

ANALYSIS OF INTERPERSONAL METAFUNCTION IN MENGGKET RUMAH MBARU TRADITION KARONESE SOCIETY

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Abstract

Karonese *mengket rumah mbaru* tradition is a ceremony to thank God and to share happiness to the relative and friends because one manages to build his own house. Karonese has a community kinship system named *merga si lima, rakut si telu, perkadekaden sisiwah tambah sada*. All of them have different functions in *mengket rumah mbaru* tradition. There is one part of *mengket rumah mbaru* ceremony that all of them give some kind speech to the host. This research try to find out interpersonal metafunction meaning in the *mengket rumah mbaru traditionis*. This research employs descriptive qualitative to analyze interpersonal meaning performed in the ceremony by studying the utterances by anak beru, kalimbubu and senina during in one part of the ceremony. The researcher directly involves in this ceremony to observe all the data. Theory of interpersonal meaning proposed by M.A.K Halliday is applied to analyze and classify the mood auxiliary, personal pronoun in pronoun system. The finding informed that mood positive declarative appears 88,4%. Imperative appear 10.1 %, negative declarative 0%. There are 25 modal verbal found in the ceremony, “will 52% must 16%, can 32% 0%. Personal pronoun “we” 60%, you 24, it =9, she3%, he 4%. Tenses shift future 60%, present tense 40%, and past 10%.

Keywords: tradition, interpersonal, mood, modal auxiliary, pronoun

Introduction

Tradition is inheritance of ancestor. One of the traditions that are still found in Karonese society is *mengket rumah mbaru*. This tradition is kind of gratitude to God and share the happiness to relatives because one success to build a new house. There are many positive values in the implementation of this ceremony and many people who are involved in the ceremony. Karonese kinship is strongly known as *merga si lima, rakut sitelu, perkadekaden si siwah tambah sada*. Three group who always involve in every ceremony known as *kalimbubu, anak beru, and senina*. Their addressing and position related to the right and duty. Some of them may as counselors and other performing and serve all the need during the ceremony.

One part of the ceremony is *mberekan pedah-pedah* or giving the words and advice to the host, where all of *kalimbubu*, *anak beru* and *senina* would like to tell about their hope, pray, command, advises to the host. The language they performed during this section can be analysis from the perspective of SFL. Language used connected to contexts and text. Language materialized reflects their mentality and also the environment which they involved. Language functioned to express the meaning. Interpreting a text can't be separated by its context. Textual is thing link to their context. Understanding the text is easy if knowing the context first. From that statement can be concluded that text is also as a part of communication

One of the genre interesting to be observed is a text found *mengket rumah* tradition because the text used related to with Karonese culture, specially in *mbereken pedah-pedah* or giving the advice section because this culture has many values of local wisdom, as the reflection of how karonese people to communicate in their social life, especially in their ceremony. Problem of this research is to find out how does interpersonal meaning in *mengket rumah mbru*.

Literature Review

Language is a social phenomenon, it's concerned with the text structure, functions and meaning of the language. Metafunction of language emphasizing on semiotics, the code of language and how the utterance and texts specially all the meaning potential, studies the function and situation organization of the language in the social context (Halliday,1985: 11). According to Systemic Functional Linguistic metafunctions devided becomes three, namely interpersonal, experiential, and textual. The ideational function expresses in the experiential and logical content of the text, explain our experience of the outer world and environment; the textual function is language oriented and deals with cohesive and coherent text production by organizing and structuring the linguistics information in the clause, and interpersonal function deals with the social and power relation among the language users, it relates participant's situation roles to the discourse produced. (Halliday, 1981: 328).

The Interpersonal Metafunction of a speech represents the way the addresser and the audience interact, the use of language to establish and maintain relations with them, to influence their behavior, to express our own viewpoint on things in the world, and to elicit or change theirs. It mainly concerns the Roles of Addressers and Audience, Mood and Modality (Ye, 2010). The Interpersonal Metafunction mainly involves the analysis of Mood, Modality and Pronoun.

Mood related to the speech function. In the daily life, We clearly use language to convey the unlimited purposes, it may used to express the apology, confirmation, invitation, rejecting, describing and many others. Mood deals with statement, question, and command. Statement expressed by declarative sentences, question by interrogative, and command by imperative Statement. Halliday (2000) classified two kinds of commodity, which he termed as "information" and "goods-service" and then four speech roles can be identified in table 1.

