

REGISTERIAL REPRESENTATION IN KARONESE MANTRA TEXT

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Abstract

The objectives of this study were conducted to find the registerial representation implied in Karonese mantra text in erpangir ku lau, and to discover the registerial representation in the karonese mantra text. This research was conducted by descriptive qualitative method. The finding of this study showed that the registerial reprsentation are implied in karonese mantra text in Erpangir ku lau were Field, tenor and Mode. Field is realization of experiential meanings; these experiential meaning are realized through transitivity pattern, from 6 kinds of total process in transitivity there is only five types were implied in karonese mantra text, they were material, relational, mental, verbal and behavioral process in this text. the tenor is the realization of Interpersonal meanings; these interpersonal meaning through the mood, there just 2 kinds from 3 total mood that found in karonese mantra text, they were declarative and imperative. In Mode that realizes in Theme pattern found that all of 4 types in Theme were implied in this text. This theory also related to the register language, the Frozen and formal discovered in karonese mantra text.

Keywords: Register language, mantra, erpangir ku lau traditional event, field, tenor, frozen style, formal style, consultative style, casual style, intimate style.

INTRODUCTION

Human, live and society cannot separated with language. Language is part of them. In the society people use language to communicate with each other. As human being, people need to express their feeling, ideas, emotions, and thoughts to people by using sound, gesture and signal that have pattern. Kridalaksana in Chaer (2007:32) describe the language “language is symbol of sound which arbitrer and used by social group to cooperate, communicate and identity themselves”. Coupand stated (2007:11) However, language is complex. We not only need to know the meaning of word that uttered, but the context of situation and the culture of society must be understood, such as it is private or public condition, formal or informal.

According to Halliday and Matthiessen (2004:56) Systemic Functional Linguistic (SFL) is broad term which covers various types of analyses, including the analyses of expression (phonetics and phonology), the analyses of content (lexicogrammar and semantics) and the analyses of context. Context is a pivotal concern because it significantly contributes to the process of meaning making. In SFL, the structure or form of language is important only to serve the function. Without function, structure would be completely pointless.

Halliday (1994) states in analyzing a text, one should begin with its context and type (register). These aspect relate closely to three contextual variables, namely: field (the topic being talked), tenor (the relationship of participants) and mode (the channel of communication). These variables help to explain how individual’s use of language is predominantly dependent upon function. These organized as sets of choices that explains above called Register, which is this term is a semantic phenomenon in the sense that ‘register is the clustering of semantic features according to situation type. At this interface, register is the necessary mediating concept that enables to establish the continuity between a text and its sociosemiotic environment.

The register language occurs in karonese mantra text can be seen in the context situation of mantra. Mantra is one of the oldest kind poetry in Indonesia. Mantras are melodic phrases with spiritual interpretations such as a human longing for truth, reality, light, immortality, peace, love, knowledge, and action. Some mantras have no literal meaning, yet are musically/ uplifting and spiritually meaningful. Until now karonese still belief of Erpangir ku lau as the one of famous ritual in karo region that still used mantra as the medium to be connected with their God.

The three simultaneous system of grammatical structure can be applied in mantra of karonese that realized in erpangir ku lau, with each semantic dimension relating in predictable and systematic way to choices from three simultaneous system of grammatical structure, Mood, Transitivity and Theme. This way is to find out the kinds of register language that lies in karonese mantra text.

REVIEW OF LITERATURE

1. Systemic Functional Linguistics

SFL is an approach to language developed largely by M.A.K. Halliday. This approach investigated the function of language in the context of use, SFL based on how language actually functions in the social contexts and how *those* context influence the structure and uses language. As stated by Halliday and Matthiessen (1997:58) SFL concerned with the use of language, great importance is placed on the function of language, such as what language is used for, rather than what language structure is all about and the manner by which it is composed. According to Halliday (1985:14) that every text, everything that was spoken or written, unfolds in some context of use. Therefore, it was clear than this approach investigated the function of language in the context of use to get the right meaning.

1.2 Register

Halliday explained (1977:58) Register is a semantic phenomenon, where language interfaces with the eco-social environment. At this interface, register is the necessary mediating concept that enables us to establish the continuity between a text and its sociosemiotic environment.

