

LANGUAGE STYLE IN KARONESE WEDDING CEREMONY

SKRIPSI

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ABSTRACT

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This study addressed the existence of language style in Karonese wedding ceremony in Keriantani. The objectives of the study were (1) to describe the language styles used in Karonese wedding ceremony, (2) to explain the realization of language styles in Karonese wedding ceremony. The method of the study was qualitative approach. It gave description about language styles used by Sangkep Nggeluh in Kerja Adat event. The object of this study is couple of newlywed in Karonese wedding ceremony which is held in Jambur RK Keriantani. The data are the transcription of the Sangkep Nggeluh utterances recording in Karonese wedding ceremony, especially in Kerja Adat event. The data are transcribed into texts. The data sources are taken from the recording of the Karonese wedding ceremony. The data were analyzed by using Mile and Huberman's data analysis. The technique of collecting the data of this research is recording, observing, and transcribing. The findings indicate that there were three language styles found in Karonese wedding ceremony, they were formal style, consultative style, and casual style.

Keyword: *language style, wedding, kerja adat*

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CHAPTER I

INTRODUCTION

A. The Background of the Study

Language style has played a very crucial role in communication. The language style can change based on the social context. Social context encompasses addressee, topic, time, and place. Every people have different ways of communication, even he or she talk with the same topic but it does not mean that they have the same style in speak. By using language style make the listener understand about the meaning of the language used. One of the most common ways of identifying a person is by his or her language. Because language is inherently involved in socialization, the social group whose language you speak is an important identity group for you. (Spolsky, 2010: 57).

A case when a person talks to the older one, the person will use formal style due to the position of the older one. If we speak in formal situation, we used formal style. If we ask someone, we use consultative style. If it has been printed or the word has been frozen, we use frozen style. But if it is spoken in someone's daily conversation or in the relaxed communication, it uses informal style, casual style or intimate style. Suhardi and Sembiring (2009: 49) said that the situation affect the use stylistic of language style such as intimate style, casual style, consultative style, formal style, and frozen style.

However, people do not realize the benefit of language style in communication. They just communicate in the same ways or style in different

situation. In fact, language style is very influence in making the sense of the language used. One of the condition or situation which requires language style is wedding ceremony.

The most important thing to remember in wedding ceremony is too dangerous if the utterances of speaker break the norms, principles and even the rules in society and it can be receive by people. The speaker must have a skill in communicating and delivering speech well. They must be able to deliver a speech well, especially in expressing it. It means that the speakers can develop it depend on its context.

The language style used by the participants of *Sangkep Nggeluh* in Karonese wedding ceremony should be formal style, especially the utterances of the bridegroom's side to the bride's side. Formal style is to show the honor to their in-law-families (*kalimbubu*). So, especially for the speaker in wedding ceremony, either the bridegroom's side speaker or the bride's side speaker must use the polite tone, namely; formal style, so that the participants of *Sangkep Nggeluh* will not be offended or the destination of what they convey, can be understood well, especially when we speak to our in-law-families (*kalimbubu*).

For the Karonese in which the marriage ceremony consists of a long process of activities which are divided in five steps: *Mbaba Belo Selambar* (Engage), *Ngantik Manuk* (A conversation between the bride and the groom's family before the wedding party done), *Kerja Adat* (Wedding Party), *Mukul* (It does after wedding party), and *Ngulih Tudung* (Return tudung).

Kerja Adat (Wedding party) is the core of karonese wedding ceremony. It is attended by the elements of *Sangkep Nggeluh* (*kalimbubu, senina, anak beru*). Those people are invited to give speeches which is usually contained with advises, expectation, or even prayer that pointed to the new couple. In addition, this event is conducted by using verbal communication and employs many kinds of thing which symbolize expectation and prayer of the attendants.

The researcher feels interested in finding the kinds of language styles used at *Kerja Adat* in Karonese wedding ceremony. The main reason why the researcher wanted to investigate language styles used in Karonese wedding ceremony was because the reseacher wants to prove whether Karonese use five kinds of Language Styles in Karonese wedding ceremony. The use of language styles in *Kerja Adat* is suitable with the ideology in Karonese. It is spoken based on the place, and polite in order not to make the listeners feel offended. But, Karonese people who know the meaning of utterances in *Kerja Adat* are limited. Only certain people can understand the meaning that is the old Karonese people who know the tradition and the people who have high knowledge about Karonese language. Whereas, the theory of communication states that communication consists of transmitting information from speakers and listeners. In the fact by using many kinds of language styles, make the listeners do not understand about the meaning of *Kerja Adat*. It means that the function of communication does not run well.

This study focused on studying language styles at *Kerja Adat* in Karonese wedding ceremony, the researcher feels important to conduct the study on

language styles of *Kerja Adat* in Karonese wedding ceremony. Because by this research common people and new generation will understand the meaning of *Kerja Adat* and the function of communication ran well.

B. The Identification of Problem

Based on the background of the study, the problem of this research identified as follow:

1. People do not realize the benefit of language style in communication. They just communicate in the same ways or style in different situation.
2. Karonese people who know the meaning of utterances in *Kerja Adat* are limited. Only certain people can understand the meaning that is the old Karonese people who know the tradition.

C. The Scope and Limitation

This study was scope on the use of language style in *Kerja Adat*, and limited of five kinds of language style that was used at *Kerja Adat* event in Karonese wedding ceremony. They are frozen style, formal style, consultative style, casual style, and intimate style.

D. The Formulation of Problem

In relation to the background of the study, the problems were formulated as the following:

1. What are the language styles used in Karonese wedding ceremony?

2. How are the language styles realized in Karonese wedding ceremony?

E. The Objectives of the Study

In connection with the problems of the study, the objectives were:

1. to describe the language styles used in Karonese wedding ceremony.
2. to explain the realization of language styles in Karonese wedding ceremony.

F. The Significance of The Study

Theoretically, findings of the study expected to be relevant and useful theoretically and practically in some respects. The findings would be useful for,

1. Lecturers in teaching sociolinguistics especially who are not Karonese, they can learn how the Karonese culture is realized and in understanding deeply the use of language style in Karonese wedding ceremony,
2. Learners of sociolinguistics on the wedding ceremony, and
3. Other researchers, in using further research.

Practically, the research finding were useful for those who are interested in Karonese wedding ceremony and as a device to maintain Karonese culture from the extinction.

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

1. Style

Style refers to ways of speaking – how speakers use the resource of language variation to make meaning in social encounters. (Coupland: 2007). Indeed, Coupland statement clarifies In the book of Martin Joss “ The Five Clocks” 1967 the kind of style are frozen, formal, consultative, casual, intimate. Frozen is used in a very formal setting or situation. For example, official ceremony, religious ritual, national constitution, etc. Formal is used in formal situation such as presidential meeting, education, religious speech, official letter, etc. Consultative is used for operational language such as speaking between student & teacher, boss & employee. Casual is used in relax and informal situation. Intimate is used in intimate & the most relax situation.

According to Keraf (*Diksi dan Gaya Bahasa* 2009: 12) said that style is come from Latin word “Stilus”, that as tool to write in candle plaque. The skill in using this tool influence clearness of writing in that plaque. Because of that development, language style becomes a part of diction or the word , certain pharase or clause in facing a certain occasion.

2. Language Style

Language style is a way to use language. Language style makes us easily to apprehend any characters and personalities (Keraf 2010: 113). According to

Ducrot and Todorov (in Sapriyani: 58) stated that language style is the choice among the other alternatives in using language. It refers to the way to convey the same information by using different expression and related to different variations of language that are used indifferent situation and needs.

According to Keraf (2010:113) language style is the way of giving expression through a special language which shows the soul and the writer personality (language user). A good language style has three certain elements, there are: honesty, civility, and attractive. Honesty it means that we go along with the good rule to use language. Civility is giving appreciation for people who encouraged in a conversation by using polite words and the third component is attractive. A style that attractive has to contain variation, humor, good understanding, and having imaginations.

Based on definition above, it can be summarized that language style is a way to express the idea with special language that shows the writer's soul, spirit and concern (the use of vocabulary). The language style can be seen in relation to certain language form, such as variation, style of language, or dialect, in its application in society. By using the language style, therefore the people create their environment for themselves, custom ritual, etc.

3. Types of Language Style

Language style according to Joos in Brown (2000: 260-261) is classified in to five types based on the levels of formality, those are: frozen or oratorical style, formal style, consultative style, casual style, and intimate style.