Table 1. Basic Speech Roles from Halliday (2000)

COMMUDITY/ROLES	GOOD SERVICE	INFORMATION
giving	offer	statement
demanding	command	Question

Modality dealing with speaker's judgments of the probabilities and obligation. Halliday (2000) views that through modality the speaker takes up a position and signals the status and validity of his own judgments. According to Thompson (2000: 57), Modality consists of Modalisation and Modulation. The former relates to the speaker's judgment of the validity of the proposition and covers the scale of in terms of probability (possible-probable-certain) and usuality (sometimes-usually-always). The latter relates to how confident the speaker can be in the eventual success of the exchange, and it includes the degree of obligation (allowed-supposed-required) and the inclination (willing-keen-determined). There are such kind of realizing modality including modal auxiliaries, adverb, intonation and mental process verb. According to Halliday (1994), three basic values of modal commitment are high, median and low on the scale. And different scales of modal commitment lead to different meanings. By Pronoun system interpreted the use of personal pronoun mostly used in the ceremony. The quantity describes about the relationship between the listener and the speaker. For the analysis of tenses shift, it can be done in by reference to the time of speaking or tenses. Halliday (2000) summarized 3 primary tenses: past, present, future.

Research Method

This research is descriptive qualitative, the researcher collected all of the data during *mengket rumah mbaru* ceremony in *Tanah Karo*. It was recorded first and transcribe into the text. The data were selected based on the purposes of this research.

Discussion

Mood function or the speech function in *mengket rumah mbaru* tradition during the speech of *anak beru*, *kalimbu*, *senina*, *sembuyak* and the host, it just found for positive declarative and imperative, negative declarative could not be found during the speech. Here are some examples of the data about positive declarative

- (1) First of all we praise the Lord for His protection...
- (2) we can gather in our new home in good health even though the weather again rain but we can still gather here...
- (3) it is all because of God bless..
- (4) We thank you very much for coming to our party ...
- (5) God bless you all so that from here onwards God gives health and generosity of sustenance for you....

Question data:

- (6) Do you ever think? that it's not only your effort but it's because of God also...
- (7) does *anak beru* prepare for all meal?...

- (8) are we ready to start?...
- (9) who will manage to prepare the keyboard?...

The data finding can be explained as follow

- (1) Positive declarative
declarative positive amount: Total Clauses x 100% = 61:69x100% = 88.4%
- (2) Negative Declarative :0%
- (3) imperative amount: total Clauses x 100% = 7:69x100% = 10.1%
positive declarative appears 88,4%. Imperative appear 10.1 %, negative declarative 0%.

Modality

From the data there are 25 modal verbal found in the ceremony, which mostly appear is "will" it up 13 times, must 4 times, can 8 times . Here some examples of the modality data founding in the data

- (1) we can't afford to reply but God will reply later...
- (2) May God give sustenance for us to be healthy always
- (3) One more anyone who will invite us to any party or event here is our home...
- (4) It is the Lord who will reward you,..
- (5) ... that your house is God blessing so that you are able to build a house...
- (6) ...This is a good house where all family will gather

Personal pronoun

Generally personal pronoun found in the data is using "we" the second one is "you" the third is it. Statistically can be stated as follow *we* 60%, *you* 24%, *it* 9%, *she* 3%, *he* 4% here are some of the data examples

- (1) We thank you very much for coming to our party, we know that you all very busy but you still give your time to come to this ceremony...
- (2) You do not look tired to prepare this party all, I know as *anak beru* you must prepare all
- (3) It is big enough to all your family to live in, it will give the happiness to all of you, and we hope from now on, this house can give prosperity to your family
- (4) He is really happy to see your new house...

Tenses shift

The using of present future 'will' is dominantly because all the statement is emphasize hope and wish that the host will be happy and be success in their life in their new house, base on 37 data, statistically future tense appear 60% showing their hope , past tense 10% because some of the sentences used to tell story about the host or the family how they could build that house and 40% for present tense

Conclusion

Positive declarative appears mostl because *mengket rumah mbaru* is a ceremony to share happiness to the family and friends. Stating the positive statement, hope and

wish is a kind of support and appreciation to the host's success, although some Imperative declarative appear in the data it just to emphasize the positive statement. There is no negative declarative because it's impolite to give negative statement during the ceremony. They that is not suitable say something bad in that happy ceremony. Modality "will" mostly used to state hope and wish for a better life in the future. Personal pronoun "we" is the mostly used because in the Karonise culture mutual cooperation and brotherhood control all their social life, there is no ceremony where anak beru, kalimbubu and senina are not involved "

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