well as the tradition of the language speakers. In the context of a communicative interaction, the metafunctions work as the realization of the ideational and interpersonal functions of a language. Within the metafunctions, meanings are created based on bottom-up approach; while within register, culture and ideology, they are created based on top-down approach [12]; [13].

III. RESEARCH METHOD

3.1 Design

This research is categorized as a qualitative design in case that it investigates the [systemic functional linguistic] knowledge of the native speakers of on the use of their language [14]; [15]. In such a research design, a speech community is viewed as a group of people speaking the same language, sharing the same culture, having a native name [family name or sure name], having a social network for contact, having common folklore or history are all largely dependent on having a common mode of communication [16].

3.2 Subject

The subject of a qualitative research is a group of speech community from which the data are collected [17]. The subjects of this research are some native speakers of the Batak Toba language, who are delivering some traditional wedding speeches. The subject originally settle along the coast of Lake Toba, in the Province of North Sumatera, exactly in the Districts of Toba Samosir, Samosir and Humbang Hasundutan, who participated the genres of the wedding speech delivery of some weddings being observed in some party places during the research time in September up to November 2014.

3.3 Data Collection and Analysis

The technique of data collection and analysis used in this research follows the integral concept of the concurrent activities of a researcher in a qualitative research, i.e. data collection, data reduction, data display, and drawing conclusion [18]. The data collection is to gather the qualitative data by observation i.e., by recording equipment and note taking from the subject in the field of the research. The data reduction is the separation of the data analyzed from the unnecessary information. The data display is the presentation of the data according to their classification. Drawing conclusion is the making of the conclusion inductively according to the data analysis based on the systemic functional linguistics theories as the analytical framework [19], context theories [20] and bottom-up and top-down meaning analysis theories [21].

IV. DATA ANALYSIS, FINDINGS, AND DISCUSSION

The native speakers of the Batak Toba language use the logico-semantic relation of the tactic system to negotiate the proposition of a happy family, prosperity, thanking God in the in the Batak Toba wedding speeches.

4.1 The Proposition for a Happy Family

Data <1>:

*α*lasasai tangkas ma di angka tingki naeng ro =*α*2asa anggiatma jadi keluarga nasitiruon hamu 'α1be always clear to theevery time which come, =α2may you become a patron family.'

The text in data <1> is a paratactic specification elaboration expansion. In this data, α1 is specifically elaborated by α2. The speaker is the relative of the father of the groom and the wed as the listener. The field of the text is about house hold harmony of the listener, and the mode used as the language variation in this data is α1 =α2 in delivering the wedding speeches in the tradition of the Batak Toba society. Ideologically, the speaker is believed to have an authority to use that language variation to negotiate the proposition of a happy family to the wed in their future life. So in this context, the speaker uses the mode α1 =α2 as the right language variation in this text to negotiate a proposition to the wed to be willing to have a house hold harmony in their future life.

Data <2>:

*α*pos rohanami nang di tangiang nami, xβnainggkon gabe keluarga namarbahagia hamu 'αour hearts believe as in our prayer , xβ'you must be a happy family'

The text in data <2> is a hypotactic special enhancement. In this data, α is spatially enhanced by β. The speaker is the relative of the mother of the groom and the wed as the listener. The field of the text is about house hold harmony of the listener, and the mode used as the language variation in this data is α xβ in delivering the wedding speeches in the tradition of the Batak Toba society. Ideologically, the speaker is believed to have an authority to use that language variation to negotiate the proposition of a happy family to the wed in their future life. So in this context, the speaker uses the mode α xβ as the right language variation in this text to negotiate a proposition to the wed to be willing to have a house hold harmony in their future life.

4.2 The Proposition for the Prosperity

Data <3>:

1alai dibagasan ni parjoloma hamuna mangalului harajaon ni Debata, x2baru ma annon pasahatan nama angka ondeng

1firstly in this case you seek for the kingdom of God, x2then god gives many blessings soon

The text in data <3> is a paratactic conditional enhancement. In this data, 1 is conditionally enhanced by 2. The speaker is the relative of the father of the bride and the wed as the listeners. The field of the text is about the heavenly blessing for the listeners, and the mode used as the language variation in this data is 1 x2 in delivering the wedding speeches in the tradition of the Batak Toba society. Ideologically, the speaker is believed to have an authority to use that language variation to negotiate the proposition of the heavenly blessing for the wed in their future life. So in this context, the speaker uses the mode 1 x2 as the right language variation in this text to negotiate a proposition to the wed to have the heavenly blessing in their future life.

