



Morphological Processes Found in Umpasa and Umpama of Tobanese "Pesta Na Monding"

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Abstract:

The title of this research is "Morphological Processes Found In Umpasa and Umpama of Tobanese "Pesta na Monding". This paper discuss about how morphological process found in Tobanese language especially in umpasa and umpama on pesta na monding. The objectives firstly are to find kinds of morphological process of English words that are affixation, reduplication, compounding, and suppletion. The method is descriptive qualitative research. The data collection methods in this study were observation and interviews. Through this research we can find out the many morphological aspects of the process which apparently can form new words that also have different meanings from the original meanings. Overall, this study contributes to a deeper knowledge of morphosyntactic in linguistics, in addition to the attempt to explore and revitalize an Indonesian regional language.

Keywords: *morphological process, umpasa and umpama, Tobanese language*

INTRODUCTION

Language is very important in our life as a communication device. With language, we can express our ideas, feelings, and opinions easily. According to Minor (2012), "Language is the way of expressing ideas and feelings using

movements, symbols, and sounds", by the presence of the language we are easy to convey ideas and feelings to someone. There are studies about language as the object named linguistics. "Linguistics is a word that means both 'relating to

language' and 'relating to linguistics,' according to Bauer (2012:3). It is reasonable to conclude that linguistics and language have a close relationship. Linguistics and language are intimately linked. It implies that neither of them can be divined.

Human study about language and words as well, because words could not be separated from language. In this thesis, the writer would like to describe one of the linguistic branches that study words, that is, morphology. "Morphology is the study of word structure, such as how words like *detest* are made up of smaller, more significant parts like *dis* and *like*," Bauer explains (2012:7). This discipline of linguistics, as defined by Baeur, is concerned with the structure of words. Morphology is a branch of linguistics that analyzes the factors that provide meaning to words. In that days, we only study about a morphological process found in English. Therefore, the author also tried to find out whether morphological processes occur in another language. So, the writers determined to choose one of the many languages in Indonesia, which is the Tobanese language. But, this study has focused on describing the process of how a word is formed in Tobanese vocabulary especially on Umpasa and Umpama of Tobanese "Pesta Na Monding".

Umpasa and Umpama is literary works in the literature of the Tobanese tribe which contains statements of blessing, advice and prayers for those who hear it. Umpama is a proverb (*Ima hata tudosan*), and umpasa is poem (*Hata Parjolo Patorangkon Hata Parpudi, alai sasintongna hata pasu-pasudo songontangiang asa pasauton ni Amanta Debata, ai ganup namanghatahon Umpasa (pasu-pasu) ingkon tongtong do diakui dibagasan rohana na Debata do silehon pasu-pasu*).

Umpasa and umpama always continue to develop and grow in society as oral literature continues to be passed down from generation to generation. We can still find umpasa and umpama in Batak traditional ceremonies, such as *Pesta na monding*. *Pesta na Monding* is the name for the death ceremony in Batak custom.

Morphological process that occur on Tobanese "Pesta na Monding" such as prefix (*dilehon, dihamu*), reduplication (*apulapul*), suppletion (*timboan*) dan compounding (*gunungtua*). morphological process which apparently can form new words that also have different meanings from the original meanings.

Research on Umpasa and Umpama has been done by several researchers. There are at least three studies that use umpasa as the object of study. The three studies were used as a reference to this study. The first research is the research of Bendhawe Pasaribu (2015) with the title *judul "Legitimasi Ketuhanan Dalam Umpasa Pembaptisan Dalam Adat Batak Toba"*. Then, the second research is the research of Flansius Tampubolon (2010) with the title: *"Umpasa Masyarakat Batak Toba dalam Rapat Adat: Suatu Kajian Pragmatik"*, and the third is research of Ferdinan De Jecson Saragih (2011) with the title: *"Umpasa Pernikahan Simalungun: Struktur, Konteks Penuturan, Proses Penciptaan, dan Fungsi"*.

The difference between this study and the three previous studies above lies in the object of study and the focus of the study. The object of this research study is not only Umpasa but also Umpama in "Pesta na Monding", while the object of study from the three previous studies is the Umpasa on Baptism (Bendhawe Pasaribu), the umpasa used in the Toba Batak

traditional meeting (Flansius Tampubolon), and Umpasa on the Simalungun community wedding (research by Ferdinand Saragih).

In addition, the focus of this research study is different from the focus of the studies of the three previous studies above, namely the research of Bendhauer Pasaribu focuses on the legitimacy of divinity in the baptism example of the Batak Toba tradition and the research of Flansius Tampubolon focuses on the study at the pragmatic level, while the focus of the study of Ferdinand Saragih's research focuses on the folklore level. While the focus of this research study is the morphological process.

