IDEATION TAXONOMIC RELATION OF *HATA PANGUPA* GRADUATION CEREMONY IN PADANGSIDIMPUAN

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Abstract

This study deals with the types of taxonomic of Hata Pangupa graduation Ceremony in Padangsidimpuan. The objectives of this study are to describe the types of taxonomic relation occrued in Hata Pangupa graduation Ceremony in Padangsidimpuan, to analyze the relation of taxonomic relation in Hata Pangupa graduation Ceremony in Padangsidimpuan, to explain out the reasons why the taxonomic relations describe in the way they are. It presented a qualitative data analysis. The source of the data was taken from the video recorded. The data analysis found out the findings that four types of taxonomic relation were used in Hata Pangupa graduation Ceremony in Padangsidimpuan. The kinds that were used are repetition, synonym, contrast: series (opposition), class: class-member and co-class. Whereas, the contrast: series (cycles), and part: co-part did not use by Mora, Kahanggi and Anak Boru in Hata Pangupa Wedding Ceremony in Tapanuli Selatan. The process were showed the reference chains, they are personal and demonstrative. Hata Pangupa has an institution spoken by specialist speakers and it is part of social interaction, religion and traditional custom.

Keywords: *Taxonomic Relation, Hata Pangupa Graduation Ceremony, Padangsidimpuan.*

INTRODUCTION

Language exist as a system of symbol in terms of abstract thinking and sense, it reveals a method and pattern to describe the objective world (Dong, 2014). Language is a classified system of communication that is carried out by means of sounds and symbols. Language defines the cultural identity, which makes it crucial for a person to know his language well, and to identify with a group of people of common language. Language become the pronciple used by human being to communicate with one another.

Language has an important role in communication. The role of communication can not be separated from the social context and culture. In North Sumatera one of the ethnic is Bataknese and one of the regency is Padangsidimpuan. There are many medium of communicationused by Bataknese in Padangsidimpuan, one of the medium of communication is *Mangupa* in Traditional Graduation Ceremony. *Mangupa* is a ceremonial activity which is given meal to the gradua. The purpose of the ceremonial is to strengthen the spirit of the couple.

In this event, the grooms father and mother served *pangupaan* to their children (fresh graduated) to face their life. *Pangupaan* is the food made of rice, head of buffalo, chicken, fish, egg and salt which served by family to the groom and brides.

In the process of giving meal to the graduated, there are some speeches spoken by some people in the elements of the Batak society such as *mora, kahanggi, anak boru, hatobangon, harajaon,* and so forth. Here oral langauge (*Hata Pangupa)* becomes the media of communication to convey suggestion and advice with some rules in the process itself.

Many people use language to express their thoughts and feeling. Communication exists because of language, it makes human cannot be separated from language. Language in discourse is primarily a social interactional phenomenon, so discourse analysis studies the language of utterances in relation to its function in social interaction. When people speak or write, they produce text, the term 'text' refers to any instance of language, in any medium, that makes sense to someone who knows the language (Halliday 2004: 3). Human in society need to interact, to communicate or to show their ideas with many people. It is one of the ways to communicate or express one's idea.

The researcher uses language to construct a text, to carry on arguments, to convey information from one person to another, to entertain; in short, to communicate. *Hata Pangupa* is one of the ways to communicate or express one's ideas. Language is not only a means of communication, but also a social phenomenon. *Hata Pangupa*, for some cases, could be a social phenomenon. For example, a *Hata Pangupa* can motivate somebody or group of people to do or to express something.

Concerning with discourse,some experts have defined about it. Some of definitions of discourse are: Discourse is category that belongs to and derives from the social domain, and text is a category that belongs to derives from the linguistic domain. The relation between the two is one of realization: Discourse finds its expression in text. However, this is never a straightforward relation; any one text may be the expression or realization of a number of sometimes competing and contradictory discourses (Kress :1985).

