

The Interpersonal Functions in the Batak Toba Traditional Wedding Speeches

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Abstract: *Interpersonal function is the language function used to negotiate human experience such as abstract like love, anger, plan, etc. and concrete object like human, animal, place, etc. The native of speakers of languages use different structures of their linguistic features to create the language function. They structure their language to create different meaning in the context to negotiate those meanings or messages to their listeners. The main problem explored is posted on the tacit knowledge of the Batak Toba people on how they create the interpersonal functions in the Batak Toba Traditional Wedding Speeches. The main theory used as the analytical framework is based on the interpersonal function (Halliday, 1994). The research is conducted based on a descriptive qualitative design in which the data are collected from a group of Batak Toba people who are delivering some wedding speeches in Balige, North Sumatera, Indonesia in December 2011. The data is collected and analyzed according to the concept of the concurrent activities of a naturalistic researcher, i.e., the data collection, reduction, display and drawing the conclusion (Miles and Huberman, 1984). The findings indicate that the native speakers the Batak Toba Language use logico-semantic relations to provide the propositions of future harmonic house-hold life and proposal for future of-spring, prosperity, dignity and health of the wed in the Batak Toba Society.*

Keywords: *Propositions, Proposals and Logico-semantic relation*

I. INTRODUCTION

The study in this article deals with the socio-semiotic knowledge of the Batak Toba People (BTP) on the use of the Batak Toba Language (BTL) on the production and interpretation of the language used in the Batak Toba Traditional Wedding Speeches (BTTWS) of the BTP. The problem posted to be investigated in this research is focused on the use of the logico-semantic relation (LSR) in clause complexes to communicate the interpersonal functions of the BTL in the BTTWS in the Batak Toba Society (BTS). The needs for conducting this rooted in some reasons as in the following discussion. The first is the necessity for the documentation of the BTTWS as an oral tradition in the BTS. The former members of the community transmit it to the latter one by oral practice at the wedding party place where it is hold. Since this tradition contains local wisdom, i.e., the creation and maintenance of the harmony of the house-hold life for the heavenly blessing of the of-spring, prosperity, dignity and health (Siahaan, 2012), this research is conducted to provide a scientific document which can function as a source of information for related activities of the dissemination of the oral tradition of the BTP. The second is the angle of linguistics to reveal the phenomenon that linguistic aspects have the role in the network system of the creation of meaning. According to Halliday (1994) from the perspectives of socio-semiotics, meaning such as providing proposition and proposal are created by a text in context such as register, text purpose, tradition, ideology etc. In this case, language contributes a part of

the meaning and the other part comes from the context in where the language is used. By this study, it is hoped that the construction and elaboration of the oral tradition study such as delivering the traditional wedding party in the society of the BTP can grow quickly as a new independent discipline. The third is that the findings of this research are expected to be able to give scientific explanation on how the native speakers of the BTL in the production and interpretation of the BTTWS as an oral tradition. These are expected to help people to deliver a BTTWS to the wed in the BTS. In addition, they are also expected to attract the interest of the international society to the phenomena of this speech which is used as means of controlling the harmony of the house-hold life in order to have heavenly blessings of of-spring, prosperity, dignity, long life and health in the society of the BTP who originally settle around the coast of Lake Toba in the Province of North Sumatera in Indonesia. In accordance with the three roots of the research problem, the focus of the research problem formulations can be presented in the following two formulations: 1. What socio-semiotic knowledge do the native speakers of the BTL have in the production and interpretation of the BTTWS to communicate the proposition of the house-hold harmony and the proposal of heavenly blessing of of-spring, prosperity, dignity, long life and health? 2. How do the native speakers of the BTL produce and interpret the BTL in the BTTWS to communicate the proposition of the house-hold harmony and the proposal of the heavenly blessing of of-spring, prosperity, dignity, long life and health?

