Themes of Maba Manuk Mbur Texts in Karonese Society

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Abstract: *The objectives of this study were to describe and to analyze the themes of maba manuk mbur sentences in Karonese society. The research was conducted using the qualitative method and Systemic Functional Linguistics. The data obtained was analyzed. There are 38 sentences in this study .The focuses of the analysis were on the topical theme of maba manuk mbur texts in Karonese society . The results reveal of the 38 sentences in Karonese language, there are 6 (2.28 %) textual themes, and 1 (2,63 %) interpersonal theme. Topical theme has 13 (34.21 %) marked theme and 18 (47.36 %) unmarked themes. The most number of themes were topical themes, 18 elements (47,36%) as unmarked themes in Karonese language. The themes in the first position analyzed regarded to systemic functional linguistics.*
 Key words: *maba manuk mbur , topical theme,*

I.   Introduction

1.1 Background of the Study

Culture and language have interrelationship, they can not be separated. Karonese society use Karonese language as a tool for their daily communication. It has relationship with their culture. One of their social culture is mbah manuk mbur. If it is translated literally, bring a fat hen. But it means a ceremony for a pregnant woman. It is a ceremony for a baby who is going to be born. Kalimbubu known as a wife giver in Karonese culture come to see their daughter and their son in law. They bring a complete cooked fat hen to their daughter and son in law. There are only few guests for this ceremony and it is usually done at a dinner. This ceremony is a responsibility for a parent whose daughter has been 5 – 7 months pregnant. The usage of Karonese language is an element of a culture in mbah manuk mbur ceremony. The cultural term of mbah manuk mbur has the same meaning with other cultural terms, such as mesur-mesuri, maba tinaroh mentar, nggetuk bulung itung, cekuh gumbar.

To know more about meaning of the mbah manuk mbur texts, the researcher analyzes the themes of mbah manuk mbur sentences.

1.2 The Problems of the Study

The meaning is the important point in the sentence and to understand the meanings, they are started from the themes of the sentences.Therefore, the research questions underlying this study are:
1.) what themes occur in the texts of mbah manuk mbur in Karonese society?
2.) what themes are domain found in the mbah manuk mbur sentences in Karonese society?

1.3 The Objectives of the Study.

The objectives of this study are :
1.) to describe the structural rules of themes of mbah manuk mbur sentencs in Karonese
   language
2.) to explore the domain themes of mbah manuk mbur texts in Karonese society.
3.) What are the structure rules of the mbah manuk mbur texts.

1.4 The Significance of the Study

This research has significances, theoretically and practically, for researchers, students , lecturers, English speaking people who are interested in Karonese culture.
The findings are used for the following purposes:
1.) for documentation of Karonese society culture globally.
2.)   as a useful information to English speaking people about themes analysis especially maba
3.) manuk mbur in Karonese society.
4.) as a base to conduct for further research on Karonese culture.

II.   Review Of Literature

Due to the research questions in this study, the researcher focused on one of Hallyday''s concept of analyzing themes. Halliday, (2004) explains due to the three metafunctions of language, the experiential, the interpersonal, and the textual, there are also different types of theme they are topical, interpersonal, and textual themes. A topical Theme, or some experiential element are found in all clauses: either a participant, a circumstance or a process .

The form of maba manuk mbur texts in Karonese society were analyzed by identifying theme in the sentences. Theme is the point of departure as the main idea of the clause considered as the message to be talked about and known by the reader or listener.   It is the part that comes first in a sentence. Halliday's and Eggins' models are relevant as frames to answer the first research question of this study. The themes of the affirmative sentences and dialogues of maba manuk mbur texts are the center of analysis.

The themes applied   which are relevant to this study are, ideation theme or topical theme : the researcher analyzed the form of the maba manuk mbur texts by applying Halliday's model, unmarked and marked themes.

Halliday and Matthiessen (2004 : 64) define the theme is the element which serves the point of departure of the message, it is that which locates and orients the clause which its context.

The researcher applied Halliday's system of the unmarked and marked themes as an effort to find out the theme of maba manuk mbur clauses in Karonese culture. Language has three metafunctions, they are ideational, interpersonal and textual. The notion of the ideational metafunction center analysis gave the frame for the researcher regard to solve the first research question of his study. In thematic analysis helps him become aware who the texts guides.

Halliday uses a clause as a unit for analysis and textually divides it into two parts; Theme and Rheme. He defines the Theme as "the point of departure of the message" and the Rheme as "the remainder of the message," so "as a message structure, a clause consists of a Theme accompanied by a Rheme" (1994:37).

