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Transitivity System of *Markobar* Text In Traditional Angkola Marriage

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Abstract. This research aims to describe transitivity process types in *Markobar* text. Quantitative data supported this qualitatively-oriented descriptive study. The subject of the investigation is a *Markobar* text in Angkola language. The research was designed using qualitative content analysis. Six indigenous elders and four parents were purposively selected as participants in this study. The data source used is oral data in the form of transcripts. Transitivity in Halliday's systemic functional grammar theory was applied to the data analysis. The study reveals the following two primary findings: 1) All of the six process types can be found in Angkola *Markobar* text; 2) Material process and mental process are the most frequently occurred process types in the traditional text of Angkola. The dominant use of material process suggests that brides ought to practice the traditional Angkola skills mentioned. Besides, because *Markobar* text is a kind of oral tradition, the dominant use of mental processes places emphasis on expressing the innermost feelings, ideas, and views of Angkola people.

Keywords: process; transitivity system; systemic functional; Angkola

Introduction

A text can be defined as a series of words, clauses, or sentences that are interconnected and convey meaning. Texts can take various forms, including written or spoken language. In understanding a text, it must be seen not only from one aspect or point of view but can be examined from various sides. The study of

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the relationship between language and its functions as they are realized in spoken and written forms is known as systemic functional linguistics or SFL. M.A.K. Halliday was the one who first proposed this notion. Its analysis focuses on clauses rather than sentences. This makes sense because clauses are composite entities. The three different meaning types in language, or "metafunctions," are also explained by this theory. These three functions—interpersonal, textual, and ideational (both experiential and ideational)—all operate concurrently. In conclusion, language and its role in social contexts can be explained using SFL.

According to Martin & White (2007), the ideational function is concerned with interpreting experience, including what is happening, who is doing what to whom, where, when, why, and how, as well as the logical connections between events. It is composed of both experiential and logical functions. A grammatical structure known as the transitivity system, which uses processes to characterize the conditions, parties involved, and substance of the phrases, is used to actualize the experiential function. Furthermore, transitivity describes the various processes that are identified in language and the structures that are employed to convey them, according to Halliday (1985).

Academics have used transitivity in linguistics for a variety of purposes due to its significance. Studies employing transitivity are most commonly undertaken on news stories (Ebeling, 2021) and literary works (Nguyen, 2018). To ascertain the New York Times' perspective on China, Dai and Hassan (2023) performed a transitivity analysis of the newspaper's articles pertaining to Chinese news. Yang and Zhong (2020) use transitivity to analyze the writer's ecosophy and linguistic elements in the novel *The Call of the Wild*. In addition, political and educational discourses (Cabrejas, 2023) are equally important to pay attention to. By developing an analytical framework for ecological transitivity analysis, Yu and Wang (2020) aim to offer instructional implications. Zhou (2019) conducts transitivity analyses of the inaugural addresses given by Obama and Trump, demonstrating the applicability of transitivity theory in analyzing political discourse. Moreover, psychology makes use of the transitivity structure. Tsirogianni and Sammut (2014), for instance, offer a paradigm for analyzing social value, especially in viewpoints with diverse styles and meanings. Additionally, ESP (medical-dental) research uses the transitivity system (Vathanalaotha and Tangkiengsirisin, 2018: 640).

As can be observed from the study above, not much is known about how transitivity systems and conventional text interact. This, in essence, indicates a research void in the area of classical text transitivity analysis.

Spoken in the Angkola area, which includes the southern portion of Tapanuli in the Indonesian province of North Sumatra, the Angkola language is one of the Batak sub-languages. The Angkola language is spoken by the Angkola tribe, who live in the northern part of Sumatra. The Mandailing region borders the Angkola area on the east and south, the Central Tapanuli Regency borders it on the west, and the Toba region borders it on the north (Pulungan et al., 2022). Then, all 'Batak' sub-ethnicities are referred to as "Batak."

One of the oral traditions of Angkola people is *Markobar*. *Markobar* means "speaking" in the Mandailing language, (Zulkarnain et al., 2021). *Markobar* can be interpreted in the context of Mandailing culture as an official conversation held during a traditional Mandailing ceremony; both in *siriaon* (a joyous party) and

silulutun (a mourning commemoration)(Putra, 2021). *Markobar* has a procedural system that has become a convention with the Angkola Batak community as a norm passed down from generation to generation. In practice, the narration process and the content spoken vary considerably.