3.1 Frozen Style or Oratorical Style

This style is commonly for prose writing or for speech. Frozen style is used in a very formal setting or situation. It usually occurs on official ceremony, religious ritual, national constitution. The text or speech is called as frozen because it is stiffly in practice. This style uses of formal and polite to show the identity of speaker and makes the reader of literary easy to be understood (Farid Noor Romadhon 2012: 42). Frozen style features: (a) Remembered sentences, (b) Unchanged language, (c) Used in very formal situation

3.2 Formal Style

Joos in Brown (2000: 260) states that a formal style is also a dressing audience, usually audiences too large to permit affective interchange between speaker and hearers, although the forms are normally not as polished as those in oratorical style. A typical university classroom lecture is often carried out in formal style. Formal style is a type of language style, which is used for important situation. Formal style can be conducted in a very formal speech, textbooks, formal letter, and marriage ceremony and public lectures as Joos said before. The formal style uses a complete structure which should have subject, predicator, object, and compliment in the sentence. Formal style features: (a) complex sentence, (b) word choice, (c) polite.

For instance, a written announcement:

“Announcement”

For all students of Pertiwi High school to put on Batik dress and come to join the
school event on Friday at 07.00 a.m

Based on the example above it can be concluded that formal style is defined as style of language that can be used for important or serious situation. In this situation, the announcer use formal style language because this announcement used a complete structural sentences as a feature of formal style.

3.3 Consultative Style

Consultative style is used in business in discussing something. A speaker who uses this style usually does not plan what he wants to say (Haryanto, 2001:106). This types commonly used in the conversation when school, meeting or the discuss oriented in product or result. (Chaer and Agustina, 2014:71).

Consultative style deals with public information because if there is no public information, a consultative conversation will not happen. This style usually including interrogative sentence. While one is speaking at intervals to the others gives short responses or standard signals, such as “Oh, I see”, “That’s right”, “Yeah”, “Well” is also use to reverse the roles between listener and speaker. The conjunction “and” and the preposition “on” are mostly used in consultative style. Consultative style features: (a) interrogative sentence, (b) dialogue, (c) interruption is allowed.

Patient : What should I do to keep my body healthy?

Doctor : You must stop smoking.

Patient : Okay,

Doctor : And then, you have to do exercise, avoid food contained fat, and rest well.

Patient : Oh, I see

From the conversation above, the patient lack the information about being healthy and to the doctor who is having many information about healthiness. The patient just replays “Okay, I see” as the feature of consultative style.

3.4 Casual Style

This style is usually called as informal language. It refers to the situation in which utterances are expressed. It occurs between speaker and hearer which have close relationship. So, they usually use words repetition and frequently use ellipsis sentences (Teylin 2009: 105). The characteristic of this style is simply and shorten in speaking while. Commonly, used in in conversation between parent to their children, Family, and so on (Chaer and Agustina, 2014:71).The casual style also depends on social groupings. When people share understanding and meanings which are not complete enough to be called intimate, they tend to employ casual style. The earmarks of this pattern are ellipsis and slang. Ellipsis is shortening of shared meaning, slang often expresses these meanings in a way that define the group and excludes others.

In this style people often use slang language where the sentence tend to be shortened and the disappearing word. The grammatical is not very important and there is no background information needed but the listener is assumed to understand what the speaker says in this style. Casual style features: (a) acquaintance people, (b) no background information, and (c) grammar is not necessary. For instance, the conversation between two friends:

Gusti : Hei, where have you been? Long time no see.

Lutfi : Hehe, I am very busy.

Gusti : Busy? Looking for job? Haha

Lutfi : yeah, I can't found even just one.

From the conversation above it can be seen that used incomplete structure in building the sentences but both of them can understand each other. The word choice is a simple word that we usually found in daily conversation.

3.5 Intimate Style

This type of style has a characteristic that is commonly used as personal language codes. It is only for certain group. It occurs in the certain community which has its own language style (Haryanto 2001: 106). The utterances are usually simple and representative of what the speaker means. Intonation is more important than wording or grammar.

Intimate style is also a completely private language developed within families, lovers, and the closest of friends. It might embarrass some for non-group members to hear them in-group intimate language.

The word that generally signal intimacy such as, "dear", "darling", and even "honey" or "hon" might be used in this situation. On the other names, nicknames might regularly prove embarrassing to hearer as well as speakers outside of intimate situations.

Furthermore, intimate language is also characterized by ellipsis, deletion, rapid, slurred, pronunciation, non-verbal communication, and private code characteristics. It is often unintelligible outside the smallest social units. The example for this style is: "Hey darling, how are you?"

Intimate style features: (1) private vocabulary, (2) very acquaintance participant.

4 The Factor Influencing of Language Style

Language style is the way to express something to the other that related to the language that someone use in communication. It can be the oral and written form of language that involved expressing and patterning of choices opinion and selecting from, in order to convey the messages what do the speaker mean.

Language style used by speaker will be influenced by social factors. So, the speaker will express something differently based on the status, age, social distance, occupation, etc. Holmes (2001: 8) says people may use one or more language style and may switch between different language styles in communication. There are four components which influence someone's language style, namely: (1) setting, (2) participants, (3) topic, and (4) the function. These factors have an important role for the speaker to decide the kinds of language style they use in communication.

1. Setting

Setting can lead to different language style regardless the personal relationship between participants (Holmes, 2001: 10). In addition, setting includes physical and situational contexts where the conversation happens. Physical context refers to the place, while situational context refers to the social and culture aspects of the conversation.

2. Participants

The term participant refers to the people involved in a conversation. They consist of at least two parts, namely the speaker and hearer. The relation between participants can be seen in terms of social distance and social status.

a. Social Distance

Social distance refers to the relation between participants or how well the speaker knows the hearer (Holmes, 2001: 9)

b. Social Status

Social status also refers to the relation between participants. It is related to power, educational background, descent, and age. A speaker who has a high status uses informal style toward a low status hearer. In opposition, a speaker who has a low status uses the formal one toward a high status hearer.

3. Topic

Topic refers to what is being talked about. Topic is the main discussion of a conversation. In an office, when two colleagues talk about their work, they use formal style. However, when they talk about their hobbies, they prefer to use informal style rather than formal style.

4. Function

Function refers to why they are speaking or the aim of the interaction. Holmes (2001: 10) suggests that language can provide some information and it can also express someone's feeling.

5. Wedding Ceremony

A wedding is one of the most important events in a couple's life. It is not only for people who want to share their lives together for the first time but also it can be a celebration of the renewal of vows and anniversaries. In addition, this is

one way of expressing one's passion and values. The purpose of weddings varies, it is essential for the couple to have a pleasant, enduring, memory of that occasion.

Wedding usually symbolizes the outcome of romantic love, and are a display of a serious lifetime commitment and devotion. Leeds (2002) adds weddings mark the beginning of marriage. Therefore, wedding represent a rite of passage for two individuals who want to make their relationship legally established in the eyes of the law and everyone around them.

The wedding itself can be done in two ways, namely traditional and modern. There are times when the bride using both methods, usually in two separate ceremonies.

1. Traditional Ceremony

The wedding ceremony is traditionally performed by local custom rules. Indonesian has many tribes, each of which has its own tradition of wedding ceremony. In a mixed wedding, brides usually choose one custom, or sometimes both custom were also used in a separate event.

2. Modern Ceremony

Modern wedding ceremony performed by following the rules from abroad. Usually used style European style. Weddings are performed with Islamic rules may be also included in the category of modern marriage ceremony.

6. Karonese Wedding Ceremony

The wedding ceremony in connection with the principles of *Sangkep Nggeluh* involves, *kalimbubu* (in-law-families), *senina* (ancestor of the clan), and

anak beru (daughter), where they must work together. In Karonese ceremony, *Sangkep Nggeluh* of the groom and bride will be involved. The participants of *Sangkep Nggeluh* are always involved in Karonese wedding ceremony.

Traditionally, there are stages leading toward marriage ceremony in Karonese. They are presented below:

6.1 Mbaba Belo Selambar (Making a proposal)

Mbaba Belo Selambar event (brings a piece of betel leaf) is a ceremony for proposes to a girl according to the custom of Karo aimed at asking the willingness of the girl and her parents and all the closest relatives to the existing role respectively according to the custom of Karo.

