

## **Language Styles That are realized in *Mandailing Batak* Wedding Ceremony**

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### **ABSTRACT**

This study addresses language styles that are realized in Mandailing Batak Wedding ceremony. The objectives of the study are to describe language styles that are realized in Mandailing Batak Wedding ceremony. There are stages leading toward marriage ceremony in Mandailing Batak. They are presented namely: Mangupa is a religious tradition in Batak culture, especially Mandailing Batak. It indicates full and total comprehension of Bataknese ancestors to the existence of vanish substance; ruler of heaven and earth, including with human life. This is what the ancestors called Debata; the Almighty power of God (Hamidy, 1993:197). In *Mangupa* there is a norm of interaction it means Mangupa event is attended by many people, especially those who involve in *Dalihan Na Tolu*. All the participants from both sides sit together opposite each other. There are no any interruption in event, but master of ceremony (*Orang Kaya*), in some occasions address questions and give commands to the audience while leading the event.

### **Introduction**

*Mangupa* event is the most unique and interesting event within the weddings ceremony in *Mandailing* culture. Beside that, this event is usually crowded by many people who are invited to celebrate the ceremony, including those who are asked to give the speech (Hata-hata) in the event. There will be long speeches and many cultural verses and expressions.

According to Joos (1967:153-155) that there are five categories of language styles, namely: frozen style, formal style, consultative style, casual style, and intimate style. Joos (1967: 153-155) defines that frozen style is used for a very formal setting such as in palace, mosque, speech of

state ceremony and some other occasions.

### **The Problems of Study**

How are language styles realized in *Mandailing Batak* wedding ceremony?

### **Theoretical Framework**

Keller and Calhoun (1997:85) state that language is a purely human and non-instinctive method of communicating ideas, emotions, and desire by means of a system of voluntarily produced symbols. while Marjohan (1983:3) points out that the society exerts some effects upon language. He also points out that physical, social and political environment in which a society lives as well as the value held high in the

society are reflected its language. Arifin (2013: 7) points out that every person has its own natural culture expressed through his/her own language. Language and culture makes a long argument: language is flesh, and culture is blood. The relationship between language and culture is clear, without culture, language would be dead; without language, culture could have no shape (Arifin, 2013: 8).

### Review Of Literature Language Style

Chaer (1995:113) describes that language style is a way to express the idea with special language describes the writer's soul, spirit and focuses on the use of vocabulary. Good language must have four elements, namely: honesty, respect, good attitudes, and the last is interest. The behavior of each class or group varies according to whether its style "formal, consultative, frozen, casual, and intimate". Style can range from formal to informal depending on the social context, relationship of participant, social class, sex, age, physical environment, and topic of the event

### Description of Five Language Styles

Joos (1967:153-155) differentiates language styles into five categories. They are further specified in the following :

**A.Frozen Style :** Frozen style (Oratorical style) is defined as the most formal style and elegant variety that reserved for very important or symbolic moments. It is usually used in the situation which is celebrated with respect and legitimate or formal ceremonies. Example :

*"Harajaon Na Mulia"* ("Kingdom which Great" or "The Honorable Kingdom")

**B..Formal Style :** Joos (1967:153) points out that formal style is used for important situation. It is also used in addressing spectator, especially when the spectator is in large number. Formal style is usually conducted in a very formal speech, public lectures, textbooks, formal letters, marriage ceremony, and so on. The features of formal styles are: (1) long and complex sentences, (2) a polite tone, and (3) the subject matter is substantial. Example:

*"Parjolo au marsantabi tu barisan ni dalihan na tolu, kahanggi, anak boru, mora songoni tu barisan ni harajaon, sumurung lobi tu raja panusunan bulung nadung juguk di juluan ni bagas godang on"*. (Paragraph 1).(First of all, I would like to apologize to *Dalihan Na Tolu, Kahanggi, Anak Boru, Mora* as well as *Harajaon* particularly to *Raja Panusunan* who are all now sitting on the uluan of this Bagas Godang).

**C.Consultative Style:** Joos (1967:154) points out that the consultative style is used for semiformal situation. It is one kind of language which is required from everyday speaker. It is common from of speech in a tiny group. Joos (1967:154) also adds the main characters of consultative style are wherever the sentence comes out in interrogative, so it must have the answer for the interrogative. . The characters of consultative style are: (1) interrogative sentence, (2) two-way participation, and (3) interruptions are permitted. Example:

Orang Kaya: *"Maidia nakkin anak boruna....?"*

Anak Boru :  
“Olo....”

**D,Casual Style:** Joos (1967:155) describes that casual style is used for conversation in our relaxed or normal condition that is proper to the conversation with our friends or so forth. The features of casual style are: (1) in-group friends and acquaintances, (2) no background information provided, (3) ellipsis and slang common, and (4) interruptions common..Exanple:

*1.Buka hamu bo pacopat  
anak boruna...!”*  
(paragraph 6)  
(open it fastly, anak boru....)

**E.Intimate Style :** Joos (1967: 156) said that intimate style is used for a completely private language developed within families, lovers, and the closest friends. The word that generally signal intimacy such as, “dear”, “darling”, and even “honey” or “hon” might be used in this condition.

