

# THE LOGICAL FUNCTION IS SIMATE-MATE (THE NOURNING TRADITION OF KARONESE’S CULTURE)

**\*Yohana Ginting**

**\*\*Rahmah**

## ABSTRACT

This thesis deals with logical function used in “*Simate-mate*” (The Mourning Tradition of Karonese’s Culture). The objectives of the study are to find out the types of logical function, describe the social value, and find out the implication of this mourning tradition of Karonese. The research is conducted by a qualitative descriptive approach, which makes a description of the situation or event/occurrence. The data of this study is about the utterances that used in this mourning tradition. The research findings indicate that they were five types of logical function which obtained from the analysis of each data. They were elaboration 10 (8,13%), extension 18 (14,63%), enhancement 59 (47,96%), locution 30 (24,39%), and idea 6 (6,50%). The content of social values in the mourning tradition of karonese’s culture has function to motivate, advice, amuse, and strengthen the condolences family. They had some aspects of communication and have context of implication namely, emotional expression, aesthetical, and educational function that can be as the reflection for the people about the importance of this tradition for the readers especially young generation.

**Keyword** : *Functional Grammar, Logical Function, Sociolinguistics.*

---

\*Graduate Status

\*\*Lecturer Status

# INTRODUCTION

## The Background of the Study

Language is a unique human inheritance that plays important role in human's life, such as in thinking, communication, idea, and negotiating with others. Language is part of culture. It plays a very important role in it to show the identity, the way to speak or communication, and culture is also included in part of human's life because there is a rule to manage of human's life in delivering ideas, communication, and doing negotiating that must be obeyed by certain people that run the culture in their environment's life.

The mourning tradition is a unique and sacred ceremony which is performed by Karonese's people to show their sorrow. It has implication functions as communication, social value, emotional expression, aesthetical, and educational functions absolutely. There are also many various clauses in the mourning tradition of Karonese's culture that are uttered by the speaker in this tradition that relate to the logical function. In logical function the clauses can be regulated, Halliday (1994a: 225-73) sets out two broad types of conjunctive relations between clauses of equal status : projection and expansion.

This study, the writer will analyze this mourning tradition because of the minim lesson about this unique tradition nowadays, this analysis will help the readers to know about the social value in mourning tradition and to preserve mourning tradition from the modernization development and can be a reflection for the society as the moral lesson in life especially for young generation because of the minim lesson and minus realization about this tradition for this time.

The research questions of the present study are what types of logical function are found in mourning tradition in Karonese's culture?, what are the social values in mourning tradition in Karonese's culture?, and what context of implication is this mourning tradition?

## REVIEW OF LITERATURE

### *Logical Function*

The analysis of single clause is known as multivariate analysis, and analysis of logical meaning is known as univariate analysis since it applies only to a clause complex from one point of view. A univariate analysis is done with respect to two

criteria of taxis and logico-semantic relations. Logico semantic relation indicates the meaning form when a clause is combined with another in a clause complex. In the newest theory about this is by Halliday & Matthiessen (2004: 376) he states there is a wide range of different logico-semantic relations any of which may hold between a primary and a secondary member of a clause nexus. But it is possible to group these into a small number of general types, based on the two fundamental relationships of (1) expansion and (2) projection. Earlier Halliday explains about logico-semantic relation before being fresher by Matthiessen but just in the same fundamental relationship there are :

1. Expansion: the secondary clause expands the primary clause, by (a) elaborating it, (b) extending it or (c) enhancing it.
2. Projection: the secondary clause is projected through the primary clause, which instates it as (a) a locution or (b) an idea.

Within the general categories of expansion and projection, we recognize first of all a small number of subtypes: three of expansion, and two of projection. The names of these, with suggested notation, are as follows.

(1) Expansion:

elaborating = ('equals')

extending + ('is added to')

enhancing  $\times$  ('is multiplied by').

(2) Projection:

locution " (double quotes)

idea ' (single quotes).

The symbol combinewith those for parataxis and hypotaxis:

= 2    =  $\beta$     +2    + $\beta$      $\times$ 2     $\times\beta$     "2    " $\beta$     '2    ' $\beta$

### *Simate-mate (The Mourning Tradition of Karonese's Culture)*

Simate-mate is one of the traditional tradition in Karonese's culture, that relates to the unique death tradition. This tradition is still performed by most of karonese's people even in modern era, but just few of them still know about the content or moral lesson of this tradition. It can be because of the modernization era or they just run this tradition just as the custom not as the realization how the important of this tradition as the rule of life in society especially in the Karonese's mourning culture.