Based on the authors' observation, there is no current research has been conducted on how the Angkola language transitivity system works in *Markobar*. Whereas as is known, the standards, values, and beliefs of a community are frequently reflected in oral traditions. A particular group's worldview, moral principles, and cultural objectives can be understood by analyzing the texts. Transitivity analysis facilitates in revealing the cultural norms and values ingrained in oral traditions. Researchers can learn about the cultural priorities and expectations within a society by looking at the linguistic representation of acts, events, and participants.

For this reason, it is essential to investigate the *Markobar* text as one of the Angkola oral traditions. The authors investigate the transitivity of Angkola's *Markobar* text with respect to the marriage ceremony. The objective of transitivity analysis in *Markobar* text is to illuminate the cultural norms and values of the Angkola people.

Transitivity Theory Systemic functional Linguistics (SFL)

Halliday pioneered the field of Systemic Functional Linguistics study (1994). Unlike other linguistic schools, this study is predicated on two fundamental ideas: (a) language is a social phenomenon that takes the form of social semiotics; and (b) language is a text that is related to and mutually influenced by the social context, meaning that language studies and the social context are inextricably linked.

The analysis and understanding of language itself are aided by systemic functional linguistics. By expressing meaning in context, It sees language as a social semiotic tool (Liu, 2014), which refers to the way that people use language to interact with one another in daily social interactions (Eggins, 2004).

According to Sinar (2003), a person's consciousness processes the transitivity system of language, which is understood as a "process that is happening" and is tied to motion, events, and acts, to bring the exterior world of reality into the internal world of reality.

SFL emphasizes more importance on linguistic functions than on structures. Put differently, the linguistic decisions made by speakers and writers are a reflection of the meanings they intend to convey through their language. However, SFL distinguishes between language choices and language structures, offering a thorough framework for elucidating variation and connecting it to the discourse context. Given that language is a network of dynamic and open systems, systemic networks of language are developed based on the three purposes of a clause's constituents.

Furthermore, SFL provides a way to establish language as social semiotic, which helps to approach actual language in context and interact with language. To be more precise, SFL holds that three factors—the situational context, the cultural context, and the language's metafunctions—affect how texts are understood. By

using register and genre, they can be realized in relation to the situation and cultural setting. Register explains the recognized phrase patterns that speakers use, and genre applies the concept to more conversational contexts. Ideational, interpersonal, and textual metafunctions are the three categories into which language metafunctions belong. Speakers always interpret their experiences (ideational), build strong interpersonal relationships with listeners (interpersonal), and link their words to the material that follows (textual) in a clause.

To a greater extent, SFL is an applicable vehicle because of the unique characteristics that it shares. Schleppegrell (2011), for example, demonstrates how SFL analysis has been used in a variety of settings, including media analysis, educational settings, clinical settings, academic and professional settings, and critical discourse. SFL provides a "way in" by giving specific tools for thoroughly examining language and interpreting discourse data, to put it another way.

Nevertheless, there hasn't been a lot of study done using SFL as an analytical tool on conventional Markobar texts. The *Markobar* text in Angkola traditional weddings is one of the cultures of the Angkola Batak tribe and is spoken in the Angkola language. This text contains words from both sides of the bride and groom's parents to the newlyweds. Like other tribes, the Batak Angkola people consider marriage to be extremely important, hence it must be entrenched in a sacred event (Muchtar & Mayasari, 2023); *Markobar*, which was performed in the church and the marriage hall to bless the couple, was done by the groom and bride's large family as a means of persuading the bride's family that they would look after the daughter (Nasution et al., 2022). The Angkola language is spoken by the Angkola tribe, who live in the northern part of Sumatra. The *Markobar* text in Angkola traditional weddings is one of the cultures of the Angkola Batak tribe and is spoken in the Angkola language. This text contains words from both sides of the bride and groom's parents to the newlyweds.

Prior research including Angkola transitivity study using SFL was carried out.; (Pulungan et al., 2022) examined the language transitivity of Angkola farmers. Systemic Functional Linguistics (SFL) was used to discuss how patterns and cultural influences affect perceptual mental processes in the Angkola language. Systemic Functional Linguistics (SFL) was used to discuss how patterns and cultural influences affect perceptual mental processes in the Angkola language. Their goal was to discover their forms and peculiarities in them. The study employed the Spradely approach, which was based on spoken data from the movie *Parhuta-huta*, since it could depict language in everyday society. The results indicate that there are six different sorts of processes in the Angkola language: existential, behavioral, mental, verbal, and material processes. The farmer used ellipsis as a constituent up to 51.53 percent of the time, process constituents such as material and doing up to 51.78 percent of the time, and process behaviorally: mental at 13,69 percent, process usage cognitively: affective at 10,71 percent, use of constituent circumstance location: place at 26,41 percent, and use of circumstance cause: behalf at up to 25.47 percent, according to the study's findings.