Discourse is a text, sentence, clause and other many kinds of discourse, such as prose, poems, speech, conversation, composition, lyric of song, radio script, film, symbol, text in a book, newspaper, article, magazine and news magazine article (Indriani: 2008). Therefore, speech is a kind of discourse that involves context and text, that analyzed by Ideational Taxonomic Relation by using Discourse Analysis Approach of Language. Martin and Rose

(2007) said that Taxonomic Relation describes chains of relations between lexical elements in a text, such as repetition, synonymy and contrast. As they build up a picture of people and things as a text unfolds.

The process of the chains of the relations between elements as a text unfolds, from one clause to the next can be seen in the following text:

Last week **Ali** went to the zoo. **There he** saw **animals**. **He** saw **monkeys, crocodiles, emus, tigers, elephants, camels and giraffes**. **His** favourite was the **monkeys**. **They** swing on ropes from one side of the cage to others. The emus are very big like camels. **Ali** spent half a day **there** and then **he** went back home.

From the example above we can see that this story deals with the ideation taxonomic relation with repetition types. It deals with repetition because there are some word that repeat many times such as Ali, he there and monkey. The first sentences (Last week **Ali** went to the zoo) has a relation with the next sentences (There **he** saw **animals**) and then also connected with the third sentences **(He** saw **monkeys, crocodiles, emus, tigers, elephants, camels and giraffes**) it makes this text is good and easy to understand by the reader or hearer.

In fact there is a text in *Hata Pangupa* which also deals to the Ideation Taxonomic Relation but did not set of lexical relation. There is no relation from one clause to the next as a text unfolds. It can be see from the text of *Hata Pangupa* below:

*Di tonga **ni** piramanuk **na** nihobolan i dibaen do i sira **na** ancim pandaian, dia ma **ina** nidokna i?. Jadi **na** palaluhon ma sadarion niat **niroha** nadung lolot tarsimpan dibagasan sitamunang **nimora**ngkon. Hara **ni** godang **nirohai**. Tar boti mada **na** martuturi ben dison dope **anak boru** dohot **hatobangon** botima Assalamualaikum wr.wb*

In the middle of the chicken egs there is a salty salt, what does it mean. So today is the day to do the intention of mora's heart which has been stored for a long time of my mora. Because of the bigest heart. That's all my speech because here still anak boru with hatobangon thats all Assalamualaikum wr.wb

From the example above we can see that the example deals with Taxonomic relation which describe repetition like *ni, na, i and roha* and class like *mora-anak boru- hatobangon* but there is no lexical relation between the first sentences which talk about the eggs (*Di tonga ni piramanuk na nihobolan i*) with the next sentences which talk about mora's heart (*niat ni roha nadung lolot tarsimpan dibagasan sitamunang ni morangkon*). There is also a question that did not answer by the speaker (*dia ma i na nidokna i ?)* It's contrast with the theory of Martin and Rose (2007) who stated that Taxonomic Relation describes chains of relations

between lexical elements in a text, such as repetition, class, synonymy, part and contrast. As they build up a picture of people and things as a text unfolds.

Some research have been conducted on investigating the ideation taxonomic relation. Khoir (2017) in his research about Representation of Ideational Taxonomic Relation in Louis C. K's Stand-up Comedy on Evolution found that all types of taxonomic relation were not used in the stand-up comedy. The kinds that were used are repetition, synonym, contrast: series (scales), class: class-member and co-class and part: whole-part. Whereas, the contrast: opposition (antonyms and converse), contrast: series (cycles) and part: co-part did not use by Louis in the stand-up comedy on evolution. Besides, there are fifteen logogenesis found in the stand-up comedy on evolution. The process showed the reference chains, they are personal, demonstrative, and comparative. The story of stand-up comedy has been planned before and it is part of experiential and the stand-up comedy is delivered by oral or spoken. Meanwhile, the context of situation of the stand-up comedy dominantly conveys the identity, quality and the condition of evolution.

