**Deixis On *Mandok Hata* In *Saur Matua* Death Ceremony**

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**ABSTRACT**

This study dealt with deixis on *Mandok Hata* in *Saur Matua* Death Ceremony. The objectives of the study were to identify the deixis types, to evaluate the realization the use of deixis and to explain the reason for using deixis on *Mandok Hata* in *Saur Matua* Death Ceremony. This study was conducted by using descriptive qualitative design. The sources of data were taken from VCD of *Saur Matua*. The technique for analyzing the data is descriptive qualitative research. The results of this research showed that the total numbers of deixis classification were 82. There were person deixis (37.80%), place deixis (1.22%), time deixis (7.32%), discourse deixis (3.66%), and social deixis (50%). The use of social deixis became the most dominant types after person deixis of deixis classification. The realization of deixis found on *Mandok Hata* in *Saur Matua* was depend the situation in which language is used that affect both how participants used language and how it is received. The reason why deixis used based on the realization of deixis.

**Keywords:**

Deixis*, Mandok Hata, Saur Matua*

**INTRODUCTION**

Every human who lives in this world is created as a social creature. In order to meet their social neeeds as a social creature, people have to be able to communicate or interact with society. According to Gartside communication is the art of sharing anything. In its vital sense it means a sharing of ideas and feelings in a mood mutual understanding (1986:1). To communicate, people need tools of communication in which language is one of them. Language deals with meaning beyond the language of what speakers mean and understand the particular structure in context related to pragmatic.

Deixis is one subfield of pragmatics. Deixis is interpreted based on the grammatical features which is used and on the context utterances (Levinson, 1992: 54). Deixis is tradionally subdivided into a number of categories those are person at certain things, such as people, object, place, or time like here, now. The understanding of deixis depends whom the speaker and the hearer, based the situation, time and place. Deixis plays important role to know the meaning of utterances from the speaker. The speaker say the word „here‟ and „there‟ or „I‟ and „you‟ but the hearer can misunderstanding. The situation makes miscommunication. If the hearer knows about whom, where, and when the language will be clearly understand.

Indonesian society is known as a plural society consisting of various ethnic groups, cultural traditions, religions and other natural resources. Tribal diversity is one of the nation's assets that are rarely owned by other nations. There are so many ethnics in [Indonesia](https://en.wikipedia.org/wiki/Indonesia) including Javanese, Sundanese, Maduranese, Acehnese, Malay, and one of them is Bataknese. The Bataknese people have various cultures and customes. One of them is death ceremony which known as *Saur Matua*. Saur Matua is for people who already passed away have a son or daughter and grandson/daughter. Before the traditional custom there are „*mandok hata’*. Every people has words that are spoken to represent their hopes, and give thanks for the people whom passed away and actions to express something that is occurred in the traditional ceremony of *Saur Matua* in Batak culture and it is called *Mandok Hata*. *Mandok Hata* is family time to say thankful to people whom passed away.

In Toba Batak society, there are groups symbolized named *Dalihan na Tolu* (The Three Stones or tripod system). *Dalihan Natolu* is a philosophical or social-cultural insight that concerns Batak society and culture. One of them are *somba marhula hula. Somba Marhula hula* is bride-giver marga or daughter giving group for marriage. They play an important role in every ceremony such as marriage and death ceremony.

Below is an example of *Mandok Hata* utterance which taken from Parhata (Master of Ceremony) in Saur Matua Death Ceremony :

*Mauliate ma tu hamu* ***Rajanami*** *naung di pasahaton hamu ulos parpudi tu*

***damang*** *nami ima ulos saput.*

Give thank to our **Master** who has delivered *ulos* to **him** that is *ulos saput.*

The speaker using social deixis *Rajanami* (Master) referred to the person which is older than the speaker. It means „Master‟ hold highest strata in Toba Batak that is called *Hula- hula*. The speaker say „*damang*‟ (him) referred to social deixis because there are distance of family relation. It shows the speaker respect kinship of family. The deixis is referred the person whom already passed away.

This research analyzed deixis through spoken text with different object but still in local language. When using spoken text people know the speaker who talks, place and time specifically because the speaker and the hearer also know each other. Then, the message of language or words can be analyzed with the deixis because we can understand what the speaker assumption can be clearly.

