Interpersonal Meaning of Mangupa Towards Dalihan Na Tolu Tapanuli Selatan in Medan

Irma Khoirot Daulay¹

¹Universitas Prima Indonesia, Indonesia

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Corresponding Author: Irma Khoirot Daulay, English Language Education, Faculty of Teachers Training and Education, Universitas Prima Indonesia, Medan. E-mail: irmakhoirotaulay@unprimdn.ac.id

ABSTRACT

The recent study analyzed the interpersonal meaning of "mangupa" process to obtain the interpretation of language in its function as an exchange of experience. And the interpersonal meaning of the utterances uttered by Dalihan na tolu of Mora, Kahanggi, and Anak boru, show the form of each position and the meaning. This study is qualitative research, which naturally observed the data and analyzed it based on the interpersonal analysis. This research found that the text in mangupa is dominantly realized in statement form. Statements come from giving, information from the source/speaker. And the second is offering; the offer was realized from giving, goods/services from source/ speaker. Mora, kahanggi and anakboru were giving statement in mangupa process of Angkola's wedding ceremony. In addition, these three participants demonstrate their role while Kahanggi as the moderator of the ceremony, anakboru as the helper who takes responsibility for preparing the things needed at every stage of the ceremony, while mora has the authority to provide guidance, suggestion, permission, and rejection at the ceremony.

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1. Introduction

Interpersonal meaning is obtained from the Language perception in its capacity as an exchange of experience. It is in line with the purpose of mangupa anakboru process in Angkola Bataknesse culture. Moreover, the purpose of mangupa anakboru process is to give advice to the bridegroom, to warn them how is the marriage life, what are the problems going to face, and how to resolve it.

Mangupa is one of the stages in the Traditional Ceremony of Batak Angkola society. Nalobi (1998:51) stated that Mangupa ceremony is one of the traditional ceremonies in Angkola, Mandailing, Southern Tapanuli, Padang Lawas, North Padang Lawas. It plays an important role in process of struggles in life for Angkola society. Amri (2018) found that Mangupa has the local knowledge values namely: (a) the human relationship with God, (b) the meaning of human existence, (c) the human connection with the natural surroundings, (d) the human correlation with time, (e) the carry of being hard-working and enterprising, thrifty and religious to get along with each other peacefully, (f) the aesthetic values of humility, the custom of polity, (g) the belief that the marriage will be the marriage of a lifetime, (h) the values of the importance of indigenous material derived from mangupa animals, plants and naturally derived, I the bride and groom who do not have a traditional ceremony (maradat) retains the customary effect in the traditional debt to be paid until they have the means. From the local values which belong to Angkola society above, it is clearly understood that Mangupa has the role of life for the society. The meaning behind the utterances uttered by Dalihan na tolu have the powerful message to be the guidance to face life for everyone, it consists of an example of how someone faces the problem in life and solves it by themselves. It also has a symbolic function in which the mangupa stuff deliver abstract information of how someone must be survived in this life, how everyone will be acted in facing the problems in life. Unfortunately, most of Angkola's generation did not realize the meaning and messages integrated into the utterances of mangupa from Dalihan na tolu; consequently, they do not adjust it to their life.

Therefore, this study is urgently conducted to contribute the complete and clear knowledge of verbal and its meaning which must be uttered by Dalihan na tolu of mora, kahanggi and anakboru. The most important of this study is to fulfill the need to solve the social problem of the new generation who has limited knowledge about their culture, especially for Angkola's generation. From the fact of every single traditional ceremony conducted in Medan, the participants of the ceremony were mostly over the age of 40 years old and older, while the young generation does not interest in joining the traditional ceremony. From the interview, data found that there are some reasons namely, first, it taken much time to sit and listen to the elders, second, they got bored to just listen and didn't know the meaning of Angkola's language; third, they didn't know the importance of this process. Based on the previous description, it is supported the researcher to conduct this research.

Concerning this research, there are previous studies that have been conducted by Lubis, I (2014) Martahi Karejo's Semiotics analysis in the Angkola Society showed that there are topics, predicators, and adjuncts found in the Makkobar text to realize meaning in the Angkola language. The Makkobar text, which codes the meaning in the sense of the situation, also includes the discourse area, the discourse tenor, and the discourse mode. Significance found in moral traditions. Rahma (2015) Studied ideational significance of wedding ceremony in the traditional culture of Deli Malay; multimodal analysis. In the actions performed by the participants who were affected by the stages and position, the dominant findings of ideational elements related to the material (process), goal (participants), and location (circumstances) were revealed. These two relevant studies elaborate the researcher's knowledge of how semiotic study and ideational study works in the traditional ceremony. and this recent study has a different viewpoint, as Fairclough (1989) delivered that, whenever people speak, they do so in which they are determined socially and have a social effect. It also prevails in Mangupa stage where Dalihan na tolu of mora, kahanggi, and anakboru send their words to the one who receives the message, it must be contained cultural and social effects on it. By understanding the meaning and messages in mangupa stages from dalihan na tolu is expected that the generation can increase the love of culture and maintain it in the future. Furthermore, this finding is also expected to contribute to the knowledge of linguistics especially SFL because SFL is the tool to analyze the meaning behind the verbal text explicitly

