

Ideational Taxonomic Relations of *Hobar* on *Parpokatan Orja* of South Tapanuli

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Abstract- A tradition of Tapanuli Selatan before conducting a wedding party is making a discussion work of the wedding party or called *Parpokatan Orja*. The elements of society will involved on it to give instructions through speech or it is called *hobar* on the culture of South Tapanuli. This paper aims at investigating the types of taxonomic relations of *hobar* on *Parpokatan Orja* as the culture of Tapanuli Selatan. This study used a descriptive qualitative method. The data is taken from video recorded of *Parpokatan Orja* Customary represented by *Kahanggi*, one of the element of society. Based on the analysis of the data, the finding showing that the utterances of *Kahanggi's hobar* contains of taxonomic relations. The types of taxonomic relations found are repetition, synonym, contrast, class and part. The most dominant type appear is repetition. It shows that the words become the topic of the speech. The context of situation of the *hobar* dominantly conveys the identity, quality and the condition of wedding.

Keywords- *hobar* , *taxonomic relations*, *parpokatan orja*, *South Tapanuli*

I. INTRODUCTION

Indonesia is known with many variations of customs. Those customs are different in every regions of Indonesia. They become heritage for society that still exists. They play such a guidelines of live in the community from one generation to the next generation. The problems which are found in the life of the society are easy to be ordered through those customes. It becomes the reason of the existence of customs used by the society in various regions in Indonesia. One of the famous custom and exists in Indonesia is traditional wedding ceremony in Tapanuli Selatan.

There are some events done in a house of candidate bride before conducting the traditional wedding ceremony. The sides of candidate groom have to come to the bride's house for asking the agreement of the family which is called *manyapai boru*. After getting the agreement from the side of the bride's family, the sides of the candidate groom come again to deliver *tuhor* or brideprice which is agreed in the step before called *manulak sere*. In this event, the date for celebrating of wedding ceremony has been determined. The elements of society around the environment are invited some days before establishing the traditional wedding ceremony in discussing the processes declared as *parpokatan orja* or *parpokatan karejo*. Then, the traditional wedding ceremony will be done after all events exceeded.

The events of pre-wedding of Tapanuli Selatan custom should be done for arriving the aim of establishing the wedding ceremony. In passing each events, the elements of the society are collected included *mora*, *kahanggi*, *anak boru*, *hatobangon*, *harajaon*, and so forth. Oral language becomes the media of them as a communication tool to convey meaning in accordance with customary language and rules, as well as regulations.

The oral tradition is realized through custom lexicons. The unexacted reality happened in the society showed a reduction of oral tradition used by speaker and community. This is due to the natural process of inheritance which does not run as it is expected, while the change in the culture is running fast. Confronted by this fact, the only thing that is important in maintaining the oral tradition in ceremonies on the present and the future is the inheritance system and custom in South Tapanuli.

The oral tradition in customary marriage ceremony of South Tapanuli has been indicated by the development through education that makes it begin shifted from the position. In another case, the lexicon used in the oral tradition consists of local wisdom and customary philosophical values which make most of the younger generation cannot understand the meaning of each lexical elements and they cannot separate the relation of each lexical elements. Thus, the custom which contains the values of tradition and rich in meaning becomes forgotten.

A study of lexical elements have an important role to play in discourse structure (Martin, 1992) ^[1]. This study realized in the scope of ideational. It focuses on sequences of activities, the people and things involved in them, and their associated places and qualities, and on how these elements are built up and related to each other as a text unfolds. The chains of relations between lexical elements as a text unfolds, from one clause to the next known as taxonomic relations (Martin and Rose, 2007) ^[2]. Some of these relations include repetition, synonymy, contrast: oppositions (antonyms and converses) and series (scales and cycles), class: class-member and co-class and part: whole-part and co-part.

There are many researchers who had done the research in the same field with the researcher in ideation taxonomic relation with the different focus and different subject. Rollins (2012) ^[3], conducted a research about "*Systemic Functional Linguistic Discourse Features in the Personal Essay*". The finding of this research showed that each of the essays demonstrates high instances of internal conjunctions and fewer

instances of external conjunctions. These patterns demonstrate that the use of many internal conjunctions and few external conjunctions is a lexico-grammatical feature of the literary genre, each of the essays appeared to name their subject in the titles of the essays, the Ideation and Identification analyses demonstrated that the focus of each essay could be visualized after tracking both participants and identified resources, and by examining ideation chains and their relationship to the focus of the text, one can see that the field of creative writing can pedagogically benefit from future research analyzing creative texts through the lens of SFL discourse analysis theories.

