

**THE PATTERN OF INHERITANCE UTTERANCE ADDRESING ANGKOLA
MANDAILING SOCIETY THROUGH BIOLA NA MABUGANG RECONSTRUCTION;
CULTURE AND LANGUAGE STUDIES**

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ABSTRACT: *This research deals with the pattern of inheritance utterances addressing Angkola Mandailing society. This research aims to describe three formulated research problems; 1) the classification of pattern utterances, b) the method of pattern utterances and 3) the pattern of inheritance pattern utterances Angkola Mandailing society in which it has seven purposes namely; i) respect ii) honor iii) helping iv) family building v) intimate relationship vi) problem solving and vii) marriage. Then, the descriptive qualitative method was used to achieve the objectives of the reserach. The data were obtained and analyzed from Biola na Mabugang by the researcher, Rosmawati Harahap. The findings showed that there are 15 of 33 classifications of utterances found Biola na Mabugang. Then, the pattern of utterance is decided based on Dalihan na Tolu (three main kinship elements; kahanggi, mora and anak boru) . Last, the existence of parents, children and experiences play an important role in the pattern of inheritance utterances addressing Angkola Mandailing society in South Padang Lawas and Padang Lawas of South Tapanuli.*

KEYWORDS: Pattern of Inheritance, Utterance, Angkola Mandailing Society, Biola na Mabugang, Culture, Language, Studies

INTRODUCTION

In sociolinguistics, the term “utterance” is conventionally used by all languages for both old and modern cultures. According to Supriatini (2014) the utterance is used to show politeness and honor to the interlucotors. It means that the pattern of utterances does not only refer to intimate name-calling such as; brother, sister, uncle, aunt and etc, but it also refers to greeting someone, such as; Hello or Hi. In other words, the using of utterances creates the close relationship and harmony in every community, for instance; Mandailing Angkola community, South Tapanuli, Province North Sumatera, Indonesia.

Basically, Mandailing Angkola society really concerns with the using of utterance pattern in communicating regarding to the respecting each other. It can be proven from previous research conducting which shows the utterance is truly heard and experienced in social activity. Yet, Mandailing Angkola society pays less attention to some utterances addressing such as; the utterances of uncles’ son and niece’s husband. No one of Mandailing Angkola people are not

being able to solve this case. This phenomena indicates that they have no comprehensive understanding about the pattern of inheritance utterances.

Based on the background above, the research problems are formulated as the following;

- a. How is the classification of utterance of Mandailing Angkola society?
- b. How is the method of utterance of Mandailing Angkola society ?
- c. How is the pattern of inheritance utterance addressing of Mandailing Angkola society?

METHODOLOGY

This research was conducted by using qualitative research method, whereas qualitative reseach method will present the description based on data in form word rather than number in which all data analysis taken from transcription and transliteration of the text (Sibarani, 2012). In this research, the data of this research was the text of *Biola na Mabugang*.

To collect the data mentioned above, the researchers would undertaken some procedures, such as; observation, interview, documents, recording, typing and editing in which the purpose of the research would desribe why the phenomena of *the pattern of inheritance utterances addressing of Angkola Mandailing society through Biola na Mabugang reconsturction*.

ANALYSIS

Angkola Mandailing society has the legal regulation called, *Dalihan Na Tolu*. *Dalihan na Tolu* relates to the politeness and attitude of Angkola Mandailing people in daily communication, for instance; the way youngsters communicate to elder, politeness, and the pattern of utterance. Theoritically, the pattern of utterance is known as *Hapantunon*. According to Nasution (2005:74) *Hapantunon* is the regulation relating to the ethics of community in which it is very essential element that should be implemented in daily life, or it also called as *pastak-pastal ni paradatan* (the basic of culture). In addition, *pastak-pastak ni paradatan* refers to norms and local wisdoms which respected by Angkola Mandailing society. Practically, *hapantunon* (politeness) is divided into two parts, namely;

- a. *Hapantunon* of interactive communication againts both family and social relationship.
- b. *Hapantunon* of politeness and ethics relating to custom procedures, or it is called as *Dalihan na tolu*.

