



## **INTERTEXTUALITY REALIZATION IN SARI MATUA CEREMONY**

**Dyan Yosephin Hutagalung**  
**Anni Holila Pulungan**  
**Rahmad Husein**

**English Applied Linguistic Program**  
**Postgraduate Program – Universitas Negeri Medan**

*Diterima Desember 2020; Disetujui Februari 2021; Dipublikasikan April 2021*

---

### **ABSTRACT**

*This study aims to describe the realization of intertextuality occurrences in sari matua ceremony. This research is conducted qualitatively by applying technique analysis of Bazerman. The data are utterances which delivered by the speakers in the ceremony and transcribed into transcription. Sari Matua is one kind of death ceremony in batak toba culture and has been studied in other particular field of study. In this study, intertextuality occurrence are studied on oral discourse in Sari matua batak toba ceremony. Sari matua batak toba ceremony consisted of two sessions which are Martonggo Raja and main ceremony and this study focuses on these two sessions. The result of this study shows that there were 50 specific data found from 82 specific data which included kinds of intertextuality namely qutotation, reference, and allusion. The realization of intertextuality occurrences in sari matua Batak Toba ceremony is realized by some elements of intertextuality itself. The realization Quotation is identified through the presence of lexical expressions such as mandok, manungkun, hatahononku, di dok, pinasihai. Reference is identified by seeing clause which reflected to, re-contextualized to dan re-accentuated to. Allusion is identified by clause complex which referring the text to literature, historical art, story, person even place. The intertextuality occurrences realized in sari matua Batak Toba ceremony because the text which quoted, referred to and alluded to from the past time can be reflected in ourlives in the present time.*

**Key words:** *Intertextuality, Oral Discourse, Batak Toba Ceremony, Sari Matua*

---

**How to Cite:** Yosephin Hutagalung, Dyan. (2021). Intertextuality in Sari Matua Ceremony. *Jurnal Linguistik Terapan-Pascasarjana Unimed*. 18 (1): 10 – 18.

---

**ISSN: 2407 - 7410**

## INTRODUCTION

This study aims to describe the realization of intertextuality occurrences on oral discourse in *sari matua batak toba* ceremony. Intertextuality reveals that any text is in fact a combination of the texts within history and society which makes every present text is an inter-text with something happening between it and a text of the past (Kristeva, 1980). The term 'text' here not only refers to written text as if people speak and write, they will produce text what listeners and readers engage and interpret (Haliday, 2014). Intertextuality also illustrates the communicative events in relation to the previous ones, e.g. using words and phrases that have been used before by others (Fairclough,2006). As the previous intertextuality researches were mostly found in the written discourse, then it encouraged the researcher to conduct the intertextuality research in spoken or oral discourse such as in the cultural ceremony in batak toba.

Spoken or oral discourse means speaking which is an interactive process of constructing meaning that involves producing and receiving and processing information. Its form and meaning are dependent on the context in which it occurs including the participants themselves, their collective experience, the physical environment, and the purpose for speaking. Speakers communicate to inform, express, transmit and say about information or something in society. It was also discovered that intertextuality research or study is infrequently found in spoken or oral form which makes this research into something different with the previous intertextuality researches.

Intertextuality was acquainted as a theory of the text that expands the identity of the text to include its origins in and its uses of texts of the pasts. Intertextuality simply means the way texts refer to other texts. In addition, intertextuality also refers to the series of sentences related in form and meaning with a series of sentences to another (Renkema,1993).

Intertextuality means if part of a text (text 1) attends in the other text (text 2), the relationship between them is intertextual (Genette,1997). One of his term of intertextuality is Quotation which means a phrase or sentence that is quoted from another text directly or indirectly to construct new text structure. Quotation means explicit intertextuality expresses overt presence of a text in the other text. In this kind of intertextuality, second text author does not intend to hide the reference (first text) of present text (second text). Therefore, the reader or hearer can observe the presence of other text in it. From this perspective, quotation is considered as intertextuality. Simply, it can be assumed that quotation is the exact reproduction. A quotation in written text is easily distinguishable as there are several means

to identify them: quotation marks, commas, and some verbs. Quotation can be seen in a form of reported speech. Reported Speech constitutes a structure used to report what somebody said. It implies, in most of cases, changing the verb tense of the original sentence and sometimes the place and time stated. If we report what another person has said, we usually might not use the exact words of speakers (direct speech), but reported (indirect speech). Direct speech or direct quotation means what someone has said. Here what a person says appears within quotation marks ("...") and should be word for word. For example: She said, "Today's lesson is on presentations." or "Today's lesson is on presentations", she said. Meanwhile, indirect Speech or indirect quotation means what someone has said as well yet without quotation marks to enclose what the person said and it does not have to be word for word. Since the data were taken from spoken text, direct or indirect quotes can be identified through the presence of lexical expressions such as reporting verbs including *say*, *tell* and *exclaim*; reporting nouns including *the saying that* ;quotation marks can be verbalized as 'quote and unquote' in spoken (oral) discourse (Chaemsaitong and Kim, 2017). Then, it can be assumed that in batak language , there would be *mandok*, *manungkun*, *hatahononku*, etc.