A dissertation written by Ritonga (2019) deals with the transitivity system of *Onang-onang* in Angkola. The goal is to identify different types of transitivity and explain how they are achieved in *onang-onang*. The findings show that the process, participant, and circumstance, which are shown in every *onang-onang* of Angkola,

were present in every *onang-onang* of Batak Angkola. The dominance of processes is balanced between mental and relational processes.

Pulungan et al. (2018) investigate the Angkola farmers' linguistic transitivity. The study's conclusions indicate that the farmer makes use of the following constituent participants: ellipsis up to 51.53% of the time, material elements in the process (performing up to 51.78% of the time), and procedure: Using constituent circumstance: location: place is 26,41 percent; using behavioral circumstance: mental is 13,69 percent; using process usage: mental: affective is 10,71 percent; and using circumstance: cause: behalf is as high as 25.47 percent.

To summarize, examining *Markobar* using transitivity analysis is crucial. Transitivity analysis of oral traditions can yield important insights into the dynamics, structure, and cultural importance of facts or events that are passed down from one generation to the next.

Method

The research design employed in this study was content analysis. The research was conducted in Sipirok, South Tapanuli Regency, and North Sumatera, Indonesia. Six indigenous elders and four parents were purposively selected as participants in this study. This selection was based on their crucial role in providing words of advice during the Markobar event, particularly as parents of the bride and groom and as respected elders

The data source used was oral data, transcribed into written transcripts, capturing the spoken clauses during the wedding ceremony. The data analysis approach used for the content analysis focused on the more traditional methods of identifying and displaying patterns that are important to the analysis's findings. The following stages from Miles, Huberman, and Saldana (2014) and Ezzy (2002) were used to evaluate the data:

- Identifying the text's sections
- Recognizing the phrases and breaking them up into clauses
- Recognizing, classifying, and organizing the many process types
- Data abridgement
- Presenting data
- Drawing conclusions

Findings and Discussion

Results

I. Types of Process in *Markobar* Texts

According to the above transitivity system descriptive analysis, a transitivity system with three components—process, participant, and contextual elements—realizes a clause in a perfect unit of experience. The transitivity data table that dominates the *Markobar* text is seen below.

Table 1 Types of Process in *Markobar* Texts

No.	Types of Process	Occurrence	Percentage
1	Material	217	57.4 %
2	Mental proses	84	22.2 %
3	Verbal proses	11	2.9 %
4	Relational process	35	9.3 %
5	Behavioral process	15	3.9 %
6	Existential process	16	4.3 %
Total		378	100%

Table 1 displays the frequency of occurrence for various processes. The material process, with 106 data points and a percentage of occurrence of 57.4 percent, is the dominant process. It is followed by the mental process, with 84 data points and a percentage of occurrence of 22.2 percent, and the relational process, with 35 data points and a percentage of occurrence of 9.3 percent. There are 15 behavioral process occurrences in the data, which have an occurrence rate of 3.9 percent; 16 existential process occurrences in the data, which have an occurrence rate of 4.3 percent; and there are 11 verbal process occurrences in the data.

A. Material Process

The material process is entirely physical; it doesn't involve any mental or behavioral components. The following data illustrates the material process contained in the Angkola Markobar text:

- 1) *Di son ro do hami sian tulangmu mandokkon hata sipaingot*
'As your uncles, we come here to give you some advice.'
- 2) *Di na laho berangkat pe hamu annon, sai sehat-sehat ma di pardalanan*
'When you depart later, I hope you're well'

The material process is shown in Data 1 and 2. It can be inferred from data 1 that the process is "coming." Berangkat 'depart' is the procedure as well. Since they use the hand as a component of the human body, they are referred to as material.

B. Mental Process

Thinking, sensing, and feeling are processes that take place in the mental process. There are three categories for this process: affective, perceptive, and cognitive. The mental process discussed in the Angkola Markobar text can be seen in the following sample data:

- 3) *Holong rohamu di namborumu*
'Love your mother-in-law'
- 4) *Ulang jungada marpikir na jat tu halak*
'Never consider others to be bad'

Data 3 shows the mental process *holong* 'love'. The mental process in data 4 is *marpikir* 'consider/think'. Since both words rely on one of the five senses, they are mental processes (perception).

