

The Meaning Negotiation in the Batak Toba Wedding Speech

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Abstract: *This study is about the negotiation of meaning between a speaker and a listener. It is realized by the system of logico-semantic relation in the Batak Toba wedding speeches. The native speakers of the Batak Toba language use the logico-semantic relations of the clause simples in the clause complexes to create this function. The problems explored are the variations of that relation to negotiate some experiences in that wedding speech. The analytical framework used to reveal out the pattern of the phenomenon is the systemic functional linguistic theories. This study is categorized as a descriptive qualitative research design for the description and explanation of the phenomenon. The data is collected and analyzed by following the concept of the concurrent activities of a naturalistic researcher. The findings indicate that the Batak Toba people use some specific variations of logico-semantic relation in the Batak Toba traditional wedding ceremony to negotiate the propositions of future harmonic house-hold life and the proposal of future of-spring, prosperity, dignity, and the health of the wed .*

Keywords: *Batak Toba wedding speech, interpersonal language functions, logico-semantic relations*

I. INTRODUCTION

1.1 Research Background

This research is a study on the negotiation of meaning through the system of lexicogrammatical relation as parts of the interpersonal language functions in the Batak Toba traditional wedding speeches. The problem investigated is to understand the complexity of the relations among some clause simples in some clause complexes which dominate those speeches. This is also to understand the complexity of the mind of the native speakers of the Batak Toba language in the negotiation of some socio-cultural experience through their traditional wedding speeches. Since the main purpose of this study is to map the patterns of the variations of the relation in order to ease the interpretation of the negotiation of their experience, then the main problems explored in this study are about the logico-semantic relations of the clause simplexes in the clause complexes in those traditional wedding speeches. The needs of conducting this research evolve from some reasons. First is the necessity for the documentation of those traditional wedding speeches as an oral tradition which transmits the local wisdom of marriage of the Batak Toba society. This local wisdom concerns with the creation and the maintenance of the house-hold life harmony for the blessings of the of-spring, prosperity, dignity and health [1]. Accordingly, this research is to provide a scientific document to be a source of information for related activities of the dissemination of the oral tradition of the Batak Toba society. Second is the need to uncover the complex phenomena of the logico-semantic relations of the clause

simples in the clause complexes in a network system with the context of the tradition, culture, and ideology of the Batak Toba people in the creation of some interpersonal language function of the Batak Toba language, especially in the context of the Batak Toba traditional wedding speeches. It is asserted that the interpersonal language function such as proposition and proposal are created by a text in context such as register, text purpose, tradition, ideology etc [2]. In this case, language contributes a part of the meaning of a text and the other part comes from the context in where the language is used. By this study, it is hoped that the study of the oral tradition such as delivering the traditional speeches in a traditional wedding party in the Batak Toba society can uncover the complexity of the mind of the native speakers of a language which is picture out by the selection of the linguistic units in their context. And third is the importance of the knowledge on how the native speakers of the Batak Toba language produce and to interpret the logico-semantic relation of the clause simples in the clause complexes in order to create the interpersonal language functions in the Batak Toba traditional wedding speeches. This knowledge can attract the interest of the international society to the phenomena of this speech which is used as means of controlling the house-hold life harmony in order to have blessings of of-spring, prosperity, dignity, long life and health in the Batak Toba society who originally settle around the coast of Lake Toba in the Province of North Sumatera in Indonesia.

1.2 Research Question

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

1. What negotiations of meanings are created by the logico-semantic relation of the clause simples in the clause complexes in the traditional wedding speeches of the Baatak Toba people?
2. How are the negotiations of meanings created by the logico-semantic relation of the clause simples in the clause complexes in the traditional wedding speeches of the Batak Toba people?
3. Why do the Batak Toba people use the logico-semantic relation of the clause simples in the clause complexes to realize the negotiations of meanings in their traditional wedding speeches?

1.3 Research Significance

This study bears some practical and theoretical significance. Practically, it provides some information on how to communicate some specific cultural meanings by using the logico-semantic relation in the context of language structure, register, culture, 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 meaning, specifically the interpersonal function of language in context.

II. THEORETICAL REVIEW

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 function by the logico-semantic relation of clause simples in the clause complexes in the traditional wedding speeches of the Batak Toba people. That speeches constitute as 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 [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 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 one 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 theIn this research, the Batak Toba people, who originally settle around 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

4.1 Providing the Proposition for the House Hold Harmony

The native speakers of the Batak Toba language use the system of 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.

