

CHAPTER FIVE

CONCLUSIONS AND SUGGESTIONS

5.1. Conclusions

After analyzing the data of passive voice constructions which were used in *Horong Ni Hula Hula* utterances in Batak Toba wedding ceremony, the researcher made conclusions, they are:

1. In Batak Toba wedding ceremony, there were two types of passive voice, they were passive voice with definite agents or back ground and passive voice with indefinite agents or fore ground, so the dominant construction of passive voice were used by *Horong Ni Hula Hula* utterances in Batak Toba wedding ceremony was passive voice with definite agent (PVDA) and it was used by *Parsinabung* (prh) with the total utterances was thirty one utterances of passive voice in 57.40% in its percentages because of their authority running a wedding ceremony, in this case *Parsinabung* was as a vice speaker of both family clan, *Parsinabung* also controlled a ceremony from beginning until the ending. It is contrasted with the percentage of *Bona Tulang* (bna) with the total utterances was two utterances of passive voice in 3.70% because of their time is limited in Batak Toba Wedding Ceremony, *Bona Tulang* (bna) had an important part in

Batak Toba wedding ceremony and they presented just only once and gave *ulos* (shawl) as the symbol of their blessing to families.

2. In Batak Toba wedding ceremony, the result found fourteen types of the construction syntactically of passive voice used by *Horong Ni Hula Hula*, they were: ConjSVOC; ConjSVO; ConjVOC; ConjVO; VOConjO, VConjO; SVOC; SVO; VOO; ConjVOConjO; VOCVOC; SVOConjSVO; VOVOC; and SVOVO. The highest of process of passive voice construction which were used by *Horong Ni Hula Hula* utterance is VOO construction with totally 12 data in 20.33% in its percentage and the lowest of process of passive voice construction which were used by *Horong Ni Hula Hula* utterance are VOCVOC; SVOConjSVO; and VOVOC construction in each of them 1 data with 1.69% in their percentages.
3. The most reasons why *Horong ni Hula Hula* used passive voice construction in Batak wedding Ceremony was to imbues their authority in 59.32% in its percentages, because of in Batak Toba people honor is very important, it was evidenced by the existence of special called such as *tulang*, *amangboru*, *ompu*, and *raja nami* which make people who called felt more respected in their clan, and the lowest reason was foster objectivity because of the characteristic of Batak Toba people, therefore, they did not want to make an issue to reproach someone because of Batak Toba philosophy “*Dalihan Na Tolu*” such us *somba marhula-hula*, *manat mardongan tubu* and

elek marboru, from this philosophy, Batak Toba people always respect to each other.

5.2. Suggestions

1. The writer suggests that Passive voice is one of the most important and interesting grammatical lesson that can be learnt and analyzed, especially in cultural situation, for example in Batak Toba wedding ceremony, as we know that the constructions of passive voice in *Horong Ni Hula Hula* utterances was passive voice with definite agents, it meant that, in situation, as the researcher learned that Batak Toba tribe always mentions the perpetrators of the action by mentioning their initials such as *amangboru*, *Tuhanta Debata*, *hula hula nami*, *tulang nami*, *ompu nami* and *raja nami* to inform all invitees that anyone takes part in this traditional ceremony.
2. It also has a benefit to lectures and teachers who lives surrounding Batak Toba people. They can teach their students in basic passive voice constructions syntactically compared in Batak Toba passive voice constructions and they can learn why passive voice used in Batak Toba passive voice utterances.
3. It is also has a benefit to another researcher who interested in passive voice in its constructions, this study has an aimed as a reference or comparison when the other similar will be conducted with a similar topic and phenomenon in passive voice construction.