Deixis are interesting to investigate since the sentences can‟t be understand. Deixis shows an important meaning which expressed by many sentences. It can be help the writer and the readers to understand the sentences. The researcher chooses *mandok hata* in *Saur Matua* because the event can be analyze with kind of deixis form. The research is a new issue that has a good value to be analyze and also can be new reference for the next researcher

1. **Deixis**

Deixis relates to the way in which languages encode or grammaticalize features of the context of utterance or speech event, and thus relates to the ways in which the interpretation of utterances depends on the analysis of that context of utterances (Levinson, 1983: 54).

Based on Levinson (1983), there are five types of deixis, namely :

* 1. Person deixis,
	2. Place deixis,
	3. Time deixis,
	4. Discourse deixis, and
	5. Social deixis.
1. Person Deixis

The person deixis concerns the encoding of the role of participants in speech events (Levinson, 1983: 62). Means that the person refers to grammatical marker of participant role to the speech event.

George Yule (1996: 10) clarify that person deixis clearly operates on a basic three part division, exemplified by pronoun for first person (I), second person (you), and third person (he, she, or it).

1. Place Deixis

Levinson (1983: 79) clarifies that place or space often called spatial deixis focused on the specification of locations in the speech event. Deals with the situation or condition that the speech position. According from Levinson explanation that place deixis can be two categories; the first place deixis is relative to other object or fixed reference the point. The second relative to location of participant at the time of speaking. Place deixis can be speaker or addressee or the objects that being referred to.

1. Time Deixis

The time deixis appeared to indicate the certain point of period time when the utterance is produced by speaker.

1. Discourse Deixis

Discourse or text deixis concerns with the use of expressions within some utterances refer to some portions of the discourse that contains that utterance (including the utterance itself). Levinson (1983: 87) gives examples such as but, therefore, in conclusion, to the contrary, still, however, anyway, well, besides, actually, all in all, so, after all, and so on.

1. Social Deixis

There are two basic kinds of social deixis such as relational and absolute. Relational deictic means arrange of persons in relation to the speaker rather than by their roles in society as whole, for instance; my husband, cousin, teacher, etc and you or her as in pronoun, these are used for respect term. Absolute deictic are forms of the formally perspective to a social role, such as, your majesty, your highness, Mr. President, etc.

# **Saur Matua**

Saur Matua is the event when all family member have been married (hot ripe) and have grandchildren. Saur means complete or perfect where is said that those who died had been perfect in kinship, have had children and have grandchildren. The death ceremony of batak toba has a different customs. These are three principle in Batak life namely hagabeon (has many offspring). Hasangapon (honor) and hamoraon (wealth).

Saur Matua called Sampetua and Sahat Matua. In process of Death Ceremony Batak Toba has five steps :

## Sipagaron

Panjaitan (2010 :5 ) states Sijagaron is the basket that contains of rice and twigs of banyan, Pimping and placed in near the bodies of the deceased and have a status saurmatua Sipagaron called “ampang jual patolu tapongan”. Ampang (quadrangular basket that made from rattan). Ampang contains paddy, gambir(candle nut), napuran (betel).

## Mardondontua

Mardondontua is designation for grandchild and off spring who around the corpse. They will use the tradional dance (manortor) as much five seven or thirteen times and it must uneven. Ampang tolu tapongan (artifacts) will uphold by the eldest daughter in law.

## Dondontua

Dondontua is one of stages of ceremony after the funeral (Saurmatua) that the first grandson get the inheritance (property or field). Usually, the property they will be given to the first grandma of the boys.

## Mangarapothon Songon Sara Najolo

This is the step of death ceremony before the funeral. The coffin will put in the yard. All of offspring and families will arround the coffin that they had arranges before. In Pinggan (porselen) they put rice, betel, areca nut (pining), candele nut (gambir) in four sides of basket (amping) they put money.

## Ungkap Hombung

Hambung means the storages like money, gold, ulos, and clothes. The ceremony doing in the process of ceremony and it is just for woman that passed away.

**METHOD**

This study conducted by using descriptive qualitative design. Based on theory Bogdan and Biklen (2006:5) said that descriptive qualitative research is one of the research procedures which produce of descriptive data in form of speech and the behavior of those being observed. The data taken from video tapes. The data formed in transcribed. Therefore the descriptive qualitative used in this research because the data were in the form of words, in the natural setting and researcher was the key instrument in this research.

