

Research Article

# Deixis in Traditional Wedding Ceremony "Mangambat Boru" of Mandailing

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## Abstract.

This study attempted to describe the various deixis contained in traditional wedding ceremony "mangambat boru" of Mandailing. The problems in this study are: 1) what types of deixis are there in traditional wedding ceremony "mangambat boru" of Mandailing ; 2) what is the functions of the deixis uses in traditional wedding ceremony "mangambat boru" of Mandailing. The purposes are going to be achieved by this study are such as: 1) to describe the various types of deixis, 2) to describe the function of the deixis were used. The subject of this research was the traditional wedding ceremony "mangambat boru" of Mandailing which consist six wedding in Panyabungan. The data in this study are: words, phrases, sentences, using Mandailing Language. Furthermore, there are four kinds of deixis used in traditional wedding ceremony "mangambat boru" of Mandailing, which consists of deixis place, deixis time, deixis demonstratif, and deixis persona. Based on this research then the number of data were 180 words deixis, the most frequently used was person deixis with 120 words. On the order of second was demonstratif deixis with 30 words . In the third sequence spatial deixis with the amount of data that found as many as 20 words, and the last temporal deixis was 10 words.

**Keywords:** Wedding ceremony; Deixis; traditional; Mangambat Boru

## 1. Introduction

The language used in the communication society is speech. Humans use speech to explain everything that wants to be revealed to the opponent he said. This depends strongly on the determinant factors in the act of language or act of communication, i.e. the interlocutor, the purpose of the speaker, the issue that is talked about, the situation. The use of such language is called pragmatics. As disclosed by [1] said that pragmatics is the study of the meaning of the invisible, or how we recognize what is meant even when the speech or the sentence was not actually said or written .Deixis is one of several pragmatic elements that touches the contextual or situation (speaker, time and place) in the utterances used. Words like me, you, now and here are deixic words. The reference will be known who, where, and at what time the words were spoken.

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Deixis is a semantic phenomenon found in words or constructions that can only be interpreted by reference to take into account the situation of conversation [2]The function of deixis is to connect language with context and if someone understands the deixis well, their understanding of the context is also good [3]. Changes in the context of the use of speech, including those expressed as deixis expressions, will have implications for changing the meaning of these expressions. The decisive role of context, like that, causes deixis studies to be classified as a sub-field of pragmatic studies.

Based on the observation of traditional wedding ceremony “mangambat boru tulang” in Mandailing occurs , a conversation between anak namboru (the man from the bride’s father family who can married with the girl) and the groom occurs during the deixis event. In this event, the asks the groom to ask permission from him before they leave. It is not uncommon for rhyme responses to occur in this event. Before the groom defeats the anak namboru, the anak namborudoes not allow the groom to bring the bride. In fact, it is not uncommon for anak namboruto ask the groom for some money to open their way.

The thoughts or intentions communicated by anak namboruare conveyed verbally through the form of language. Sometimes these anak namborupour their thoughts, or meanings, into the form of rhymes, so that the listener can interpret the form that is heard. It was caused each languages unit in each stanza contains meaning and the listener recognizes the meaning of the forms used. In these rhymes, sometimes there are words that have references in reality that can be held and words whose references are abstract.

The first purpose of this paper is to gain more insight into boundaries that arise Deixis in Traditional Wedding Ceremony “Mangambat Boru” of Mandailing. In particular, we ask Questions : 1. What types of deixis were used in traditional wedding ceremony in mandailing events, mangambat boru? 2. What was the function of the deixis used traditional wedding ceremony in mandailing mangambat boru event?

## 1.1. Types of Deixis

Kaswanti Purwo [4]mentions several types of deixis, namely person deixis, spatial, temporal, and demonstrative. More complete exposure as follows.