In addition Schotter (2013). He conducted a research about Synonyms provide semantic preview benefit in English. The results show that semantic preview benefit can be observed in English when the preview and target are synonyms.

Based on the previous reserach findings, the writer is interested to investigate the used of taxonomic relation in different phenomenon especially in *Hata Pangupa* Graduation Ceremony. It is seen in the preliminary data above, it's found that there is no relations between lexical elements in a text, there is a question in a text that did not explain in taxonomic before, therefore this phenomenon is important to be studied.

METHODOLOGY

This research was conducted by descriptive qualitative design. It means the researcher wanted to know how the ideational taxonomic relation happens in *Hata Pangupa* graduation ceremony in Padangsidimpuan.Qualitative research is research using methods such as participant observation or case studies which result in a narrative, descriptive account of a setting or practice. Sociologists using these methods typically reject positivism and adopt a form of interpretive sociology. Parkinson & Drislane (2011: 2).Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that makes the world visible. These practices transform the world. They

turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them. Denzin & Lincoln (2005: 3). Based on previous statements, the researcher aimed to analyze the clauses and the relation taxonomic ideation of *Hata Pangupa*, in this case, to analyze types of ideation taxonomic relation of *Hata Pangupa* graduation ceremony in Padangsidimpuan.

FINDINGS AND DISCUSSIONS

After analyzing the data, there are some findings found in this research. The findings of the research are as follows:

1. The taxonomic relations that are used in *Hata Pangupa* is repetition, synonyms, contrast: series (opposition), class: class-member and class: co-class.

2. The realization of process is there are two process that used by all the speakers, they are personal reference and demonstrative reference. While comparative reference is not used because the focus of *Hata Pangupa* is given advise and suggestion.

3. The reason why the taxonomic relation used in the way they are because *Hata Pangupa* is a set of text (speech) that contain an institutuon. Mangupa is a social activity and there are specialist in *marhata*. Not every one may give their suggestion and advise to the graduated of graduation ceremony to strengthen their relationship. Just the family of the wedding ceremony. The text of *Hata Pangupa* have any institution. It refers to the kinds of Field that is (+) institutuon. Then, the second is Participants charasteristic where the participants of *Hata Pangupa* come from ordinary people and Mangupa is a social activity. And for semantic domain, *Hata Pangupa* discused by any specialist that called with Mora, Kahanggi and Anak Boru.

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. Different from the finding of the data analysis done by Muslimatinr (2015) who examined Lexical Relations (synonym,

hyponym, antonym, polysemy, and homonym) in English Translation of Surah Yaasin verse 1 up to 21, he found 3 kinds of lexical relations (Synonym, Antonym, and Homonym), 27 cases of lexical relations. Those are consist of 13 cases of synonym, 11 cases of antonym, and 3 cases of homonym. This research similiar with *Hata Pangupa* reseach because both of them are try to find the lexical relation while the differcces finding found when this research found lexical relations (Synonym, Antonym, and Homonym) while *Hata Pangupa* found Repetition, Synonym, Contrast and class. f it is seen from the process, the description is the result of process that is found in *Hata Pangupa* out of thirteen logogenesis for Mora, ten logogenesis for Kahanggi and eleven logogenesis for Anak Boru. It is as the process. From all logogenesis, personal reference is dominant used by all the speakers and then followed by demonstrative reference. This is different from the finding of the research conducted by Khoir (2017) who conducted a research about Ideational Taxonomic Relation in Louis C. K's Stand-up Comedy on Evolution. If it is seen from the process, the description is the result of process that is found in the stand-up comedy on evolution out of fifteen logogenesis, it is as the process. The process shows the reference systems/chains that is personal (ana) is happened five times, demonstrative (ana) is happened three times, demonstrative (exo/homo) is happened four times, demonstrative (cata) is happened once, comparative (ana) is happened once and comparative (exo/homo) is happened once. If it seen from the reason why the taxonomic relation used in the waythey are. It can be seen that *Hata Pangupa*is a set of text or speech that has an institution. *Hata Pangupa* of Mora, Kahanggi and Anak Boru always explained aboutthe family who have been help the wedding ceremony and suggestion to the brides. So that's why, Mora, Kahanggi and Anak Boru used the text of *Hata Pangupa* in the way they are such as the text of *Hata Pangupa*that has been institution before. So that's why, the speakers of *Hata Pangupa* refers to (+) specialist becausejust the brother's and sisters of the parents brides who able to be the speaker in Mangupa. *Hata Pangupa* is a social, religion activity with a traditional custom in their process itself. Different from the finding of Mufri (2013) with the title "Register Realization in The DC Improv Stand-up Comedy", he found that the description of field of discourse in the stand up comedy explains that the experiential domains of the discourse of the stand-up comedy is about Heather Renee's personal experience and black people or "Nigger", his topic in stand-up comedy deals with positive institution because the situation has been planed before. While the participants in stand-up comedy is negative specialist because every one can be the comedian in this situatuion and this situation deals with individual because there is no interaction