Furthermore, the pattern of utterance adressing of Angkola Mandailing community is called as *partutoron*. *Partutoron* is defined as attitude, ethic and politeness among Angkola Mandailing people in their daily interaction in order to create a peaceful life since they will respect each other if they undertake the communication. Partutoron is made from blood and marriage relationship. Commonly, there are 33 utterances used by Angkola Mandailing people as stated as the following table;

| No | Utterances | Definition |
|----|---|--------------------------------|
| 1 | Amang tobang (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Grandfather of father |
| 2 | Inang tobang (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Grandmother of father |
| 3 | Tulang tobang (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Grandfather of mother |
| 4 | Nantulang tobang (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Grandmother of mother |
| 5 | Ompung (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Grandfather |
| 6 | Ompung bayo (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Wife calls to Husband's sister |
| 7 | Ompung suhut (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Grandfathers of father |
| 8 | Ompung mora (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Grandmother of mother |
| 9 | Amang | Father / son |
| 10 | Inang | Mother, daughter |
| 11 | Amang tua (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Brother of father |
| 12 | Inang tua (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Amang tua's wife |
| 13 | Amang uda (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Young brother of father |
| 14 | Inang uda (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Amang uda's wife |
| 15 | Amang boru (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Husband of father's sister |
| 16 | Inang boru | Father's young sister |
| 17 | Inang bujing (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Mother's young sister |
| 18 | Inang tulang (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Wife of mother's brother |
| 19 | Tulang (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Brother of Mother |
| 20 | Boru | Daughter |
| 21 | Babere (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Daughter's husband |
| 22 | Parumaen (Hasibuan and Nurhayati Harahap; | Son's wife |

| | | |
|----|--|---------------------------------|
| | 2012: pg.233) | |
| 23 | Ipar (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Husband of sister |
| 24 | Lae (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Husband of sister |
| 25 | Angkang (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Old Brother and sister |
| 26 | Anggi (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Young brother and sister |
| 27 | Amang naposo (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Wife calls to his brother's son |
| 28 | Inang na poso (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Wife calls his brother's wife |
| 29 | Tulang na poso (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Son of wife's brother |
| 30 | Nantulang na poso (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Wife of Tulang na poso |
| 31 | Eda (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Husband's sisters |
| 32 | Pareban (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Husband of wife's sister |
| 33 | Paompu (Hasibuan and Nurhayati Harahap; 2012: pg.233) | Grandchildren |

Regarding the philosophy of *hapantunon* of Angkola Mandailing people, it is reflected to this proverb ***Pantun angoluon, teas amatena***. Literally, *pantun* means politeness, *angaluon* means life, *teas* means rough, and *amatena* means death. In other word, this proverb describes that Angkola Mandailing people truly fully pay attention to the patten of utterance addressing in which they believe in all utterances lead them to be loving and respecting personality, while roughness only brings to the disaster. It is similiar with the theory of *honorfik*. According to Kridalaksana (2008:85) *honorfik* is a form of language used to express honor and respect in order to greet each other in daily life.

Dalihan Na Tolu

Angkola Mandailing society really concerns to the kinship and social activity which regulated in *Dalihan Na Tolu*. It can be seen from the way they socialize with others that can not be separated from their close relationship. This kind of concept had made of Mandailing ancestors who believed the concept *Dalihan Na Tolu* absolutely leads to the ideal and harmony society. According to Angkola Mandailing society, an ideal society is a group of people who have *holong* (love) in their daily communication. In other words, Angkola Mandailing society do not respect but also love each other in their daily interaction. They believe that *holong* is the source of life, so the way of their thinking is described in the popular quote ***holong do mula ni ugari*** which means

the first love comes from culture, and another quote states *holong do maroban domu, domu maroban parsaulian* which means loving each other leads to the tight relationship, then a tight relationship leads to the good deeds.

Dalihan means “furnace”, *Na* means “which”, and *Tolu* means “three”. Literally, *Dalihan Na Tolu* means “three-legged furnace”. It means that *Dalihan na Tolu* referred to the three main elements of community, namely;

- a. *Kahanggi*, all family have a blood relationship from the fathers’ side and not included the relationship from the mothers’ side
- b. *Anak boru*, all family are from brother in law of married sister
- c. *Mora*, all family are from brother in law of wife

These three elements above are discussed in *Surat Tumbaga Holing* as well which is the highest unwritten regulation possessed by Angkola Mandailing society stated that Somba marmora, manat markahanggi and elek maranak boru. Based Surat Tumbaga Holing. It is said that Mora will love, encourage and hearten the Anak Boru. On the contrary, Anak Boru will respect and carry the dignity of his/her Mora. On the other hand, Kahanggi’s feeling must be taken care so he/she is not offended. It means that these three elements of kinship synergized in maintaining a peaceful condition in their living environment.