In sociolinguistics, the term register referred to specific lexical and grammatical choices as made by speaker depending on the situational context, the participants of a conversation and the function of the language in the discourse. According to Halliday, there were two main types of variation in language, social and functional. Dialect were characterized by social or regional variation, whereas register concerned functional variation.

Halliday (1985:89) described of register as “a variety of language, corresponding to a variety of situation” with situation interpreted’ by means of a conceptual framework using the terms field, tenor, and mode.

2.1 Field

Field is seen as the context which motivates the production of ideational or experiential meanings in a text. Definitions of Field vary. Halliday (1985:12) defines it as “what is happening to the nature of social action that is taking place: what is it that the participants are engaged in”. Field was defined as the total event. In which the text was functioning, together with the purposive activity of the speaker or writer; it thus included the subject-matter as one element on it. Field was the situational variable that had be done with the focus of activity in which the participant were engaged.

The transitivity contrast the world of experience into a manageable set of process types. Halliday and Mattiessen (2004)

a. Material process

Halliday and Mattiessen (2004: 107-109) state that a process consist, in principle, of three components: the process itself; participants in the process; circumstance associated with the process.

b. Mental Process

Mental process to verb indicating perception, cognition and affection. It is known as process deals with perception (see, hear, smell, taste, feel). Meanwhile Gerot (1994:56) says that Mental process is one of sensing feeling, thinking, perceiving. There are three types: affective or reactive (feeling), cognitive (thinking) and syntactically the unmarked tense associated with this type of process is the simple present tense.

c. Relational Process

Relational process is the process of being (Including having). It involves with the statement of identifying something. It also involves with quality identification of something. In addition to that, it also involves and with the identity identification. Its function typically realized by the verb be or some verb of the same class for examples: appear, become and seem. It can be classified according to whether it is being used to identify something or to assign quality to something.

d. Verbal process

Verbal process is process of saying or of symbolically signaling. A verbal function typically contains three participans; sayer, Receiver, Verbiage.

2.2 Tenor

Tenor expresses relationships between participants in a text . The tenor referred to the type of role interaction, the set of relevant social relations, permanent and temporary, among the participants involved. (Halliday 1994:22) said tenor was the projections of interpersonal meaning which meant as a form of action, speaker, or written doing something to the listener or reader by mean of language.

The tenor of a text can be associated with the realization of interpersonal meanings; these interpersonal meanings are realized through the mood.

2.1.1 Types of Mood structures

Gerot and Wignell (1995) the types of mood structures is divided into 2 categorizes,

there are indicative mood and imperative mood. Indicative mood can also be subdivided into two kinds, there are declarative mood and interrogative mood.

a) Interrogative Mood

English offers two main structures for asking question polar interrogative (yes/no question) or wh interrogatives (question using who, what, which, when, where, why, how) the structure of polar interrogative involves the positioning of the finite before the subject, for example:

Is	Issable	Eating	That food
Finite	Subject	Predicator	complement
MOOD		RESIDUE	

b) Declarative Mood

Halliday & Mathiessen (2004:11), the subject and finite can be identified through the mood tag; for statements, the relationship is subject + finite. This is called the declarative Mood” then Gerot & Wignel (1995:38) support the above theory, stating that in declarative mood, the order contains a subject that can be followed by finite. For more details, see the in table 2.5

The bicycle	Had	Two bicycle wheels
Subject	Finite	RESIDUE
MOOD		

c) Interrogative Mood

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d) Imperative Mood

Halliday (1994:87) says that “Imperative clauses may have a Mood element

consisting of Finite plus Subject; or one consisting of Finite only, or of subject only; or no mood element at all “Then, Gerot & Wignell (1995: 41) support the theory above saying that “In imperatives the mood may consist of Subject + Finite. Subject only, Finite only, or they may have no Mood element.

2.3 Theme

In English, the theme is indicated by the position in the clause. In speaking or writing in English an item has thematic status by putting it first. No other signal is necessary, although it is unusual in spoken English for the theme to be marked off also by the intonation pattern. The theme is the element which serves as the point of departure of the message; it is that with which the clause is concerned. The remainder of the message, the part in which the theme is developed, is called the rheme.