4.3 The Proposition to Thank God

Data <4>:

omandok mauliate ma hita tu Tuhanta, “βala nungga dioloi sangkap ni rohamuna i.’α we say thanks to our God, “βsince the hope of your hearts is accepted’

The text in data <4> is a hypotactic locution. In this data, α is a projecting clause to project the projected clause β. The speaker is the relative of the mother of the bride and the wed as the listeners. The field of the text is about the worship of the listeners to God, and the mode used as the language variation in this data is α “β in delivering the wedding speeches in the tradition of the Batak Toba society. Ideologically, the speaker is believed to have an authority to use that language variation to negotiate the proposition of the worship of the listeners to God in their future life. So in this context, the speaker uses the mode α “β as the right language variation in this text to negotiate a proposition of the worship of the listeners to God in their future life.

The native speakers of the Batak Toba language use the logico-semantic relation in the tactic system to communicate the proposal in order the wed have offspring, long life, prosperity, etc.

4.4 The Proposal for the Offspring

Data <5>:

1asa dapot ma songon nidokkon ni umpasa, “(2giring-giring ma gossa-gossa, +3hatop ma hamu mangiring-iring, +4maropa-oppa)

1may it becomes as said by the umpasa, “(2the bell is the bell, 3soon you look after and 4carry your children)

The text in data <5> is a paratactic locution. In this data, 1 is a projecting clause to project the projected 2, 3, and 4. The speaker is the father of the bride and the wed as the listener. The field of the text is about the proposal for the offspring for listeners, and the mode used as the language variation in this data is 1 “(2 +3 +4) in delivering the wedding speeches in the tradition of the Batak Toba society. Ideologically, the speaker is believed to have an authority to use that language variation to negotiate the proposal for the offspring for the wed in their future life. So in this context, the speaker uses the mode 1 “(1 +2 +3) as the right language variation in this text to negotiate the proposal for the offspring for the wed in their future life.

4.5 The Proposal for a Long Life

Data <6>:

α_1 sahat-sahat ni solu = α_2 sahat tu bontean ni tiga ras, α_3 nungga saonnari taulahon ulaon = β angka nauli nadenggan hombar tu angka habatakkonta, α_4 sai lelung ma hita mangolu, + α_5 tontong ma antong dipasu-pasu Tuhan ‘ α_1 the canoe arrives, = α_2 it arrives at the harbor of tiga ras, α_3 now we are giving this party, = β which is beautiful and good according to our culture, α_4 may we live very long, + α_5 we are always blessed by god’

The text in data <6> is a complex mix elaboration. In this data, [($\alpha_1 = \alpha_2$)] is the head of the logico-semantic relation pattern which is enhanced by $x[x(\alpha_3 = \beta) (\alpha_4 + \alpha_5)]$. The speaker is the relative of the father of the bride and the wed as the listener. The field of the text is about the proposal of the long life for listeners, and the mode used as the language variation in this data is [($\alpha_1 = \alpha_2$)] $x[x(\alpha_3 = \beta) (\alpha_4 + \alpha_5)]$ in delivering the wedding speeches in the tradition of the Batak Toba society. Ideologically, the speaker is believed to have an authority to use that language variation to negotiate the proposal of the long life for the wed in their future life. So in this context, the speaker uses the mode [($\alpha_1 = \alpha_2$)] $x[x(\alpha_3 = \beta) (\alpha_4 + \alpha_5)]$ as the right language variation in this text to negotiate the proposal of the long life for the wed in their future life.

4.6 The Proposal for the Off-Spring and the Long Life

Data <7>:

α_1 tubuan anak ma hamu bere α_2 tubuan boru = β lelung rap saur matua ‘ α_1 may you have sons α_2 and may to have daughters = β to live equally long elderly’

The text in data <7> is a complex mix extension. In this data, α_1 is an extended clause which is extended by α_2 which is elaborated β . The speaker is the relative of the mother of the bride and the wed as the listener. The field of the text is about the proposal for the of spring and the long life for listeners, and the mode used as the language variation in this data is $\alpha_1 + (\alpha_2 = \beta)$ in delivering the wedding speeches in the tradition of the Batak Toba society. Ideologically, the speaker is believed to have an authority to use that language variation to negotiate the proposal for the offspring and the long life for the wed in their future life. So in this context, the speaker uses the mode $\alpha_1 + (\alpha_2 = \beta)$ as the right language variation in this text to negotiate the proposal for the of spring and the long life for the wed in their future life.