In this event the family man come to the women's family and to the means of the parties Mbaba Belo Selambar man brings:

1. *Kampil Pengarih/ Kampil Pengorat*
2. *Penindih Pudun, Uis Arinteneng*, Pudun and Penindiken Rp 11,000.00 in order the event asking the willingness of the girl can be started in advance then *run Kampil Pengarihil/ Kampil Pengorati* to family parties to woman that means as an application to the family of the woman in order to be willing to accept the meaning of man's arrival. When the arrival of the man already understood the meaning and the family of women willing to accept the harsher fastener on the promise (*penindih pudun*) in the form of money and determined when the next event will be held namely *Nganting Manuk*. At the time of delivery of the money *penindih pudun*, the money placed on a dish lined with *uis arinteneng* (kind of ulos).

6.2 Nganting Manuk (Bring Chicken)

After maba belo selambar event (making a proposal) is completed, the next event is Nganting Manuk. Nganting Manuk is held at night by the wedding day. The implementation of this Nganting manuk is done in area or region of prospective bride's house. It can also do in the house of prospective bride or in many public buildings (in Karo language, it called Jambur). At that time, the relatives of the groom and bride discuss the preparation for the wedding day. It is an important thing in wedding phase of Karo culture.

They will sit in two groups, they are: the group of the relatives of the groom and the group of the relatives of the bride. Each group will be represented by anak beru. So, both anak beru of the bride and the groom convey the message or opinion of their group. This is an important phase before wedding is done, because in this phase all about party talk with both of bride and groom's anak beru, take places.

6.3 Kerja Adat (Wedding Party)

Kerja Adat usually performed during a full day in the women's Party. The place of execution of Kerja Adat is usually done in the village Hall or commonly also referred to with the term "*Jambur*" or "Lost".

The wedding party enters the reception hall in a long processional with the bride and groom leading the way, followed by the bride's parents, the groom's parents and then the close family members, grandparents, aunts, uncles and cousins. The groom's *anak beru* throw rice in front of the couple, to symbolize fertility. As the procession reaches the center of the hall, it stops and the family

members separate with the bride's family sitting on woven mats (*tikar*) on one side of the hall, and the groom's family sitting on mats on the other side of the hall, facing each other. One distinctive feature of a Karo Batak wedding reception is that guests are seated on mats, not on chairs.

The *anak beru* of the bride's family cross the room to offer traditional *kampil* gifts to the groom's family as a sign of respect, though they don't necessarily have to partake of the contents during the reception. The women of the bride's and groom's family then discuss the dowry that was agreed upon, and the groom's family pays the dowry to the members of the bride's family present at the ceremony. Even if they each receive Rp 500 or Rp 1,000, they feel compensated. The groom's family formally states that since they've paid the dowry they would like to assume possession of the bride. Both families stand and escort the bride and groom to meet in the center of the room, all doing the traditional *landek* dance. Since the dowry has been paid and accepted, according to Batak tradition the couple is now considered married.

The families return to their respective sides of the room and the bride and groom are left dancing in the center of the room, with all eyes on the newlyweds. They dance the *landek* and sing to entertain their guests. As they sing and dance, family and friends come forward and put money in a basket at their feet as wedding gifts. The money is a modern custom and is not required by traditional customs (*adat*).

When the newlyweds finish entertaining their guests, they are accompanied by their families who dance the *landek* down the hall to the stage

(*pelaminan*) where the bride and groom sit in a highly decorated setting with both sets of parents. After the family members are seated, the speeches begin. The first speeches are given by representatives of the groom's family, followed by the bride's family representatives. Both begin with speeches from their *sembuyak*, then the *kalimbubu*, and finally the *anak beru*. The newlyweds descend from the stage and stand before the various family groups as they give them advice on marriage, and how to maintain good relations with their in-laws and other family members.

Traditionally, close family members give textiles to the couple. These include *uis nipis*, batik and other textiles, which are closely wrapped around the couple's shoulders, bringing them close together, symbolizing the togetherness of marriage. A batik *selendang* is often wrapped around the couple as a symbol of hoped for fertility as the *selendang* will one day hold the children that will come from the union. These ritual gift exchanges between the bride-giving and bride-receiving sides of the families are believed to increase fertility in the marriage.

Another traditional gift is the *luah berebere*. These practical household items are given by the bride's maternal uncle's family (*kalimbubu*). They symbolize the setting up of the newlywed's household. Traditionally, *luah berebere* includes: mattress, pillows, sheets, dishes, glasses, silverware, an oil lamp, rice and bowls. In addition to the practical items, food is given which must include one chicken egg and two live yellowish-color hens, which symbolize fertility for the new couple.

When the wedding reception is concluded tradition demands that the bride and groom must return to the groom's family home and reside for four days and nights, without ever leaving the home for any reason. This practice dates back to ancient pre-Christian customs where the groom's family prevented the possible kidnapping of a reluctant bride by a thwarted lover.

The elaborate ceremonies in a traditional Karo Batak wedding are filled with symbolic rituals and customs. These customs ensure the acceptance of the new union by their new families, establish the intricate relationships that will govern their lives and provide the opportunity for family members to extend advice and good wishes and give gifts to the happy couple. Karo Batak wedding is a richly meaningful life-cycle event enjoyed and celebrated by all the members of the families involved.

6.4 Mukul

Mukul refers to unite groom and bride's soul and all of extended groom and bride's family. *Mukul* does in groom's house because in karonese wedding ceremony when groom engage bride so they have full responsibility. Bride has entered to groom's family, so bride is carried to groom parents' house.

6.5 Ngulih Tudung

Lexically, *Ngulih tudung* means return tudung. *Tudung* means tools of Karo traditional cloth that wear by bride in her head as successor crown. *Ngulih tudung* occurs 2-3 days after the party. The newlyweds come to bride parents' house and carry the Karo traditional food called '*cimpa matah*'. This phase show

the symbol that although bride has carried to groom parents' house, in coming 2-3 days, newlyweds together nuclear family visit the bride's parents as a respecting or politeness to them (*Kalimbubu*).

7. The Family System

7.1 Sangkep Nggeluh

To know about the tradition of Karonese well, first we should know about *sangkep nggeluh* in *merga silima*, because in every tradition ceremony *sangkep nggeluh* is leader.

Sangkep nggeluh is a relation system in Karo society who the main features are *Senina*, *Anak Beru*, and *Kalimbubu*. The central of *sangkep nggeluh* called *sukut*. *Sukut* is personal family, certain *merga*, surrounded by it's *senina*, *anak beru*, and *kalimbubu*. *Sukut* on wedding party is bridegroom and their parents who will accept money as a dowry.

7.2 Tuttur

Tuttur is the way of Karo people to take the lineage either father's generations (patrilineal) or mother generations (matrilineal) and it has in every individual of Karo people. *Tuttur* can be divided into six groups, they are:

a. Merga/Beru

Merga/Beru is a surname for somebody in herited from father's surname (*merga*) and does not change on marriage. For woman's name are marked with *beru*.

For man that surname will bequeath by hereditary to their generation. *Merga/Beru* can be divided into five groups, they are: (a) Ginting, (b) Karo-Karo, (c) Perangin-angin, (d) Sembiring, (e) Tarigan.

b. Bere-bere

Bere-bere is a surname inherited from mother. If her/his mother *beru* ginting, so that her children *bere-bere* ginting. If her/his *beru* sembiring, so that her children *bere-bere* sembiring, and so on.

c. Binuang

Binuang is a surname inherited from her/his father's *bere-bere* (bere-bere bapa) or surname of her/his grandmother's *beru*/surname (father side).

d. Kempu

Kempu is a surname inherited from *merga puang kalimbubu* or from her/his mother's *bere-bere* also from her/his grandmother's *beru*/surname (mother side).

e. Kampah

Kampah is a surname inherited from her/his grandfather *merga kalimbubu simada dareh* or *bere-bere nini* or a surname from mother of her/his (father side).

f. Soler

Soler is a surname inherited from *puang kalimbubu* or surname from *singalo-ngalo perkempun/beru empung* or surname from mother of her/his grandmother (mother side).

7.3 Rakut Sitelu

The classifications on rakut sitelu are:

a. Senina

Senina term can be used in general meaning as well as a special meaning. In general meaning *senina* are those people who have the same surname, but different lineage. In special meaning, it is limited in certain lineage for one clan, in this case it is called *senina sembuyak* means brothers and sisters who have the same parents.

The duties of *senina* are have the equal responsibility when they hold a party and respect each other in any situation.

b. Anak beru

Anak beru is the husband's family (the sisters from husband). The duties of *anak beru* are preparing the dish (food and beverage) at a party, arranging the traditional meeting, and controlling the *kalimbubu*'s wealth.

c. Kalimbubu

Kalimbubu is a group of people whose position is on the side of wife's family, and often called *Dibata ni idah* (the visible God), because their position is pretty honored. The duty of *kalimbubu* is as a sign of great honor of family.