II. THEORETICAL REVIEW

This research is about a study on the tacit systemic functional linguistic knowledge of the native speakers of the Batak Toba language in the communication of sociocultural meanings in the TWS as a spoken tradition among the community of the BTP. This tradition contains the value of the local wisdom of the BTP to control the house-hold life harmony as the conduct of life for the heavenly blessing such as the of-spring, prosperity, dignity, long life and health. The problems investigated in this study cluster around linguistics and socio-semiotics. Systemic Functional Linguistics (SFL) is an independent interdisciplinary-based science which explains the nature of language as it is to give a scientific account on how the aspects of a language create meanings in its context (Cf. Hasan and Halliday, 1985). SFL views language as a semiotic system and meanings are realized by a network system (Cf. Halliday, 1994). The realization of meanings from the view point of SFL deals with the language metafunctions, i.e., the ideational metafunctions, the interpersonal metafunctions and the textual functions (Cf. Halliday & Matthiessen, 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. Halliday (1994) views 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. By this approach, clause complexes are divided into the paratactic system and the hypotactic system (Halliday, 1994). According to the paratactic system, each of the clauses in the clause complex is independent to each other. Each of them has equal status. It means that the status of a clause is not dependent toward other ones. Each of the clauses in the paratactic relation is symbolized by number. If a paratactic system has

two clauses, so the first clause is symbolized by number 1 and the second 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 clause (Halliday, 1994). A clause can be dependent in which its presence in a clause complex depends on the existence of another clause. An independent clause is symbolized by α ; a dependent clause 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 clause within γ , but which is not necessarily embedded in it, is symbolized by δ (Halliday, 1994). 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 (Halliday, 1994). Demanding information are the things such 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 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 (Halliday, 1994). 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 (Cf. Manfredi, 2008; Butt, D. et al., 2000). The view how meanings are analyzed from both bottom-up and top-down approaches as summarized by Martin (1993:158) in Sinar (2007) in the following diagram.

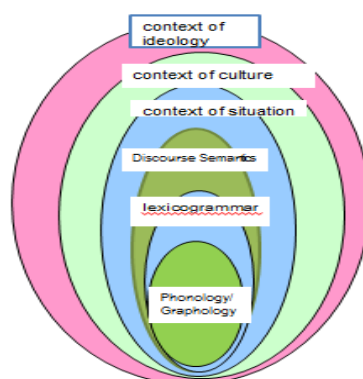


Figure 1. Meaning Network System Construct

III. RESEARCH METHOD

This study is the type of a qualitative research design in case that it investigates the tacit knowledge of the native speakers of on the use of their language (Botha, 1981; Lincoln & Guba, 1985). 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 (Saville & Troike, 1986: 17-22). The subject of a qualitative research is a group of speech community from which the data are collected (Saville, Mauriel & Troike, 1986). The subject of this study is the native speaker of the BTL who originally settle around the coast of Lake Toba in the Districts of Toba Samosir, Samosir and Humbang Hasundutan. The data of the BTTWS are recorded from the party places in where the traditional wedding parties were held in the research locations. The data of the socio-semiotic tacit knowledge of the native speakers of the BTL are the complex clauses exist in the BTTWS which are used to realize the proposition of house-hold harmony and the proposal of heavenly blessing of the of-spring, prosperity, dignity, long life and health. This data are excerpted from the transcriptions of the BTTWS. The technique of the data collection and data analysis used in this research follows the integral concept of the concurrent activities of a researcher in a qualitative research mentioned by Miles and Huberman (1984: 23), they are: (1) data collection, (2) data reduction, (3) data display, and (4) drawing conclusion. The data collection is to gather the qualitative data by any means of observation such as recording equipment, note taking, etc. from the subject in the field of a research with a systematic procedure. The data reduction is the separation of the data to be analyzed from the unnecessary information. The data display deals with the presentation of the data according to their classification to be ready to be analyzed. Drawing conclusion is making the conclusion inductively based on the data analysis by using some analytical frameworks which are based on SFL theories (Halliday, 1994), context theories Martin (1993:158) in Sinar (2007), and bottom-up and top-down meaning analysis theories (Manfredi, 2008).

IV. DATA ANALYSIS AND FINDINGS

4.1 Providing the Proposition for the House Hold Harmony

The native speakers of the BTL use the logico-semantic relation in the tactic system in the BTTWS to communicate the proposition in order the wed may have house-hold harmony, happy family, prosperity, etc.