In the context of intertextuality, a reference is an explicit pointer to some external text. Xinbin (2005) states that intertextuality infiltrates everything we say or write which respond to previous utterances or texts, and they reflect, re-contextualize, or even re-accentuate them via implicit or explicit references. Intertextuality occurs any time one text suggests or requires reference to some other identifiable texts or stretches of discourses, spoken or written (Zhang,2018). Reference as a basic form of specific intertextuality is used to specify the source text and constructs the intertextual relations between the source or previous text and the target or present text (Norrick,1989). Halliday and Hasan (2012) studied the terms of situational and textual reference. Textual reference makes a reference to another item within the text derived from situational reference which becomes a prior form of reference. There are special terms for situational and textual reference, situational reference is named as exophora or exophoric and general term for reference within a text is endophora which became the focus on of this research. Endophora or endophoric relations consisted of two types, those which look back in the text for their interpretation called as anaphoric relations or anaphora and those which look forward to the text for their interpretation called as cataphoric relations or cataphora. For example, it can be seen in the sentence of 'The woman prepared the dinner and She used a lot of seasoning'.The word of 'she' refers to 'the woman' and showed that this kind of reference made a reference to an anaphora or looking backward. The speaker can use words to refer to entities in the world by using appropriate

expression. In addition, other example can be seen in '*Molo songon na biasa hami dison ndang porlu masisiseat, sirambe manis matabahen*' and showed that this kind of reference made a reference as well to an anaphora or looking backward. The phrase of *Molo songon na biasa* reflects the entity which refers to batak ceremony that the speaker experienced as usual tradition in the previous visitation of batak death ceremony.

Allusion defines as any implicit, indirect or hidden reference. Allusion is a linguistic phenomenon that happens to occur in literature when a speaker or an author refers to another work of literature, event, person, place, social or political art indirectly and the reference may be historical. Allusion is considered as an implicit references because sometimes the second author of text is not going to hide the intertextual instead uses sign that we can recognize intertextual and even its reference. The less explicit form is allusion and it means that it should be to have high intelligence to understand the relationship between a text and another text that it returns some parts to it necessarily. It is used to evoke particular emotions or to express a similar sentiment to the object of the allusion (Genette,1997). In addition, the writer or the speaker uses the keywords or phrases without indicating their sources.

It can be seen in example 1 of a piece of lyric of Taylor Swift song *Cause you were Romeo, I was a scarlet letter. And my daddy said, Stay away from Juliet*. While the song itself is more direct reference to the love story of Romeo and Juliet, the example of allusion here is actually a scarlet letter. Swift references text of Nathaniel Hawthorne about the scarlet letter. She uses this allusion to imply that the speaker in this excerpt was somehow off-limits or taboo. Allusion also is most often used in conversation, dialogue or metaphor as in the example 2 of a piece of dialogue, *I was surprised his nose was not growing like Pinocchio's*. This makes a reference to the Adventure of Pinocchio written by Carlo Collod when the little woode puppet lies.

With reference to kinds of intertextuality, namely quotation, reference, and allusion, they were realized in the form of words, phrases, clause complex and even sentences. Word constitutes a text or discourse as long as it conveys meaning in its context whereas phrase constitutes a group of two or more words; Clause expresses a single idea or proposition which conveys information whereas a clause complex consisted of two or more clauses logically connected. Sentence consists of one or more clauses which are interrelated on a coordinate or subordinate basis while each clause expresses an idea or proposition (Saragih, 2014). The example can be seen in (1),(2),(3).

In (1) quotation is realized in the word of *mandok*.

(1) ... *alai huingot hami hatani situa-tua mandok asing lubukna asing sihaporna, asing luatna asing adatna,*

‘... because we remember the words of our elders who said different stream, different fish, different area, different custom,..’

In (2) reference is realized in the phrase of *molo songon*.

(2) ***Molo songon na biasa hami dison ndang porlu masisiseat, sirambe manis matabahen,***

‘as usual, we do not want to argue each other here, so it is the best that we make it together,’

In (3) allusion is realized in the phrase of *asing lubukna asing sihaporna, asing luatna asing adatna* which shows the proverb.

(3) ... *alai huingot hami hatani situa-tua mandok asing lubukna asing sihaporna, asing luatna asing adatna,*

‘... because we remember the words of our elders who said different stream, different fish, different area, different custom,..’