The similarity of this research with the previous three studies above is that they both use umpasa as the object of study. Based on the previous research above, there has been no research that discusses umpasa and umpama on pesta na monding. Therefore, umpasa and umpama on pesta na monding become interesting objects, especially if they are added to find out the morphological processes contained in Batak language words.

This research is very important to do because it turns out that the morphological process is also found in regional languages, especially the Toba Batak language, and also to show a love for Indonesian regional culture.

RESEARCH METHOD

The research method used in this work is descriptive qualitative research. The goal of descriptive qualitative is to create a systematic and precise description based on facts about a specific thing (Suryana2010: 14).

Qualitative research is a research design that is concerned with the development and the understanding of social phenomena (Hancock 2009) and

also Williams (2007) states that qualitative research can be used to investigate the participant's opinion about social phenomenon. It means that qualitative research

Qualitative research can be divided into five categories, according to Sauro (2015). Ethnography, storytelling, phenomenology, grounded theory, and case study are examples of these methods. Phenomenological qualitative research was used in this study. It's utilized to find out where an event, activity, or incident took place. To discover the meaning people place on whatever is being examined, this type of qualitative research can take a variety of tactics, such as conducting interviews and visiting locations and events.

In this study, researchers used observation and interviews as the technique of collecting data.

According to Ary (2010:450) in qualitative research, observation is a basic strategy for acquiring data. The researchers have been keeping an eye on this teaching and learning activity and have written descriptions about it. When observation is taking place, it is a list of some points that the researchers wish to pay attention to. The observation focused on the Morphological Process found in Umpasa and Umpama by Tobanese "Pesta na Monding". As a result, the researcher notices the desire to learn and the urge to obtain information. In the observation of this study, the researchers observed Umpasa and Umpama that spoken by the speakers at the event. So, the researcher only observes those areas.

According to Moleong (2007:186), A meeting between two persons in which they exchange information and ideas through questions and responses is known as an interview. It signifies that the researcher will need to interview to clarify the information gathered. It is a set of questions used to

gather information for the research. Then there are the questions that are asked to obtain information on the speaking activities. The researcher can get detailed information by combining those strategies.

RESULT AND DISCUSSION

Morphological processes that occur in Umpasa and Umpama of Tobanese “Pesta Na Monding”

After carrying out the research, the researchers found several morphological processes that occur in Umpasa and umpama on Tobanese “Pesta na Monding”, including:

a. Affixation

Affixation is the process of adding a morpheme to a word to generate a new word with a different meaning or a different form of that word; affixation is the most common means of creating new words in English.

The researchers infers the things which affix cover are prefix and suffix:

1. Prefix

The affixes that can be added to the beginning of a word are known as prefixes.

Fasold and Linton (2014: 74) identified “affixes which attach to the left, or front, of a base are called prefixes”. Prefix is an affix that is attached before a root or stem, according to the definition above.

2. Suffix

The affixes that can be added to the end of a word are known as suffixes.

According to Fasold and Linton (2014: 74), “Affixes which attach to the right, or end, of a base are called prefixes”.

b. Reduplication

Reduplication is a word-formation process in which a portion of

a base (a segment, syllable, or morpheme) or the entire base is copied.

c. Suppletion

Suppletion is defined as the complete transformation of a root (i.e., a word) or the replacement of a root by another morphologically unrelated root with the same component of meaning in distinct grammatical contents.

d. Compounding

Compounding is the process of forming a new word by combining two or more words in which the new word may retain the meaning of the words that make it up (compositional) or have a much different meaning from the original words (non compositional).

How does the morphological process occur in Umpasa and Umpama of Tobanese “Pesta Na Monding”?

Analysis 1

*Hau ni Gunungtua, dangkana
madaguldagul Tibu ma dilehon Tuhanta
dihamu tua, jala tibu hamu diapulapul*

1. Compounding : gunungtua

2. Prefix : Madaguldagul (ma), dilehon (di), dihamu (di), diapulapul (di)

$$a. \text{Madaguldagul} = \frac{\text{ma+daguldagul}}{\text{prefix+root}}$$

Daguldagul : tanah tidak rata
Madaguldagul : bergelombang

$$b. \text{Dilehon} = \frac{\text{di+lehon}}{\text{prefix+root}}$$

Lehon : beri

Dilehon : diberi

$$c. \text{Dihamu} = \frac{\text{di+hamu}}{\text{prefix+root}}$$

Hamu : kalian

Dihamu : untuk kalian 10

$$d. \text{Diapulapul} = \frac{\text{di+apulapul}}{\text{prefix+root}}$$

Apulapul : belai
Diapulapul : dibelai-belai

3. Suffix : dangkana (na)

a. Dangkana = $\frac{dangka+na}{root+suffix}$

Dangka : ranting Dangkana : rantingnya

4. Reduplication : apulapul, daguldagul

Analysis 2

*Tubu hau parira di dolok Simangonding
Tung boha pe tua ni ama dohot ina
Tongtong do lungun roha molo dung
monding*