1. The Proposition for a Happy Family

Data <1>:

α1jadi tung tangkas ma tu angka tingki naeng ro =α2sae anggiatma gabe keluarga namarbahagia hamu 'α1be very clear to every time which will come, =α2may you become a happy family.'

Linguistically, the text above is a paratactic specification elaboration expansion. In the text, α1 is specifically elaborated by α2. Contextually, the tenors are the relative of the father of the groom as the speaker and the wed as the listener. The field is house hold harmony as the topic and the mode is α1 =α2 as the relevant language variation according to the tradition in delivering the BTTWS in the BTS. Ideologically, it is believed that weds are willing to agree to have a life in accordance with the proposition given by the married members of the relative father of the groom. The purpose goal of the production of the text is to propose the wed to have a happy family in the future. So the text in the context means that the speaker proposes the listener the wed to be willing to have a house hold harmony in the future.

Data <2>:

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

Linguistically, the text above is a hypotactic spatial enhancement. In the text, α is spatially enhanced by β. Contextually, the tenors are the relative of the mother of the groom as the speaker and the wed as the listener. The field is the house hold harmony as the topic and the mode is α xβ as the relevant language variation according to the tradition in delivering the BTTWS in the BTS. Ideologically, it is believed that weds are willing to agree to have a house hold life in accordance with the proposition given by the married members of the relative of the mother of the groom. The purpose goal of the production of the text is to propose the wed to have a happy house hold life in the future. So the text in the context means that the speaker proposes the listener, the wed, to be willing to have a house hold harmony in the future.

2. The Proposition for the Prosperity

Data <3>:

*1alai dibagasan ni parjoloma hamuna mangalului harajaon ni Debata, x2baru ma annon pasahaton nama angka ondeng
1firstly in this case you seek for the kingdom of God, x2then god gives many blessings soon*

Linguistically, the text above is a paratactic conditional enhancement. In the text, 1 is conditionally enhanced by 2. Contextually, the tenors are the relative of the father of the bride as

the speaker and the wed as the listener. The field is the heavenly family blessing as the topic and the mode is 1 x2 as the relevant language variation according to the tradition in in delivering the BTTWS in the BTS. Ideologically, it is believed that the wed are willing to agree to have the heavenly blessing in accordance with the proposition given by the married members of the relative of the father of the groom. The purpose goal of the production of the text is to propose the wed to have the heavenly blessing in the future. So the text in the context means that the speaker proposes the listener, the wed, to be willing to have the heavenly family blessing in the future.

3. The Proposition to Thank God

Data <4>:

amandok 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’

Linguistically, the text above is a hypotactic locution. In the text, α is a projecting clause to project the projected β as a projected one. Contextually, the tenors are the relative of the mother of the bride as the speaker and the wed as the listener. The field is the worship to God, the Almighty as the topic and the mode is α “ β as the relevant language variation according to the tradition in in delivering the BTTWS in the BTS. Ideologically, it is believed that the weds are willing to worship God the Almighty because their dream is made to become true by God in accordance with the proposition given by the married members of the relative of the mother of the bride. The purpose goal of the production of the text is to propose the wed to worship God for blessing the dream of the wed. So the text in the context means that the speaker proposes the listener, the wed, to be willing to worship God for blessing the plan of their hearts in the past.

4.2 Providing the Proposal for Heavenly Blessing

The native speakers of the BTL 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)

Linguistically, the text above is a paratactic locution. In the text, 1 is a projecting clause to project the projected 2, 3 and 4 as projected ones. Contextually, the tenors are the relative of the father of the bride as the speaker and the wed as the listener. The field is the blessing for the of-spring as the topic and the mode is 1 “(2 +3 +4) as the relevant language variation according to the tradition in in delivering the BTTWS in the BTS. Ideologically, it is believed that the wed believe the proposal of the speaker to be true in the near future of their family life. The purpose goal of the production of the text is to propose the wed to have of-springs. So the text in the context means that the speaker proposes the listener, the wed, to have of-spring from the blessing of God.