CHAPTER III

RESEARCH METHOD

A. The Research Design

This study was a descriptive qualitative design. It applied naturalistic analysis, it was due to the fact that this study dealt with language styles used by participants of *Sangkep Nggeluh (kalimbubu, senina, anak beru)* as the elements of culture. The source of the research data was the natural setting and the researcher acted as the main instrument of data collection. Similarly, the researcher was not do anything to the object of the study. Furthermore, researcher usually did not have a fixed schedule of what to be done, but the researcher is more like following a loosely schedule traveler than the other (Bogdan, 1992: 58).

B. The Source of Data

The source of data in this study was the utterances of the participants of *Sangkep Nggeluh (Kalimbubu, Senina, Anak Beru)* in Karonese wedding ceremony.

C. The Technique of Collecting Data

The data was collected through the following steps; recording the wedding ceremony, observing the recording of the wedding ceremony, and then transcribe the script of utterance spoken by participant of *Sangkep Nggeluh* in wedding ceremony.

D. The Technique of Analyzing Data

The data was analyzed through qualitative analysis. The analysis consists of three current flows of activities; (a) data reduction, (b) data display, (c) data verification.

1. Data Reduction

In this step the researcher was select data by identifying the utterances of the participants of *Sangkep Nggeluh*. It was used as the material to be analyzed then.

2. Data Display

After reduction the data, next step was display the data. The data was classified into types of language style in short description. It made easier to be understood the types of language style.

3. Data Verification

The next step after displaying data was conclusion/verification. It was used to describe all of the data, the researcher made conclusion to give clear understanding about the language styles at *Kerja Adat* which were uttered by participants of *Sangkep Nggeluh* in Karonese wedding ceremony. The conclusion was able to answer the formulation of the problem that formulated from the beginning.

CHAPTER IV

DATA AND DATA ANALYSIS

A. Data

The data for this study were taken from observation using audio visual recorder in Karonese wedding ceremony of *Fredy Apeleo Sembiring* and *Jeny Manurung* especially in *Kerja Adat* event. The transcription of utterances in *Kerja Adat* event was enclosed in the appendix 1. After writing the transcription, the researcher analyzed the data by classifying the type of language style applied in Karonese wedding ceremony. After analyzing *Kerja Adat* event in Karonese wedding ceremony, there are three language styles found. They are formal style, consultative style, and casual style.

B. Data Analysis

After the data have been collected, they were classified based on the types of language style applied in Karonese wedding ceremony.

1. Formal Style

Formal style is the style which has function to inform some messages to the other side. In this style, the sentence which is uttered by someone means to give speeches which is usually contained advises, expectation, or even prayer that pointed to the new couple. In this Karonese wedding ceremony, especially in *Kerja Adat* event, formal style shows the respect and polite expression of the

bride's side to the groom's side, and the respect of the groom's side to the bride's side, as shown in the following data.

“Sikuniamati kam kalimbubu kami ras puang ku puang kami ras senina sembuyak kami kerina na”. (The honorable our *kalimbubu*, *puang kalimbubu* and all of *senina* and *sembuyak*) (1Fo)

In the sentence above the groom's side says salutation as the polite expression. In this polite statement the groom's side utters the sentence as the Karo language. In this occasion, the groom's side use formal style. It said as a formal style because the purpose of this sentence is showing to respect all of *kalimbubu*, *puang kalimbubu*, *senina* and *sembuyak*.

“Ntah ja gia kekurangan kami kalimbubu kami, bas pengalo-alo kam ras penimbangken kami amak, ei kerina labo ikarusken kami memang bage denga nge kebeluhen kami, bas la beluh kami ei ajarindu kami kalimbubu kami maka sipudi wari enda maka danci erhulina ban kami”. (If there is a weakness of delivering speech and happing problem when spread a mat, it is not our willingness only that our ability, from disability you can teach us about it for making a better future) (2Fo)

In the sentence above the groom's side makes apologies to *kalimbubu* if in delivering *kata pengalo-alo* less appropriate words are spoken and wrong acts are made. It said as a formal style because the sentence shows the appreciation to all *kalimbubu*.

“Berena denga kita kesempatan ibas perpulauan simulia enda, man bere bere kami sembiring margana sienterem enda bujur kukataken man bandu kerina”. (We still have a chance in this association, for our *bere-bere* sembiring surname, I say thanks to all of you) (10Fo)

This statement was uttered by *kalimbubu* to the groom’s side. *Kalimbubu* feel blessed because still have a chance to gather with all of *bere-bere* sembiring surname. This statement using formal style. It is said as formal style because the purpose of the sentence is showing the great gratitude of *kalimbubu* to all of *bere-bere* sembiring surname.

“Siniamati kami kam kalimbubu kami sembiring mergana ntah ja gia pendahin si bebankenndu ntah la bagi ukurndu ibas si ei kami kerina anak beru mindo maaf man bandu ras sentabi man bandu”. (The honorable *kalimbubu* sembiring surname if there is responsibility given to us which is not appropriate we do apologize to all of you) (21Fo)

This sentence was uttered by *Anak Beru*. *Anak beru* says salutation to *kalimbubu* sembiring surname, and make apologies if there is any weakness in responsibility. This sentence indicates as formal style because the purpose of the sentence is to give the great honor to groom’s side as their *kalimbubu*.

“Kam ei enggo ipersada jadikenndu lah jabu simbaru enda jabu panuten ja pe pagi kam ringan jadi bagem ningen kami, ja lebih kurangna mindo maaf kami man bandu ras ersentabi kami anak berundu bujur”. (Both of you

have become one so try to be a good new family wherever you are living, that's all my speech if I have a mistake apologize me as your *anak beru* thank you) (22Fo)

This statement was uttered by *Anak Beru*. It consisted of advices for the couple whom is getting married, especially for groom and bride in Karonese wedding ceremony. In this case the sentence is delivered in formal style.

“*Ei lebe kataku man adikku freda ras adek kami beru Manurung, belajarlaha kam di adat karo dek, kam kenal semua abang-abang ndu, bujur*”. (I think that's all my speech to my brother and *beru manurung*, and both of you must learn the karo custom, and you can recognize your entire brother here, thank you) (6Fo)

This sentence functioned to close the speech, and *senina* do not forget to give advice to the bridegroom to learn about the Karo custom and to remember all of brother. All the sentences above categorized as formal style. In addition those sentences, particularly from the perspective of Karo language were conducted when the speaker delivering the matter (advices, guidance, expectations and prayers) of the occasion. Further, those sentences were also functioned to open and close the speech of *kerja adat* event. Last but not least, the sentences were also meant to be requests and ask for blessing from god.

2. Consultative Style

Consultative style is the style which has function to address some questions to the other side. In this style, the sentence which is uttered by someone means to ask information to the other side. The consultative style is formed by the interrogative statement which needs answer. The consultative style in this finding is stated by some sentences.

“Jadi man kam anak kami beru manurung bage ka belajarlak kam adat karo supaya nanti jangan kaku karna bagaimanapun kami banyak marga tarigan, kalo ada undangan adat jangan pula pakai celana panjang engga pas nanti. Jadi itulah kita kalo orang batak punya adat punya tata karma, kan gitu?” (And to our daughter you must learn the karo custom so that you will not be awkward however we have many tarigan surname, if there is an invitation don’t you wear jeans because is not right, so that is if we as batak people have a custom, isn’t it?) (1Con)

This question which uttered by *kalimbubu* is using the words ‘*kan gitu?*’ (isn’t it?). it means that *kalimbubu* shows the sense of honor for the bride’s to answer the question. In this sentence actually use the consultative style. It is said consultative style because the sentence is interrogative sentence.

“Suruh kalak enda ka aku ngerana ja ngendia ningku ateku. Jadi adi jenda ngikutken tugunku ei aku ngerana mei kin?”(They order me to speak to you how should it be, so I deal with my group here to speak with you, don’t you?) (2Con)

This question is coming from kalimbubu. In this occasion, *kalimbubu* use the words ‘*mei kin?*’, which means ‘don’t you?’. This sentence shows a question and need an answer from the groom’s side. In this case, *kalimbubu* uses consultative style because it is showing the question.