1. Prefix : didolok (di)

a. Didolok = $\frac{di+dolok}{prefix+root}$

Dolok :bukit
Didolok : dibukit

b. Simangonding = $\frac{si+mangonding}{prefix+root}$

Onding : tersembunyi
Simangonding : nama tempat

2. Reduplication: tongtong

Analysis 3

*Ramba ni ni Sipoholon marduhut duhut
sitata Tung boha pe borat ni Sitaonon
Tongtong do ingkon pujion Tuhanta
Debata*

1. Prefix: marduhut (mar), sitaonon (si), sitata (si), sipoholon (si)

a. Marduhut = $\frac{mar+duhut}{prefix+root}$

Duhut : rumput
Marduhut : berumput

b. Sitaonon = $\frac{si+taon+on}{prefix+root+suffix}$

Taon : tahun, rasakan
Taonon : dialami
Sitaon : mengalami
Sitaonon : dialami

c. Sitata = $\frac{si+tata}{prefix+root}$

Tata : Mentah
Sitata : yang mentah

d. Sipoholon = $\frac{si+poholon}{prefix+root}$

Poholon : yang digenggam
Sipoholon : yang akan digenggam

2. Suffix: sitaonon (on), pujion (on), Tuhanta (ta), sipoholon (on)

a. Pujion = $\frac{puji+on}{root+suffix}$

Puji : Puji
Pujion : Dipuji

b. Tuhanta = $\frac{tuhan+ta}{root+suffix}$

Tuhan : Tuhan
Tuhanta : Tuhan kita

3. Reduplication: tongtong, tata

Analysis 4

*Napuran tano-tano tu sarindan ni
Pinasa
Anggo daging ni ama / inantaon mulak
ma gabe tano
Jala tondi nai mulak ma tu nampunasa*

1. Suffix: inantaon (on), nampunasa (sa)

a. Inantaon = $\frac{inanta+on}{root+suffix}$

Inanta : nyonya
Inantaon : nyonya ini

b. Nampunasa = $\frac{nampuna+sa}{root+suffix}$

Nampuna : kepunyaan
Nampunasa : yang punya

2. Reduplication : tano-tano

Analysis 5

*Timbo tiang ni rumah timboan do tiang
sopo*

Nunga tung ganjang umur ni natua-tuaon

Sai lobi ganjang ma umur ni naposo

1. Prefix : natua-tuaon (na), naposo (na)

$$\text{Naposo} = \frac{\text{na} + \text{poso}}{\text{prefix} + \text{root}}$$

Poso : muda

Naposo : anak muda

2. Suffix : natua-tuaon (on), timboan (an)

$$\text{Timboan} = \frac{\text{timbo} + \text{an}}{\text{root} + \text{suffix}}$$

Timbo : tinggi

Timboan : lebih tinggi

3. Reduplication : tuatua

4. Suppletion : timboan

Analysis 6

Pinantikhon hujur di jolo ni tapian

Manang tudia pe hamu pomparan ni

natua-tua on mijur sai tongtong ma

dapotan parsaulian

1. Prefix: natua-tua (na), parsaulian (par,sa)

$$\text{Parsaulian} = \frac{\text{parsa} + \text{ulian}}{\text{prefix} + \text{root}}$$

Uli : cantik

Parsaulian : Pahala, rejeki

2. Suffix: pinantikhon (hon), dapotan (an), parsaulian (an)

$$\text{a. Pinantikhon} = \frac{\text{pinantik} + \text{hon}}{\text{root} + \text{suffix}}$$

Pinantik : ditancap

Pinantikhon : ditancapkan

$$\text{b. Dapotan} = \frac{\text{dapot} + \text{an}}{\text{root} + \text{suffix}}$$

Dapot : dapat

Dapotan : didapatkan

2. Reduplication: tua-tua, tongtong

Analysis 7

Tuak natonggi ma tu bagot si balbalon,

Tung paet di tingki angka na salpu i, sai

ro ma angka natonggi tu joloan on

1. Prefix : natonggi (na)

$$\text{Natonggi} = \frac{\text{na} + \text{tonggi}}{\text{prefix} + \text{root}}$$

Tonggi : manis

Natonggi : yang manis

2. Suffix : balbalon (on), joloan (an)

$$\text{a. Balbalon} = \frac{\text{balbal} + \text{on}}{\text{root} + \text{suffix}}$$

Balbal : pukul

Balbalon : akan dipukul

$$\text{b. Joloan} = \frac{\text{jolo} + \text{an}}{\text{root} + \text{suffix}}$$

