

ASPECTS OF MODERN LINGUISTICS ANTHROPOLOGY IN TOBA BATAK TRADITIONAL WEDDING CEREMONY

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ABSTRACT

This study focused on the aspects of modern linguistics in Toba Batak traditional wedding ceremony. The problems of the study (1) what aspects of modern linguistics anthropology are found in Toba Batak traditional wedding ceremony? (2) how are the aspects of modern linguistics anthropology interconnected in Toba Batak traditional wedding ceremony?. This study found that (1) there were three aspects of modern linguistics anthropology in Toba Batak traditional wedding ceremony; they were performance, indexicality and participation. (2) The three aspects found in Toba Batak traditional wedding ceremony were inseparable because they were interrelated strongly one another.

Keywords: *Aspects of Modern Linguistics Anthropology, Performance, Indexicality, Participation, Toba Batak Traditional Wedding Ceremony*

ABSTRAK

Penelitian ini mengkaji tentang aspek-aspek antropolinguistik modern dalam upacara pernikahan tradisional adat Batak Toba. Rumusan masalah dalam penelitian ini (1) apa aspek-aspek antropolinguistik modern dalam upacara pernikahan tradisional adat Batak Toba? (2) bagaimana hubungan aspek-aspek antropolinguistik modern dengan upacara pernikahan tradisional adat Batak Toba. Penelitian ini menemukan bahwa (1) ada tiga aspek antropologi linguistik modern dalam upacara pernikahan tradisional adat Batak Toba yaitu; performance, indexicality dan participation. (2) ketiga aspek yang ditemukan dalam upacara pernikahan tradisional adat Batak Toba tidak dapat dipisahkan karena mereka saling berhubungan satu sama lain.

Kata Kunci: *Aspek-Aspek Antropologi Linguistik, Anthropology, Performance, Indexicality, Participation, Upacara Pernikahan Tradisional Adat Batak Toba*

1. INTRODUCTION

Language is an arbitrary system of sound symbols used by members of social group to cooperate, communicate and identify themselves (Chaer 2019:32).

Based on Crystal, without language, human can not interact with one to another

and carry out their social activities in daily life. Language is never separated from human, in the sense, there is no human activity that does not involve language but because the “rhyme” determines a parable of language or not just a dialect of another language, so far, there has never been a

definite number how many languages exist in this world (Chaer 2019:33).

Language has many functions. One of the functions of language is applied in social activities, it is in culture. Language plays a critical role in culture where it is one of the important aspects of life. According to Sapir and Lee that language influences culture or language influences the way of thinking and acting of its speaking community members (Chaer 2019:70).

Therefore, language has a strong relationship with the culture where culture sets human life while language sets human interaction. Finally, language and culture are related because they are completing each other.

The needs of language in culture is especially seen in traditional ceremony, like traditional wedding ceremony especially in Toba Batak. language is often used by society because it directs all procedures, rules or laws and steps which are used in the traditional wedding ceremony. Language is used to make sure all of them can be well implemented.

In this study the writer analyzed what aspects of modern linguistics anthropology are found in Toba Batak traditional wedding ceremony and how are the aspects of modern linguistics anthropology interconnected with Toba Batak traditional wedding ceremony.

2. REVIEW OF LITERATURE

A. Linguistics Anthropology

Linguistics anthropology is a discipline which study about analyzing linguistic and anthropology. In linguistics anthropology also explains language and culture. It is also the study how language influences thought or behavior, social action, or society. Linguistics anthropology aims to explaining social and cultural phenomena so that the expression of social and cultural phenomena can be studied more

clearly than if explained with just one discipline.

B. The Aspects of Modern Linguistics Anthropology

There are three major theoretical aspects of linguistics anthropology that have been developed, they are performance, indexicality and participation (Duranti 1997:14). These three aspects are interconnected. These aspects would be explained as follows:

a) Performance

Performance can describe what is often found in the most ordinary of encounters, when social actors exhibit a particular attention to and skills in the delivery message. To subscribe to and focus on this other notion of performance is more than recognition of the fact that in the speaking there is always aesthetic dimension, understood as an attention to the form of what is always being said. It also means to stress the fact that speaking itself always implies an exposure to the judgement, reaction, and collaboration of an audience, which interprets, assesses, approves, sanctions, expands upon or minimizes what is being said. (Duranti 1986:12)

Performance is the implementation of communicating. In performance, not all people have the ability in act of speaking and also not all people have the right to deliver some speech, for example in a seminar. In a seminar, a person who acts a bridge, mediator, guide and controller when an event is taking place so that the event can run in an orderly manner is *Moderator* as a spokesperson. For example, when a *moderator* gives an opening speech to all the participants in a seminar. An opening speech is used as a symbol that the event has started.

The opening speech is an obligatory. The aspects of linguistics anthropology shown in giving the *opening* in seminar are the performance of the moderator when the moderator gives opening or speech to the audience or participants.

b) **Indexicality**

Indexicality is a central concept in pragmatics, the branch of linguistics that investigates the meaning of utterances in context. Pragmatic approaches to indexicality investigate the ways in which semantic meanings of syntactic types intersect with indexical meanings of tokens in use to produce linguistic meanings in interaction. This complex interaction between meaning and context is also addressed in sociolinguistic and linguistic anthropological approaches that investigate the mutually constitutive relationship between language in use and the social settings in which it occurs (Duranti :1992).