Puspasari (2015) ^[4], conducted a research about “*The Construal of Ideational Meaning and Relational Meaning in Pop-Islamic Songs and Dangdut-Islamic Songs*”. The finding of the research shows that there are five types of processes appearing in fifteen lyrics of pop-Islamic songs. These processes are material, mental, behavioral, verbal, relational processes. Here, the material process is dominant. It shows that the lyrics focus on activities. Then, it construes some ideational meanings. In pop-Islamic songs, the writer could construe seven kinds of ideational meanings and reveals nine kinds of relational meanings.

The reasons that have elaborated above invites the need for researcher to conduct a research of lexical relation of *Hobar* on *Parpokatan Orja* of South Tapanuli custom through the Taxonomic Relations.theorized by J. R. Martin (1992) ^[1]. It is study about to analyze the language between lexical elements from clause to clause.

II. LITERATURE REVIEW

Ideational discourse semantic systems

Martin (1992) ^[1] sets up discourse semantics as a more abstract stratum of meaning, which is organised metafunctionally. Ideational discourse semantic meanings are organised as two systems, they are: ideation and conjunction. Ideation is by and large realised through the patterns of experiential grammar; conjunction is associated with the grammar of logical meanings. Interpersonal discourse semantic systems include appraisal and negotiation. Textual systems are identification and periodicity. Discourse semantic systems of different metafunctions interact with each other to create the texture of discourse.

As far as the ideational metafunction is concerned, we focus on ideation and conjunction systems. The ideation system is concerned with lexical relations at the level of discourse; it is broken down into three aspects – taxonomic relations, nuclear relations and activity sequences. The researcher reviews each of these.

Taxonomic relations

According to Martin (1992) ^[1], field taxonomies are construed in discourse through the broad categories of classification and composition. Classification has to do with hyponymy, co-hyponymy and hyperonymy (i.e. class-member and co-class). For example, marriage is a co-hyponym of

friendship, and marriage and friendship are both hyponyms of relationship. Composition refers to relationships between parts and wholes (e.g. arm is part of the body), as well as relationships among co-parts (e.g. hands, arms and legs are co-parts of a body). Apart from classification and composition, other types of taxonomic relation are also found in discourse, for example synonym, repetition, antonyms and series.

Martin and Rose (2007) ^[2] describe ideation as the means by which experience is construed in a discourse. There are three main ways in which one can track the ways in which experience is construed: taxonomic relations, nuclear relations, and activity sequences. For the scope of this thesis, only taxonomic relations will be tracked in each text. Taxonomic relations demonstrate the relationship between lexical elements, specifically how lexical elements unfold in a text. These lexical elements that are tracked, in particular, are traditional nominal groups: people, places, things, and ideas.

When tracking these lexical elements, one can observe patterns of synonymy, antonym, repetition, meronymy, hyponymy. Synonymy occurs whenever lexical groups are instantially referenced in similar ways. Contrast: oppositions (antonyms and converses) and series (scales and cycles) occurs whenever lexical groups have contrast meaning each others. Repetition occurs whenever the same lexical group is instantially referenced multiple times within a text. Both synonymy and repetition are used frequently in technical texts, in order to aid the reader in understanding complex ideas (Martin and Rose, 2007, p. 91) ^[2]. Meronymy occurs whenever lexical groups reference part to whole relationships. Meronymy is similar to part which has two kinds: whole-part and co-part. For example, if the lexical item “Bill” is referenced in a text, and later in the text the lexical group “his hands” is referenced, that would be considered a meronymic relationship. Finally, hyponymy occurs whenever lexical groups reference class-member relationships. Hyponymy is the same with class that has two parts: class member and co-class. Some examples of hyponyms that may occur within a text are the following: breed (in reference to dogs), make (in reference to cars), and brand (in reference to clothing).

III. METHODOLOGY

This research applied descriptive and qualitative design. Descriptive method is aimed at investigating the process of taxonomic relations of *hobar* in *Parpokatan Orja*, the prewedding customary of Tapanuli Selatan. In other words, this research concerning the analysis of lexical relations informing text through *hobar* on the wedding custom of South Tapanuli which is focused on the *Parpokatan Orja*.

The source of data in this study is video recorded of a *parpokatan orja* process in South Tapanuli. According to Miles (1994) ^[5] qualitative samples tend to be purposive, rather than random where the researcher usually work with small samples of people in particular context with deep study. The subject of this study is *Hobar* by *Kahanggi*. The researcher uses him as the subject because the purpose is to analyze the clause of

Kahanggi's hobar especially in taxonomic relation. He is one of the element of society who presents *hobar*.

The data of this research is the utterances that *Kahanggi's hobar* uses when the process of *Parpokatan Orja* is running. The utterances will be identified into clause, and the objects of this research are Taxonomic Relation and *hobar*.

There are some steps in collecting the data:

1. Recording a video of one of proses of Wedding Ceremony in South Tapanuli, exactly in *Parpokatan Orja* process.
2. Watching the video of the data. The researcher takes time to watch the video of a *Parpokatan Orja* process to match each word to the script of data and the video.