In “simate-mate” tradition, there is also “nuri-nuri” term. Nuri is taken from the word *nuri*. Prinst (2010:677).Turi (about the event, history, etc) story, word, tale, sequence, nuri-nuri: to talk.Nuri-nuri isthe words or sentences that are uttered/deliveredthe element of melody like expressing sadness or mourning by the family in this tradition involves the word “pengapul” (amusement, advice, leaned or advice). The utterances of *pengapul* are begun from Anak Beru, Kalimbubu, then neighbor. Anak Beru is a daughter or a family that takes wife from certain family, and Kalimbubu is the honorifics that give the family name to a certain family in Karonese (silima-merga.blogspot.com). In this process will be led by sad and slow music and slow movement dance.Nuri- Nuri also includes the sentences that are delivered by “perkolong-kolong” (the singer) in “Simate-Mate” ceremony in mourning expression (Journal: 1-2).

Edi Khalma says that the condolences expression, memorize all of the relation with the defunct when she/he was still alive or the advices to strengthen the family of the defunct is called *nuri-nuri*. The important thing that mourning is different from crying, the mourning in karoneses known as *Ngandung*. Ngandung is crying and retelling all of the things about the defunct during her/his life, it is included the activity or the conversation that she/he had done. It is a bit different with *nuri-nuri*, where in *nuri-nuri* it is done by crying, delivering, or retelling about the defunct life when she/he was still alive, it is delivered by leading of traditional music of karonese contains sad songs and slow dancing.

## **RESEARCH METHOD**

The study uses a qualitative descriptive approach. Punch (2000:274) states “qualitative design had a full description of the topic to be investigated, a presentation, an analysis relevant to the topic, and a discussion of the issue within the topic.”That is way by using qualitative research methodology, the results of the research will give the truth and importance of the social values inside the “Simate-mate” (mourning tradition in Karo) by analyzing it through the kind of logical function is used.

In this study, the sources of data are taken from some journal’s books and some informen of karonese’s culture who knows this mourning karonese’s tradition well.This

location of conducting research is taken in “Jambur” (the place where the mourning tradition

## DATA ANALYSIS AND RESEARCH FINDINGS

### *Data Analysis*

After collecting the data, then classify them into types of logical function, they are: expansion and projection where in projection contains elaboration, extension, and enhancement, and projection contains locution and idea. Then the types of logical function were counted. The data of logical function were found

In *Simate-mate* tradition (the mourning tradition of Karonese’s culture) in Kuta Buluh village. *Simate-mate* (the mourning tradition of karoneses’s culture) used all of the types of logical function in their utterances. They were elaboration, extension, enhancement, locution, and idea.

- ♦ *The use of elaboration with the occurrences 10 items (8,13%) of in the mourning tradition as shown in the following:*

- a. *Siampekenlah kerina kecedaen ta man Ibata maka Dibata lah si mereken pengapul man banta.*

We need to submit all to God, which gives the best *pengapul* for us.

$\alpha$

$=\beta$

- b. *Perpulungen si erceda ate mewakili masyarakat Kuta buluh ija ibas kelawesen bibi kami ikut nge erceda ate.*

We represent our sorrow from Kuta Buluh villagers,

$\alpha$

where in her dead we are really sorry.

$=\beta$

- c. *Kita manusia si enggo ipelajari kerna kata Dibata eme kiniteken.*

We are as human,

$\alpha$

who has learned about the faith.

$=\beta$

- d. *Egia selama geluhndu, gia la bagi ukurndu, kami nde ribu sekalenda maafkendu kel kami.*

Where we made mistakes along your life, please you forgive us.  
 $\alpha$   $=\beta$

- e. *Maka bagem ning kami ija orangtua ta enda go piga-piga wari tama bas RS sidah kondisinya menurun.*

We say so, where her condition worse in the hospital.  
 $\alpha$   $=\beta$

- ♣ *The use of extension with the occurrences of 18 items (14,63%) in the tradition shown in the following:*

- a. *sabar-sabari kena rukur e, kami sapu-sapu kami tenten kami e.*

You should have wide patience, we will be sincerely more.  
 $1$   $+2$

- b. *La kin teku sirang nde ribu tapi kehendak Tuhan lain.*

I don't want to separate with you, but God has another way.  
 $1$   $+2$

- c. *Go bereken asakai ngasupenku tapi uga iban ari mamak go ngelok nadingken kita.*

I have struggled, but Mom has another way to go peace.  
 $1$   $+2$

- d. *Tuhu-thu ibas kelawesan orangtua ta enda ceda ate, tapi ibas kecedaen ta e siampekenlah kerina ku Ibata.*

We are really sad of the death, but in our sorrow we submit all to God.  
 $1$   $+2$

- e. *Go gia ko go ndauh lajang, tapi lit denga nge ido-ido bibi man kam.*

Even you are not bachelor more,  
 $1$   
but there are many learning you can get from your mom.  
 $+2$

