THEME AND RHEME IN "*PEPONGOTEN*" AT GAYO WEDDING CEREMONY

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ABSTRACT

This study deals with theme in *"pepongoten"* at *Gayo* wedding ceremony. The data were taken from informants and tape recorded of the *Gayo* wedding ceremony which was taken directly from *SebukuInenMayak* and *Sebukuine* in *Pepongoten.* Besides, some books of *Gayo*wedding ceremony were used to complete the data. The method of the research was qualitative descriptive. It gives description about the theme used in *Pepongoten*at *Gayo*wedding ceremony. The analysis of this research was data collection, data reduction, data display and at last data verification. The findings show that there were three types of theme used in *Pepongoten*, they are Textual, Topical, and Interpersonal. Those types of Theme and functions of theme reflected *Gayonese* cultural values namely politeness, respect to the elder, friendly and resoluteness value. These findings imply the importance of honoring parents in every aspect of life.

Keywords:*theme used, Linguistics, Descriptive Qualitative Design*

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INTRODUCTION

Theme is the element which serves at the point of departure of the message. It is that with which the clause is concerned. Theme can be identified as an element which comes in first position in the clause. It is the starting point for the message. It is the ground from which the clause is taking off.

Rheme is the rest of the clause. It comes after the point of departure. In rhyme, new information is typically contained.Theme is a part of thematic structure. Halliday (1994: 37) defines that thematic structure is one of the various structures, which when it is mapped on to each other make up a clause and will be considered first the one which gives the clause its character as a message.

Theme and its types

Theme

Halliday (1994: 38) characterize theme as "what message is concerned with of the point of departure for what the speaker is going to say". So, its functions as a starting point of signpost, the frame the speaker has chosen for the message, while Rheme is the reminder of the clause or everything after the Theme.Similarly to this characterization, Saragih (2002: 18) argues that Theme is realized (expressed, signaled) by position. That is the element of a clause whereas the Rheme is element(s) that follow(s).

Theme belongs to the Textual Metafunction of the language. It is concerned with the organization within individual clauses and, through this, with the organization of the larger text. Every clause is organized as a message related to an unfolding text. The system of Theme organizes the clause to show what its local context is in relation to the

general context of the text in serves in; the system is concerned with the current point of departure in relation to what has come before so it is clear where the clause is located in the text-how, its contribution fits in this local context or point of departure is called Theme.

Types of Theme

1. Marked and unmarked Theme

The Theme is coded by the first element of the transitivity system. This implies that an element of the clause may occupy more than one function. Thus, an element of the clause may function. The actor, subject and Theme simultaneously. The theme is called unmarked. In different way, when the theme is not conflated with or mapped on the subjects, it is called marked theme. Saragih (2002: 37)

2. Multiple Theme

The Theme in simple sentence may be simple or multiple. Simple theme is coded by one element of the clause that is process, participant or circumstance. This simple Theme is also called topical theme.

3. Topical Theme

Topical Theme is coded by the first element of the transitivity system.

Introduce Gayo in Central Aceh

Gayo is an Ethnic(minority ethnic) live in Aceh. The terms of Gayo refers to three, they are urangGayo (Gayonese), the land where they live is known Gayo or tanohGayo, and basaGayo (Language that they use). This ethnic is classified into proto MelayuorMelayutua. So, their language is classified into group of MelayuPolinesia, which is part of Austronesia language (Eades, 2005:4).Thus, this ethnic spreading to eight regencies in Aceh. They also leave their home area to live in some areas in Aceh,

to outside of Aceh, and abroad. The amount of Gayonese less of 500.000 peoples (Al-Gayoni, 2009).

Marriage wedding ceremony

Islam also commends marriage, with the age of marriage being whenever the individuals feel ready, financially and emotionally. For a Muslim wedding to take place, the bridegroom and the guardian of the bride (*wali*) must both agree on the marriage. Should the guardian disagree on the marriage, it may not legally take place. Is the *wali* of the girl her father or paternal grandfather, he has the right to force her into marriage even against her proclaimed will, if it is her first marriage.

Marriage wedding Ceremony in Gayo

Wedding Ceremony in Gayo culture is line with Islamic rule and combines with Gayo culture itself. According to Buniyamin (1994) there are four kinds of marriage in Gayo culture, namely; *Angkap, Menik, MahTabak, Juelen.*

1. *Angkap*

Angkap will happen if the family of bride do not have son. So, through marriage a man will be move to wife's clan.

2. *Menik*

Menik marriage will happen if the man and woman are love each other, but their parents do not agree with their relationship. So, when they are going to get married the woman ask the man to marry her in the Office of Religious Affair (KUA). Buniyamin (1994).

3. *MahTabak*

MahTabak marriage is the opposite of *Menik*Marriage. This marriage happen

when both of couple love each other but their parents are not agree, so man

come to the woman house and ask to the woman's father to married her.