In analyzing the data, the researcher will use interactive model of Miles, Huberman and Saldana (2014)^[6]. Miles, Huberman and Saldana elaborate several steps of analyzing data; they are (1) data condensation, (2) data display and (3) data verification/conclusion.

The First step of data analysis recording a video *Hobar* of *Parpokatan Orja* by *Kahanggi*. The data from video recording will be analyzed through the following steps:

1. Data condensation refers to the process of selecting, focusing, simplifying, abstracting and transforming.
 - a. In the process of selecting, the required data will be selected based on taxonomic relation *Kahanggi's hobar*.
 - b. In the process of focusing, the data will be focused on arranging the *Kahanggi's hobar* into clause and analyzing it by using taxonomic relation.
 - c. In the process of simplifying, the chosen data will be simplifying, so the data will be understood.
 - d. In the process of abstracting, the data of taxonomic relation and *Kahanggi's hobar* will be abstracted by considering the theory.
 - e. In the process of transforming, the related data of taxonomic relation and *Kahanggi's hobar* will be transformed into the real data.
2. Data display as an organize assembly of information that permits conclusion drawing and action taking based on the indicators, the process and the reasons influence of taxonomic relation and stand-up comedy of *Kahanggi's hobar* on *Parpokatan Orja*. After selecting the data, in data display the researcher makes it through table representation of indicator, process and reasons influence of taxonomic relation towards *hobar* of *Kahanggi on Parpokatan Orja*.
3. Verification and conclusion drawing. The researcher clarifies and concludes the indicator, the process and the reasons of taxonomic relation towards *hobar* of *Kahanggi on Parpokatan Orja*. On other side, the conclusion is drawn to answer the research question.

The next step of data analysis is to find the script of *hobar* of *Kahanggi* utterances on *Parpokatan Orja*. The data from the video recorded will be analyzed through the following steps:

1. Watching the video of *Parpokatan Orja* from *Kahanggi*.
2. Matching the script with the utterance that is performed by *Kahanggi*.

3. Arranging the script into clause then, analyzed the transcription of *hobar* by using parts of taxonomic relation.
4. Explains the parts of taxonomic relation and the reasons influence of taxonomic relation towards *hobar* of *Kahanggi on Parpokatan Orja*.

IV. DISCUSSION AND FINDINGS

The all the utterances of *hobar* are selected to be analyzed. After that, the researcher simplifies the data by breaking the utterances of *hobars* into clauses. After simplifying the data, the researcher transforms the data by putting the reference systems/chains in order to make the researcher easier to code the word in each clause based on the kinds of taxonomic relation.

Below is the analysis of hobar from *Kahanggi*:

1.	koum	class-member			
2.	kahanggi, anak boru, mora, mora ni mora.				
3.	hatobangon dot nai patobang.				
4.	barisan ni haguruan.				
5.	sude hita		bagas on.		
6.	hami			rep	
7.	rep gadis nami		bagas on.		
8.	Pamatangna		panibalan ni hata.		
9.			halak ni parkulahanna.		
10.	whole -part	whole -part			Lumban Dolok
11.			paradatana.	synonym	
12.			paradatan matobang.		whole -part
13.		class-member	simatobangna		
14.			ibana.	rep	co-part
15.			ibana		paradatan matobang.
16.		whole -part	tondi tu badanna.		
17.			ibana		di bona ni bulu ni hutana.
18.			rokkap ni tondina.		
19.			ibana	co-part	
20.			Ibana		di napa-napa ni huta taon.
21.					di huta taon,
22.		rep	ibana		
23.			Ibana		
24.	kahanggi.		ibana	whole -part	
25.			ibana		rep
26.	Kahanggi		Ibana		di huta on.
27.		rep	ibana		paradatan matobang.
28.	Kahanggi		ibana		
29.	kahanggi				
30.		class-member	sian on tu sodun.	Opposition	
31.					
32.	moratta.		matamu.	co-part	rep
33.					
34.	kahanggi		ibana		
35.			Ibana		di huta taon.
36.			Ibana		
37.			gadis nami		sian bagas on.
38.		rep	ibana		rep
39.			gadis nami		rep
40.			gadis nami		sian bagas on.
41.					
42.			solpui sannari	Opposition	rep
43.					
44.			gadis nami		hata lidung
45.			gadis nami.		
46.			gadis nami		sian bagas on.
47.			ho, abang		hobar mon.
48.					synonym
49.		class-member	Ibana		
50.			simatobangna	rep	rep
51.			gadis nami		
52.			anak ni parkulahan		
53.			ibana		
54.		rep	simatobangna		
		rep	anak ni parkulahan		jabuna. co-part