### 1.1.1. Person Deixis

The term persona comes from the Latin word persona as a translation of the Greek word prosopon, which means mask (the mask worn by a performer), also means the role or character performed by a roleplay. Person deixis is defined according to the participant's role in language events. The presence of a grammatical category in the form of personal deixis describes the different participant roles of each person involved in the speech event, or as a person involved in the speech event. According to [5], this is caused by the change in turn to speak for others. Such a change will in itself be the cause of the displacement of the origo 'ground zero' (Buhler's (1934) term in Levinson, 2006b) for the center of the context of reference in the form of speakers at the place and time of the speech, which in interpreting the meaning of the speech is always based on what it means) . Thus it is possible that I am person A is you or you are for person B, or here person A is there person B, and so on. The alternative put forward by [6] is related to the necessity of having basic criteria in distinguishing each personal pronoun, although not completely, it can be used as part of the theoretical framework in the study of Mandailing personal pronouns. According to [7], there are three types of person deixis.

### 1.1.2. Spatial Deixis

Spatial deixis is the giving of shapes to locations according to participants in language events. [5] has provided a functional description of place deixis. From the description he made, it was found that the place deixis was related to the determination of the location of something or object in relation to the anchorage point at the time of the speech. The linking point can be an object or reference point determined by a definite scale of size. It is stated that the determination of the object in the deictic place is when it is linked to the participant's location at the time of the speech. The participant in question (taking into account the example he gave (Kabul is four hundred miles West of here)) is a speaker - on the grounds that the 400 miles referred to in the example is the distance between, if Kabul is linked to here which is the location of the speaker at the time speech (see also [8]).

Spatial deixis is deixis that point out to a place. Levinson says that, the expression of place deixis requires contextual information about the place of the utterance [9]). Examples of spatial deixis from modern English are: here, there; come, go; bring, take;

this, that etc. Yule differentiated with two basic terms: proximal which is near speaker for example this, here, now and distal which is a way from speaker i.e. that, there, then.

### 1.1.3. Temporal Deixis

Time, as Fillmore [8] states, has a single dimension (one-dimensional) and is unidirectional. Between events and time, if associated with motion, can metaphorically be explained as follows: (i) time is seen as something still, and the "world" (speakers ([1]) moves through it from past time to time. will come, (ii) the "world" is seen as something still, and time moves through the "world". The depiction of a "world" moving in (i) puts time ahead, thus allowing the formation of temporal adverb phrases that use "ahead" as a component, such as: next day, next week, next month, next year. The metaphor in (ii) places the "world" as being visited by time moving towards it. From this description are formed adverbial phrases using the 'future' or 'the future', such as the coming year, the next century, the future period, the future.

Temporal deixis is deixis that point out at time. In temporal deixis, linguistic expressions depend for their interpretation on knowing the relevant utterance time. Yule for instance, now: time coinciding with speaker utterance, then: past and future time relative to speaker's present time, yesterday, tomorrow, tonight, tomorrow, today: tense.

### 1.1.4. Demonstrative Deixis

In discourse, both oral and written form, it can be found that there are certain times for speakers or writers to make reference to parts of the same discourse. The part referred to sometimes occurs before the time of reference, as illustrated in the speech, (a) as previously mentioned, and it may be that the part referred to exists after the time of reference, as indicated by speech (b) in the following chapter, or (c ) You must have never heard of this story. The used of the previous adverb in speech (a) implies that there was a part of the discourse that was produced before the time of reference, while the following adverb in (b) and this demonstration in (c) implies that there was a part of the discourse that will be present after the time of reference Levinson in [10].

## 2. Mandailing Batak Wedding Ceremony

Marriage based on custom means that the marriage does not contradict the prevailing customary norms (fair marriage). The wedding ceremony in the Mandailing Batak custom

is a series of activities carried out from pre-ceremony to post-wedding ceremony. Mangambat Boru Tulang is a series or traditional ritual in the form of releasing the departure of the bride who is brought by the groom and his family. The mangambat boru is done by the boy from the namboru of the bride. Mangambat boru is a series of traditional events in order to release the bride's departure, which is brought by the groom and his family. Mangambat boru is done by the boy from the namboru of the bride.

### 3. Methods

This research used a qualitative approach and the type of qualitative research used was a case study. This research was conducted in Panyabungan, Mandailing Natal. The research subject was Panyabungan society, which held a traditional wedding ceremony, especially mangambat boru Tulang. In this case, the research ertook about seven weddings in Panyabungan, Mandailing Natal.