4.7 The Proposal for the Prosperity

Data <8>:

α_1 asa dohonon ma hata ni natua tua “{[(α_2 lomak silunjuang), +(α_3 lomak x α_4 so binaboan)], $x[x(\alpha_5$ tung songononpe nuaeng ulos = β dipasahat hami tuhamu), (α_6 tu dia hamu mangalangka, + α_7 tusi dapotan pangomoan)]} ‘ α_1 I am saying the maxim of the elder, “{[(α_2 silunjuang is fertilized), +(α_3 it is fertilized x α_4 although it is not weeded)], $x[x(\alpha_5$ although this ulos is so at this moment,= β we deliver to you), (α_6 where ever you go, + α_7 there you have luck)]}’

The text in data <8> is a complex mix extension. In this data, (β_1 $x\alpha_1$) is a projecting clause which projects {[($\alpha_2 = \alpha_3$)] =[(α_4) $x(\beta_2 = \alpha_5)$]. The speaker is the relative of the mother of the bride and the wed as the listener. The field of the text is about the proposal of the prosperity for listeners, and the mode used as the language variation in this data is (β_1 $x\alpha_1$) “{[($\alpha_2 = \alpha_3$)] =[(α_4) $x(\beta_2 = \alpha_5)$] in delivering the wedding speeches in the tradition of the Batak Toba society.

Ideologically, the speaker is believed to have an authority to use that language variation to negotiate the proposal of the prosperity for the wed in their future life. So in this context, the speaker uses the mode $(\beta_1 \times \alpha_1) \{[(\alpha_2 = \alpha_3)] = [(\alpha_4) \times (\beta_2 = \alpha_5)]$ as the right language variation in this text to negotiate the proposal of the prosperity for the wed in their future life.

4.8 Findings

The findings of the data analysis in this research are as follows:

- 1 The native speakers of the Batak Toba language use the system of logico-semantic relations of some clause simples in the clause complexes to negotiate the propositions of future harmonic house-hold life and the proposal of future offspring, prosperity, dignity and health of the wed in the Batak Toba traditional wedding speeches.
- 2 The native speakers of the Batak Toba language use a paratactic specification elaboration; a hypotactic spatial enhancement; a paratactic conditional enhancement; a hypotactic locution; a paratactic locution; a complex mix elaboration; a complex mix extension to negotiate the propositions of future harmonic house-hold life and the proposal of future offspring, prosperity, dignity, and health of the wed in the Batak Toba traditional wedding speeches.
- 3 It is the tradition of the Batak Toba people to use the logico-semantic relation of the clause simples in the clause complexes to negotiate the propositions of future harmonic house-hold life and the proposal of future offspring, prosperity, dignity, and health of the wed in the Batak Toba traditional wedding speeches.

4.9 Discussion

Theoretically, the system of logico-semantic relation concerns with the ideational language functions which are realized by the clause complexes. Its categorization includes expansions such as elaboration, extension and enhancement together with projection such as locution and idea such as proposition and proposal. Its system can be realized in the tactic system such as paratactic and hypotactic. The data analysis conducted in this research indicates that the native speakers of the Batak Toba language share the knowledge on the system of the logico-semantic relation in general. For instance they use a paratactic specification elaboration; a hypotactic spatial enhancement; a paratactic conditional enhancement; a hypotactic locution; a paratactic locution; a complex mix elaboration; a complex mix extension to negotiate the propositions of future harmonic house-hold life and the proposal of future offspring, prosperity, dignity, and health of the wed in the Batak Toba traditional wedding speeches. This fact indicates that languages in this world constitute similarities in their system. The implication is that there is an access for the speakers of any language to the interpretation of the meaning production by such the system of logico-semantic relation to understand a message communicated to them.

This research is about a study on the systemic functional linguistic knowledge of the native speakers of the Batak Toba language in the communication of some interpersonal language functions by the logico-semantic relation of clause simples in the clause complexes in the traditional wedding speeches of the Batak Toba people. That speech constitutes a part of the high culture of the society which contains some local wisdom of the Batak Toba people in controlling the conduct of the house-hold life harmony for heavenly blessings such as the offspring, prosperity, dignity, long life and health. The problems investigated in this study cluster around systemic functional linguistics which provides a scientific account on how the aspects of a language create meanings in its context (Halliday & Hasan 1985). Systemic functional

linguistics views language as a semiotic system and meanings are realized by a network system (Halliday & Matthiesen 2004). The realization of meanings from the view point of discipline deals with the language metafunctions, i.e., the ideational metafunctions, the interpersonal metafunctions, and the textual metafunctions (Halliday & Matthiesen 2004). The ideational metafunctions are realized by the transitivity system; the interpersonal metafunctions are realized by the mood system; and the textual metafunctions are realized by thematic structure system.

Ideational metafunctions deal with experiential and logical functions. It is viewed that experiential functions from the transitivity system and logical functions from the logico-semantic relation of the clause simples in the tactic system that can be divided into expansions and projections in paratactic and hypotactic clauses (Halliday 1994). By this approach, clause complexes are divided into the paratactic system and the hypotactic system. According to the paratactic system, each of the clauses in a clause complex is independent to each other. Each of them has equal status. This means that the status of a clause is not dependent toward the others. Each of them is symbolized by number. If this system has two clauses, so the first one is symbolized by number 1 and the other one is symbolized by number 2. For instance “Mary has some friends; Susan is one of them” is a clause complex of the paratactic system with two independent clauses. Here it is symbolized by 1 2 as in “1 Mary has some friends; 2 Susan is one of them”. If the clause has more than three clauses such as “Mary has two friends; her first friend is Susan; the second is Jill.”, so it is symbolized by 1 2 3 as in “1 Mary has two friends; 2 her first friend is Susan; 3 the second is Jill.