Buniyamin (1994)

4. *Juelen*

*Juelen*marriage is kinds of unique marriage in Gayo society. The bride is

considered has been bought and must live in environment of bridegroom's family

forever.The word*juelen*, it is means sell.

Pepongoten (Ritual Wailing) in Gayonese wedding ceremony

Gayo people or *urangGayo* has an ideology of how to use language. It is known

as *becerakmutempat* and *beceraklemut* means to speak based on the place where they

are or contextual and speak softly. It means when Gayonese do their speaking, it should

be based on the place, context and in addition it should be polite. (Lentayon magazine:

2009). In social interaction, Gayo language has functions as a medium of

communication as well as a medium of cultural expression, for example in wedding

ceremony. In this context, *Pepongoten* used as medium of communication based on

contextual and speak softly.

Pepongoten or *sebuku* (ritual wailing) means *meratap* in Malay. Pepongoten is

used to express the sadness feeling between parent and their son/daughter when they

will get married. Mother and her daughter speak while they crying. In *pepongoten* all of

utterances are used in poetic words and has deep meaning. Buniyamin (1994)

METHODOLOGY

The data were derived from the tape recording of "Pepongoten" on Gayo wedding ceremony in Takengon Aceh Tengah at July 2011. Then to complete the data researcher collected the information from some books which related to the Gayonese wedding ceremony. The data were taken from "pepongoten" at Beguru stage. Pepongoten is done in wedding stage, particularly in Beguru or ejermarah (giving advice).

RESULT AND DISCUSSION

Result

"Ine…   Kalangsipukekelik pane pediinengkumudenangalase, manuksi

pucecico pane pediamangkumunabirkatae"

(Theme)   **(Rheme)**

"Ama…   Ama, kunediyekasenasipkuama?"

(Theme)   **(Rheme)**

"Ine…   Wan   lo   sisaraininengelemutelahnenonglongku,

mutongkohnongngingku,

menantinselpahmunaringbatangruanglepopediangku"

(Theme)   **(Rheme)**

Table4.1 Dominant Themes

No.	Title of speech Text	The dominant Theme
1.	Kalangsipukekelik pane pediinengkumudenangalase, manuksipucecico pane pediamangkumunabirkatae.	Topical
2.	Ine wan lo sisaranginimutelahnenong long ku, mutongkohnongngingku, munantinselpahmunaringbatangruanglepopediangku	Topical
3.	Ike nijemabereriyahbereriye, munatang beret kujantungrasae, nakuniinewogulesaranelespengekultuahrayabahgie, kerosisarakemulpeoya we tosesilepasiyaran	Topical
4.	Warusmu I wajiben, ringenmu I beraten, katiatutetenkuentimupecah, dalingseserenkuanakkuentimurebah.	Textual

It was found that all types of theme used in this pepongoten, in this speech the dominant theme was Topical.

According to Halliday's theory, textual theme function to relate the meaning of particular, clause to other, interpersonal is often functioning to code the speakers personal judgment on meaning, mean-while, topical theme functioning as the point of orientation for the experiential meanings of the clause.

Discussion

Theme and rhemewerecharacterize theme as "what message is concerned with of the point of departure for what the speaker is going to say".Halliday (1994: 38) So, its functions as a starting point of signpost, the frame the speaker has chosen for the message, while Rheme is the reminder of the clause or everything after the Theme.Similarly to this characterization, Saragih (2002: 18) argues that Theme is realized (expressed, signaled) by position. That is the element of a clause whereas the Rheme is element(s) that follow(s).

Politeness value in Gayonesesocirty is reflected interpersonal and topical this is suitable with Gayo term called as *jemasibetuturjeroh, berartijema mu agama, mu edet, urummuperaturen* (one who speaks in good way is one who is good in religion, culture and educated person).

CONCLUSIONS AND SUGGESTIONS

Conclusions

After analyzing the Theme and Rheme in pepongoten at Gayo wedding ceremony, conclusions were drawn as the following,

(1.) The type of theme used in Pepongoten at Gayo wedding ceremony are indicated as topical, interpersonal, and textual. Pepongoten used as a medium communication between mother and daughter in gayonese wedding ceremony.

(2.) The way of performing acts used in Pepongoten at Gayonese wedding ceremony indicate indirect way performing act and non-literal way performing act.

(3.) The unique finding, pepongotenwas done by the daughter and mother only. Father just be listener and he doesn't talk to his daughter. The father just keep silent and listen of what the daughter and her mother utterance.

Suggestions

In relation to the conclusions, suggestion, were staged as the following:

1. It is suggested for another researcher to make a detail analysis of Theme and Rheme in other types of speech.

2. The findings of this research are advised to be used to fulfill a better understanding for the listeners of cultural.

3. The other researcher it is suggested to do more research about Gayo wedding ceremony from different emphasis so more information about the use of theme and rheme on pepongoten at Gayo wedding ceremony in order not only Gayonese can understand the meaning of this speech that is used in pepongoten at Gayo wedding ceremony but also the other people of non Gayonese.

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