55.		Ibana		hutana.
56.		ibana		bagas co-part Who
57.			rep	i Lumban Dolok le-part
58.		ibana		
59.		simatobangna.	class-member	
60.		ibana.		rep
61.		gadis namion.		
62.	class-memb	hami		
63.		anak boru nami		sian Lumban Dolok.
64.	ita			
65.	class-member	Ami		
66.	kou			rep
67.	kahanggi, anak boru, mora, mora ni mora, jejeran haguruan.			
68.	hita sasudena,		i pattar siriaon on.	
69.		hami		
70.		koum nami		sian Lumban Dolok
71.	hata	au.		Ison rep
72.	synonym	co-class		
73.	ym	anak boru nami		
74.	hobar			
75.	hata	anak boru nami.		
76.		U	Co-class	

There are various relations that participant can have in regards to one another based on the analysis above. Some of these relations include repetition, synonymy, contrast: opposition, class: class-member and co-class, part: whole-part, co-part. The following words are repetitions with regards to the speech parsed by mora: *hita*, *hami*, *kahanggi*, *gadis nami*, *halak ni parkulahanna*, *sian bagas on*, *i Lumban Dolok*, *di hutaon*, *paradatan and matobang*. Participant function as synonym: *hata = hobar*, *panibalan ni hata = paradatan matobang*, and *hata lidung = hobar*. In this kind, class is divided into two parts they are: class member and co-class. In this text, it is found the kind of contrast which realized in opposition part involved *solpui >> sannari, sian on >> tu sadun*. The participant function as class: class-member: *koum-mora-mora ni mora-kahanggi-anak boru-hatobangon-haguruan*, *halak ni parkulahanna-simatobangna*, *gadis nami-simatobangna*, *hami-anak boru nami*, and *kahanggi-moratta*, co-class: *hami-u*, *koum nami-au*. From the descriptions above can be concluded the dominant kinds used is repetition. It means that each *hobar* is dominantly conveys the identity, quality and the condition or situation of *parpokatan orja*.

Related to the theory, repetition occurs whenever the same lexical group is instantially referenced multiple times within a text (Martin and Rose, 2007) [2]. There are many repetitions that were found in each *hobars* but, *hita*, *hami* and *koum* were happened dominantly. And from the three words, *hami* is the most dominantly than all. So, the *hobar* is supported by the theory. It also talks about the condition of eople or *hami* which conducting the wedding discussion or *parpokatan orja*.

V. CONCLUSION

The language of custom is different with the language that is used by us in our daily activities which makes the new listener or we can say the young generation cannot understand the meaning. If it seen from the theory of discourse semantics side, Martin (1992) [1] sets up discourse semantics as a more abstract stratum of meaning, which is organised metafunctionally. Ideational discourse semantic meanings are organised as two systems, they are: ideation and conjunction. Ideation is by and large realised through the patterns of experiential grammar; conjunction is associated with the grammar of logical meanings. Interpersonal discourse semantic systems include appraisal and negotiation. Textual systems are identification and periodicity. Discourse semantic systems of different metafunctions interact with each other to create the texture of discourse. Martin and Rose (2007) [2] describe ideation as the means by which experience is construed in a discourse. There are three main ways in which one can track the ways in which experience is construed: taxonomic relations, nuclear relations, and activity sequences.

Text and context are two points of language that cannot be separated one and each other as systems to convey meaning. This is not only talking about the kinds or forms of the text but also the meaning of the text functionally related to a phrase, clause, sentence and also the coding of symbolic system in another or contextually. So, it is to say why a text can be found among the parts of sentence or clause.

Text is not only used in grammatical unit but also in semantic unit. In grammatical unit like a clause or sentence, text is sometimes considered to become super-sentence. It means

that it is related to a sentence, a clause, phrase, or a group of word and so on.

Saragih (2017) ^[7] stated that Context consists of 'co' plus text, co means 'together with', 'accompany' or anything that goes with or is together with the text. So, in analyzing text and context, there is a structure which sets them together such linguistic and social context, both are joint in one study, that is systemic functional linguistics.

The context of situation determines field (between lexical elements from clause to clause) that is discussed by taxonomic relations, configurations of elements within clause that discuss by nuclear relations, and from process to process in a series of clause that discuss by activity sequece. However, the analysis of the text must be related with its context.

The theory supported the finding. The *hobar* (oral tradition) in *parpokatan orja* is a text that is arranged by the clause or sentences. The utterances are as a text that defined as an actual use of language which is produce for a communicative purpose. The purpose that is produced by the text of *hobar* can be seen by the element that is used on it. It is analyzed by the taxonomic relation's structures. By analyzing the taxonomic relations, it is found the context of the *hobar* where the context determines field (between lexical elements from clause to clause). The reasons of the using of the element determine the purpose of the text of utterances. The kind of text determined the kinds of element that is used in the text. Different text will contain different meaning, thing that is discussed, purpose.

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