“*Man kempu kami pe nggo mbelin nggo keru enda terakhir siperjabuken, mei kin?*” (For my grandchild, you have got married; this is the last, isn’t it?)
(3Con)

This question was uttered by *kalimbubu* also. In this sentence shows a question from *kalimbubu*. It is said as consultative style because the sentence is the interrogative sentence. All the sentences above classified into consultative style because these sentences refer to ask or consult something to someone who give the speech in kerja adat event. There were three occurrences of consultative style in this event.

3. Casual style

Casual style occurs in informal situation like conversation between friends, family, and chat at home. This style is usually called as informal language. It refers to the situation in which utterances are expressed. The grammatical is not very important and there is no background information needed but the listener is assumed to understand what the speaker says in this style. The casual style in this finding is stated by some sentences.

“Fredri, mungkin aku lanai inget ndu dek, adi kitik denga ras kita marenda di Ladang Bambu gundari kam enggo erjabu”. (Fredri, maybe you do not remember me, when we were still young we were together living in *Ladang Bambu* but now you have got married) (1Ca)

This statement was uttered by *senina*. *Senina* applying the words which is usually employed in a very relax situation, it occurs between *senina* and the groom which have relationship, they are old friend that have long time no see.

“Lang kami kerina la lit artina sikataken kami kerina e kata dibata saja bandu tengah jabundu mejuah juah sukses kam bage ia, makana man kam duana sekuala serasi kam manteki jabu simbaru mudah mudahan beriken dibata momongan indah pada waktuna dilaki ras diberu. Bujur manbanta kerina mejuah juah”. (2Ca)

In this sentence *senina* applying the words which is usually employed in a very relax situation, he said that the advice from him is not important only the words from god that he applied in the new household make them better.

“Sekarang kam sudah jadi beru tambun aku mamakndu, kita tinggal di kerian tani. Ei maka ndauh gia kena kerina anakku inget kena kami ras mamanndu. Sebab kami enggo metua kam pe bage beru edana, enggo terbukti uga keleng etenndu ngata berebereku kerina”. (Now you have become beru tambun, I am your mother, we lived in Keriantani. So if you

are far away from us remember us and mamandu. Because we are older and to beru edana has been proved how love you to all of bere-bere) (3Ca)

In this sentence *Kalimbubu* applying the words which is usually employed in a very relax situation, *kalimbubu* says to the bride that she has become beru tambun and *kalimbubu* also gives advice to all of *bere-bere* to always remember all of kalimbubu wherever they are living.

Those sentences are classified into casual style because these 6 sentences refer to the applying any word which is usually employed in a very relax situation, even though the context is formal and used such words to make the circumstances more relax and enjoyable. Therefore, there were 6 occurrences of casual style in this event.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

The study focused on language styles used by the participants of *Sangkep Nggeluh* in Karonese wedding ceremony. Based on the analysis, the conclusions are started as the following:

1. Not all language styles are found in this Karonese wedding ceremony however, there are three language styles namely: formal style, consultative style and casual style.
2. The participants of *Sangkep Nggeluh* in Karonese wedding ceremony is mostly realized in formal style.
3. Language style in Karonese wedding ceremony is realized in formal form because the event of Karonese wedding ceremony is in important situation where the extended family of bride and bridegroom gather together and in order to honour every side of bride and bridegroom this formal style is used.

B. Suggestions

In relation to the conclusions, suggestions are as the following:

1. The lecturers who play an important role in teaching sociolinguistics to give attention, not only for foreign language and Indonesian but also to the cultures of vernacular. If they know more about culture of vernacular, especially Karonese culture, the teachers can compare Karonese with other

regional cultures. In turn it can enrich not only lecturers' horizon but also the students as well.

2. The students of Linguistics Study program are expected to use these research findings as guidance for enlarging their horizon on Karo Batak culture, particularly Karonese wedding ceremony in Karonese wedding ceremony.
3. To other researchers, it is expected to do more research about Karonese wedding ceremony from different emphasis. So, more information about Karo language and its wedding ceremony can be presented not only as a kind of information to the non-native of Karo people but also to be practiced by the native of Karo people.

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APPENDIX 1

THE TRANSCRIPTION UTTERANCES OF THE PARTICIPANTS OF SANGKEP NGGELUH IN KERJA ADAT EVENT KARONESE WEDDING CEREMONY

1. Kata Sipengalo-alo

Sikuniamati kam kalimbubu kami ras puang ku puang kami ras senina sembuyak kami kerina na. Ntah ja gia kekurangan kami kalimbubu kami, bas pengalo-alo kam ras penimbangken kami amak, Ei kerina labo ikarusken kami memang bage denga nge kebeluhen kami. Bas la beluh kami ei ajarindu kami kalimbubu kami maka sipudi wari enda maka danci erhulina ban kami. Bage ka pe bas pertenahken kami kam kerina, kurang sikap kap ndu kalimbubu kami ras puang kami ras senina sembuyak kami kerina na. ei kerina teh melalui handphone ras ka pe teh undangan titipkan ras kalak la langsung kita jumpa ayo la kap ndu pas. Ei pe labo ikarusken kami bage denga kebeluhen kami bas si kurang payo kap ndu, bas lapayo ei tambah mejuah-juah kita kerina na.

2. Pedah-Pedah

Senina(1): Fredi, mungkin aku lanai inget ndu dek, adi kitik denga ras kita marena di Ladang Bambu gundari kam enggo erjabu. Ei makana kam senina kami tadingken bapanguda tandai ndulah pagi kami kerina senina ndu. Ola pagi ter the bapanguda lanai rumah. Ei maka kam kerina agi kami, enggo endam aku erjabu nggo dung dahinku ate ndu kerina kade-kadenta sireh ei labo erkiteiken

kam. Erkiteiken bapanguda ras bibinguda ei lebe isina. Jadi, adi enggo teh ndu bage kelengi jabu ndu, gelah ola man ukuren bibinguda pagi nande ta. Ei lebe kataku man adikku fredri ras adek kami beru Manurung. Belajarlah kam di adat karo dek, kam kenal semua abang-abang ndu, bujur.

Senina (2): bas aku nari anakndu sehat-sehat kam binguda, ola teridah bapanguda lanai irumah, semangat kam cerah ayondu bage. Jadi tujuken kami man agi kami ftredi ras beru Manurung agi kami, kam gundari enggo dua ija nderbih kam enggo dat pasu-pasu dibata nari kelang-kelangkan pendeta. Ei sipentingna ei saja ingetndu pedah-pedah si ei n cukup nggo cukup. Lang kami kerina la lit artina sikataken kamui kerina e kat dibata saja bandu tengah jabunta kita kerina mejuah sukses kam. Bage ia, makana man kan duana sekuala serasi kam man tepi jabu smbaru mudah mudahan beriken dibata momongan indah pada waktuna dilaki ras diberu. Bujur manbanta kerina mejuah juah.

Kalimbubu (1): berena denga kita kesempatan ibas perpulangan simulia enda, man bere bere kami sembiring margana sienterem enda bujur kukataken man bandu kerina. Karna perpungndu ka kami wari sisenda sisenda ijenda lako dung adat bere bere kami. Eda beru tarigan megah kel akap kami kalimbubu ndu kerinana natapsa kam ras bere bere kami amin gia turang ku lanai irumah. Ersada kel arihndu ngadapi kami ras tamu si enterem enda kerina. Emaka aku pe melala ertoto man bandu anakku kerina ntah ja gia kam ringan ndeher lah rejekindu kerina sehat-sehat kam, kerina jenda nari kupudi. Bagepe anak sidilaki ras si

niberu gelah pagi pe perjumpanta bagi gundari ka si ngulina. Bere-bere ku kerina keleng kel atenndu nandangi nandendu e. Bage kel kam entermna anakku, emaka sehat sehat kam kerina kelengi nandenndu ei maka nandenndu e malem kel ate kami ras mama ndu natapsa end ape enggo malem kel ate kami enggo perpulungndu e anakku. Jadi seterusnya lah bagenda kam pe enggo sah jadi beru tambun beru manurung. Aku mamakndu, entah ada kira kira masalah dibuat bere ku ini entah marah dia samanndu sama mamak kam mengadu jangan sama manurung kam mengadu. Sekarang kam sudah jadi beru tambun aku mamakndu, kita tinggal di kerian tani. Ei maka ndauh gia kena kerina anakku inget kena kami ras mamanndu. Sebab kami enggo metua kam pe bage beru edana, enggo terbukti uga keleng etenndu ngata berebereku kerina. Kam pe ersehatna jenda nari kupudi, Erdeherna rejekinndu bage ningku ngata kam kerina berebereku ola lupa kekelengen man orang tua. Sebab lanai bo kurang latih nandendu e ngepkep kam kerinana. Sebab kai pe la lit kecewa meriah ukurku ngenen kam kerina maka mmindo bujur kam man nandendu adi keleng atenndu nandendue kami kai pe tuhu keleng atenndu. Jadi bage niggku ngerana man bandu kerina ja gia kam ringan entah seh tenah ntah la seh, baik si mehuli rs la mehuli inget ndu lah pagi kami kerina bujur mejuah juah kita kerina.