*Sari matua batak toba* ceremony means positively as a respect for aged parents who passed away, then binds up with family, society and customary figure. The term of *mate sari matua* means customary or traditional ceremony for those who passed away as an aged and old person, he or she has married children and unmarried children, and their married children have grandchild as well. This term is related to the status of *hamatean* which means passed away in batak tradition. *Sari* means someone still having undone task while the task itself means marrying the children. *Sari Matua* ceremony consisted of two sessions which are *Martonggo raja* and main ceremony (Sidauruk,2017). Firstly, *Martonggo Raja* will be held by all family and guests or society to discuss and determine the time, funeral location, funeral necessity and other things related to funeral. Secondly, the series of main ceremony will usually be held in the afternoon at outdoors as the core of *sari matua* ceremony.

## METHODOLOGY

This research was conducted by applying qualitative descriptive design. This research applied intertextual analysis proposed by Bazerman (2004). There were some steps in analyzing the data which were 1) Creating the questions that researcher hopes to answer in doing the research; 2) Identifying the specific texts that researcher wants to examine in doing the research; 3) Identifying the traces of other text; 4) Making observation and interpreting the traces of other text; 5) Developing conclusions which would depend on the purpose of the

research. The data were the utterances which transcribed into transcription from *sari matua Batak toba* ceremony. There were 32 text and divided into 82 specific text which only Batak-language utterances were used as the data delivered by *Dalihan Na Tolu*.

## FINDING AND DISCUSSION

Based on the findings, it was found that intertextuality occurrence in *sari matua Batak Toba* ceremony was realized by some elements intertextuality itself such as word, phrase and clause in the text. Quotation was identified through the presence of lexical expressions such as reporting verbs including *say*, *tell* and *exclaim*; reporting nouns including *the saying that*; quotation marks can be verbalized as ‘*quote* and *unquote*’ in spoken (oral) discourse and in *sari matua Batak Toba* ceremony, it was found by the words of *mandok*, *manungkun*, *hatahononku*, *di dok*, *pinasih*, *etc.* Then, Reference was identified by seeing the realization of phrase which reflect, re-contextualized dan re-accentuate. Lastly, Allusion were identified by seeing the realization of sentences which showed *umpasa* or proverb in English which refers to the perspective through which cultural elements and also advices from the elders. It can be seen in the data below.

### Data (1)

... *songon hata ni natuatua I ma mandok Asa pir ma pongki, bahul-bahul ma pansalongan, pir ma tondi nami, lumobi ma ianangkun ni dainang on, tu joloan ni arion sai burju-burju ma nasida di pansamotan.*

‘as the elders said you have brought rice and hopefully through your arrival, the family who has been left today are always healthy and in good condition’

In the data (1), the word of *mandok* showed the quotation-indirect speech (indirect quotation) and identified by the lexical of *mandok*.

### Data (2)

...*namarningot hami raja nami di hata ni natua-tua na mandokkon naung suddat uhut I bahenon nami tu hamu raja nami, naung pe hupatupa hami.*

‘So I remembered grandfather said that if your children are happy because of bones (*tulang-uncle*), then do so to them.’

In the data (2), the word of *mandokkon* showed the quotation-indirect speech (indirect quotation) and identified by lexical *mandokkon*. From the data (1) and data (2), it could be stated that quotation-intertextuality occurred and realized by the word or lexical which means ‘say’ and in batak it would be *mandok* and *mandokkon*.

### Data (3)

*Molo di Jeremia 29 di dok aha, Sangkap na si nangkapan ni Jahowa, ingkon marujung tu na denggan, marujung tu kebahagiaan,*

‘As in Jeremiah 29, it says,“ what God wants is good and has a happy ending,’

In the data (3), the clause of *Jeremia 29 di dok aha* showed quotation-intertextuality occurred and identified by *Jeremiah 29* which is one of subsection in Bible.

### Data (4)

*... di dok angka natua-tua nami do, molo las roha niba ibaen angka hula-hula, ingkon las do tong rohani nasida. Ro ma hami raja nami manomba-nomba hamu, alai raja nami molo aha pen a boe tar patupa hami, marsomba hami as alas roha muna ate amang*

‘Therefore, as elders said, If uncle (*tulang*) made us happy, then we also have to make them happy, and at this time, we will come to worship you our *hula-hula* as a form of our thanks to you’

In the data (4), it showed that allusion-intertextuality occurred. It was realized in the clause complex in bold line which showed *umpasa* or proverb used in Batak. The finding showed the differences, firstly, This was what differentiated with intertextuality used in written text such as corpus, novel, newspaper, that mostly realized by punctuation such as colon, name of reference such as ‘Genette (1997)’ mostly found. This kind of occurrences of intertextuality which differentiated with relevant studies. Secondly, in the data, Reference was marked by responds to reflect, re-contextualize, and re-accentuate. Reference here not only shows who or where the text referred from, but also how the text was reflected, re-contextualized, and re-accentuated by experience of the speakers who delivered the text spokenly. Thirdly, Allusion is a reference which marked by reference to literature, event, person, place, social, political art, story and historical art. Mostly, allusion would not tend to name of the author or speaker which are referred to. Only readers or listeners who experienced the full impact of an allusion.

