



Morphological Analysis in Batak Toba Language

Phrases: Death Ceremony System

Febri Salsalina Ginting¹, Jason Renata Theodore Malau², Miranti³, Rani Enjeli Silaban⁴
<mailto:renatajason2005@gmail.com>

¹English Education Department, State University of Medan, Medan, North Sumatera

²English Education Department, State University of Medan, Medan, North Sumatera

³English Education Department, State University of Medan, Medan, North Sumatera

⁴English Education Department, State University of Medan, Medan, North Sumatera

Received: 2023-12-10 Accepted: 2023-12-31

DOI: 10.24256/ideas.v11i2.4740

Abstract

The Toba Batak community in Indonesia has a rich cultural heritage, including traditional funeral ceremonies. The language used in these ceremonies is the Toba Batak language, which is influenced by various factors such as people's names, gender, and other cultural aspects. This study aims to analyse the language structure used in the death ceremony, focusing on the phrases used in the ceremony. This research used a qualitative approach with a qualitative descriptive method and a constructivist paradigm. Data collection techniques included in-depth interviews and observation. The research explored the verbal and non-verbal meanings in each of the activities in the death ceremony, the figurative language used, and the traditional bureaucratic system involved. The findings from this research will contribute to a better understanding of the language structure of Toba Batak funeral ceremonies and its cultural significance.

Keyword: *Batak; death ceremony; language; phrase*

Introduction

The Toba Batak language is a complex language spoken by the Batak Toba people in North Sumatra, Indonesia. The language has a unique morphology system that has been the subject of several studies. This article aims to explore the morphology analysis of the Toba Batak language phrases related to the death ceremony system. The death ceremony system is an important aspect of the Toba Batak culture, and the phrases used in this system have unique morphological features that require analysis. In all societies, when a person dies, family, friends,

and neighbors respond in structured, patterned ways to the death. Cultural guidelines determine the treatment and disposal of the body and prescribe a period of mourning for close relatives. Death ritual, like much of human behavior, is an expression of a cultural blueprint, of attitudes, values and ideals passed down by parents, and their parents, which an individual learns as a member of society.

Ritual is behavior; it is "religion in action" (Wallace: 102). It is personal and private behavior, as it is social. A sick patient praying for strength to endure pain and the soldier praying for protection while undergoing bombardment exemplify solitary ritual. Ritual may involve sacred or secular symbols. It is "stereotyped communication ... which reduces anxiety, prepares the organism to act, and (in social rituals) coordinates the preparation for action among several organisms..." (Wallace: 236) Ritual generally requires a sacred context, says Lessa, although the prime requisite is that it be attended by sentiments, values, and beliefs which transcend the utilitarian. Behavior is ritualistic if it is habitual, socially sanctioned, symbolic and without any practical consideration. (Lessa 1971)

Gluckman emphasizes the social attributes of ritual and the importance of supernatural sanction in enforcing conformity. Ritualization refers to the performance of prescribed actions with the expectation that the behavior will "express and amend social relationships" and help to secure mystical "Blessing, purification, protection and prosperity" (Gluckman: 24).

The study will investigate the morphological system of the Toba Batak language from the view of generative transformational study. This linguistic theory aims to explain how language is generated in the human mind. The study will also use sociolinguistic theory, which aims to explain the relationship between language and society. This study will analyse the semiotic interpretation through the symbols that appear on the Batak Toba death ceremony.

The article will provide a detailed analysis of the morphological features of the Toba Batak language phrases related to the death ceremony system, including the processes of affixation, reduplication, and compounding. The study will use qualitative descriptive methods to describe the language phenomena naturally without any exception. Toba Batak language has a rich morphology system that is characterized by the use of affixes, reduplication, and compounding. The death ceremony system is an important aspect of the Toba Batak culture, and the phrases used in this system have unique morphological features that require analysis.

The article will be organized as follows:

1. Overview of the Toba Batak language and its morphology system
2. Introduction to the death ceremony system and the phrases used in this system
3. Detailed analysis of the morphological features of the Toba Batak language phrases related to the death ceremony system
4. Discussion of the results and their implications for the understanding of the Toba Batak language's structure and grammar

The study will contribute to the understanding of the Toba Batak language's structure and grammar, and provide insights into the unique morphological

features of the language. The study will also investigate the language maintenance of the Batak Toba language, which is one of the efforts that can be done to keep regional languages from extinction.