2. Literature Review

Halliday (1985) and Martin (1997) stated that SFL deals with register in terms of three variables known as semiotic functions. In terms of three meta-functions, ideational, interpersonal, and textual, the semantic aspect of the SFL model is interpreted. The ideational meta-function is the sense that applies to the portrayal of external reality in the text. To understand the prevailing activities, ideational metafunction is closely concerned with the processes involved in a text. In addition, interpersonal metafunction uses languages to communicate the mood of one (Butt et al., 2000). The relationships between speakers and their addressee(s) and between speakers and their messages are concerned. This includes contact between individuals, the positions they play when they express themselves, and the attitude they express towards each other and their subject matter. In addition, the textual metafunction involves the actual organization of the text itself, how the language users express their messages into texts, determine the flow of the messages and relate the messages with the previous ones so that cohesion among the messages can be obtained (Mathiessen & Halliday, 1997).

Mangupa implies feeding the brides, and the families deliver the bride's advice, the example of how to face marital life problems. After that, the relative's families of Mangoloi na loja thanked all the committees for the days that helped them go through the ceremony, and Marulak Ari kept in touch with the bride's side elsewhere in sentence, going to visit the relatives of the bride to visit the bride's relatives. Dalihan Na Tolu means a fireplace with three supporting legs. Etymologically, it means a basis with three components. Those three components are arranged with the same magnitude, height, and space so that they have balance and supporting one another (Siregar, 2014). Dalihan Na Tolu for Batak (Toba) community is an important structure in the life of Batak (Toba) people, related to the decision making and kinship in Batak (Toba) society.

Dalihan Na Tolu concept in Batak (Toba) society is known with the existence of family according to patriarchy line believed by Batak (Toba) people. This family system is the identities of the people that have the same roots according to father ancestry. The clan system in the Batak (Toba) culture as individual identity and functioned as the strong kinship in interacting between society members. In everyday lives, dongan sabutuha (kahanggi) are the people who are biologically related or have the same clan. But, along the time, dongan sabutuha does not mean merely biologically related anymore. But it has been developed into the same clan. Boru (boru child) for Batak (Toba) people is a daughter. Boru is a person/group that takes a wife from the hula-hula group. While the ones who get into the boru component are: daughter's husband and the children, the husband's parents, and the husband's dongan sabutuha. Boru is persons/groups that are loved but not included as the heir of the parents. Hula-hula (parents in law) is the party that gives daughter. Dongan sabutuha (parents that replace the woman) becomes hula hula for the groom. Hula hula consists of: parents in law and the group of clan, uncles (tulang-

brother from mother). In which the material culture aspects such as social, language system, economy system, knowledge, art, and religion. It means that someone performs an activity for the society, communicating using language, improving welfare knowledge, technology for the improvement of moralized technology for the spiritually needed. (Aritonang, 2000).

3. Method

This study was conducted by using descriptive qualitative research, Bogdan and Biklen (1982: 30) state that qualitative research is descriptive which means what is going on and what data show was described by using words. The study was observed naturally without any manipulation situation. The verbal data were categorized, interpreted, and valued to meet the research objectives and analyzed through the system of interpersonal metafunction developed by Halliday (2004).

The participants of the study were Dalihan na tolu of mora, kahanggi and anakboru from the wedding of Umar and Putri at Jl. Plamboyan Raya, Medan. These three positions have different rights and responsibilities in a traditional ceremony, especially mangupa anakboru.

In qualitative studies, the human investigator is the primary instrument for the gathering and analyzing of data (Ary.D 2009: 424). It means the researcher is the key instrument in this qualitative study that studies human experiences and situations. The researcher rolled as a key instrument because of the flexibility to capture the experience and capable enough to adapt and responds to the environment.

The next step is to carry the method(s) for gathering data that has been used. (1) observation, (2) interviewing, and (3) record or item analysis are the most common methods of collecting data used in qualitative research. Audio and video recordings, photos, games, artwork, or other objects can include artifacts.