Actually, this kinship element is very flexible in which all Angkola Mandailing people possibly have the same opportunity to be kahanggi, anak boru or mora in different occasions. So, they have to use the pattern of utterance in delivering their speech (it is called *markobar*) based on their position in the particular occasions. Thus, all three kinship elements will easily use the pattern of utterance as long as they understand their position in each occasion.

Moreover, the kinds of three element kinship are grouped based on their responsibility as stated as follows;

1. *Kahanggi* has responsibility to be *Dongan satahi saoloan* (a truly close friend) and *Dongan salaklak/saanak boru* (a group of kahanggi comes from *anak boru*). Thus, Kahanggi is divided into three groups, namely;
 - a. Kahanggi samudar (All family have a blood relationship from the fathers’ side. Either they come from a downward position such as; children, grandchildren and so on, or upward position such as; father, grandfather and so on)
 - b. Kahanggi samarga (the groups of kahanggi who do not have a blood relationship yet they have same clan)
 - c. Kahanggi parabean (the groups of kahanggi who have different clan yet their wives are siblings)
2. *Anak boru* has there responsibilities againts *Mora*
 - a. *Sitamba ana urang siorus na lobi* (as additional or wanting)
 - b. *na manorjak tu pudi juljul tu jolo* (*anak boru* have to appreciate *mora*) (Hasibuan and Nurhayati Harahap; 2012: pg.233)
 - c. *si tastas nambur* (*anak boru* have to problem solver)
3. *Mora* has only responsibility to love *Anak boru*,
4. Additional groups needed to be considere as the patten of utterance, namely;

- a. Mora ni mora (Mora of mora)
- b. Pisang raut (anak boru of anak boru)
- c. Kahanggi parabean (family comes from different clans)
- d. Koum sisolkot (family relationship made of marriage and close relationship)

The groups of the kinship elements above shows that Angkola Mandailing society has a comprehensive utterance which does not only lead to the politeness but also leads to the loving, caring and warming relationship among them. According (Hasibuan and Nurhayati Harahap; 2012: pg.233) as *Dalihan Na Tolu* stated “*sahancit sahasonangan dan sasiluluton sasiriaon*” (Hasibuan and Nurhayati Harahap; 2012: pg.233) which means angkola mandailing will always be together either in sadness and happiness, then “*sahata saoloan satumtum sapartahian*” (Hasibuan and Nurhayati Harahap; 2012: pg.233) which means they always discuss anything in order to achieve the agreement” and they always keep being together until the end of life as stated “*mate mangolu sapartahian*”

Based on the explanation above, Angkola Mandailing society is expected to understand both rights and responsibilities of three kinship elements in order to have a comprehensive understanding of the pattern of utterance addressing.

The Classification of Pattern of Utterance

In Angkola Mandailing society, the classification of pattern of utterance is divided into three, namely; a) mora, b) kahanggi, and c) anak boru. while, some Angkola Mandailing society stated that there are five utterance classifications based on *Dalihan Na Tolu*, namely; a) mora, b) kahanggi, c) anak boru, d) pisang raut and e) mora ni mora. Specifically, pisang raut refers to anak boru and mora ni mora refers to mora. The classification of pattern of utterance addressing is described in the following table in details:

| No | Classification | Aspects | Definitions |
|----|---|---|--|
| 1 | Mora (Hasibuan and Nurhayati Harahap; 2012: pg.233) | a. Mora ulu ni bondar (Hasibuan and Nurhayati Harahap; 2012: pg.233) b.Mora mataniari (Hasibuan and Nurhayati Harahap; 2012: pg.233) | It is a group of family which all their generations will be proposed to be wife by Kahanggi (wife and mother’s brother) |
| 2 | Kahanggi (Hasibuan and Nurhayati Harahap; 2012: pg.232) | a.Kahanggi samudar (Hasibuan and Nurhayati Harahap; 2012: pg.232) b.Kahanggi samarga (Hasibuan and Nurhayati Harahap; 2012: pg.232) c.Kahanggi pareban (Hasibuan and Nurhayati Harahap; 2012: pg.232) | all the family have a blood relationship from the fathers’ side and not included the relationship from the mothers’ side. And they are allowed to marry daughter, aunt and granddaughter of mora |