- ♣ *The use of enhancement with the occurrences 59 items (47,96%) in the tradition as shown in the following:*

- a. *Ertoto kami man Tuhan Ibata, gelah cakap kami sisitik enda mbereken pergegeh man kam kerina.*

We pray to God, so our advices can give the strength to all of us here.  
 $1$   $X2$

- b. Ersada ban kerina arihndu, gelah malem amin br Saribu.  
You should have the same vision,  
 1  
so she will feel happy there.  
 X2
- c. bagem bre-bre kami ersada arih-arihndu empatna, gelah ula kam pagi lampas melumang.  
You should be united all,  
 1  
so that there is no lonely again.  
 X2
- d. Walaupe iluh ibas mata Tuhan tetap mbereken perukuren peradaten kerna kelawesen otang tua.  
Even though we are in tears,  
 $\alpha$   
God gives us a good heart to run this our parent death tradition.  
 XB
- e. Sitaktaki kerina kemateen enda situhuna labo hal si luar biasa sebab kerina kita si ngeluh I bas doni enda pasti ngalami.  
We don't need cry over the death,  
 $\alpha$   
because everybody will face it.  
 XB
- f. Relaken lah ia sebab ia go jumpa ras Ibata.  
You should release her,  
 $\alpha$   
because she has met with God.  
 XB
- g. Jenda kami tedis ibas gelar Tuhan , guna mbereken kata pengapul man bandu.  
Here we are in the name of God,  
 $\alpha$   
as a result we are giving advice to you.  
 XB
- h. Kita manusia ibas geluhta erkiteken kita manusia si pendosa lanai banci lang kia nanami kemateen.  
We are as human,  
 $\alpha$   
in that case we have sins and will face the death surely.  
 XB
- i. Kemateen eme menuju kegeluhen simbaru, jadi guna ndatken kegeluhen si mbaru eme ndalani kemateen.  
Death is toward the new life,  
 $\alpha \text{ } X \beta$   
thus to get the new life is by running death.

- ♣ *The use of locution with the occurrences 30 items (24,39%) of in the mourning tradition as shown in the following:*

|                  |  |
|------------------|--|
| <u>She said,</u> | <u>they should teach one other and avoid the squirrel.</u> |
| $\alpha$         | $\beta$  |

You said;                      ‘You’ll motivate our kids.’  
1    “2

She advised;                      'don't be confuse,we always there to keep you.'

1    "2

She advised;                      'love each other more even in her death.  
1    "2

In wise book says; 'You should give advise each other in this big problem

- a. *Sope lenga ku cakap gelah ipelajari min bagi rupana bagi pusuhku.*

|  |                |
|--|----------------|
| <u>'I need to learn about her past',</u> | <u>I think</u> |
| '2                                       | 1              |

|                        |   |
|------------------------|---|
| <u>We pray to God;</u> | <u>'God is the best side for your parents.'</u> |
| 1                      | '2  |

You used to remind us,      'we have a nice daughter and son in law.'

1    '2

After analyzing the data, the writer found the research from the analysis of logical function used in the mourning tradition of Karonese in Kuta Buluh village. There are five types of logical functions that are classified into expansion and projection and found in “*Simate-mate*” (The Mourning Tradition of Karonese). The occurrence of elaborations are 10 (8,13%) utterances. The occurrences of extensions are 18 (14,63%) utterances. The occurrences of enhancements are 59 (47,96%) utterances. The



occurrences of locutions are 30 (24,39%) utterances. The occurrences of ideas are 6 (6,50%) utterances. The dominant types of logical function in the utterances of this mourning tradition is enhancement.

From the percentage above, the most dominant type of logical functions used in the mourning tradition of Karonese in Kuta Buluh village is enhancement with 59 (47,96%). Enhancements types show that Karonese always express their sorrow in “Simate-mate” tradition by expanding the utterances, qualifying it with some circumstantial feature of time, place, cause or condition. In those qualifying, there are utterances which show many social values. In this case the social value is in the mourning tradition tends to motivate, advice, amuse, and strengthen the condolences family, so the condolences family will not feel lonely and can take the *pengapul* for the amusement and the reflection of life because everyone just stay for temporary in this world, and will face the death too, so don’t figure the death as the last of life.

The context of implication of this mourning tradition has many function in life, such as communication, social value, emotional expression, aesthetical, and educational function implications. As the communication, because this mourning tradition can deliver the sorrow and idea in expressing their sadness through the utterances of *pengapul* such as motivation, advising, and amusement. As social value, it is because this tradition has the reflection to the real life that everybody will face the death so we have to be able to introspect ourselves as well as possible along our life because it is not the last of everything. As emotional expression and aesthetical because this tradition can express the emotional lead by the element of traditional Karonese music with slow rhythm and dance and it effects to the aesthetical how the Karonese performs this mourning tradition even in the death condition. Last, as the educational function because we can take many learning about this tradition such as in motivating, advising, and amusing condolences people, so they will not feel lonely and be stronger to face the sorrow.

