Intertextuality on Oral Discourse in *Sari Matua Batak Toba* Ceremony

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Abstract — **This research deals with intertextuality on oral discourse in Sari Matua Batak Toba ceremony. This research aimed to discover kinds of intertextuality that occured on oral discourse. The data were taken from transcription which included all of the utterances said by some speakers in Sari Matua Batak Toba ceremony. The utterances were recorded and transcribed into transcription. This qualitative research was analyzed based on the idea of Genette about intertextuality categories namely quotation, allusion and plagiarism. The technique analysis of this research used critical discourse analysis proposed by Norman Fairclough at the micro level. The result of the research revealed that quotation and allusion occured on oral discourse in Sari Matua Batak Toba ceremony. This result showed that intertextuality could appear on oral discourse since no text is self-born and every text of the present is an inter-text with something happening between in and a text of the past and also illustrates the communicative purpose in relation to the previous ones.**

Keywords — Intertextuality, Oral Discourse, Sari Matua Batak Toba

I. Introduction

Intertextuality as one of linguistic aspects, generally is the shaping of a text's meaning by another text. This term was introduced by Julia Kristeva in 1960s and has been studied in structuralism and post-structuralism by scholars such as Barthes, Riffaterre, Genette and Jenny. Kristeva herself has used intertextuality in a broad way and by this term she points to any relation between different texts. A theory of the text that expands the identity of the text to include its origins in and its uses of texts of the pasts is intertextuality. No text is self-born and every text of the present is an inter-text with something happening between it and a text of the past.

Intertextuality is a critical concept defined variously by different disciplines and researchers [1]. Allen explains that different definitions denote the aspect of discourse analysis which seems to be related to the society. and intertextuality is commonly considered as the dependency of discourse's meaning on a text produced previously. Kristeva pointed out that conducting intertextuality reveals that any text is in fact a combination of the texts within history and society [9]. Any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another [9]. The term 'text' here not only refers to written text as if people speak and write, they will produce text what listeners and readers engage and interpret [7]. [2] also considered the texts as being originated from a vast variety of voices, utterances and texts. According to [4] all utterances both spoken and written, from the briefest of turns in a conversation to a scientific paper or a novel, are demarcated by a change of speaker (or writer), and are oriented retrospectively to the utterances of previous speakers (be they turns, scientific articles or novels) and prospectively to the anticipated utterances of the next speakers. Thus,each utterance is a link in the chain of speech communication.

Intertextuality also illustrates the communicative events in relation to the previous ones, e.g. using words and phrases that have been used before by others [5]. [5] adds intertextuality is basically the property of texts have of being full of snatches of other texts, which may be explicitly demarcated or merged in, and which the text may assimilate, contradict, ironically echo, and so fond. In terms of production, an intertextual perspective stresses the historicity of texts: how they always constitute additions to existing 'chains of speech communication.

Intertextuality with the perspective of critical discourse analysis, on the other hand, deals with the non-literary texts. Intertextuality with the perspective of critical discourse analysis tries to explore the interrelation and social practice (particular socially regulated ways of producing and interpreting discourse) of the texts in general and discourse in particular [5]. [5] proposed the micro level, mezzo level and macro level of critical discourse analysis, meanwhile in this research the researcher applied only micro level which concern of discussed linguistic aspect of intertextuality. Based on the explanation above, the researcher has curiosity to conduct the research of intertextuality on oral discourse (spoken text) in *Sari Matua Batak Toba* ceremony which is one of funeral cultural ceremony in Indonesia in order to investigate the kinds of intertextuality on micro level.

II. DISCUSSIONS

In conducting a research, theories are needed to explain some concepts or terms applied in the concerned research. Some terms will be used in this study and they need to theoretically explain.

a. Intertextuality

Intertextuality as one of linguistic aspects, generally is the shaping of a text's meaning by another text. This term was introduced by Julia Kristeva in 1960s and has been studied in structuralism and post-structuralism by scholars such as Barthes, Riffaterre, Genette and Jenny. Kristeva, herself has used intertextuality in a broad way and by this term she points to any relation between different texts. A theory of the text that expands the identity of the text to include its oriins in and its uses of texts of the pasts is intertextuality. No text is self-born and every text of the present is an inter-text with something happening between it and a text of the past. After that, Gerard Genette widened the study area of Kristeva and called relation between a text with other texts or different from its own as transtextuality or textual transcendence and he subdivided this type into five catergories namely intertextuality, paratextuality, metatextuality, architextuality and hypertextuality [10]. In this research, researcher will focus on intertextuality proposed by Genette.