III.   The Research Method

3.1 Research Design

In this study the researcher used the qualitative research and it was rooted by Systemic-Functional Linguistics. Systemic-Functional Linguistics (SFL) is a theory of language introduced by the linguist Halliday. The researcher believed that SFL was capable to provide a number of insights when analyzed the themes the maba manuk mbur clauses.

Data were collected from text of maba manuk mbur in Karonese family written by Ginting (2013). The data were analyzed systematically as to answer the research questions. The first research question was the requirement to find out the themes of maba manuk mbur . This study applied the SFL framework which proposed by Halliday and Mathiesen (2004). The research design was conducted by using qualitative research with functional approach. The linguistic approach incorporates with the concepts of : theme and culture were examined in the contexts of SFL.

3.2 Data Analysis

In the process of analyzing, there are sets of process. In the process of data analysis, Miles and Huberman (1984 : 21) maintain the steps in qualitative analysis include: (1) data collection (2) data reduction; (3) data displays; (4) and conclusion drawing/ verification .
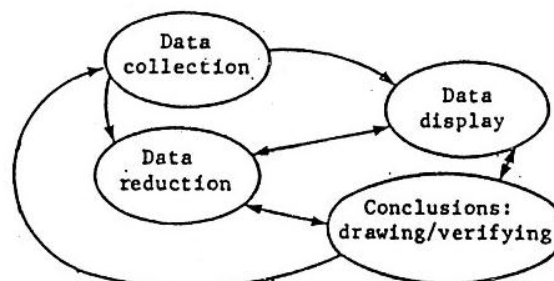

Figure 3.1 : Components of Data Analysis : Interactive Model

The data were collected from maba manuk mbur   texts, they were all in the form of words. The data from the maba manuk mbur texts were selected, simplified and reduced to be the focus of analysis and they are as data reduction. Miles and Huberman (1984 : 21) emphasize qualitative data can be reduced and transformed

in many ways : through sheer selection, through summary or paraphrase, through being subsumed in a larger pattern, and so on.

First, data display were analyzed by SFL of Halliday's model to find out the topical theme of Karonese language. Second, the structure rules of the data.

IV.   Analysis and Findings
4.1 Analyzing Theme

Halliday, (1994:179) determined the clause in English by Systemic Functional Linguistic (SFL) theory into three metafunctions – ideational, interpersonal and textual. The researcher chose the ideational as the centre of analysis in sentences of the texts. The ideational theme or also known as topical theme consist of unmarked and marked themes. The textual theme is , the order of any combination of (1) continuative, (2) structural and (3) conjunctive.

There are 39 sentences of maba manuk mbur and some of the data as follows :

1. **Ibas kegeluhen merga ras beru silima**, sue ras kesemalen geluh kalak Karo, maka kerja adat si pemena iban man manusia iperkiraken ibas Maba Manuk Mbur. Ibas kegeluhen merga ras beru silima is prepositional phrase and it is untranslatable. There are five clans in Karonese society and every Karonese has a merga for a man and a beru for a woman. It is from patrilineal. Ibas kegeluhen merga ras beru silima is marked theme.

2. **Ibas pelaksanaan dahin enda**, intina : kalimbubu ras puang kalimbubu reh maba pangan entabeh kempak jabu Sinatang Tuah, gelah megegeh ia.
   Ibas pelaksanaan dahin enda is as marked theme which means in the process of this ceremony. This expression is a prepositional phrase which consists of preposition followed by nouns and article. Sentences 1 and 2 have the same theme they are as marked themes.
   Kerehen kalimbubu ras puang kalimbubu eme petatap ate sinatang tuah ibas ia nandangi mupusken anak.
   Kerehen kalimbubu ras puang kalimbubu in sentence 2 was translated with the coming of wife giver and kalimbubu of kalimbubu . Puang kalimbubu is untranslatable. Kerehen kalimbubu ras puang kalimbubu is a heavy subject in sentence 3 as unmarked theme.

3. **Dahin sinilakoken kalimbubu** sekali ngenca kempak anak sintua.
   Sentences of 3 and 4 have the same theme, they are heavy subjects as unmarked themes. **Dahin sinilakoken kalimbubu** means the work which is done by kalimbubu.