2.1.2 Types of theme

Theme can be divided into some categories: they are Ideational, Textual, and interpersonal. A clause can have any, all or one of these categories present.

a. Ideational theme

According to Gerot and Wignell (1994:104) the ideational or topical theme is usually but not always the first nominal group in the clause. Topical theme may also be nominal group complexes, adverbial groups, prepositional phrases or embedded clauses. In the unmarked case the topical theme is also the subject. A topical theme which is not the subject is called a marked topical theme.

b. Textual themes

Textual themes relate the clause to its context. They can be continuatives and / or conjunctive Adjuncts and conjunctions. The line between conjunctions and conjunctive Adjuncts are often a fine one. One difference is that conjunctive adjuncts are more free to move in a clause whereas conjunctions are pretty well restricted to being at the beginning.

2.3.1 Theme and Mood

Theme interacts with mood which means that Theme in every clause depends on the mood of the clause. In declarative clause, Theme is coded by the first element or beginning of the clause. Experientially (as representation or explanation of experience), first element or beginning of declarative clause could be as a process, participant, or circumstance.

a. Theme in declarative Clause

In a declarative clause, the typical pattern is one which Theme is conflated with subject, for example, little bo-peep both subject. A Theme that is something other than the subject, in declarative clause, and refer to as a marked Theme. The most usual form of marked Theme is an adverbial group, e.g. today, suddenly, somewhat distractedly, or prepositional phrase for instance at night, in the corner without much hope, functioning as adjunct in the clause. Least likely to be thematic is a complement, which is nominal group that is not functioning as Subject-something that could have been a subject but is not.

b. Theme in interrogative Clause

The typical function of an interrogative clause is to ask question and from the speaker's point of view asking a question is an indication that one wants to be told something. The fact that, in real life, people ask question for all kinds of reasons does not call into dispute the observation that the basic meaning of a question is a request for an answer.

c. Theme in Imperative Clause

The basic message of an imperative clause is either 'I want you to do something' or 'I want us (you and me) to do something'. The second type usually begins with let's as in let's go home now; here let's is clearly the unmarked choice of Theme.

According to Gerot & Wignell (1994: 112), there are two ways of treating Theme in imperative clauses; either as Rheme only.

- Write your name in the upper right hand corner.

Rheme

- Write your name in the upper right hand corner

Theme	Rheme
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2.4 Language of Register

One of the most analyzed areas where use of language was determined by the

situation of formality scale. Especially in language teaching, the term register often form a shorthand for formal or informal style, although this was an old definition. Linguistic textbooks may use the term tenor instead, but increasingly preferred the term style, we characterized style as varieties of language viewed from the point of view of formality.

a) Frozen Register

Frozen style is speech style that usually used in very formal situation. The characteristic of pronunciation is monotone. It called “Frozen” because it already have a pattern and cannot be changed. In written language, frozen syle can be found in historical documents, such as in Undang- Undang Dasar 1945. Frozen style has a long sentence than the others.

b) Formal Register

Formal style is characterized by more complex and varied sentence structures than consultative. The vocabulary is also more extensive. This style is usually used in speaking to medium or large groups. The speaker must plans ahead, framing whole sentences before they are delivered. It is also used in speaking to a single hearer. Joos explained in Broderic (1976:23), Formal style is artificially explicit in it is pronountiation. Words take on specialized meanings. Sentence structure is not just complete; it is elaborate. This style is usually used in literary book, president speech, etc.

c) Casual Register

Chaer (2001:71) explained that this style is a language variety used in informal situations: sharing with family or close friends. When people use this language, it is usually shortened. The vocabularies are full with dialect, regional dialect and seldom use proper structural morphology and syntax. .This style is used for relaxed situation such as with close friend, acquaintances, insider in social setting.

d) Consultative Register

Broderick (1976:12) in his paper based on Joos theory described in consultative style, pronunciation is explicit. Word choice is careful and sentence structure is complete but the sentence is tend to be shorter and less well -planned. The speaker constantly watches the listener’s verbal and non-verbal responses in order to decide whether too much or not enough information is being transmitted.

e) Intimate Register

Intimate style is usually used by participants who have very close relationship, like between family members, between close friends. This language can be identified by the use of incomplete language, short words, and usually with unclear articulation.