There are four components which affect someone’s language style, namely: (1) setting, (2) participants (3) topic, and (4) the function. These factors have an important role for the speaker to decide the kinds of language style they use in communication.

### **Philosophy of Mandailing Batak in Wedding Ceremony**

The *Mandailing Batak* is one of the local or ethnic languages in Indonesia which belongs to Malayo Polynesian. Batak ethnics consist of sub-ethnics; who live in North Sumatera regions. Most of them live in Tapanuli. Batak Angkola lives in South Tapanuli, Sipirok and

Angkola; Batak Mandailing lives in Mandailing Natal; Batak Simalungun lives around Simalungun regions. In Bataknese tradition, someone could marry another Bataknese who has different clan. If they marry other ethnics (such as Javanese, Sundanese, etc), she or he must adopt one of the Bataknese’s clans. Batak has three custom philosophies ‘*Dalihan Na Tolu*’ that are *Kahanggi*, *Mora* and *Anak Boru* ‘In daily life, Bataknese are still holding on philosophy firmly and it is a base in their social life.

### **Language Styles that are realized in Mandailing Batak Wedding Ceremony**

Traditionally, there are stages leading toward marriage ceremony in Mandailing Batak. They are presented below :

#### **5.1Mangupa**

Mangupa is a religious tradition in Batak culture, especially Mandailing Batak. It indicates full and total comprehension of Bataknese ancestors to the existence of vanish substance; ruler of heaven and earth, including with human life. This is what the ancestors called *Debata*; the Almighty power of God (Hamidy, 1993:197). In *Mangupa* there is a norm of interaction it means Mangupa event is attended by many people, especially those who involve in *Dalihan Na Tolu*. All the participants from both sides sit together opposite each other. There are no any interruption in event, but master of ceremony (*Orang Kaya*), in some occasions address questions and give commands to the audience while leading the event.

### **Research Methodology The Research Method**

This study was conducted using descriptive qualitative design. The data was taken by the participants of Dalihan Na Tolu in Mandailing Batak wedding ceremony, which had held on Sunday, January 15<sup>th</sup> 2012 in Marindal 1 Patumbak District Deli Serdang North Sumatra. The data of this study was utterances of dalihan Na Tolu participants in Mandailing Batak wedding ceremony.

The Technique of Data Collection: Taking videos of Stages of Language Styles that are realized of Mandailing Batak wedding ceremony and interviewed the subjects to gain the answer in the problem.

**The Technique of Data Analysis:**  
 The data collected from videos and

interviews were analyzed by using Miles and Huberman's technique. The data from videos will be analyzed by using the following steps: (1) data reduction, (2) data display, (3) verification and drawing conclusion.

**DATA Analysis**

**Kinds of language style used in Mandailing Batak wedding ceremony**

Language style was divided into five types, namely: frozen style, formal style, consultative style, casual style and intimate style (1967).

Table: The classifications of Types of Language styles in Mangupa Event

No	Types of Language Style	Number	%
1.	Formal Style	390	93.75
2.	Consultative Style	10	2.40
3.	Frozen Style	5	1.20
4.	Casual Style	11	2.64
5.	Intimate Style	0	0
Total		416	100%

It is obviously seen in the table above that the type of language styles which highly appeared in *Mangupa* event was Formal style with the total number 390 occurrences (93.75 %), which was then followed by Casual style with 11 occurrences or similar to 2.64 %. The third highest type was Consultative style with 10 appearances (2,40 %), frozen style with 5 occurrences or 1.20 %, and another one; Intimate style was not found in the event.

**The reason language styles are realized in Mandailing Batak wedding ceremony**

It is caused Tulang and amang boru have different functions, Tulang

is as motivator while amang boru is as a back bone in Mora's house toward all duties. Formal style has the highest percentage because *Mangupa* is a cultural event that is very formal and there is a rule in the use of language. And the core of Mandailing Batak wedding ceremony is *Mangupa*.

**The Finding**

Language styles are realized in *Mandailing Batak* wedding ceremony can be found in many events mostly in *Mangupa* that realized in Mandailing Batak wedding ceremony.

**Discussion**

Based on the description, i.e. after observing the Mandailing Batak wedding ceremony, it can be clearly seen as in the following. The participants of *Dalihan Na tolu* in mandailing batak wedding ceremony are realized in formal style. It is supported by Joo's theory. He said that there are five language styles, namely: frozen style, formal style, consultative style, casual style and intimate style.

### Conclusion

The study focused on language styles realized in Mandailing Batak wedding ceremony. Based on the analysis, the conclusions are started as the following: The participants of Dalihan Na Tolu in *Mandailing Batak* wedding ceremony is mostly realized in formal style.

### Suggestion

In relation to the conclusions, suggestions are as the following: The students of Linguistics Study program are expected to use these research findings as a guidance for enlarging their horizon on *Mandailing Batak* culture, particularly Mandailing Batak wedding ceremony (*parhata*) in Mandailing Batak wedding ceremony.

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