C. Verbal Process

The verbal process involves only words; there is no behavioral component. There are extremely few words in Angkola. The following sample data illustrates the verbal process covered in the Angkola Markobar text:

- 5) *On pe inang, on ma na hudok tu ho*
'So, I'll tell you a few things'
- 6) *You Ringgas hamu martangiang, marende mamuji Debata*
'Pray and sing praises to God with diligence'

D. Relational Process

The process by which one participant associates with another is known as the relational process. The initial participant may be given value or attributes by the association. The following sample data illustrates the relational process covered in the Angkola Markobar text:

- 7) *Jadi, haran na madung ro hami*
'So, because we already come here'
- 8) *Hamu na dua do kunci ni keberhasilan ni keluarga munu*
'You two are the key to your family's success'

The "already desire to be" process in Data 7 is called *Giot*. *Giot* "want to" and *Na* "already" is going via the ellipsis from *madung*. It is relational and attributive that *Giot* "desire to be." The process "is" provided by data 8 above. Because *kunci ni keberhasilan*, which means "the key to success," is connected to *hamu nna dua*, which means "you two." Accordingly, do 'is' a relational procedure.

E. Behavioral Process

The verbal behavior process and the mental behavior process are the two categories of behavioral processes. Verbal behavior is, on the one hand, a process of conduct that involves the performance of activities through speech, including proposing, asserting, discussing, elaborating, making fun of, spurning, and so on. Behavior, language, and recipient are involved parties in this process.

- 9) *Ulang be tangis inang*
'Do not cry'
- 10) *Mamartata bo indi boumu*
'Your aunt is laughing'

Data 9 and 10 demonstrate the behavioral process. *Tangis* 'cry' and *martata* 'laugh' are examples of behaviors that convey attitudes derived from emotions. *Tangis* 'cry' and *martata* 'laugh' are mental as they are felt and seen through.

F. Existential Process

A process that implies something exists is called an existential process. This procedure reveals a phrase structure in the Angkola language that starts with the verb "Appear" or "There is."

- 11) *Adong do dongan tubu dison*
'There is a family member here'

The process is *adong* "there is" according to the example provided above. The idea is that the word "there is" implies the presence of something, in this case, "family member" The formula is therefore process + existent.

II. Types of Circumstance in *Markobar* Texts

Some circumstances appear more frequently than others, while others only appear occasionally, as can be seen from the below table.

Table 2 Types of Circumstance in *Markobar* Texts

No.	Types of Circumstance	Occurrence	Percentage
A.	Location	44	78.8 %
B.	Manner	9	16.1 %
C.	Cause	3	5.3 %
Total		56	100 %

Table 2 displays the types of circumstances used in *Markobar* texts. There are 3 (three) types of circumstances. The three are locations consisting of time and place, method, and cause. The *Markobar* text is a text that contains advice given by the bride and groom's family. The presence of material processes in this text shows that the family expects good things and concrete actions from the bride and groom in building a household. The high use of material processes represents a life that is oriented toward one's deeds, activities, and actions. The advice in the text expects concrete actions.

Location is the most dominant circumstance, followed by method. This indicates a focus or target. That is, where and how the bride and groom will start their life together are clearly described by the advice giver. In this case, it can be concluded that, in terms of giving advice, the Angkola community is very detailed about the place. In the text, for example, it is often mentioned where the event is held, where the bride and groom's families come from, and where they will go after marriage. This means that there is a detailed concept of location, which indicates that the Angkola community is concerned with time and place.

Conclusion

The sort of process contained in the Markobar text can be broken down into six categories: material, mental, relational, behavioral, verbal, and existential. These categories are based on the explanation of the research results and the discussion that follows. The occurrence of material processes as the highest rank means that the advice in the text emphasizes the existence of real deeds and actions in the married life of newlyweds.

The understanding of transitivity in Angkola texts can be valuable in broader linguistic and cultural contexts. This study has shown that transitivity system can be utilized to analyze traditional text to uncover the speakers' ideas. The language choice by the speaker is meant to find the proper ways to express their intention. Besides, studying transitivity in Angkola texts allows for comparisons with other languages, contributing to the broader field of comparative linguistics. It helps identify similarities and differences in how events are linguistically encoded across different cultures and languages. In short, comparative research between various cultures is made possible by the analysis of transitivity.

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