The model of conversation in the ceremonial Marunjuk in Batak Toba: the study of pragmatics

J Siahaan\(^1\) and A R Purba\(^1\)

\(^1\) Department of Batak Literature, Faculty of Cultural Sciences, University of North Sumatra, Jalan Universitas Number 19 Padang Bulan Medan

E-mail: jamorlan@usu.ac.id

Abstract. The research entitled "the model of conversation in the marunjuk ceremony in Batak Toba: the study of pragmatics," reviews the marhusip, marpadun saut and marunjuk custom. The formulation of the problem in this research is a model of conversation discussed in the marunjuk ceremony in Batak Toba. And how does a conversation mean in the marunjuk ceremony in Batak Toba? The purpose of this research was to know the form of conversation following the language and meaning of the conversation in the custom model marunjuk in Batak Toba. The benefits of this research are to preserve the conversational model of marunjuk ceremony and add a reference as the study of national culture. The method used in this research is a qualitative descriptive method. Data were collected through an observation, interview, and literature study. Based on the explanation, this study is about marhusip (discussing the plan of an engagement of the couple) and marpadunsaut or marhata sinamot (negotiating the dowry money of the couple). The custom of marunjuk consists of two parts: 1) dialap jual (party on the woman's side) and 2) ditaruhon jual (party on the man’s side).

1. Introduction

Batak society consists of several ethnicities, namely Toba, Simalungun, Karo, Angkola/Mandailing and Pakpak Dairi. They have the same speech act, but the languages differ. Each ethnic has the element of Dalihan Na Tolu. Toba language is a part of the Batak tribe whose territory includes the sub-districts of Balige, Porsea, Habinsaran, Laguboti, Ajibata, Uluan, Borbor, Lumban Julu, Sigumpar, Silali, Siantar Narumonda, Tampahan, Samosir, and Humbang Hasundutan.

Toba Batak society has a traditional ceremony, namely marunjuk. In general, the wedding ceremony has elements that are truly prominent for the Batak society. The marunjuk custom is a traditional ceremony for Batak society, because only the married couple who are entitled to hold traditional ceremonies. Before having the ceremony of a Batak wedding, we first must know Dalihan Na Tolu.

Dalihan Na Tolu concept is a system of kinship in indigenous Batak people based on blood relation (genealogis) [1]. Toba Batak society has a certain custom system based on Dalihan Na Tolu which is the basis of the life of Toba Batak society. Every member of the society is obligated to act according to the customs.

Dalihan Na Tolu performs as a foundation of life philosophy and a strong foundation for social relations and interactions of Batak society. Based on Dalihan Na Tolu (DNT), Batak society can determine the status, function and social attitude. Batak society regards the DNT concept as a local wisdom, helping them to arrange all occasions including a wedding ceremony [2].
The component of Dalihan Na Tolu consists of three elements, namely [3]:

1. **Hulahula**, that is the clans of the wife (the family of his wife). Hulahula occupies the most respected positions in the association and customs of Batak. In Batak society, all should be respectful to the hulahula. Batak philosophy says “hulahula i do Debata na tarida” which means that hulahula is the visible God. The purpose of this philosophy is the giver of blessings and prayers of blessings of the hulahula.

2. **Dongan Sabutuha** (The relatives of a family name). Dongan Sabutuha is same as dongan tubu/haanggi that is brothers one clan. It means that they were born from the same mother. They are like tree trunks propping each other, though they sometimes have some frictions. It is like Batak's parable “Tampulan aek do halak na mardongan tubu” which means that when water is cut with a knife, it will stick together. However, Batak culture which is wise to the family name should be called sabutuha.

3. **Boru** (The woman’s family). Boru means the family that takes wive from one clan. Boru is the lowest ranked as parhobas or servant, whether in daily intercourse or the custom event. It functions as a servant that cannot be treated arbitrarily. The heart of a boru should be persuaded, which is called elek marboru. The status of boru does not last forever. There are times when it becomes the hulahula, depending on its position.

In the marunjuk ceremony, the suhut is the one who holds the custom, that is the family of the man; while hulahula is the family of the woman and boru is a sister and a bridegroom.