Jolo : depan

Joloan : kedepannya

3. Reduplication : balbal

4. Suppletion : joloan

Analysis 8

Tampul ni sibaganding

Sumanajak ni pangingdingan

Horas na marhaha maranggi

Jala hot marsipairing-iringan

1. Prefix : sibaganding (si, ba), pangingdingan (pan), marhaha (mar), maranggi (mar), marsipairingan (mar)

$$\text{a. Marhaha} = \frac{\text{mar} + \text{haha}}{\text{prefix} + \text{root}}$$

Haha : abang

Marhaha : mempunyai abang

$$\text{b. Maranggi} = \frac{\text{mar} + \text{anggi}}{\text{prefix} + \text{root}}$$

Anggi : adik

Maranggi : mempunyai adik

2. Suffix : pangingdingan (an), marsipairingan (an)

$$\text{a. Pangingdingan} = \frac{\text{pangingding} + \text{an}}{\text{root} + \text{suffix}}$$

Pangingding : dingding

Pangingdingan : dingding

$$\text{b. Marsipairingan} = \frac{\text{marsipairing} + \text{an}}{\text{root} + \text{suffix}}$$

Marsipairing : berdampingan
 Marsipairingan : saling berdampingan
3. Reduplication : ding-ding, haha,
 iring-iring

Analysis 9

Asa hotma panutuan, manutu pulung-
 pulungan
 Hotma hamu di Tuhan asa tibu dapot
 parsaulian.

1. Prefix : manutu (ma), parsaulian
 (par,sa)

$$a. \text{Manutu} = \frac{ma+nutu}{prefix+root}$$

Panutu : alat penggiling
 Manutu : menggiling

$$b. \text{Parsaulian} = \frac{parsa+uli+an}{prefix+root+suffix}$$

Uli : Cantik, indah
 Parsaulian : Pahala, rejeki

2. Suffix : panutuan (an), pulungan
 (an), parsaulian (an)

$$\text{Panatuan} = \frac{panatu+an}{root+suffix}$$

Panatu : batu gilingan
 Panatuan : tempat penggilingan

3. Reduplication : pulung-pulungan

Analysis 10

*Bagot na madungdung tu pilopilo na
 marajar*
*Salpu ma sian hamu na lungun sai ro
 ma angka na jagar*

1. Prefix : madungdung (ma), marajar
 (mar)

$$a. \text{Madungdung} = \frac{ma+dungdung}{prefix+root}$$

Dungdung : gapai
 Madungdung : menggapai

$$b. \text{Marajar} = \frac{mar+ajar}{prefix+root}$$

Ajar : pelajaran
 Marajar : terpelajar

2. Reduplication : dungdung, pilopilo

3. Suppletion : jagar

The changes that occur in Umpasa and Umpama after the morphological process

Through this research we can find out the many morphological aspects of the process which apparently can form new words that also have different meanings from the original meanings.

Here are some examples of the changes that have taken place:

- a. Daguldagul : tanah tidak rata
 Madaguldagul : bergelombang
- b. Lehon : beri
 Dilehon : diberi

- Hamu : kalian
 Dihamu : untuk kalian
- Apulapul : belai
 Diapulapul : dibelai-belai
- Dangka : ranting
 Dangkana : rantingnya
- Dolok : bukit
 Didolok : dibukit
- Onding : tersembunyi
 Mangonding :
 Simangonding : nama tempat
- Duhut : rumput
 Marduhut : berumput
- Taon : tahun, rasakan
 Taonon : dialami
 Sitaon : mengalami
 Sitaonon : dialami
- Tata : mentah
 Sitata : yang mentah
- Poholon : yang digenggam
 Sipoholon : yang akan digenggam
- Inanta : nyonya
 Inantaon : nyonya ini
- Poso : muda
 Namposo : anak muda
- Timbo : tinggi
 Timboan : lebih tinggi

- Tonggi : manis
- Natonggi : yang manis
- Haha : abang
- Marhaha : mempunyai abang
- Marsipairing : berdampingan
- Marsipairingan : saling berdampingan
- Panutu : alat penggiling
- Manutu : menggiling
- Dungdung : gapai
- Madungdung : menggapai

CONCLUSION

Discussing the morphological process in umpasa and umpama of Tobanese “Pesta na Monding” in this research may give some conclusions. this conclusion based on the results of the analysis that has been done on 10 example of umpasa and umpama on Tobanese “Pesta na Monding”.

First, there are always affixation (prefix or suffix) and reduplication on every umpasa and umpama. The affixation not only change the structure of the words, but also change the meaning of the words.

Secondly, there are suppletion in three of ten Umpasa and Umpama of Tobanese “Pesta na Monding”, and there is only one of compounding that are found. Overall, this research are quite challenging to do because not only should understand about morphological process but also should known about Tobanese language especially umpasa and umpama that is use on Pesta na Monding.

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