This study limited to analyze utterances transcription in *Mandok Hata* of the *Saur Matua* in Toba Batak ceremony. The utterances took from four speaker. They are two *hula-hula* and two *parboru*. The data of this study was utterances in transcription of the *Saur Matua* ceremony which taken from video of traditional ceremony of *Saur Matua*. The source of data was VCD of *Saur Matua* which held in Sidikalang. The video obtained from close relative in 2015. This study used documentary technique as the method of collecting data. In documentary technique, after watch Mandok Hata event in *Saur Matua* repeatedly and carefully, the researcher classify the types of deixis based on the Stephen C. Levinson (1983) theory to answer the research problems of the research.

**RESULTS**

After collecting the data, the types of deixis on Mandok Hata in Saur Matua death ceremony are classified based on Levinson theory (1983). There are five types of deixis, namely person deixis, place deixis, time deixis, discourse deixis and social deixis. The Proportion of Deixis on *Mandok Hata* in *Saur Matua* Death Ceremony

|  |  |  |  |
| --- | --- | --- | --- |
| **No** | **Types of Deixis** | **Frequency** | **Percentage** |
| 1. | Person Deixis | 31 | 37.80% |
| 2. | Place Deixis | 1 | 1,22% |
| 3. | Time Deixis | 6 | 7.32% |
| 4. | Discourse Deixis | 3 | 3.66% |
| 5. | Social Deixis | 41 | 50% |

|  |  |  |
| --- | --- | --- |
| Total | 82 | 100% |

From the table above, the researcher found social deixis became the most dominant types after person deixis of deixis classification.

*Di ho* ***namboru****, songon-songoni* ***lae*** *nami dohot* ***iboto*** *nami pomparan* ***amangboru*** *nami na saur matua on, i son ro do hami mangadopi boa-boa mu na mangadoppon muna****.***

So **to you, brothers, sisters**, and **cousin** on *Saur Matua,* in here we came to fulfill your request.

The speaker said *namboru, lae, iboto*, and *amangboru* is the distance that got from clan. It concluded the speaker shows the respect or honorifics to the addresses.

It because the Toba Batak still held the tradition. The tradition is one way with religion and the others to people whom different status from the speaker. The addresses is important in this culture. It shows the person respect the listener and the speaker have manner. The event is for older and people whom had relation distances so people using honorific to the listeners such as adrresses.

Then, the second dominant deixis is person deixis.The researcher found person deixis such we,us, I. This deixis was using because people say the speech just to or with family member. The function of these deixis to make the listeners easier understand what the speaker speaking.

*Dang i boto* ***hami*** *amang mandok hata, holan kenangan na dilehon mu tu* ***hami***

*akka helam amang.*

**We** don‟t know how to speak the words, you just gave unforgettable memory to your son in law.

The use of person deixis words *hami* (we) from the utterance show the speaker didn‟t said about himself but other family member. The speaker used first person plural. It can see in the end utterances, he said your son in law.

Then, time deixis located the exactly time that the speaker and the listener understanding the utterances.

*Alai* ***disadarion*** *sude na dibaen ho tu hami gabe pedoman di hami.*

But, **today** all you had already did be guideliness to us.

The speaker said *disadarion* (today) it means the event happend at that time. It‟s refer to the time which the event already begin.

Place deixis indicates the location between the speaker and listener. Discourse deixis talked about not specifics places. The reason used deixis based the situation the event occured.

# **CONCLUSIONS**

After analyzing the data, it can be concluded that discussion there are five types of deixis were found in utterance on *Mandok Hata* in *Saur Matua* death ceremony based Levinson (1983). There are person deixis, place deixis, time deixis, discourse deixis, and social deixis. The calculation for each type is person deixis 31 person deixis (37,80%), place deixis (1,22%), 6 time deixis (7,32%), 3 discourse deixis (3,80%), and 41 social deixis (51,90%). The most dominant used is social deixis. The realization of using deixis based on the situation. The reason of using deixis in the utterances of *Mandok Hata* in *Saur Matua* death ceremony is based the realization of the deixis.

Reffering to the results of the analysis, there are some suggestions as follows;

1. The readers should take this thesis as a reference when they decide to discuss deixis for their thesis.
2. For the other researcher advised to conduct further studies on deixis particularly those found in spoken texts especially in cultural events to give clear information that knowledge of deixis will help the participant to understand what the speaker talks about in the event.
3. It is also suggested that the students of pragmatics should use this study as a reference to understand the relevance of pragmatics and how it is applied in the daily life especially about deictic expression.

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