In general, the procedures of implementation of marunjuk ceremony process should be following the term Dalihan Na Tolu on top, in which each party knows and understands the intention and purpose. The conduct of speech acts in wedding ceremony must follow certain norms or customary laws, and not all Batak people can understand speech acts during the ceremony.

To say something means to do something. Any statement which is meant to be followed or reflected becomes a language act which is not just to reveal the style of speakers’ talk, but also to reflect the responsibility of the speakers against the content of the speech. It may contain a specific intent to influence others [4].

2. Data and methods

Marunjuk ceremony is one of the chains of life by way of its implementation through customary law [5] which is already deeply ingrained since the first untill now. The implementation of customs, especially marunjuk ceremony, is very closely related to the use of language acts [6].

The conversation is the talks involving two or more people. Each party delivered a statement and answers interchangeably. The conversation is an activity performed by two or more people. A dialog is a conversation between two or more persons, or dialog can also be interpreted as a profound communication.

Conversation analysis is the analysis that focuses on the interaction in a conversation. The adjoining pair is called the conversation structure. The model of conversation occurs in the conversation structure, Toba language that occurs interacts with each other.

Rights and obligations of the listeners and speakers are concerned with what can be said and how it is said. The obligations of a participant of the conversation may include the obligation to show respect [7].

Pragmatics are: 1) the study of meaning which is associated with a socio-cultural context or with the use of language for a specific purpose; 2) the study of the sign connection with its interpretation or the study of authenticity, the usefulness, and influence of the mark associated with the behavior in its use; 3) the analysis of meaning in natural language usage which is disputed by way of formal. The pragmatics of language use is effectively and reasonably to communicate in certain situations [8].

Pragmatics is the branch of linguistics that studies the meaning desired by the speaker. From the definition of the above experts, it can be concluded that pragmatics is the study of the ability of language users to adjust the sentences used with the context [9].
Moreover, speech act is limited as a response or correction of sentences in certain circumstances that can be activities declaring, commanding, answering questions, promising, and so forth [10].

2.1. Methods

The data of this research include primary data and secondary data. Primary data were taken directly from the field, while the secondary data included various references and journals relevant to the research problems, various important information obtained from key informants and local government resources, and the indigenous peoples and society.

3. Results and discussion

3.1. Marhusip (discussing)

Words are initially told (discussed) to the woman’s family to make the man’s come to the party to tell (discuss) their arrival. The man’s family then informs how many persons of them will come. Usually, approximately four people come as the representatives, from either the man’s or the woman’s family. After they finish whispering, they inform to the man’s family about the results of their whispers between the woman’s and the man’s family as the representatives.

Like the Bataks maxim:

Gently do not fall, be careful to make no mistake.
The meaning is: do not rush in making decisions, think carefully before informing the man’s family.

The model of Conversation 1: woman's party

“We would like to start the discussion (whispering), thank you for visiting our boru. Please kindly tell us the intention of your coming.”

The model of Conversation 1: man's party

“Dear Sir, we will give the answers to your questions. Praise the Almighty God, for surrounding our family with an abundance of health. It is very kind of you to greet us upon the arrival, we are pleased with the tasty dishes.”

“Our arrival at your house, as our son once told us, is to engage our son with our maen (our daughter).”

“It was told that our brother explained what is true to you, Sir. We want to ask you, have you Sir already accepted the arrival of our child into this house? When it is acceptable to you, what kind of preparation should we have? Thank you.”

3.2. Marpudun saut/marhata sinamot

Marhata sinamot means negotiating the dowry money. Paranak comes to the house and parboru carries meat and tuak na tonggi (the sweet molasses), while the parboru provides dengke (gold fish). After the paranak and invited guests come to parboru’s house, boru parboru greets and receives the food brought by the paranak and put in on the custom table to be seen by kings and the invited guests. A model of conversation about the meat brought by the paranak to the parboru is:

“We will start the discussion, please, thank you for visiting our boru. Please kindly tell us the intention of your coming.”