Gaining insight applicable to the context or the participants. One can be used by the researcher (Ary.D 2009: 431). The data related to this research are collected through:

- a) Observation, in which information and findings related to research problems were collected through theoretical references. Library research has been conducted since 2017 by collecting books, thesis, dissertation, journals, articles, websites related to this research.
- b) Interview. The interview was done as cultural informants involved in the ceremony who know much about the Angkola's wedding tradition. The interview was done to add the analyst's knowledge about Angkola's traditional wedding ceremony and to complete data needed in the process of analysis. There are informants for the interview section namely, Cultural king, Customary Councils in North Sumatera Province, and Cultural Department in Medan
- c) Record the ceremony from the field where Angkola's traditional wedding ceremony was held.

Analyzing data were done by transcribing, selecting, focusing, labeling, classifying, transforming, displaying, and making a conclusion. The procedures of analyzing data will be followed the interactive Model developed by Miles and Huberman covering four concurrent flows of activity namely: data collection, data condensation, data display, and conclusion: drawing/verification (Miles, Huberman, and Saldana, 2014:14) as it is seen in the following figure:

Figure 3.1 Components of Data Analysis: Interactive Model (Miles, Huberman, and Saldana, 2014:14)

In short, To complete the analysis, the researchers recommend the following, namely: a) Collecting the data from observation in the field where Traditional ceremony held from the wedding of Rahmad Halomoan Srg, ST. and Nurhaisyah, F Lubis, S.Pd which was held on Saturday until Sunday, on October, the 20th and 21st 2018 at Jl, Plamboyan Raya, Medan. Then collected the data from library research which has been conducted since 2017 by collecting books, thesis, dissertation, journals, articles, websites related to this research. ;b) Condensing the data refer to the process of selecting the data, focusing the data used by Suhut/ kahanggi, mora, and anakboru, select the verbal components which occurred in the video those three subjects, It would be

stronger than ever to simplify, abstract, and simplify the existing data in a proper corpus of written observational data, interview transcripts, notes, and other research materials by condensing the data. C) Displaying details, such as large datasets. Then, categorized the verbal components into interpersonal metafunction such as material, mental, relational, behavioral, verbal, and existential metafunction and also categorized the participants and circumstances.

4. Results and Discussion

4.1. Result

The result, in its role as an exchange of experience, is an interpretation of language. Human beings are social beings, 'social goods' however cannot emerge isolated, no one can meet one's needs, one needs others, and only human beings are destined with aspects of function, human culture and civilization, and history that drive directly to have to exchange ideas with each other. Analysis based on data:

Mangupa

- a) *Suhut/ kahanggi*
 - i. “*Baenna au bege nakkin hasil musyawarah di luaton, dohot kesepakatan ni maraudu raja di luaton, dohot kesepakatan ni keluargatta, ima nakkin ipayakkan ma tu ho guar ni opungmu ataupun goar ni orangtuamu*”. (Sentence = Declarative)
I already heard the discussion result, in this cultural stage, the deals from cultural kings and the deals of our family to give you family's name (Sentence = Declarative).
 - ii. “*Mangido maaf tu maraud raja atas kehurangan*”. (Question= interrogative)
Forgive my mistake
- b) *Anakboru*
 - i. “*Madung ipangir hamu nakkin nada beda hatana selain nagiort manganyupkom habujingon dohot haposoan*”. (Sentence = Declarative)
You already ipangir there are no other words than to throw your single life previously.
- c) *Mora*
 - i. “*Dison hami pasahat ma goar matobang*”. (Sentence = Declarative)
We already gave you the family's name.

Connected to interpersonal data, it is concluded that Mark Multiple Theme (MMT) was dominantly formed for these three elements of Dalihan na tolu mora, kahanggi, and anakboru. It means subject mostly omitted by the speakers, the speakers directly uttered what is going on, how is the feeling, what is the action rather than uttered the subject. The action is more important to be stated and discussed clearly than state the subject who does the action because everyone knows what is there position and job description of each. From many utterances found the words "hamu" you are, "hami" we are, "hita sasudena" hita to show their position as hita in mora, hita in anakboru, and hita in suhut/kahangi.

Table 1. Summary of Function on Verbal Components in Angkola's Traditional Wedding Ceremony

Function	<i>Kahanggi</i>	Percentage (%)	<i>Mora</i>	Percentage (%)	<i>Anakboru</i>	Percentage (%)
a) Statement-Declarative	28	80	27	87	30	94
b) Question-Interrogative	3	8.5	-	-	-	-
c) Offer	1	3	2	6.5	2	6
d) Command-Imperative	3	8.5	2	6.5	-	-
TOTAL	35	100	31	100	32	10

From Table 1, the dominant use of the function is a statement. It means the text in *mangupa* is dominantly realized in statement form. Statements come from giving, information from the source/speaker. And the second is offer, offer was realized from giving, goods/services from source/speaker. Mora, *kahanggi* and *anakboru* were giving statement in *mangupa anak boru* process of Angkola's wedding ceremony.