## CONCLUSIONS AND SUGGESTIONS

### Conclusions

After analyzing the data, it can be concluded that; firstly, there are five types of logical function used in the utterances of the mourning tradition of Karonese’s culture

with the occurrences of elaboration is 10, extension is 18, enhancement is 59, locution is 30, and idea is 6.

Secondly, From the percentage above, the most dominant type of logical functions used in the mourning tradition of Karonese in Kuta Buluh village is enhancement. Enhancement types shows that Karonese always express their sorrow in “Simate-mate” tradition by expanding the utterances, qualifying it with some circumstantial feature of time, place, cause or condition. In those qualifying, there are utterances which show many social values. In this case the social value is in the mourning tradition tends to motivate, advice, amuse, and strengthen the condolences family, so the condolences family will not feel lonely and can take the *pengapul* for the amusement and the reflection of life because everyone just stay for temporary in this world, and will face the death too. So don’t figure the death as the last of life.

Thirdly, the context of implication of this mourning tradition has many function in life, such as communication, social value, emotional expression, aesthetical, and educational function implications. As the communication, because this mourning tradition can deliver the sorrow and idea in expressing their sadness through the utterances of *pengapul* such as motivation, advising, and amusement. As social value, it is because this tradition has the reflection to the real life that everybody will face the death so we have to be able to introspect ourselves as well as possible along our life because it is not the last of everything. As emotional expression and aesthetical because this tradition can express the emotional lead by the element of traditional Karonese music with slow rhythm and dance and it effects to the aesthetical how the Karonese performs this mourning tradition even in the death condition. Last, as the educational function because we can take many learning about this tradition such us in motivating, advising, and amusing condolences people, so they will not feel lonely and be stronger to face the sorrow.

### *Suggestions*

By considering the conclusion there are some suggestions. The data of logical function were taken from the mourning tradition of Karonese as the consideration to learn a new thing not only from the theory but also from the direct application, so the readers can learn it and useful to increase their understanding in logical function especially through this unique tradition well. For the English teachers or lecturers, it is

important to them as the facilitator in teaching learning process to understand not only the theory but also the application of logical function so that they can apply it in teaching. This is really important for the readers to learn about logical function through the mourning tradition of Karonese because there are many social values that can be useful as the reflection of the life. Hopefully, the new generation will not forget the importance of this tradition and easier them to find out about the logical function in the mourning tradition of Karonese.

## REFERENCES

- David, G. 2000. *Syntax in Functional Grammar*. London: Continuum.
- Ginting, Rosita. 2009. Nilai dan Fungsi Ndundungen Karo. *Journal of the Mourning Tradition of Karonese*. Vol. 1. p 5-16.
- Halliday, M.A.K. 1994. *An Introduction to Functional Grammar*. London: Edward Arnold.
- Halliday, M.A.K. and Matthiessen. 2004 . *An Introduction to Functional Grammar*. London.
- <https://www.google.com/#q=logico+semantic+relation+journal>. Acceseed on 10th january 20014.
- <http://www.livescience.com>. Accessed at 14th January 2014.
- <http://www.karo.or.id/gendang-kematian-dan-kematian-gendang-pada-masyarakat-karo>). Accessed at 14th January 2014.
- [http:// www.silima-merga.blogspot.com](http://www.silima-merga.blogspot.com). Accessed 14th January 2014.
- Khalma, Edi. 2013. *Bentuk Nuri-Nuri Pada Upacara Adat Kematian Suku Karo*. Jurnal: accessed at 22 September 2013.
- Mariany, Tina and Farida. 2011. *Cross Cultural Understanding*. Medan: unpublished.
- Prinst, Darwin. 2010. *Kamus Karo Indonesia*. Medan: Bina Media Perintis.
- Punch, Keith F. 2000. *Introduction to Social Research Quantitative and Qualtitative Approaches*. London: Sage Publications.
- Rukmini, Dwi. 2010. The Logico-Semantic Relation of Clause Complexes in the Abstracts of the Final Project Reports Produced by the English Department Students. *Journal of Pengembangan Humaniora* .Vol. 10 No 3. p 108-114.
- Siahaan, Hiace. 2011. Logical Meaning of Business Texts in the Jakarta Post. *Journal of Logical Meaning*. Vol. 1. p 16-31.
- [www.google.com/m?q=logico+semantic](http://www.google.com/m?q=logico+semantic). Accessed at 14<sup>th</sup> Jan 2014.