| | | | |
|---|---|---|--|
| | | d.Kahanggi topotan (Hasibuan and Nurhayati Harahap; 2012: pg.232) | |
| 3 | Anak boru (Hasibuan and Nurhayati Harahap; 2012: pg.232) | a. goruk-goruk kapinis (Lubis,2006:...) b. anak boru sisuruk trauma (Lubis,2006:...) | all the family are from the son in law. Usually, Anak Boru's family has various Marga depending on those who take the daughter |
| 4 | Pisang raut (Hasibuan and Nurhayati Harahap; 2012: pg.230), | | <i>anak boru</i> of <i>anak boru</i> (Lubis,2006:...). For instance, we are as A, then B is as anak boru who marry C. shortly, the utterance of A to C called <i>pisang raut</i> . |
| 5 | Mora ni mora (Hasibuan and Nurhayati Harahap; 2012: pg.232) | | mora of mora. For instance, daughter of A married with B, then <i>daughter of B</i> married with C, so the utterance of C called <i>mora ni mora</i> |
| 6 | Mora Mataniari (Sadat and Ahmad Laut Hasibuan, Afifa Rangkuti, Zamalludin Sembiring 2015: pg.120) | | It is a group of family which all their generations will be proposed to be wife by Kanggi. |
| 7 | Mora Ulu Bondar (Pangalapan Boru) (Sadat and Ahmad Laut Hasibuan, Afifa Rangkuti, Zamalludin Sembiring 2015: pg.120) | | It is a group of family who ever given daughter (Boru) to Kahanggi, as a result Kahanggi's generation will have opportunity to propose Boru from the group of <i>Mora Ulu Bondar</i> . |
| 8 | Mora Pambuatan Boru (Sadat and Ahmad Laut Hasibuan, Afifa Rangkuti, Zamalludin Sembiring 2015: pg.120) | | It is a groups of Mora categorized as family group which Kahanggi proposes Boru to Mora for the first time. |

All the classification above definitely decides pattern of utterances used by Angkola Mandiling society so they will know their right and responsibility in daily communication among them. Besides, this classification also points out attitude and position toward cultural life of Angkola Mandailing society in South Tapanuli.

The Pattern of Utterance of Biola na Mabugang Reconstruction

In Biola na Mabugang, there are two categories of pattern of utterance found namely; a) general category and b) cultural category. The pattern of utterance of Biola na Mabugang reconstruction is visually shown in the following table:

| No | Utterances | Definitions |
|----|--|---|
| 1 | Amang tobang (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Unavailable |
| 2 | Inang tobang (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Unavailable |
| 3 | Tulang tobang (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Unavailable |
| 4 | Nantulang tobang (Hasibuan and Nurhayati Harahap; 2012: pg.230), | Unavailable |
| 5 | Ompung (Harahap, 2011: pg xxiii) | Maliki and Syafi's grandfather and grandmother |
| 6 | Ompung bayo (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Unavailable |
| 7 | Ompung suhut (Hasibuan and Nurhayati Harahap; 2012: pg.230), | Unavailable |
| 8 | Ompung mora (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Unavailable |
| 9 | Amang (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Maliki's father Baiti's father Japantak's name calling (ucok and nur) |
| 10 | Inang (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Baiti's mother Name-calling of Maliki and Syafii to Baiti (Harahap,2015) ucok and nur's mother Name-calling of Maliki and Syafii's grandmother againts Ujing |
| 11 | Amang tua (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Unavailable |
| 12 | Inang tua (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Unavailable |
| 13 | Amang uda (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Name-calling of Maliki and Syafii of Japantak |
| 14 | Inang uda (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Name-calling of Maliki and Syafii of Japantak's wife |
| 15 | Amang boru (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Baiti's father-in-law |