2. The Proposal for a long life

Data <6>:

α1sahat-sahat ni solu =α2sahat tu bontean ni tiga ras, α3nungga saonnari taulahon ulaon =βangka nauli nadenggan hombar tu angka habatakkonta, α4sai lelung ma hita mangolu, +α5tontong ma antong dipasu-pasu Tuhan 'α1the canoe arrives, =α2it arrives at the harbor of tiga ras, 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'

Linguistically, the text above is a complex mixed elaboration head pattern. In the text, [(α1 =α2)] is the head of the logico-semantic relation pattern which is enhanced by x[x(α3 =β) (α4 +α5)]. Contextually, the tenors are the relative of the father of the bride as the speaker and the wed as the listener. The field is the blessing for the long life as the topic and the mode is [(α1 =α2)] x[x(α3 =β) (α4 +α5)] as the relevant language variation according to the tradition in the BTTWS in the BTS. Toba People. Ideologically, it is believed that the wed believe the proposal of the speaker to be true in the near future of their family life. The purpose goal of the production of the text is to propose the wed to have a long life. So the text in the context means that the speaker proposes the listener, the wed, to have a long life from the blessing of God.

3. The Proposal for the of Spring and the Long Life

Data <7>:

α1 tubuan 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'

Linguistically, the text above is a Complex Mixed Extension Head Pattern. In the text, α1 is an extended clause which is extended by α2 which is elaborated β. Contextually, the tenors are the relative of the mother of the bride as the speaker and the wed as the listener. The field is the blessing for the of-spring and the long life as the topic and the mode is α1 +(α2 =β) as the relevant language variation according to the tradition in the BTTWS in the BTS. Ideologically, it is believed that the wed believe the proposal of the speaker to be true to have of-springs and a long life in the near future of their family life. The purpose goal of the production of the text is to propose the wed to have of-springs and a long life. So the text in the context means that the speaker proposes the listener, the wed, to have of-spring and a long life from the blessing of God.

4. The Proposal for the Prosperity

Data <8>:

α1 asa dohonon ma hata ni natua tua "{[(α2 lomak silunjuang), +(α3 lomak x α4 so binaboan)], x[x(α5tung songononpe nuaeng ulos =β dipasahat hami tuhamu), (α6 tu dia hamu mangalangka, +α7tusi dapotan pangomoan)]}" 'α1I am saying the maxim of the elder, "{[(α2 silunjuang is fertilized), +(α3 it is fertilized xα4although it is not weeded)], x[x(α5 although this ulos is so at this moment, =β we deliver to you), (α6 where ever you go, + α7 there you have luck)]}"

Linguistically, the text above is a hypotactic complex mixed locution head pattern. In the text, (β1 xα1) is a projecting clause which projects {[(α2 = α3)] =[(α4) x(β2 =α5)]. Contextually, the tenors are the relative of the mother of the bride as the speaker and the wed as the listener.

The field is the blessing for the prosperity as the topic and the mode is $(\beta_1 \times \alpha_1)$ “ $\{[(\alpha_2 = \alpha_3)] = [(\alpha_4) \times (\beta_2 = \alpha_5)]$ ” as the relevant language variation according to the tradition in the BTTWS in the BTS. Ideologically, it is believed that the wed believe the proposal of the speaker to be true to have prosperity in the near future of their family life. The purpose goal of the production of the text is to propose the wed to have of-springs and a long life. So the text in the context means that the speaker proposes the listener, the wed, to have prosperity from the blessing of God.

4.3 Findings

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

1. The native speakers the BTL use logico-semantic relations to provide the propositions of future harmonic house-hold life.
2. The native speakers the BTL use logico-semantic relations to provide the proposal for future of-spring, prosperity, dignity and health of the wed in the BTS.

V. CONCLUSION AND SUGGESTION

5.1 Conclusion

The socio-semiotic tacit knowledge of the native speakers of the BTL in the BTTWS in the production and interpretation of the proposition and proposal of of-spring, prosperity, dignity and health of the wed for the wed includes the use the logico-semantic relation in the tactic system in the context genre, purpose goal, outcome, tradition and ideology. They use paratactic and hypotactic logico-semantic relations with the tactic system 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 of the wed in the Batak Toba society.

5.2 Suggestion

Other researchers are suggested to verify the tacit knowledge of the native speaker of BTL 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 of the weds

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