Kalimbubu (2): ibas ngalari ulu emas ibas wari sendah, aku gundari nungkun nge man bandu permen, uga ngendia ningku ngatakensa bas gelar ginting margana ras munte margana anak kami ndube nari sikupikir-pikiri. Suruh kalak enda ka aku ngerana ja ngendia ningku ateku. Jadi adi jenda ngikutken tugunku ei aku ngerana

mei kin. Aku deh kam enggo seh kel ateku malemna, kami pe giting mergana si berandan nari ras teman kami sada dalanan ei, puas kal ukur kami erkiteiken i gejaw kami maka nai nari petotoken kami nandangi kam anak beru kami, ibegiken dibata cawir kam metua amin gia nggo ndekah kam sisada tapi dibata tetap mbereken pasu-pasuna man bandu. Man kempu kami pe nggo mbelin nggo keru enda terakhir siperjabuken, mei kin? Jadi kuidah kempu ei kerina deh kam ras sembiring mergana ei kerina deh kam ras sembiring mergana ei cirem ayo ndu kerina ersada arihndu kami lebe kalimbubundu malem ate kami. Jadi je nari man kam penganten kami, enda lengkap giting sini jenda ras sini berandan. Kam pagi sungkuni nandendu apa I kin kalimbubu giting mergana ei nindu. Ei maka sikataken tarigan mergana ndai, kam gundari gelahna kin kuan-kuan kita bage simekpek nipe bas page. Page pe la merimpek tapi nipe ei banci ibuat. Bage ningen kami kepada penganten perempuan kalo sudah kawin sama orang karo dan juga harus mengetahui adat-istiadat karo. Bage kam pe si dilaki harus ka pagi i tehndu ei ngenca siperlu akap kami ibas peradatan. Maka ningen kami kalimbubundu giting mergana baik munte baik sinisuka ersada cakap kami tuhan si taule mbereken pasu-pasu. Kam pe permen cawir kam metua, enca ei pe kempu ei sangap ia encari gelah ermalem na pe atendu kami pe malem ate kami erjiteiken ku da dalan kami ergegehna. Bagem kuakap kata ibas kami nari jumpa bulan jumpa matawari kami gelah reh riaha akap giting mergana ei pagi nuruh kam jadi si erdahinna, bujur.

Anak Beru (1): sinihamati kami kam kalimbubu kami sembiring mergana. Ntah ja gia pendahin si bebankenndu ntah la bagi ukurndu ibas si ei kami kerina anak beru mindo maaf man bandu ras sentabi man bandu. Kalimbubu sembiring mergana tambahi kami sitik man turangu kami ras kerina sembiring mergana sangap kam perjabuken permen kami ningen kami, kami ibas gelar anak berundu sangap kam ibas manteki jabu simbaru enda wari sinderbih kam enggo ngaloken pasu-pasu nina nderbih ku begi saling isi mengisi. Emaka ibas kekurangan-kekurangan temanta sanggup kita mengisi. Terlebih-lebih dilaki perlu niberu, niberu pe perlu dilaki. Kam ei enggo ipersada jadikanndu lah jabu simbaru enda jabu panuten, j ape pagi kam ringan jadi bagem ningen kami. Ja lebih kurangna mindi maaf kami man bandu ras ersentabi kami anak berundu bujur.

Anak Beru (2): sinihamati kami kalimbubu kami sembiring mergana. Aku anak beru menteri itengah-tengah keluarga sembiring mergana. Mami nguda enda kami anak berundu enggo dalanken tugas amin gia merambo-ambo melala kekurangan kami ola tama-tama ukurndu sebab bage denga ngenca beluhna anak beru menterindu amin gia kami enggo metua tapi bage denga ngenca kebeluhen kami. Jadi man bandu mami nguda sangap kam perjabuken turang kami sehat-saeht kam jenda nari terus kupudi, memang mami nguda the kami uga perjuanganndu ras mama nguda marena nari ngepkep turang kami impal kami mami nguda. Janah meriah kel ukur kami turang kami ei ras impal kami ei sada kerina arihndu, sehat-sehat kam kupudi jadi man agi kami fredy si erjabu nderbih meriah kal ukurku janah naktak ka iluhku maka bage ningku inget denga mama nguda ei

maka agingku tanda-tandaindu kami turangndu sindauh. Ija pagi kami ertenah adi la kam sempat duana sisada lah gia. Adi lang suratndu lah gia ngatakensa mejuah-juah man kami kerina. Jadi sehat-sehat kam panjang perjabundu murah rejeki jumpa anak dilaki ras niberu. Bagem bas kami nari anak beru menterindu bujur ras mejuah-juah.

APPENDIX 2

THE TRANSLATION UTTERANCES OF THE PARTICIPANTS OF SANGKEP NGGELUH IN KERJA ADAT EVENT KARONESE WEDDING CEREMONY

1. Kata sipengalo-alo

The honorable our *kalimbubu*, *puang kalimbubu*, and all of our *senina sembunyak*, If there is a weakness of delivering a speech and having a problem when spread a mat, it is not our willingness only that our ability. From disability, you can teach us about it for making a better future. Furthermore, we invite all of you may be you should not be satisfied with the way we are inviting you as our *kalimbubu* and all of *senina* and *sembunyak*, even by handphone or the wedding invitation entrusted with other people, we do not meet face to face, isn't right? It is not our willingness only that our ability of disability all of us can better.

2. Pedah-pedah

Senina1: Fredi, maybe you do not remember me, when we were still young we were together living in *Ladang Bambu* but now you have got married. And our *senina* that was left of youngest father you recognize all of your *senina*, don't be found that youngest father was not at home. So all of our brother, don't you think that I have got married and the ceremony is finished, all of your family here it is not because of you but because of youngest mother and youngest father. So, if you have to know you love your family, so it is not to be thought of youngest mother

later. I think that's all my speech to my brother *fredi* and *beru manurung*, and both of you must learn about the karo custom, and you can recognize all of your brother here. Thank you

Senina 2: From me as your son, keep your healthy *binguda* don't visible *bapanguda* was not home, keep fight and bright your face. And our brother *fredi* and *beru manurung*, now you have become one where yesterday you have blessed of God through clergyman. That is the important thing, only advice from the clergyman that you remember that is enough. The words that I say to you now, it does not have meaning, only the words from God you apply in your family you can be better and successful, so both of you compatible run the new household, may you can get son and daughter soon. Thank you to all of you.

kalimbubu 1 : We still have a chance in this association, for our *bere-bere sembirng* surname, I say thanks to all of you because you gathered us here to done custom of your daughter. *Eda beru tarigan* I am so glad as your *kalimbubu* to see you and our *bere-bere*, although *turangku* was not home. Be one view to face all of us and all of the guest here. And I pray for my son and daughter wherever you live may you have livelihood and keep more healthy. Furthermore, my son and daughter may be next time we can gather here like that. And to my entire son, keep your healthy and love your mother so we are so glad to see your mother, and now we are glad because you have gathered us here. And to the bride now you have become *beru tambun*, I am your mother, we lived in *Keriantani*. So

if you far away from us remember us and *mamandu*. And to *beru edana*, you have proved how to love you to all of *bere-bereku*. You also keep healthy from now on, may you have livelihood. And to you, all *bere-bereku* don't forget to love your parent. Because of your parent so tired to embraced all of you, you should say thanks to your mother, if you love your mother we love you too. So that's my speech to all of you, thank you.

Kalimbubu 2 : From paid the ulu emas right now, I want to ask you *permen*, how to say to you from *ginting* surname and *munte* surname that was I think. They order me to talk to you how the way I thought, so I follow this association I want to talk to you, don't you? You can see me, I am so glad for *ginting* surname and all of my friend, we very satisfied with you, so we pray to you as our *anak beru*, keep your healthy although you was a single parent but god always gave his blessed to you. And my grandchild, you have got married, this is the last, isn't it? I see all of my grandchildren and *sembiring* surname keep smiling and be one thought, we are so glad to see all of you, this is *ginting* here and in *brandan*, you can ask you mother which your *kalimbubu* *ginting* surname and I tell to the groom's side if you have got married to karo batak people you must know the custom of karo, and the bride's side you must know what is the important thing in the custom. So I tell to *kalimbubu* *ginting* surname there is *munte* or *sinisuka*, be one thought of us may god gives his blessed. And also *permen* keep your healthy, and my grandchild may have livelihood so you are gladder and us also, I think that's all my speech thank you.