The paranak provides tudutudu ni si panganon i, then parboru continues to give dengke (gold fish) to the paranak by telling our pamoruon that this is dengke simudur-udur, sai mangudurhon lasni roha ma ulaonta sadarion, ditumpak asi dohot holong ni rohani Tuhanta. After that, parboru states that we may eat together because the time is right. Prayer is led by the paranak, because the paranak is the one who brings meat. When you’re done eating, we will share the parjambaran. First of all, we ask our pamoruon how to make the subdivisions of this parjambaran. We submit the division the you know and has been divided in accordance with the rules to our king. After the completion of the division of jambar, it will be followed by a prayer from the hulahula of the women’s side. Before heading off to church, the bride gives flowers witnessed by both sides hasuhuton. Afterward, both parents take pictures with the bride.
and family. Then, they go to the church from the women's house to accept the binding promise (martumpol) of the bride from the pastor.

The model of conversation 1: women's party
“Start talking to us, Sir, please prepare what you would like to share. We have already eaten the food that you bring: the hot rice, the tasty meat, and the satisfying nira”, as maksim says:
“Where is his skin, where does it end?”;
“What did he say, whatever he means?”
“So, our king!”

The model of conversation 2: man's party
“Be our King, and the problem of the food”:
“Sititilah sihompa, his Binder rings”;
“We do not give much, hopefully, many blessings. Keep the spirit of our king to your pamoruon, multiply our blessing, so that we can give you a better taste than we have eaten. The problem of the food intentions you ask our king means his salvation. So our king!”

4. Conclusion
From the analysis of the data above, it can be concluded that the conversation model in the marunjuk ceremony at Batak Toba is as follows:

a. Marhusip (discussing)
First of all, spoken words whispered to the woman so the men come to the party to whisper their arrival. It is notified when it comes, and how many are coming. Usually, approximately four people are coming as his delegate that is from the male or female. After they finish whispering, they inform to the men about the results of their whispers between the women and the men as envoys.

b. Marpuudan saut (marhata sinamot)
Marhata sinamot means negotiating the dowry money. Paranak comes to the parboru’s house carrying meat and tuak na tonggi (the sweet molasses), while the parboru provides the gold fish (dengke).

c. Marunjuk Custom
The custom of marunjuk consists of two ways: 1) dialap jual (party on the woman's side), 2) ditaruhon jual (party on the man’s side). This description discusses the custom na parjolo ima dialap jual. Before heading off to church, they first hold the event sibuhabuhai.

The model of conversation 1: man’s party. Sibuhabuhai wants to eat this; it has been first discussed at sinamot talk that the women's party is at home where a wedding is. The groom usually brings food, meat and rice to the women’s house along with the groom and all who are invited following sibuhabuhai. The women's party has already been prepared at home to receive the arrival of the groom. The bride is waiting the arrival of the bridegroom. After the groom reaches the bride's house, they say horas ’ congratulations’, greet one another, and the women that makes a wedding receives the food, rice and meat brought by the male. The protocols of the women are invited to sit on the mat prepared by the women. After that walk, the food brought by the man’s family is shared, and the prayer is also led by the man’s family.

The model of conversation 2: man’s party. Our King, the King of the hulahula, the father and mother whom we respect, yes, the food we bring is our food, that is the King of sibuhabuhai party today, to open sustenance, offspring and health for all of us. We eat a lot, eat a little fat. The leaves are sticky dapdap, that is what we have now, and what we spend. As the maxim says: Sititilah sihompa, his Binder rings; We do not give so much now, hopefully, many blessings. That is all!
After the bride and groom eat together, give flowers each other flowers, then they greet first the parents of women and parents of men. After that, they go to church to receive the marriage ceremony from the pastor. But before going to church, they have a pray led by hulaula from woman party.
The custom *marunjuk* ceremony is one of the chains of life by implementing it through customary law which has become the blood of the flesh from the past until now. The implementation of customs, especially the demonstration ceremony, is closely related to the use of language acts. Conversation involves two or more people; each party turns questions and answers in turn. This *marunjuk* traditional ceremony has stages, namely: *marhusip, marpudun saut*, and *adat marunjuk*.

From the data obtained, it is analyzed accurately so that future generations will be able to understand and carry out the Batak culture as norms that have been born by ancestors as a basis for *dalihan na tolu*.

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