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This research will use the intertextuality's idea of Genette which has more limited dimensions. [6] states that intertextuality is the relationship between two texts according to the co-presence. In other words, if part of a text (text 1) attends in the other text (text 2), the relationship between them is intertextual. Genette uses the term "intertextuality" for a rich mosaic of echoes of, quotations from, allusion to and parallelisms with other texts in a text such as *The Waste Land* by T.S Eliot. Intertextuality includes quotation, plagiarism, and allusion. Genette divides intertextuality into three large categories: implicit or explicit; covert or overt; hidden or open. For the first one, explicit intertextuality expresses overt presence of a text in the other text. In clearer word, in this kind of intertextuality, second text's author does not intend to hide his/her text's reference (first text). So we can observe the presence of other text in it. From this perspective, *quotation* is considered as intertextuality. For the second one, covert intertextuality indicates the hidden presence of a text in another text. In other words, this kind of intertextuality tries to hide its intertextuality reference and this secrecy is not only because of literary necessities, but also it has extra literary reasons. *Plagiarism* is considered one of the most important implicit intertextuality. Plagiarism is used in another text without permission and mention of reference. And for the last one, sometimes the second text's author is not going to hide his/her intertextual and because of that, he/she uses signs that we can recognize intertextual and even its reference. But this act has never been done explicitly and it is sufficient to implicit allusions because of literary reasons. So implicit intertextuality announces its reference not alike explicit intertextuality and not tries to hide like implicit intertextuality. The most important forms of this intertextual are *allusion*s, allegories and metaphors. Its less explicit form is allusion; it means that it should be to have high intelligence to understand the relationship between a text and another text that it returns some parts to it necessarily [6].

b. Oral Discourse

[3] invents that traditionally, based on a difference production there are two kinds of discourse, namely, written discourse and oral discourse and the differences between written and oral discourse as following. A written discourse takes longer than speaking. The writer does not have contact with the readers, and the involvement of the writer is not as great as in oral interaction, that is why passive sentences were frequently used. However, the main concern in this research is about the oral discourse. [3] states that oral discourse is often considered to be less planned and orderly than the written one, more open to the intervention by the receiver (more reciprocal), and less socially structured. The differences between oral and written discourse can also be described in terms of 'situation'. Oral interaction is part of a shared situation which includes both speaker and listener. In such a situation, information is also clarified by gesture, posture, facial expression, intonation, etc. There is some sort of oral discourse, like lesson, lectures, interviews, trials and daily conversation. Humor situation, either in real life or in humor comic, can also be put together into this group since they share the same characteristic of oral discourse, such as less planned and orderly than the written one. In conclusion, this research

uses the spoken data that will be obtained from oral discourse in the *sari matua batak toba* ceremony.

c. *Sari Matua Batak Toba* Ceremony

In Batak tradition, someone who passed away will get special treatment on his or her funeral ceremony. It is very unique and distinctive. Indigenous culture of Batak tribe about death is different from most tribes in Indonesia. It is held as customary ceremony of death. The ceremonies of death are classified by the age and status as following. For those who died while still in the womb (*mate di bortian*) have not received the customary treatment (directly buried without a coffin). For those who died as baby (*mate poso-poso*), kids (*mate dakdanak*), teenager (*mate bulung*), an unmarried adult (*mate ponggol*), they will get customary treatment and the corpse is covered by *Ulos*. Ulos is Batak cloth and typical of Batak society. For baby (*mate poso-poso*), Ulos comes from his parents while for kids (*mate dakdanak*) and teenager (*mate bulung*), Ulos comes from uncle of mother's side [8]. Additionaly, The other treatment for those who died as married person but has no child called as *mate di paralang-alangan/mate punu*. For those who died as married person and has little kids called as *mate mangkar*. For those who died as an aged person and has married children but no grandchildren called as *mate hatungganeon*. For those who died as an aged person and has grandchildren but still has unmarried children called as *mate sari matua*. Lastly, for those who died as an aged person and has all married children and has grandchildren called as *mate saur matua*. *Mate saur matua* is the highest classification ceremony in Batak Toba especially because all the children have married [8].

III. METHODOLOGY

This research was conducted qualitatively. The data were the utterances of involved people in the ceremony which obtained from the dialogue script of conversational record during *Sari Matua Batak Toba* ceremony. The data were analyzed according Fairclough's dimension of critical discourse analysis on micro level. On this level, it concerned on discussed linguistic aspect of intertextuality. The researcher analyzed the intertextuality of Gennete namely quotation, allusion and plagiarism. This qualitative research will be conducted by critical discourse analysis (CDA) design. [11] assert that critical discourse analysis (CDA) sees discourse – language use in speech and writing as a form of social practice. Describing discourse as social practice implies a dialectical relationship between a particular discursive event and the situations, institutions and social structures which frame it; the discursive event is shaped by them, but it also shapes them. That is, discourse is socially constitutive as well as socially conditioned – it constitutes situations, object of knowledge and the social identities of and relationships between people and groups of people. It is constitutive both in the sense that it helps to sustain and reproduce the social status quo, and in the sense that it contributes to transforming it.

Since discourse is so socially consequential, it gives rise to important issues of power. Discursive practices may have major ideological effects-that is, they can help to produce and reproduce unequal power relations between (for instance) social classes, women and men and ethnic/cultural majorities and minorities through the ways in which they represent things and position people [11]. CDA studies any types of discourse (written, spoken and semiotic).

IV. RESULT AND CONCLUSION

The result of the research showed that quotation and allusion occurred on oral discourse in *Sari Matua Batak Toba* ceremony. This result showed that intertextuality could appear on oral discourse since no text is self-born and every text of the present is an inter-text with something happening between in and a text of the past and also illustrates the communicative purpose in relation to the previous ones. In conclusion, in the ceremony, quotation and allusion dominantly occurred in communicating in the ceremony. Based on the result of this research, it was expected to students of linguistics especially for language and communication can attentively focus on the analysis of intertextuality and other researchers to widen their horizon about the benefit of doing research whenever they want to prove their intended purposed in research area.

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