1. The Proposition for a Happy Family

Data <1>:

alasa sai tangkas ma di angka tingki naeng ro = α 2asa anggiat majadi keluarga nasitiruon hamu 'albe always clear to theevery time which come, = α 2may you become a patron family.'

The text in data <1> is a paratactic specification elaboration expansion. In this data, α 1 is specifically elaborated by α 2. 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 α 1 = α 2 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 1 = α 2 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>:

Apos roha name nang di tangiang nami, $x\beta$ nainggkon gabe keluarga namarbahagia hamu 'aour hearts believe as in our prayer , $x\beta$ '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 $x\beta$ 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 proposition of a happy family to the wed in their future life. So in this context, the speaker uses the mode α $x\beta$ 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.

2. The Proposition for the Prosperity

Data <3>:

Ialai di bagasan ni parjoloma hamuna mangalului harajaonni Debata, x2baru ma anon pasahatan nama angka ondeng

Ifirstly 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 blessingfor 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.

3. The Proposition to Thank God

Data <4>:

amandok mauliata ma hitatu Tuhanta, "βala nungga dioloi sangkap niroham una 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.

4.2 Providing the Proposal for Heavenly Blessing

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

1. The Proposal for the of-Spring

Data <5>:

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

Imay 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 of-spring 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 of-spring 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 of-spring for the wed in their future life.

2. The Proposal for a long life

Data <6>:

α1sahat-sahat nisolu =α2sahat tu bontean ni tigaras, α3nungga saonnari taulahon ulaon =βangka nauli nadengan hombar tu angka habatakkonta, α4sai lelung ma hita mangolu, +α5tontong ma antong dipasu-pasu Tuhan ‘α1the canoe arrives, =α2it arrives at the harbor of tigaras, α3now we are giving this party, =βwhich is beautiful and good according to our culture, α4may we live very long, +α5we are always blessed by god’

The text in data <6> is a complex mix elaboration. In this data, [(α1 =α2)] is the head of the logico-semantic relation pattern which is enhanced by x[x(α3 =β) (α4 +α5)]. 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 [(α1 =α2)] x[x(α3 =β) (α4 +α5)] 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 [(α1 =α2)] x[x(α3 =β) (α4 +α5)] as the right language variation in this text to negotiate the proposal of the long life for the wed in their future life.

3. The Proposal for the Offspring and the Long Life

Data <7>:

α1tubuan anak ma hamu bere α2tubuan boru =βlelung rap saur matua ‘α1 may you have sons α2and may to have daughters =βto live equally long elderly’

The text in data <7> is a complex mix extension. In this data, α1 is an extended clause which is extended by α2 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 α1 +(α2 =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 proposal of the off-spring 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. The Proposal for the Prosperity

Data <8>:

α_1 asa dohonon ma hata ni natuatua “{[(α_2 lomak silunjuang), +(α_3 lomak x α_4 so binaboan)], x[x(α_5 tung songonon pe nuaeng ulos = β dipasahat ham itu hamu), (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(α_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 α_1) is a projecting clause which projects $\{[(\alpha_2 = \alpha_3)] = [(\alpha_4) \text{ x}(\beta_2 = \alpha_5)]$. 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 α_1) “{[($\alpha_2 = \alpha_3$)] = [(\alpha_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 (β_1 x α_1) “{[($\alpha_2 = \alpha_3$)] = [(\alpha_4) x($\beta_2 = \alpha_5$)] as the right language variation in this text to negotiate the proposal of the prosperity for the wed in their future life.

4.3 Findings

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

1. The native speakers 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 of-spring, 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 of-spring, 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 of-spring, prosperity, dignity, and health of the wed in the Batak Toba traditional wedding speeches.

4.4 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 of-spring, 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.

V. CONCLUSION AND SUGGESTION

5.1. Conclusion

The native speakers of the Batak Toba language use the system of logico-semantic relation to negotiate the proposition and proposal of of-spring, prosperity, dignity and health to the wed in 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 of-spring, prosperity, dignity and health of the weds in their future life.

5.2 Suggestion

Other researchers are suggested to verify the tacit knowledge of the native speaker of Batak Toba language who settle in the diaspora outside their original homeland on the use the logico-semantic relation with the tactic system in the production and interpretation of some propositions and proposal of a harmonic house hold life and some proposal of of-spring, prosperity, dignity and health which are negotiated to the weds in the Batak Toba traditional wedding speeches.

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