between the comedians and the audiences. This research similiar with *Hata Pangupa* reseach because both of them are try to find out about the Field while the differencces finding found when this research found (+) institution in stand-up comedy, (-) spcialist andindividual activity. while *Hata Pangupa* found (+) institution, (+) spcialist and social interaction, religion and traditional custom.

CONCLUSION

After analyzing the ideational taxonomic relation in *Hata Pangupa* Wedding Ceremony in Tapanuli Selatan by Mora, Kahanggi and Anak Boru the conclusions can be drawn as the following:

(1) The taxonomic relations that are used by Mora, Kahanggi and Anak Boru in *Hata Pangupa* Wedding Ceremony in Tapanuli Selatan namely repetition, synonyms, contrast: series (opposition), class: class-member and co-class. Repetition is always used by Mora, Kahanggi and Anak Boru to confirm the participant of wedding ceremony. Theye used some repetition words to express the goal and content of *Hata Pangupa* in order the audiences will catch the point of the message. Then, synonym and contrast is often used by Mora. But, contrast: series (opposition), and class: co-class are seldom used while contrast: series and part: copart are never used by them.

(2) The process that is used by Mora, Kahanggi and Anak Boru in *Hata Pangupa* Wedding Ceremony in Tapanuli Selatan out of thirteen logogenesis for Mora, ten logogenesis that is used by Kahanggi and eleven logogenesis that is used by Anak Boru in *Hata Pangupa* Wedding Ceremony in Tapanuli Selatan. *Hata Pangupa* was analyzed by using reference systems/chains. The reference systems/chains were realized in the form of personal (ana), demonstrative (ana), demonstrative (exo/homo), demonstrative (cata), comparative (ana) and comparative (exo/homo). From the description can be seen that there are fourteen reference chain or lexical strings used by Mora, ten reference chain or lexical strings used by Kahanggi and eleven reference chain or lexical strings used by Anak Boru. The personal (ana) is always used by Anak Boru because she would like to remind the couple of wedding ceremony about the participant who have been help their successfull wedding. So that's why she always used nominal groups as the participant in the story.

(3) The reasons for taxonomic relation in *Hata Pangupa* were to present the identity, quality and the condition or situation of Mangupa. There is an institution when Mora, Kahanggi and Anak Boru *marhata*. It means *Hata Pangupa* has any institution. It refers to the part of activity sequence that is (+) institution or called by (+) content institution. There is a specialist speaker in giving *Hata Pangupa* in Wedding Ceremony they are Mora, Kahanggi and Anak Boru. Not all of people may *marhata* and not all of the family called with Mora, Kahanggi and Anak Boru. It refers to the part of activity sequence that is (+) specialist and *Hata Pangupa* is a social, religion with a traditional custom in their activity itself.

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