| | | |
|----|--|--|
| 16 | Inang boru (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Young sister of Baiti's father |
| 17 | Inang bujing (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Young sister of Maliki and Syafii's mother |
| 18 | Inang tulang (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Unavailable |
| 19 | Tulang (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Name-calling of Tofsir to Ayah Baiti (Harahap, 2015) |
| 20 | Boru | Unavailable |
| 21 | Babere (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Unavailable |
| 22 | Parumaen (Hasibuan and Nurhayati Harahap; 2012: pg.230), | Unavailable |
| 23 | Ipar (Hasibuan and Nurhayati Harahap; 2012: pg.230), | Unavailable |
| 24 | Lae (Hasibuan and Nurhayati Harahap; 2012: pg.230), | Unavailable |
| 25 | Angkang | Name-calling of Syafii to Maliki (Harahap, 2015) |
| 26 | Anggi (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Name-calling Maliki to Syafii (Harahap, 2015) |
| 27 | Amang naposo (Hasibuan and Nurhayati Harahap; 2012: pg.230), | Unavailable |
| 28 | Inang na poso (Hasibuan and Nurhayati Harahap; 2012: pg.230), | Unavailable |
| 29 | Tulang na poso (Hasibuan and Nurhayati Harahap; 2012: pg.230), | Unavailable |
| 30 | Nantulang na poso (Hasibuan and Nurhayati Harahap; 2012: pg.230) | Unavailable |
| 31 | Eda (Hasibuan and Nurhayati Harahap; 2012: pg.231) | Unavailable |
| 32 | Pareban (Harahap, 2011: xxiii) | Unavailable |
| 33 | Paompu Siregar, 1991) | Name calling of Baiti's maothor to Maliki dan Syafii |

From the table above, it can be inferred that there are fifteen utterances found in Biola na Mabugang reconstruction, namely; (1) abang (Hasibuan and Nurhayati Harahap; 2012: pg.230), (2) anggi (Hasibuan and Nurhayati Harahap; 2012: pg.230), (3) umak (Hasibuan and Nurhayati Harahap; 2012: pg.229) , (4) ayah (Hasibuan and Nurhayati Harahap; 2012: pg.229), (5) tulang (Hasibuan and Nurhayati Harahap; 2012: pg.230), (6) nantulang (Hasibuan and Nurhayati

Harahap; 2012: pg.230), (7) ompung (Hasibuan and Nurhayati Harahap; 2012: pg.230), (8) uda (Hasibuan and Nurhayati Harahap; 2012: pg.2229), (9) tulang (Hasibuan and Nurhayati Harahap; 2012: pg.231), (10) nantulang (Hasibuan and Nurhayati Harahap; 2012: pg.232), (11) bou/ naboru (Hasibuan and Nurhayati Harahap; 2012: pg.229), (12) ompung (Hasibuan and Nurhayati Harahap; 2012: pg.230), (13) uda (Hasibuan and Nurhayati Harahap; 2012: pg.229), (14) nanguda (Hasibuan and Nurhayati Harahap; 2012: pg.229), (15) inang (Hasibuan and Nurhayati Harahap; 2012: pg.230), and (16) amang (Hasibuan and Nurhayati Harahap; 2012: pg.232).

The Pattern of Inheritance Utterances Addressing

The pattern of inheritance means a systematic activity which used to hand on both function and utterance from elders to the next generation in order to be life guidance. The elders expect young generation will respect and love each others. There are four elements who plays an important role of inheritance utterance, namely;

- a. Parents and children
- b. Experiences
- c. Social relationship among communities, elders, children
- d. Social relationship between children and children, and children and elders.

In addition, there are three factors impacting the process of inheritance, namely; a) respect, b) knowing each other and c) socializing. Then, based on the data analysis, the researchers found that the utterance is used by all Angkola Mandailing people in North Padang Lawas and Padang Lawas of South Tapanuli wherever they are and whoever their interlocutors. They seem to prevent using the terms “ho, hamu, hita” which mean “you or we” since they prefer to use the utterances and even they have not met yet before, they will ask the clans then automatically they will know what utterance will be.

CONCLUSION

Based on the analysis, the conclusions are stated as the following;

- a. The relationship of Angkola Mandailing society is decided by blood and marriage relationship.
- b. The pattern of utterances addressing of Angkola Mandailing society is based on Dalihan Na Tolu which is the legal regulation used by Angkola Mandailing society.
- c. There are 33 classifications of pattern of utterances in Angkola Mandailing society.
- d. There are 15 utterances found in *Biola na Mabugang* reconstruction in which some general category of utterances are replaced to the cultural category, such as; The utterance of Father is replaced to Amang, and the utterance of Mother is replaced to Inang.

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