4. **Nai** lit sibeluh ngogesa kerna "gerek-gerek"arah ia "man" pangan sinibaba kalimbubu enda, banci itafsirken guna menentukan sifat ras biak anak sinibas bertin denga.Tapi adi gundari lanai bo lit beluh.
   Nai is an adjunct it is an adverb of time used at the beginning of sentence in maba manuk mbur text. This adverb was placed at the beginning of the sentence. Nai was translated into English with f**or long time ago,** it is the adverbial clause in the sentence 5 as the marked topical theme.

5. Dahin enda ilakoken guna ngkuhi keriahen jabu si natang tuah gelah sangkep pagin perdalinen anak bas bertin lako ngidah wari terang ras teratur pagi perdalinen kegeluhen ku wari sinandangi reh.
   Dahin enda is nominal group as subject, it is unmarked theme which consists of noun followed by demonstrative pronoun. If it is translated into English , it is 'this work'.

6. **Dahin Maba /Ngembah Manuk Mbur enda**, ibahan ibas paksa pernanden natang tuah, eme sinigelari danak-danak ibas bertin denga.
   Dahin Manuk Mbur enda Maba /Ngembah is nominalization as unmarked theme, it means the work of Maba /Ngembah Manuk Mbur enda.

7. Jadi sue ras kesemalen nggeluh kalak Karo, maka tupung danak-danak enda lebih kurang (4 ntah 7) bulan ibas bertin, reh me pihak kalimbubu ras sngkepna nggeluh rakat ku jabu sinatang tuah enda.
   Jadi is usually used at the initial of the sentence and that is about someone to continue the action. It is as a conjunctive adjunct   and was translated literally to be then. It is as textual theme followed by the dependent clause.

8. Ibas kerehen maba manuk mbur enda ibas wilayah adat Karo lit gelarna sipelain-lain, eme : mesur-mesuri babah, maba tinaruh mbentar, ndungi bicara kalimbubu, nggetuk bulung itung, ras cekuh gumbar.
   Ibas kerehen maba manuk mbur enda ibas wilayah adat Karo is prepositional phrase, it is marked theme.
   Ibas kerehen maba manuk mbur enda ibas wilayah adat Karo is prepositional phrase as marked topical theme and its structural rule is **ibas** as preposition and followed by nominal group : kerehen maba manuk mbur as a nominalization and **enda** as a demonstrative pronoun. **Enda** is singular demonstrative pronoun**. Ibas** is as a pre-modifier modify **kerehen maba manuk mbur** and **enda** is as post-modifier modifies **manuk.**

9. Adi nggeluh labo la banci la lit sura-sura simehuli.

10. Tapi adi la ipeseh jadi tera-tera, piah seh ku morah-morah ras menek-menek.

Tapi is as conjunctions of sentence 11. It is as a textual theme and literal translation is but English.

11. Adi nggeluh lit nge usur si kurang, emaka ibas anak nggo natang tuah terutang ukur kalimbubu mesuri babah anakna ras kelana, maka ula lit sangkut-sangkut pusuh terlebih kerna ukur pangan, emaka ibaba kalimbubu erbage-bage pangan si entebeh ras entebu, gelah enggo besur babah, salang sai dahin si mbelin.

    In sentences 10 and 12, **adi** nggeluh**,** are as marked topical theme, each does not have a subject as dependent clause. In English it is translated to be if we are alive**. Adi** is translated with 'if ' and followed by verb nggeluh 'alive' followed by verb

12. Maba tinaroh mentar ningen e adi nai lit man nehenen ibas kundulen tinaruh kerna uga perdalin nggeluh ku wari si reh, man lam-lamen tali enggo salang sai.

    Maba tinaroh mentar ningen e is nominalization as subject and it is unmarked theme, it means the ceremony of pregnant woman.

13. Ndube sanga ia erjabu lit tinaruh mbentar ibaba kalimbubu ras puang kalimbubu, emaka enggo itangger ras ioge.

    Ndube sanga ia erjabu means when she got married is marked theme in sentences 14 and gundari in sentence 15 means nowadays is as marked theme.

14. Gundari ngataken pusuh bersih, pusuh piher ku kalimbubu teridah arah bulang-bulang beka buluh/cengko-cengkok si ipakeken si dilaki tupung dahin enda ilakoken. Gundari means now as an adverb and it is marked theme.

15. Ertina ibas natang tuah si dilaki labanci lang ituduhkenna atena keleng, ukurna mehuli ku kalimbubu si enggo ndube masu-masu geluh perjabunna, jumpa bulan ras jumpa matawari. Ertina means its meaning as noun, it is as a subject.