In this research, it can be concluded that speech which delivered spokenly also included intertextuality which surely cannot be avoided in communication. Every text is intertextual which can be seen in the spoken or oral discourse as well. In this present research, the new finding was also found that in Bataknese culture, doing *sari matua* means that the relatives of the late family members have boosted their family reputation by holding the ceremony. Doing this kind of ceremony becomes a pride in Batak family as in Simorangkir (2018) stated that in organizing the *saur matua* traditional ceremony, it is a matter of pride for the family when it is able to carry out the amount of funds needed starting from preparation until completion. However, this present research also had limitation in data

source which only taken from one *sari matua* ceremony. It was expected that in the further research obtains two or more batak cultural ceremonies which can be compared between each ceremony. It was suggested to another intertextuality researcher who have encouragement and interest in doing intertextuality research in batak cultural ceremony.

## CONCLUSIONS

In conclusions, intertextuality occurred in *sari matua batak toba* ceremony. It was found that there were three kinds of intertextuality occurring which are quotation, reference and allusion. The way of intertextuality in *sari matua Batak Toba* ceremony realized was by some elements intertextuality itself such as Quotation was identified through the presence of lexical expressions such as reporting verbs including *say, tell* and *exclaim*; reporting nouns including *the saying that*; quotation marks can be verbalized as *'quote* and *unquote'* in spoken (oral) discourse and in batak language, there would be *mandok, manungkun, hatahononku, di dok, pinasihati*, and also quotation from Bible because the ceremony were held as Christian. Then, Reference was identified by seeing the text which reflect, re-contextualized and re-accentuate. Lastly, Allusion were identified by referring the text to literature, historical art, story, person even place. The reason of intertextuality were realized because the text which quoted, referred to and alluded to from the past time can be reflected in our lives in the present time. This case might cause every text is intertextual that we produced in communication.

## REFERENCES

- Bazerman, C. & Prior, P. 2004. *What Writing Does and How It Does It: An Introduction to Analyzing Texts and Textual Practices*. New Jersey: Lawrence Erlbaum Associates, Inc
- Chaemsaitong, K. & Kim, Y. J. 2017. From Narration to Argumentation: Intertextuality in Two Courtroom Genres. *Lingua* 2546. 15: 1-15
- Cook, G. 1989. *Discourse*. Oxford: Oxford University Press.
- Fairclough, N. 2006. *Discourse and Social Change*. Cambridge: Polity Press.
- Genette, G. 1997. *Palimpsests: Literature in the Second Degree*. University of Nebraska Press.
- Halliday, M. A. K. 2014. *Halliday's Introduction to Functional Grammar 4<sup>th</sup> Ed*. Oxon: Routledge.



- Halliday, M. K. and Hasan, R. 2012. *Language, Context and Text: Aspects of Language in a Social-semiotic Perspective*. Beijing: World Publishing Corporation.
- Kristeva, J.1980. *Desire in language: A semiotic approach to literature and art*. New York: Columbia University Press.
- Norricks, N. R. (1989). Intertextuality in Humor. *International Journal of Humor Research*. 2(2):117-139.
- Renkema, J. 1993. *Language, Ideology and Point of View*. London: Routledge.
- Saragih, A. 2014. *Discourse Analysis*. Medan: State University of Medan.
- Sidauruk, V.H. April 5<sup>th</sup> 2017. Adat dan Kematian Suku Batak,(Online), <https://www.kompasiana.com/vivi110585/58e4bfaa7597739e6aebff88/adat-dan-kematian-suku-batak>, accessed on August 20<sup>th</sup>,2019 at 4.30 PM.
- Simorangkir, A.P. 2018. *Gondang Sabangunan* in a Death Ceremony of *Saur Matua* in the Batak Toba Society. *International Journal of English Literature and Social Sciences (IJELS)*. 3 (6): 1160-1163.
- Xinbin. 2005. *Critical Linguistics: Theory and Application*. Shanghai: Shanghai Foreign Language Education Press.
- Zhang,X.Y. 2018.Analysis on the Application of Intertextuality and Context Theory in Humorous Discourses. *Communication and Linguistics Studies, Science Publishing group*, 4(2): 27-31.