

ADDRESSING PATTERNS IN THE ANGKOLA MANDAILING THROUGH “BIOLA NA MABUGANG” RECONSTRUCTION

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ABSTRACT: *This paper deals with the patterns of addressing Angkola Mandailing society. Three aspects of addressing patterns: 1) the classifications, b) the methods and 3) the purposes. It is found seven patterns of addressing people in Mandailing Angkola, 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” text. The findings showed that there are 15 of 33 classifications of addressing found “Biola na Mabugang”. Then, the patterns of addressing are based on the system of the Dalihan na Tolu (three main kinship elements; kahanggi, mora and anak boru). Last, the existence of parents, children and fellows play an important role in the preservation of addressing patterns of the Angkola Mandailing society of South Tapanuli Regency.*

KEYWORDS: Patterns, Angkola Mandailing, Biola Na Mabugang, Kahanggi, Mora, Anak Boru

INTRODUCTION

In sociolinguistics, addressing is conventionally used by all languages for both ethnic and modern cultures. According to Supriatini (2014) the addressing is used to show politeness and honor to the interlocutors. It means that the patterns of addressing do not only refer to intimate name-calling such as; brother, sister, uncle, aunt and other, but they also show the way to greeting someone, such as Hello or Hi. In other words, the using of addressing creates the close relationship and harmony in every community. The use of many kinds of addressing appears Mandailing Angkola community, South Tapanuli, Province North Sumatera, Indonesia.

Basically, Mandailing Angkola society really concerns with the patterns in communication. They are used to respect each other. It can be proven from previous research conducting which shows the addressing is truly heard and experienced in social activity. Yet, Mandailing Angkola society pays less attention to some addressers such as uncle’s 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 addressing.

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 research 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 describe why the phenomena of *the pattern of inheritance addressing addressing of Angkola Mandailing society through Biola na Mabugang reconstruction*.

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 (Lubis, 2006), for instance; the way youngsters communicate to elder, politeness, and the pattern of utterance. Theoretically, 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 againsts 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 addressing 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 addressing used by Angkola Mandailing people as stated as the following table;

No	Addressing	Definition
1	Amang tobang	Grandfather of father
2	Inang tobang	Grandmother of father
3	Tulang tobang	Grandfather of mother
4	Nantulang tobang	Grandmother of mother
5	Ompung	Grandfather
6	Ompung bayo	Wife calls to Husband's sister
7	Ompung suhut	Grandfathers of father
8	Ompung mora	Grandmother of mother
9	Amang	Father / son
10	Inang	Mother, daughter
11	Amang tua	Brother of father
12	Inang tua	Amang tua's wife

13	Amang uda	Young brother of father
14	Inang uda	Amang uda's wife
15	Amang boru	Husband of father's sister
16	Inang boru	Father's young sister
17	Inang bujing	Mother's young sister
18	Inang tulang	Wife of mother's brother
19	Tulang	Brother of Mother
20	Boru	Daughter
21	Babere	Daughter's husband
22	Parumaen	Son's wife
23	Ipar	Husband of sister
24	Lae	Husband of sister
25	Angkang	Old Brother and sister
26	Anggi	Young brother and sister
27	Amang naposo	Wife calls to his brother's son
28	Inang na poso	Wife calls his brother's wife
29	Tulang na poso	Son of wife's borther
30	Nantulang na poso	Wife of Tulang na poso
31	Eda	Husband's sisters
32	Pareban	Husband of wife's sister
33	Paompu	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 addressing lead them to be loving and respecting personality, while roughness only brings to the disaster. It is similiar with the theory of *honorfic*. According to Kridalaksana (2008:85) *honorfic* is a form of language used to express honor and repect 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 alo 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 on 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*)
 - 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. As Dalihan Na Tolu stated “*sahancit sahasonangan dan sasiluluton sasiriaon*” which means angkola mandailing will always be together either in sadness and happiness, then “*sahata saoloan satumtum sapartahian*” 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	a. Mora ulu ni bondar b. Mora mataniari	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	a. kahanggi samudar b. Kahanggi samarga c. Kahanggi pareban d. Kahanggi topotan	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
3	Anak boru	a. goruk-goruk kapinis b. anak boru sisuruk trauma	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		<i>anak boru</i> of <i>anakboru</i> . 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		mora of mora. For instance, daughter of A married with B, then

			<i>daughter of B married with C, so the utterance of C called mora ni mora</i>
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All the classification above definitely decides pattern of addressing used by Angkola Mandailing 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 Mabugan, 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	Addressing	Definitions
1	Amang tobang	Unavailable
2	Inang tobang	Unavailable
3	Tulang tobang	Unavailable
4	Nantulang tobang	Unavailable
5	Ompung	Maliki and Syafi's grandfather and grandmother
6	Ompung bayo	Unavailable
7	Ompung suhut	Unavailable
8	Ompung mora	Tidak tersedia
9	Amang	Maliki's father Baiti's father Japantak's name calling (ucok and nur)
10	Inang	Baiti's mother Name-calling of Maliki and Syafii to Baiti ucok and nur's mother Name-calling of Maliki and Syafii's grandmother againts Ujing
11	Amang tua	Unavailable
12	Inang tua	Unavailable
13	Amang uda	Name-calling of Maliki and Syafii of Japantak
14	Inang uda	Name-calling of Maliki and Syafii of Japantak's wife
15	Amang boru	Baiti's father-in-law
16	Inang boru	Young sister of Baiti's father
17	Inang bujing	Young sister of Maliki and Syafii's mother
18	Inang tulang	Unavailable
19	Tulang	Name-calling of Tofsir to ayah Baiti
20	Boru	Unavailable
21	Babere	Unavailable
22	Parumaen	Unavailable
23	Ipar	Unavailable
24	Lae	Unavailable

25	Angkang	Name-calling of Syafii to Maliki
26	Anggi	Name-calling Maliki to Syafii
27	Amang naposo	Unavailable
28	Inang na poso	Unavailable
29	Tulang na poso	Unavailable
30	Nantulang na poso	Unavailable
31	Eda	Unavailable
32	Pareban	Unavailable
33	Paompu	Name calling of Baiti's mother to Maliki dan Syafii

From the table above, it can be inferred that there are fifteen addressing found in Biola na Mabugan reconstruction, namely; 1.abang, 2.anggi, 3. umak, 4. ayah, 5. tulang, 5. nantulang, 6. ompung, 7. uda, 8. tulang, 9. nantulang, 10. bou (namboru), 11.ompung, 12.uda, 13. nanguda, 14. inang, and 15. amang

The Pattern of Inheritance Addressing Addressing

The pattern of inheritance means a systematic activity which used to hand on both function and utterance from eders 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 addressing 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 addressing 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 addressing in Angkola Mandailing society.
- d. There are 15 addressing found in Biola na Mabugang reconstruction in which some general category of addressing are replaced to the cultural category, such as; The utterance of Father is replaces to Amang, and the utterance of Mother is replaced to Inang.

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