After returning from the public building, the two brides were then led to enter the house but had to set up the banana midrib that had been provided. After the banana midrib and the equipment are fixed, starting with the right foot and left foot, then it can enter the house. In the house, *upa-upa* have been provided as meditators of the physical soul destined for the bride. Everything has been arranged neatly, and all the members of *Dalian*

Natolu were told to go for the *Mangupa* program or give teaching advice to the bride in navigating a married life. *Suhut/ Kahanggi, anakboru, Mora*, and also *Hatobangon* will give words of advice to the bride.

Artifact: opening by serving sibuput and *Manyurdu Burangir* and provide *upa-upa* as the mediators of a physical soul destined for the bride, which consist of colorful of *sipulut*, meat rending, boiled egg, salt, sirih leaves and part of buffalo's body such as, feet, heart, spleen, ear, and tongue and covered by banana leaf and ulos adat. In the costume, men wear the suit and lobe on the head, while women wear kebaya for the top, and sarong for the bottom. The time starts when the sun slips around 17.00 o'clock and at the end, the sun is set around 18.00 o'clock. The participants are *Mora, Kahanggi, Anakboru*, and the King from all the villages. The role *suhut/ kahanggi* open *Mangupa* event, and continued by *Anakboru* and *Mora* ang *hatobangin*. The position of the bride is in the front or *i huluan, mora i talaga* (east). *Anakboru* the same position with *suhut/ kahanggi*.

4.2. Discussion

This study is absolutely added the new finding based on the interpersonal analysis. Firstly, the verbal used in *mangupa* is in the form of a statement or advising the bridegroom. It means Angkola's Bataknese is concerned about what is going to be said, describes the action to be done, and delivers the feeling to be had. It is a different finding from Rahma (2016) found the dominant process of metafunction in Deli Malay Traditional Wedding Ceremony (DMTWC) is material which means Malay people contribute to telling about the actions or events carried out by the main characters. From these two points of view, the two ethnics groups in North Sumatera Province have different ways of life especially in held the traditional ceremony. Verbal and nonverbal components are used to create semiosis in HHBTS namely, opening by using *Assalamualaikum* and the cultural opening and greeting to the other participants such as "*Santabi sapulu, tu sude barisan ni moranku, diujung do i tuana di dege-dege milakona*. And continued by saying the contents of the speakers' position and job description in the ceremony. For example, *Kahanggi/suhut* is the hostess who opens and holds the event, *mora* is the one who suggests and decides the process taken while *anakboru* is the worker who does the action in running the process of the ceremony.

Amri (2018) studied the oral heritage of the Angkola People, this study discovered the local awareness of the Angkola community in *mangupa's* advice sentences divided into a) human relationship with the Lord, b) sense of human life in communicating with relatives and social structures, c) human relationship with nature, e) advice to be industrious and innovative values of politeness, social values.

5. Discussion

To create and sustain the relationship among people, the interpersonal sense is used to interact with others, thereby defining the relationship between language and society. An essential role of interpersonal sense is to influence the ideas or attitudes of people to provide data that they do not know, to convey the attitude or judgment of the speaker. *Mangupa* plays a significant role for Angkola's society in the process of struggle in life. And through interpersonal meaning, this study is expected to be able to influence society's attitude and ways of life. Interpersonal meaning in *mangupa* process is dominantly in the form of the statement. This finding shows the characteristics of Angkola society like to share their experiences as a life lesson to others.

The dominant use of the function is the statement. It means the text in *mangupa* is dominantly realized in statement form. Statements come from giving, information from the source/speaker. And the second is offer, offer was realized from giving, goods/services from source/speaker. *Mora, kahanggi* and *anakboru* were giving statement in *mangupa anak boru* process of Angkola's wedding ceremony. It also broadens the knowledge of linguistics analysis especially in interpersonal meaning to fulfill the need of further generations to recognize their culture and maintain it by celebrating their wedding ceremony by using traditional wedding ceremony which has the life values, lessons, and experience from the oldest.

This study offers the chance for further researchers to deepen the knowledge of traditional wedding ceremony in another linguistics field such as textual meaning, interactional meaning, representational meaning to get the complete knowledge of verbal and nonverbal text used in the traditional wedding ceremony for Angkola society.

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