The results of the study will provide a comprehensive understanding of the Toba Batak language's morphology system, its relationship with the death ceremony system, and its role in the Batak Toba culture. The study will be of great value to linguists, anthropologists, and anyone interested in the Toba Batak culture and language.

In this article, we will provide an overview of the Toba Batak language and its morphology system, including the processes of affixation, reduplication, and compounding. We will then introduce the death ceremony system and the phrases used in this system. We will provide a detailed analysis of the morphological features of the Toba Batak language phrases related to the death ceremony system, including the use of affixes, reduplication, and compounding. We will use qualitative descriptive methods to describe the language phenomena naturally without any exception.

The study will also investigate the semiotic interpretation through the symbols that appear on the Batak Toba death ceremony, providing insights into the cultural significance of the language. The study will contribute to the understanding of the Toba Batak language's structure and grammar, and provide insights into the unique morphological features of the language. The article will be of interest to linguists, anthropologists, and anyone interested in the Toba Batak culture and language. We will conclude the article with a discussion of the results and their implications for the understanding of the Toba Batak language's structure and grammar.

Method

In this research, the authors used qualitative descriptive. The authors took qualitative descriptive because the authors want to analyse and describe the morphology in the Batak Toba language phrases at death ceremonies. Based on Strauss and Corbin (Cresswell j, 1998) who explained that qualitative research is a type of research that aims to explore information in depth and is open to various responses. This research tries for people to express their thoughts about a topic without giving them much guidance or direction. In addition, Moloeng (2007) who said that qualitative research is research with the aim of understanding the phenomena experienced by research subjects as a whole by means of descriptions in the form of words and language, in the specific context experienced and by utilizing various scientific methods.

In this research, the author used interview and observation techniques to obtain data. The author asked several questions to the interviewees and then the interviewees provided information. Furthermore, the author records the data obtained during observation.

Result and Discussion

Result

Researchers discuss the results of interviews that have been conducted with a source who was selected according to the criteria. The criteria for an informant is someone who understands Toba Batak traditional death ceremonies and understands the Toba Batak language. Deep interview carried out in accordance with the transcript of the draft interview questions that had been prepared regarding the structure of the Toba Batak language in death ceremonies.

Based on research, the aim of the research is to determine the structure of the Toba Batak language in traditional death ceremonies. In Batak tribal tradition, people who die will experience special treatment, summarized in a traditional death ceremony. This traditional death ceremony is classified based on the age and status of the person who died. With this classification, several special terms or phrases have emerged that differentiate it from other traditional ceremonies in the Toba Batak culture. Researchers have collected data and summarized it in the table below:

Phrases	Morpheme		Affixes		Root
	Free	Functional	Prefix	Suffix	
Lungun mangandungi	Lungun (adj)	-	ma- (inf)	-i (inf)	andung
Lao mangapuli	Lao (verb)	-	ma- (inf)	-i (inf)	apul
Marujung ngolu	Ngolu (noun)	-	mar- (deriv)	-	ujung
Ina na mabalu	Ina (noun)	na	-	-	
Dison maradian	-son	di (preposition)	-	-an (inf)	maradi
Mamereng na monding	monding (verb)	na (article)	ma- (inf)	-	mereng

Discussion

Researchers had discussed about The Toba Batak language. It spoken by the Batak Toba people in North Sumatra, Indonesia and it has a unique morphology system that has been studied extensively. This article aims to analyse the morphology of phrases related to the death ceremony system, a significant aspect of the Toba Batak culture. The study uses generative transformational study and sociolinguistic theory to investigate the morphological system and its relationship with the death ceremony system and for the affix is a morpheme attached to a base

word to form a new word or change the meaning or function of the word. Affixes include prefixes, suffixes, infixes, and derivational prefixes that affect the word's meaning like **Lao Mangapuli** (Verb: “**Lao**” and the Root: “**Apul**”, adding the prefix “**Ma-**” in the beginning of **Apul**, and the suffix “**-i**” at the end.) The semiotic interpretation of phrases will be examined through symbols appearing on the Batak Toba death ceremony.

Researchers uses qualitative descriptive methods, focusing on affixation, reduplication, and compounding processes. The results will provide a comprehensive understanding of the Toba Batak language's morphology system, its relationship with the death ceremony system, and its role in the Batak Toba culture. Researchers conducted qualitative descriptive research to analyse Batak Toba language phrases in death ceremonies. They aimed to understand the structure of the language, which is classified based on age and status, and identify special terms or phrases that distinguish them from other ceremonies in the Toba Batak culture.