2.5 Mantra

Mantra was created from the community. Mantra is not possible without the existence of community as the heirloom. Likewise, this happens to the traditional community who maintains its custom being inseparable from the mantra users. The existence of occult power always encourages community members to realize the power satisfy their needs. Mantra is meaningful not in any descriptive or even persuasive sense, but within the mystical universe of discourse; that is it constitutes a particular phrase of literary expression belonging to that discourse.

2.5.1 Erpangir ku Lau

According karonese people *erpangir* means a religious ritual that is based on traditional beliefs of karo (pemena), where a person / family bathing certain rituals with the help of guru sibaso (Shaman). This ritual is using pangir (herbal concoction) as a medium. In general, any concoction (pangir) spelled first by *Guru Sibaso*. Mantra that spelled by the Guru Sibaso is believed to have magical powers to influence or cure certain diseases. There are several reasons why a person / family erpangir: 1) Gratitude to God, for example fortune avoid accidents, obtain abundant harves 2) Avoiding a catastrophe that may occur, usually have first guessed through a dream or a hunch based on information and suggestion from teachers 3) Cure a disease 4) achieve a specific purpose.

2.5.2 General Description of Karonese

Karonese are people of the “tanah karo” (karo land) of North Sumatra and a small part of neighboring aceh. The karo lands consist of karo regency, plus neighboring areas in East Aceh Regency, Langkat Regency, Dairi Regency, Simalungun, Regency and Deli serdang Regency. In addition, the city of Binjai and Medan, both bordered by Deli Serdang Regency, contain significant karopopulations, particularly in the padangbulan area of medan. The town of sibolangit, Deli Serdang Regency in the footlish on the road from Medan to Berastagis is also a significant karo town.

This study was conducted by using descriptive qualitative research. Descriptive qualitative research was a naturalistic, interpretative approach concerned with understanding the meaning which people attach to phenomena (action, decision, beliefs, values etc.) within their social worlds (Rithcie and Lewis, 2003). This method was carried out by selecting the theories, sources from some relevant text books that support the analysis of karonese mantra text and some informant to complete the data.

The data for this research are the mantra used in karonese ritual of erpangir ku lau as the traditional event especially in kecamatan sibiru-biru as the first source of the data, collected by video recording in the direct observation, and will be supported by some informants as cultural observer who present the mantra of karonese in erpangir ku lau along with the audio recording of interviewing in order to get the meaning.

According to Louis, Lawrance, and Keith (2007), there are four instrument that can be used in data collection of qualitative research, namely observation sheet, video and sound recorder, interview sheet and guided interview. The instrument of data collection was conducted to get information based on the purpose of the research. In this research, data reduction refers to the process of selecting and focusing the Register which represent the karonese mantra text in erpangir ku lau. Reduction process was framed by the Halliday theory of Register analyzing. Technique of analyzing the data in this study will be explained as follows. Transcribe the video from direct observation in field about karonese mantra text in Erpangir ku lau and the audio recording from interviewing some informants. Identify, classify and describe the collected data with the theoretical approach by Halliday' register theory, such as a field, tenor and mode then identify the Register language by Joos they are frozen style, formal style, consultative style, casual style, intimate style.

Converting the data number into percentages by using the following formula:

$$X \frac{F}{N} \times 100$$

Where: X= Percentage of the use of Registerial representation

F= Frequency of the use of Registerial representation

N= Total items of code mixing

Elaborate and formulate the final conclusion as the study's finding.