16. Ndungi bicara kalimbubu, ningen e lit kap hubungenna kubas ranan pasu-pasu si ipesehna ndube.

17. Jumpa anak dilaki ras anak diberu kam nina.

    The sentences of 17, and 18 have verbs at the initial sentences, they are not as imperatives. They are as unmarked themes in sentence 17, the theme which is used to emphasize the sentence. While in sentence 18 the theme is the hope of kalimbubu.

18. Enda enggo natang tuah anak nipupus, emaka idungi me bicarana, perbahen toto enggo ipeseh Dibata.

19. Kenca tubuh kari, enggo ka lain bicara kalimbubu, iberekena ndawa, (uis perembah), ibereken bayang-bayang (gelang nahe, tan, bura cemata, ras gendit ibas pirak nari)

    Kenca tubuh kari is subordinate clause and followed by main clause . It is as marked theme. Kenca tubuh kari was translated with **after the baby was born** . Both of them are subordinate clauses as marked themes, in SL Kenca tubuh kari consist of preposition plus verbial group but in TL **after the bridegroom had finished the meal** consist of preposition plus nominal group.

20. Nggetuk bulung itung, eme lit hubungenna ras pangan entabeh.

21. Sebab pangan si ibaba kalimbubu eme manuk sangkepi/manuk teratur, ibeluguni alu bulung itung, kuh adumna iban.

22. Bulung itung enda peralaten mbukus pangan, tapi genduari enggo me lit panci.

    Bulung itung enda is a nominal group as the subject and it is unmarked topical theme. The head of this nominal group is **itung** and it has bulung a post modifier and itung as post- modifier.

23. Cekuh gumbar, nuriken maka tupung ia ngankih/ipenangkih seh i jabu sidilaki icekuhna busan, tamana ku ampunna ras ku barana.

24. Genduari kenca natang tuah, gelarna "cekuh gumbar", buat simehuli ras sientabeh si lit ibas gumbar e (sebab gumbar ingan pangan si entabeh).

25. Pangan si baba kalimbubu ras puang kalimbubu, eme : nakan tasak, adumna manuk sangkepi sinibeluguni alu bulung itung cina labar-labar, tinaruh manuk itangger, kurung ras nurung igule, gulen cipera, ibaba ka : cimpa lepat, cimpa tuang, cimpa buka siang, gulame, galuh sileweh sada cikat, pola entebu sada kitang.

    Both sentences of 33 and 34 have the same theme, they are nominalization as unmarked themes. Pangan si baba kalimbubu ras puang kalimbubu means the food which is brought by kalimbubu and puang kalimbubu. Kerehen kalimbubu ras sangkepna nggeluh ku jabu sinatang tuah, ku jabu anak beruna enggo me ikut anak beru ngkuskasken kerina keperlun dahin enda.

    Kerehen kalimbubu ras sangkepna nggeluh ku jabu sinatang tuah, ku jabu anak beruna is a heavy subject as unmarked theme. It means the coming of kalimbubu and their relatives to pregnant family. sinatang tuah is polite term.

26. Nakan tasak enggo ibaba ku jabu si natang tuah.

    Nakan tasak is a nominal group as unmarked topical theme in sentence 35. It consists of head and a post-modifier. Nakan is the head and tasak is post-modifier. The nominal group acting as subject includes post-modifier. Nakan tasak is meal. It is brought to pregnant woman which are presented by certain kalimbubu.

27. Janah seh rumah si man dahin, lenga bo lit cakap, emaka terjeng ndudurken isap ras ndudurken kampil gelah ngisap-ngisap ras man belo. Janah means besides as textual theme.
28. Adi enggo pulung kerina sangkep nggeluh, enggo banci benaken.
    Adi enggo pulung kerina sangkep nggeluh is dependent clause was translated literally with **If the relatives have gathered** as marked themes.

4.2 **Findings**

The dominant theme in maba manuk mbur text is nominalization as unmarked theme. It shows that most of the sentences in this ceremony are begun with nominalization. This fact reveals that nominalization as unmarked theme at the initial of the sentence are modified to have clear meaning of the message. The second theme is marked theme. It proves that the adverb and prepositional phrase are applied in the initial of the sentences.

V.   Conclusion

The SFL can be applied in the process of themes analysis in the text of maba manuk mbur. Most of the messages are found in the initial of sentences. The messages are subjects as the center of pointing the meaning of the process of maba manuk mbur. Unmarked themes are dominantly used in the sentences of maba manuk mbur text.

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