Anak beru 1: The honorable *kalimbubu sembiring* surname if there is responsibility given to us which is not appropriate we do apologize to all of you. *Kalimbubu sembiring* surname and all of *sembiring* surname. we are as your *anak beru*, congratulate on your new family, yesterday you have blessed and I hear you must love each other. And the weakness of our partner we must complete each other. Moreover, man needs a woman and woman needs a man. Both of you have become one so make a guide in your new family wherever do you live, that's all my speech if I have mistake apologize me as your *anak beru* thank you.

Anak beru 2 : The honorable our *kalimbubu sembiring* surname, I am *anak beru menteri* in the middle *sembiring* surname. And youngest mother this is your *anak beru*, we have done the responsibility that has given to us, if there are any mistakes don't get hurt because only that is our ability as your *anak beru menteri*, if we have old but only that our ability. And youngest mother be happy and keep your healthy from now on, I know how to fight you embraced all of *turanku*. And we are glad because all of you be one thought, keep your healthy from now on. and *fredi* that have got married, I am so glad and remember my youngest father, so you must know all of *turanku* that far away from you wherever do you live if both of you cannot coming you sent a message that said you are healthy. Long last and keep healthy, may you have get son and daughter soon, that's all my speech thank you very much.

APPENDIX 3
THE DESCRIPTION OF DATA ON THE LANGUAGE STYLES IN *KERJA ADAT* EVENT IN KARONESE WEDDING CEREMONY

No	Data Description	Code	Reflection	Conclusion	Types
1	Sikuniamati kam kalimbubu kami ras puang ku puang kami ras senina sembuyak kami kerina na.	1Fo	The groom's side respects all of <i>kalimbubu</i> , <i>puang kalimbubu</i> , <i>senina</i> and <i>sembuyak</i> .	Showing salutation as the polite expression.	Formal style
2	Ntah ja gia kekurangen kami kalimbubu kami, bas pengalo-alo kam ras penimbangken kami amak, ei kerina labo ikarusken kami memang bage denga nge kebeluhen kami, bas la beluh kami ei ajarindu kami kalimbubu kami maka sipudi wari enda maka danci erhulina ban kami	2Fo	The groom's side make apologies to <i>kalimbubu</i> if in delivering <i>kata pengalo-alo</i> less appropriate words are spoken and wrong acts are made	Shows the appreciation to all <i>kalimbubu</i> .	
3	Bage ka pe bas pertenahken kami kam kerina, kurang sikap kap ndu kalimbubu kami ras puang kami ras senina sembuyak kami kerina na, ei kerina teh melalui	3Fo	The groom's side make apologies to all of <i>kalimbubu</i> may be they were not satisfied of the way of inviting them.	Showing appreciation to all of <i>kalimbubu</i> .	

	handphone ras ka pe teh undangan titipkan ras kalak la langsung kita jumpa ayo la kap ndu pas? Ei pe labo ikarusken kami bage denga kebeluhen kami bas si kurang payo kap ndu, bas lapayo ei tambah mejuah- juah kita kerina na.				
4	Fredi, mungkin aku lanai inget ndu dek, adi kitik denga ras kita marenda di Ladang Bambu gundari kam enggo erjabu.	1Ca	<i>Senina</i> and the groom which have relationship, they are old friend that have long time no see.	Applying the words which is usually employed in a very relax situation	Casual style
5	Ei makana kam senina kami tadingken bapanguda tanda ndulah pagi kami kerina senina ndu, ola pagi ter teh bapanguda lanai rumah.	4Fo	<i>Senina</i> says to the groom to remember all of <i>senina</i> , and do not show that the youngest father was not home.	shows the guidance to the groom's side as his <i>senina</i> .	Formal style
6	Jadi, adi enggo teh ndu bage kelengi jabu ndu, gelah ola man ukuren bibinguda pagi nandenta.	5Fo	<i>Senina</i> gives advice to the groom to love their new household.	showing advice to the groom.	
7	Ei lebe kataku man adikku fredi ras adek	6Fo	<i>senina</i> gives advice to the bridegroom to	This sentence functioned to close the speech,	

	kami beru Manurung, belajarlaha kam di adat karo dek, kam kenal semua abang-abang ndu, bujur		learn about the Karo custom and to remember all of brother.	and the sentence showing the advice to the bridegroom.	
8	Bas aku nari anakndu sehat-sehat kam binguda, ola teridah bapanguda lanai irumah, semangat kam cerah ayondu bage.	7Fo	<i>Senina</i> says to the mother in law keep healthy and do not show that father in law was not home.	Showing prayer to mother in law.	Formal style
9	Jadi tujuken kami man agi kami fredri ras beru Manurung agi kami, kam gundari enggo sada ija nderbih kam enggo dat pasu-pasu dibata nari kelangkelangkan pendeta, ei sipentingna ei saja ingetndu pedah-pedah si ei enggo cukup.	8Fo	<i>Senina</i> gives advice to the new couple that they are have become one and yesterday have got the blessing from god and she told that advices from the clergyman that is the important thing.	Showing advice to the new couple.	
10	Lang kami kerina la lit artina sikataken kami kerina e kata dibata saja bandu tengah jabundu mejuah juah sukses kam bage ia.	2Ca	<i>Senina</i> said that the advice from him is not important only the words from god that he applied in the new household make them better.	This sentence applying the words which is usually employed in a very relax situation.	Casual style
11	Makana man kam duana sekuala serasi	9Fo	<i>Senina</i> pray for the bridegroom may they have	Showing prayer to the bridegroom.	

	kam manteki jabu simbaru mudah mudahan beriken dibata momongan indah pada waktuna dilaki ras diberu. Bujur manbanta kerina mejuah juah.		son and daughter soon.		Formal style
12	Berena denga kita kesempatan ibas perpulangan simulia enda, man bere bere kami sembiring margana sienterem enda bujur kukataken man bandu kerina karna perpulangndu ka kami wari sisenda sisenda ijenda lako dung adat bere bere kam.	10Fo	<i>Kalimbubu</i> say thanks to god that still give a chance gather together and also say thanks to all of <i>bere- bere</i> sembiring surname because have been invite them.	Shows the honor to the almighty god.	
13	Eda beru tarigan megah kel akap kami kalimbubu ndu kerinana natap sa kam ras bere bere kami amin gia turang ku lanai irumah. Ersada kel arihndu ngadapi kami ras tamu si enteren enda kerina	11Fo	<i>Kalimbubu</i> feels happy to see all of <i>bere-bere</i> even though husband of his sister was not home but they were become one thought.	Shows the appreciation to all of <i>bere-bere</i> .	
14	E maka aku pe melala ertoto man bandu anakku kerina ntah ja gia kam	12Fo	<i>Kalimbubu</i> prays to the new couple wherever they are living they get good	Showing prayer to the new couple.	