FINDINGS AND DISCUSSIONS

Findings

After all the data had been analyzed based on the two research problem, the findings were described as the following:

1. Karonese mantra text used five types of process from six types, they were material, relational, mental, behavioral, and verbal. Material process was the dominant process in all five sections in Erpangir ku lau ritual
2. Karonese mantra text used two kinds of mood structures from three types, they were declarative and imperative. The karonese mantra text dominated by declarative mood in the five sections in Erpangir ku lau ritual Opening, process for asking the protection from their forefather, the greet of closing, and closing)
3. There are four types of Theme found in the research: 1) Unmarked simple Theme (UST), 2) Unmarked multiple Theme (UMT) 3) Marked simple Theme (MST) 4) Marked multiple Theme. The writer found then, the UST dominated in karonese mantra text.
4. The social context include: Field, Tenor and Mode; Field describes what text about, this text is about to asking the protection from their forefather. Tenor; it describes who is taking place in the text, (1) Dibata sidatas, (2) Dibata sibawah, (3) Dibata sitelu (4) Penghulu balang (5) Manuk merah, manuk pincala gunong (6) Nini guru lau (7) Human hetu, these participants are the non-present persons. Mode; it describes the language of the text. The genre is a kind of monologue text that reads by shaman.
5. From 5 types language register, they were frozen language, formal language, consultative language, casual language, and intimate language. The writer only found two type of languages register they were frozen and formal language register. The karonese mantra text in erpangir ku lau dominated by Formal language register.

Discussions

After analyzing the data and see the result, some important point can be discussed:

Registerial representation focuses on the way language is put together so that meaning is communicated for particular purpose, and looks at language as system of meaning. After done analyzing the data the writer was found that five of the process were used. They are material process, relational, mental, behavioral and verbal. From the result it can be concluded that process material was dominated in Karonese mantra text in erpangir ku lau it means Karonese mantra text in erpangir ku lau accounts for half of the top process were processes of doing. The shaman express the notion that some “entity” does something entity which may be done to “some other entity”. In tracing back to transferring power to the people.

Mode refers to the manner or way of speaking or writing. Halliday (2014) states that if the speaker or writer is declaration, he is using the declarative mood; if asking a question or interrogating, we talk to interrogative mood and if he issues a command, we talk of the imperative mood; while in the karonese mantra text in Erpangir ku lau the researcher found the Declarative so many times in all of the total 55 numbers clauses in the karonese mantra text in Erpangir ku lau. It occurs because the shaman's role giving an information to the Dibata (God) that her patient needs Dibata's attendance in its ritual. Types of Theme of karonese mantra text in erpangir ku lau are Simple, Multiple Theme, Marked Theme, and Unmarked Theme are the types of theme found in data analysis and finding, the specific one the types of theme are Unmarked simple Theme (UST), Unmarked Multiple Theme (UMT), Marked simple Theme (MST), Marked multiple Theme (MMT). The largest number of the theme type is Unmarked simple Theme (UST). This gave a reflection that the shaman use the arrangement of messages in the clauses are so formal situation because the arrangement of messages are so good and the sequences are regular as good as based on the functional grammar.

After finding the register result corresponding to the three contextual variables: Field, tenor and mode. The register language in karonese mantra text in erpangir ku lau only used two kinds of language register they were frozen language and formal language, consultative was not found in this text because the speaker doing monologue in her speech so there's no feedback from the speaker to the audiences then casual and intimate were not found because the context of situation in this text is formal situation.

CONCLUSIONS AND SUGGESTIONS

Conclusions

From five language registers there's only found two type language registers they were Frozen and Formal language register.

After done analysis karonese mantra text the researcher concluded some finding; karonese mantra text used formal language because the contents of the mantra is the ritual for asking the protection and God's attendance, and the audience has too large permit an interchange between shaman and God (non- present person). And shaman also use the arrangement of messages in clause are so formal situation because the arrangement of messages are so good and the sequences are regular as good as based on functional grammar.

Suggestion

It is interesting to learn how people arrange their sentence, for the English student of literature this research can be understand more about register language especially the sentence for the ritual traditional event to study more about Register to help them understand and comprehend it and enrich their knowledge about Registerial representation especially in karonese mantra text And for the next researcher that wants to research the karonese mantra text As reference for their further research to analyze the Registerial representation ascomparison.

This study can help the further research to be more understand clearly how significance the Registerial representation in karonese mantra text.

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