Conclusion

This article explores the morphology of expressions in the Toba Batak language, a distinctive morphological system spoken by the Batak Toba people in North Sumatra, Indonesia. It uses generative transformational analysis and sociolinguistic theory to investigate the semiotic interpretation of phrases and their connection to the culture's death ceremonial system. The research aims to determine the structure of the Toba Batak language used in customary funeral rites, which are based on the deceased's age and status.

References

- Ambarita, Eson. (2019). Toba Batak Language Morphological System: A Generative Transformational Study. 1-66
- Aini, N., Amalia, F., & Ningrum, A. (2022). Improving Students' Speaking Skill Using Hello English Application as a Medium of Learning from Home. *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature*, 10(1), 730-745. doi:<https://doi.org/10.24256/ideas.v10i1.2533>
- Cohen, Ronald (1967) *The Kanuri of Bornu*. New York: Holt, Rinehart and Winston.
- Diamond, Stanley (1974) *In search of the Primitive*. New Brunswick: Transaction Books.
- Douglas, Mary (1966) *Purity and Danger*. Baltimore: Penguin Books.
- Dewi, P., & Sari, D. (2022). Perception of Digital Storytelling in Overcoming Fear for Speaking English through Interdisciplinary Project of Gender Issues. *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature*, 10(2), 1635 - 1642. doi:<https://doi.org/10.24256/ideas.v10i2.2748>
- Faron, Louis C. 1967 “Death and Fertility Rites of the Mapuche (Araucanian) Indians of Central Chile,” In *Gods and Rituals*, edited by John

- Middleton. Garden City: The Natural History Press, pp. 227-254.
- Firth, Raymond 1960 "The Fate of the Soul," in *Anthropology of Folk Religion*, edited by Charles Leslie. New York: Vintage Books, pp. 301-332.
- Fortes, Meyer 1966 "Ritual and Office in Tribal Society," in *Essays on the Ritual of Social Relations*, edited by Max Gluckman. Manchester University Press, pp. 53-88.
- Gluckman, Max 1966 "Les Rites of Passages," In *Essays on the Ritual of Social Relations*, edited by Max Gluckman. Manchester University Press, pp. 1- 52.
- Herawati, N. (2021). Proceeding of 2nd International Conference of Arts Language and Culture: Affixed Reduplication Forming Deverbal Noun in Javanese Language. Klaten.
- Hertz, Robert 1960 "A Contribution to the Study of the Collective Representation of Death" in *Death and the Right Hand* by Robert Hertz, Glencoe: The Free Press, pp. 27-86.
- Howells, William 1962 *The Heathens: Primitive Man and His Religions*. Garden City: Natural History Library.
- Kimball, Solon T. 1966 "Introduction," In *rites of Passage* by Arnold Van Gennep. Chicago: The University of Chicago Press, pp. i-xix.
- Lessa, William A. 1971 "Death Customs and Rites" in *Colliers Encyclopedia*, Editorial Director, William D. Halsey, Vol. vii of xxiv volumes, pp. 757-764.
- Lewis, I. M. 1976 *Social Anthropology in Perspective*. New York: Penguin Books.
- Malawaty Simorangkir, Imelda & M. Passandaran, Yosi. (2016). The Imperative Sentence in Doloksanggul Toba Batak Language. *Jurnal Pujangga*, 2(2), 41-53
- Malinowski, Bronislaw 1958 "The Role of Magic and Religion," in *Reader in Comparative Religion*, edited by William A. Lessa and Evan Z. Vogt. Evanston: Row, Peterson and Co., pp. 86-99.
- Masruddin, M., & Nasriandi, N. (2022). Lexical and Syntactical Errors Performed by Junior High School Student in Writing Descriptive Text. *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature*, 10(1), 1094-1100. doi:<https://doi.org/10.24256/ideas.v10i1.3024>
- Mandelbaum, David G. 1959 "Social Uses of Funeral Rites," in *The Meaning of Death*, edited by Herman Feifel. New York: McGraw Hill, pp. 189-217.
- Permata, I. (2022). *AFIKS DERIVASI DALAM BAHASA INGGRIS DAN BAHASA PAMONA (ANALISIS KONTRASTIF)*. Manado.
- Sunardi. (2012). *Morfologi Derivasi Dalam Bahasa Inggris*. Universitas Dian Nuswantoro.
- Woollams, Geoff. (2015). *A Grammar of Karo Batak, Sumatra*. Canberra: Pacific Linguistics