	ringan ndeher lah rejekindu kerina sehat- sehat kam, kerina jenda nari kupudi		livelihood.		
15	Bagepe anak sidilaki ras si niberu gelah pagi pe perjumpanta bagi gundari ka si ngulina, enda kepe ulihndu sabar beru edana ngepkep berebere kami kerina maka kam pe mejuah juah sangap kam encari, bere ku kerina keleng kel atenndu nandang nandendu e	13Fo	<i>Kalimbubu</i> gives advice to all of <i>bere-bere</i> to love and care their mother because their mother has been taking care of them.	Showing advice to all of <i>bere- bere</i> .	Formal style
16	Bage kel kam entermna anakku, emaka sehat sehat kam kerina kelengi nandenndu ei maka nandenndu e malem kel ate kami ras mama ndu natapsa enda pe enggo malem kel ate kami enggo perpulungndu e anakku.	14Fo	<i>Kalimbubu</i> pray to the new couple may they are keep healthy and kalimbubu also gives advice to all of <i>bere-bere</i> to love and care their mother because their mother has been taking care of them.	Showing prayer to new couple and also showing advice to all of <i>bere- bere</i> .	
17	Sekarang kam sudah jadi beru tambun aku mamakndu, kita tinggal di kerian	3Ca	<i>kalimbubu</i> says to the bride that she has become beru tambun and <i>kalimbubu</i> also	Applying the words which is usually employed in a very relax	

	tani. Ei maka ndauh gia kena kerina anakku inget kena kami ras mamanndu. Sebab kami enggo metua kam pe bage beru edana, enggo terbukti uga keleng etenndu ngata berebereku kerina.		gives advice to all of <i>bere-bere</i> to always remember all of kalimbubu wherever they are living.	situation.	
18	Kam pe ersehatna jenda nari kupudi, Erdeherna rejekinndu bage ningku ngata kam kerina berebereku ola lupa kekelengen man orang tua. Sebab lanai bo kurang latih nandendu e ngepkep kam kerinana sebab kai pe la lit kecewa meriah ukurku ngenen kam kerina maka mmindo bujur kam man nandendu adi keleng atenndu nandendue kami kai pe tuhu keleng atenndu	15Fo	<i>Kalimbubu</i> pray to all of <i>bere-bere</i> may they are keep healthy and get livelihood better. And <i>kalimbubi</i> also give advice to remember how love their mother to them. Because their mother has taking care of them.	Showing advice and prayer to all of <i>bere-bere</i> .	Formal style
19	Jadi bage ningku ngerana man bandu kerina ja gia kam ringan entah seh tenah ntah la seh, baik	16Fo	<i>kalimbubu</i> hopes to all of <i>bere-bere</i> wherever they are living always	The sentence used formal style and this sentence functioned to close the speech.	

	si mehuli ras la mehuli inget ndu lah pagi kami kerina bujur mejuah juah kita kerina		remember all of <i>kalimbubu</i> .		
20	Jadi man kam anak kami beru manurung bage ka belajarlah kam adat karo supaya nanti jangan kaku karna bagaimanapun kami banyak marga tarigan, kalo ada undangan adat jangan pula pakai celana panjang engga pas nanti. Jadi itulah kita kalo orang batak punya adat punya tata karma, kan gitu?	1Con	This question which uttered by <i>kalimbubu</i> is using the words ‘ <i>kan gitu?</i> ’ (isn’t it?). It means that <i>kalimbubu</i> shows the sense of honor for the bride’s to answer the question.	The sentence is interrogative sentence.	Consultative style
21	Jadi itulah harapan kami mungkin masih banyak lagi yang belum nyampekan pesan-pesan bujur	4Ca	<i>Kalimbubu</i> close the speech.	the sentence applying the words which is usually employed in a very relax situation	Casual style
22	Suruh kalak enda ka aku ngerana ja ngendia ningku ateku. Jadi adi jenda ngikutken tugunku ei aku ngerana meikin?	2Con	This question which uttered by <i>kalimbubu</i> is using the words ‘ <i>iya kan?</i> ’ (isn’t it?).	Showing the question.	Consultative style
23	Aku deh kam	17Fo	<i>Kalimbubu</i>	Showing prayer	Formal

	enggo seh kel ateku malemna, kami pe giting mergana si berandan nari ras teman kami sada dalanan ei, puas kal ukur kami erkiteiken i gejak kami maka nai nari petotoken kami nandang kam anak beru kami, ibegiken dibata cawir kam metua amin gia nggo ndekah kam sisada tapi dibata tetap mbereken pasu-pasuna man bandu		prays for anak beru may god always bless them.	to <i>anak beru</i> .	style
24	Man kempu kami pe nggo mbelin nggo keru enda terakhir siperjabuken, mei kin?	3Con	This question which uttered by <i>kalimbubu</i> is using the words ‘ <i>iya kan?</i> ’ (isn’t it?).	The sentence is interrogative sentence.	Consultative style
25	Jadi kuidah kempu ei kerina deh kam ras sembiring mergana ei kerina deh kam ras sembiring mergana ei cirem ayo ndu kerina ersada arihndu kami lebe kalimbubundu malem ate kami	18Fo	<i>Kalimbubu</i> feels happy to see all of <i>bere-bere</i> because they are keeps smiling.	In this sentence <i>kalimbubu</i> used formal style.	Formal style
26	Bage ningen kami kepada	19Fo	<i>Kalimbubu</i> give advice to the	Showing advice to the new	

	<p>penganten perempuan kalo sudah kawin sama orang karo dan juga harus mengetahui adat-istiadat karo, bage kam pe si dilaki harus ka pagi i tehndu ei ngenca siperlu akap kami ibas peradatan</p>		<p>bride to learn about the Karo custom. In this occasion, <i>kalimbubu</i> used formal style.</p>	<p>couple.</p>	
27	<p>Maka ningen kami kalimbubundu ginting mergana baik munte baik sinisuka ersada cakap kami tuhan si taule mbereken pasu-pasu</p>	20Fo	<p><i>Kalimbubu</i> prays to the new couple may god always bless their new household.</p>	<p>Showing prayer to new couple.</p>	
28	<p>Sinihamati kami kam kalimbubu kami sembiring mergana ntah ja gia pendahin si bebankenndu ntah la bagi ukurndu ibas si ei kami kerina anak beru mindo maaf man bandu ras sentabi man bandu</p>	21Fo	<p>This sentence was uttered by <i>Anak Beru</i>. She said salutation to the <i>kalimbubu</i> as polite expression.</p>	<p>Showing the great honor to groom's side as their <i>kalimbubu</i>.</p>	<p>Formal style</p>
29	<p>Kam ei enggo ipersada jadikenndu lah jabu simbaru enda jabu panuten ja pe pagi kam ringan jadi bagem</p>	22Fo	<p>This statement was uttered by <i>Anak Beru</i>. It consisted of advices for the couple whom is getting married, especially for</p>	<p>In this case the sentence is delivered in formal style.</p>	

	ningen kami, ja lebih kurangna mindi maaf kami man bandu ras ersentabi kami anak berundu bujur		groom and bride in Karonese wedding ceremony.		
30	Sinihamati kami kalimbubu kami sembiring mergana, aku anak beru menteri itengah-tengah keluarga sembiring mergana	23Fo	<i>Anak Beru</i> said salutation as the polite expression.	Showing to respect all of <i>kalimbubu</i> sembiring surname	Formal style
31	Mami nguda enda kami anak berundu enggo dalanken tugas amin gia merambo-ambo melala kekurangan kami ola tama-tama ukurndu sebab bage denga ngenca beluhna anak beru menterindu amin gia kami enggo metua tapi bage denga ngenca kebeluhen kami.	24Fo	<i>Anak beru</i> has done the responsibility that has given by <i>kalimbubu</i> , and <i>anak beru</i> make apologies if there is any weakness in responsibility because only that her ability.	Shows the appreciation to all <i>kalimbubu</i> .	
32	Jadi man bandu mami nguda sangap kam perjabuken turang kami sehat-sehat kam jenda nari terus kupudi, memang mami nguda teh kami uga	25Fo	<i>Anak beru</i> prays for youngest mother in law may she always keep healthy, and <i>anak beru</i> remember how father and mother in law taking care of	Showing prayer to youngest mother in law.	

	perjuangen ras mama nguda marenda nari ngepkep turang kami impal kami mami nguda		<i>bere-bere</i>		
33	Janah meriah kel ukur kami turang kami ei ras impal kami ei sada kerina arihndu, sehat- sehat kam kupudi jadi man agi kami fredri si erjabu nderbih meriah kal ukurku janah naktak ka iluhku maka bage ningku inget denga mama nguda ei maka agingku tanda- tandaindu kami turangndu sindauh	26Fo	<i>Anak beru</i> gives prayer to the bridegroom may they are keep healty and furthermore they always remember all of wife of the brother husband of his sister.	It said formal style because the sentence showing prayer to bridegroom.	Formal style
34	Ija pagi kami ertenah adi la kam sempat duana sisada lah gia, adi lang suratndu lah gia ngatakensa mejuah-juah man kami kerina	27Fo	<i>Anak beru</i> gives advice to the bridegroom wherever they are living if they get invitation and both of them cannot come, they should send the letter.	It said formal style because the sentence showing advice to the new couple.	
35	Jadi sehat-sehat kam panjang perjabundu murah rejeki jumpa anak dilaki ras niberu, bagem bas kami nari anak beru	28Fo	<i>Anak beru</i> gives payer to the bridegroom may they get son and daughter soon.	The sentence used formal style and the sentence functioned to close the speech.	

	menterindu bujur ras mejuah-juah.				
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Medan, April 2017

The Researcher

(Dewi Sari Br. Sembiring)