The research data collection technique was carried out with the following steps following:

1. Observed people in Panyabungan who held traditional marriage speeches to found out the types and functions of deixis used by speakers or speech partners in mangambat boru tulang traditional events.
2. Interviewed. In this study the researchers conducted interview with the surrounding community and speakers in the traditional wedding ceremony mangambat boru in Mandailing.
3. Copied all deixis data contained in wedding ceremony mangambat boru in Mandailing.
4. Grouped the data of deixis according to their respective types, namely, personal deixis, spatial deixis, temporal deixis, and demonstrative deixis.

### 4. Results and Discussion

#### 4.1. Person Deixis

#### 4.1.1. First Person

First person deixis refers to the speaker herself. Sometimes the deixis of the first person could be I as singular and We as plural. The words that include as first person deixis according to Levinson in [7] are I, Me, Myself, Mine, We, Us, Our, Ours, and Ourselves. Those are the first person deixis used in wedding ceremony “Mangambat boru tulang” in Mandailing.

Anak naboru : “Wahai kourami nami nagot tudia do obanon namu nauli bulung nami on?”

( my dear brother, where will you bring our lady?)

The utterance is said by anak naboru. There was a first person deixis, nami (our). Nami referred to the speaker and his family which is the others anak naboru. It able to include in first person deixis because the word “our” is a possessive objective to something that belong to him and his family as plural pronoun. While the meaning according the context, anak naboru want the listener to know that anak naboru curious about the groom’s purpose.

Groom : “tu Kayu Jati, maksudna nagot mamolus paradatan na tobang nakkon obanonku ma on tu dalan na denggan tu bagas maribadati.” ( to Kayujati, I mean to introduce her for family and people there, I will bring her to the better life).

The utterance is said by groom. There was a first person deixis, ku (I). I referred to the speaker his self which is the groom. It able to include in first person deixis because the word “I” is a personal pronoun to something that show his self do it. While the meaning according the context, the groom wants to the listener to know that he will bring the lady for better life together, it means marriage.

#### 4.1.2. Second person

Second person deixis refers to the addressee of speaker. It is known as the You person. The form of deixis according to Yule in second person deixis are you, your, yourself, and yourselves. Those are the second person deixis used in wedding ceremony “mangambat boru tulang”.

Anak naboru : “Tujia do pareban dioban hamu boru tulangkon?”

( where will you bring my girl?)

The utterance is said by anak naboru. There was second person deixis ‘you’. It referred to the addressee in the utterance that is the groom and the groom’s family.

### 4.1.3. Third Person

Third person deixis refers to someone else neither the speaker nor the addressee that could have a far or a near distance from the speaker. The words that are including as third person deixis according to Yule for example he, she, they, him, himself, her, herself, and it. Those are the third person deixis used in wedding ceremony “mangambat boru tulang”.

Anak namboru : “songonon do dah kahanggi soni boru tulang,mulai na menek laos magodang na ami badak2i do borutulang on. Jadi, laos modom kahanggi na diayakan do modom na on.”(attention please, ladies and gentlemen, when she was child until became a girl, we bought her necessary, and also protected her.

The utterance is said by Anak namboru. There was third person deixis ‘borutulang on’(her). The word it referred to the bride. The function of the word it is object as singular pronoun. Anak namboru wanted to explain that their position as somebody who know protected the bride from child till she met the groom.

TABLE 1: Person Deixis.

	Singular	Plural
First Person	<i>Obanan ku – Anak namborukon – Maiba – Au</i>	<i>Koum nami</i>
Second Person	<i>Pareban</i>	<i>Namu – Hamu</i>
Orang ketiga	Boru tulang on	

### 4.2. Spatial Deixis

Spatial Deixis is deixis word refers to place whether it is near or far from the speaker according Yule [9]. Example of spatial deixis according to Levinson are here, there; come, go; bring, take; this, that etc. While Yule proximal which is near speaker for example this, here, now and distal which is a way from speaker i.e. that, there, then. Those are the spatial deixis used in the wedding ceremony.