Interdependency is the interrelationship of the clauses in a clause complex. A clause can be independent in which its presence in a clause complex does not depend on the existence of another one. A clause can be dependent in which its presence in a clause complex depends on the existence of another one. An independent clause is symbolized by α ; a dependent one which is not necessarily embedded in the independent one is symbolized by β ; another dependent clause within β , but which is not necessarily embedded in it and which is symbolized by γ ; and the other dependent one within γ , but which is not necessarily embedded in it, and which is symbolized by δ . So the continuation of the first clause up to the last one is symbolized by $\alpha \beta \gamma \delta$. For instance each of the clauses in a clause complex such as “Mary who loves John the young man who works in my father’s company which its head quarter is in this city is my sister.” is symbolized as in “ α Mary is my sister; β who loves John the young man; γ who works in my father’s company; δ which its head quarter is in this city.” In a real text i.e. spoken and written text, the stretches of the clauses in clause complexes such as in the example above create a block of meanings in which the structure or pattern of logical functions or meanings can be analyzed.

The interpersonal metafunctions deal with the function of language to relate the social interaction between the speaker and the listener; these functions can be divided into providing and demanding information and service. Demanding information is the things such as interrogating information; while demanding service are the things such as requesting action and demanding goods are the things such as ordering commodities. Providing information is the things such as giving information; while demanding service are the things such as doing action and providing goods is the things such as supplying commodities. In a social interaction the interpersonal metafunctions are structured by transitivity system and the tactic system in the ideational metafunctions.

The Textual metafunctions deal with the mode used to realize both the ideational and interpersonal metafunctions; this function concerns with the thematic structure of the clause; and this deals with how information departs and arrives in a clause. Textual metafunctions are related

to the specific language variation which is used according to the context in where the text is used such as the genre, purpose goal, outcome and ideology as well as the tradition of the language speakers. In the context of a communicative interaction, the metafunctions work as the realization of the ideational and interpersonal functions of a language.

Within the metafunctions, meanings are created based on bottom-up approach; while within register, culture and ideology, they are created based on top-down approach (Manfredi 2008; Butt 2000).

V. CONCLUSION

The native speakers of the Batak Toba language use the system of logico-semantic relation to negotiate the proposition and proposal of offspring, prosperity, dignity and health to the wed in the Batak Toba wedding speeches in the context of genre, purpose goal, outcome, tradition and ideology. They use the logico-semantic relations with the tactic system such as the paratactic or hypotactic to provide services of the propositions related to the future house-hold life and the proposition related to the future offspring, prosperity, dignity and health of the weds in their future life.

REFERENCES

- [1] Botha, R. (1981). *The conduct of linguistic inquiry: A systematic introduction to the methodology of generative grammar*. New York: Mouton Publishers.
- [2] Butt, D. et al. (2000). *Using functional grammar: An explorer's guide, 2nd ed.* Sydney: Macquarie.
- [3] Halliday, MAK. (1994). *An introduction to functional grammar*. London: Edward Arnold.
- [4] Halliday, MAK, and Matthiessen, CMM. (2004). *An introduction to functional grammar, 3rd ed.* London: Edward Arnold.
- [5] Halliday, MAK, and Hasan, R. (1985). *Language, context, and text: Aspects of language in a social-semiotic perspective*. Geelong, Vic: Deakin University Press
- [6] Lincoln, Y S. & EG Guba, Egon G. (1985). *Naturalistic inquiry*. Beverly Hills California: Sage Publication, Inc.
- [7] Manfredi, Marina. (2008). *Translating text: Translation studies and SFG, Vol. I translation theory*. Bologna: Dupress.
- [8] Miles, Matthew. B. & Huberman, MA. (1984). *Qualitative data analysis*. London: Barvley Hill
- [9] Saville, Mauriel & Troike. (1986). *The ethnography of communication: An introduction*. Oxford: Basil Blackwell, Ltd.
- [10] Siahaan, Sanggam. (2012). *Batak pragmatics: Communicating intentions*. Singapore: Singapore International Press.
- [11] Sinar, Tengku Silvana. (2007). *Phasal and experiential realizations in lecture discourse: A systemic functional analysis*. Sumut-NAD. Koordinasi Perguruan Tinggi Swasta Wilayah-I NAD-Sumut.