Anak namboru : “on da kahanggi on indape banaon kahanggi. Masalahna ami anaknamboruna inda na 3-4, 10 dope kahanggi on tu simpang opat”.

( I do not want this ,bro.. we are not just three or four people but there are ten from here to *Simpang Opat*)

The utterance is said by anak namboru. There was spatial deixis ‘on tu simpang opat’. The word there referred to the place. The function of the word there is object. The word

there is distal terms because the speaker explain that they have many members from their place stand until onother place namely *Simpang Opat*.

TABLE 2: Spatial Deixis.

Spatial Deixis	Meaning	Distal
<i>Tuson</i>	Here	near
<i>Dison</i>	Here	near
<i>Maindin</i>	In there	Rather far
<i>Disi</i>	there	Far

### 4.3. Temporal Deixis

Temporal Deixis is deixis word refers to time that the speaker mean in an utterance [11]. The forms of temporal deixis are now, then, yesterday, tomorrow, today, tonight, next weeks, last weeks, and this weeks. Below there are temporal deixis used in thewedding ceremony.

*Anak naboru* : “*Sannari tong kahang, mangarti maho, sian menek na hami jago-jago do on*”. ( now, I wanna you to know that we protected her when she was child.)

The utterance is said by *anak naboru*. There was temporal deixis ‘*sannari*’ and ‘*sian menek*’. The word ‘*sannari*’ referred to right at the moment in present time. The function of the word now is explaining that the activity has to be done right now. While, the word ‘*sian menek*’ referred to the past time when she was child. The speaker wanted to explain to the groom at the moment, that he protected her from the past time.

TABLE 3: Temporal deixis.

Deiksis time	Meaning
<i>Mulai na menek laos magodang</i>	From child till adult
<i>Mulai potang do ari</i>	Evening
<i>Leleng</i>	Old
<i>Lasniari</i>	Bright day
<i>Sannari</i>	Now

### 4.4. Demonstrative Deixis

Demonstrative deixis is the word deixis referred to point or demonstrative pronoun. The form of demonstrative deixis are *this* to show something near with the speaker, and *that* to show something far from the speaker. It is not just show the place but also event, situation, or time. Below there are demonstrative deixis in the wedding ceremony.



The groom : “*on ma sude pareban nadong be*”.( this all I have..no more)

The utterance is said by the groom. There was demonstrative deixis ‘*on ma*’. The word ‘*on ma*’ referred to money which has given by the groom to *anak naboru*. The function of the word ‘*on ma*’ to showed that the groom put the money to *anak naboru*’s pocket.

In this research, demonstrative deixis was used to show something without mention the name or the number. It will be showed the table below.

TABLE 4: Demonstrative Deixis.

Demonstrative Deixis	Meaning
<i>Onma sude</i>	This all
<i>Onpe</i>	Like this
<i>On maido</i>	Only this
<i>Dison</i>	Here is

It can be conclude that in the total of 180 deixis, the person deixis is the most types of deixis used in wedding ceremony “*mangambat boru tulang*” in Mandailing with 120 deixis. The second is demonstrative deixis with 30 deixis, and then the third is spatial deixis with 20 deixis. the last is temporal deixis with 10 deixis. The deixis that being used by *anak naboru* and the groom are *name,hamu* and *kudeictic* as a pronoun of the speaker or the addressee.

## 5. Conclusions

After the writers analyzing the data, the deixis used in the traditional wedding ceremony “*mangambat boru tulang*” become clear. There is person deixis which is a word that referred to person or the addressee of the speaker. In person deixis there are three types, first person deixis, second person deixis, and third person deixis. First person deixis is a word that referred to the speaker itself. While second person deixis is a word that referred to the addressee of the speaker. Then third person deixis is a word that referred to someone else, neither the speaker nor the addressee. It could be someone far away or near the speaker. Spatial deixis is a word that point to a place which could be distal and proximal. Temporal deixis is a word that referred to a time which has a function as an adverb.

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