In social activities, indexicality also is an important part because it is acted as an expression of linguistic communication shown by some symbols (properties) that must be presented in social activities. One example of indexicality that is shown in a seminar is when a moderator holds a *microphone* in one of his or her hands and *some papers* that are usually given to the audience. A microphone as a symbol of moderator to convey the dialouge that he or she should say in the seminar while some papers that are usually given to the audience are used as a symbol of seminar discussion that is suitable for subject matter.

c) **Participation**

According to Duranti (1997:46) participation is the idea of culture as a system of participation is related to culture as a system of practices and is based on the assumption that any action in the world, including verbal communication, has an

inherently social, collective and participatory quality. This is a particularly useful notion of culture for looking at how language is used in the real world because to speak a language means to be able to participate in interactions with a world that is always larger than us as individual speakers and even larger than what we can see and touch in any given situation.

One example of participation that has happened in social activities is like a seminar itself. A seminar is the aspect of participation. In a seminar, the people who are involved like *a moderator, the guests and the audience* are the participants.

3. **RESEARCH METHODOLOGY**

In this study, the writer conducted a descriptive qualitative research and library research combined with field research because the result of the data analyzed is in descriptive phenomenon such as word, sentence and utterance. In this study, the writer collected the data in various ways to describe the aspects of modern linguistics anthropology in Toba Batak traditional wedding ceremony.

The statements of problems of the study which relate to linguistics anthropology are formulated as follows:

1. What aspects of modern linguistics anthropology in Toba Batak traditional wedding ceremony?
2. How are the aspects of modern linguistics anthropology interconnected with Toba Batak Traditional wedding ceremony?

The data were collected through the following procedures:

1. Recording the ceremony in Toba Batak traditional wedding ceremony
2. Interviewing some experts who knew Toba Batak wedding tradition
3. Transcribing the recorded data into written text

4. Finding the data of the aspects of linguistics anthropology in Toba Batak traditional wedding ceremony
5. Finding the data of the interconnection of the aspects of linguistics anthropology in Toba Batak traditional wedding ceremony by watching the recording of the ceremony.

4. DATA AND DATA ANALYSIS

A. Data

This study deals with the aspects of modern linguistics anthropology in Toba Batak traditional wedding ceremony. The data were taken from the video recording of Toba Batak traditional wedding ceremony. The wedding event is Briptu Foreman Silaen, SH and Bripda Army Maranatha Sinaga, S.S held in Naga Hall, Medan, North Sumatra Province, on February 2nd, 2018. Then to complete the data, the writer collected the information from some books which related to the Toba Batak traditional wedding ceremony and also interviewed a customary head who was professional on the customary traditional wedding ceremony. The complete data can be seen in the appendices.

The three aspects of modern linguistics anthropology are always implemented in traditional wedding ceremony. As introduced by Duranti, there are three aspects of linguistics anthropology. After collecting and transcribing the data, there were classified into the aspects of linguistics anthropology as found in Toba Batak traditional wedding ceremony.

B. Data Analysis

In analyzing the data, the data were analyzed with the aspects of linguistics anthropology in traditional wedding ceremony and the data were analyzed with the interconnection of the aspects of linguistics anthropology in traditional wedding ceremony. There are three aspects

of linguistics anthropology which are related to Toba Batak traditional wedding ceremony.

1. Performance in Toba Batak Traditional Wedding Ceremony

Performance can be seen in nine steps as implementation of performance in Toba Batak traditional wedding ceremony, they are:

The first performance happens in the speech in *Pasahatton "tudu-tudu sipanganon" sian paranak tu parborudi jabu ni parboru* (giving the "jambar" from the groom's family to the bride's family in the bride's house) in Toba Batak Traditional Wedding Ceremony. The speech is delivered when the groom's family has arrived at the bride's house. Then the groom's family gives the "jambar" to the bride's family as a start of the processing Toba Batak traditional wedding ceremony. The aspect of linguistic anthropology is shown in giving the "jambar" to the bride's family from the groom's family. This speech is meant as the first expression of processing Toba Batak traditional wedding ceremony. The act of this speaking is performed by using polite language.

The second act of performance is continued by performance in the speech in *Pasahatton "dekke" sian parboru tu paranak dohot tu na marhaulian di jabu ni parboru* (giving the "fish" from the bride's family to the groom's family and the groom and the bride in the bride's family house). The speech is delivered when the bride's family gives the fish to the groom's family as a start of processing the Toba Batak traditional wedding ceremony. The aspect of linguistic anthropology is shown in giving the fish to the groom's family from the bride's family (*Pasahatton "dekke" sian parboru tu paranak dohot tu na marhaulian di jabu ni parboru*). This speech is meant as the second expression of processing Toba Batak traditional wedding ceremony. The

act of this speaking is still performed with a polite language.

The third performance is still happen in the bride's house. The performance is the speech in *Pasahatton "dekke" sian parboru tu na marhamulian di jabu ni parboru* (giving the "fish" to the groom and the bride). The speech is delivered when the bride's parents give the fish to the both of groom and the bride as a start of processing the Toba Batak traditional wedding ceremony. When the bride's parents give the fish to the groom and the bride, it means that the bride's parent pray for the groom and the bride's household in the future. The aspect of linguistic anthropology is shown in giving the fish to the groom and the This speech is meant as the third expression of processing Toba Batak traditional wedding ceremony. The act of this speaking is performed by using polite language.

Then, the fourth act of performance is the speech in *pasahatton "dekke" orangtua sian parboru tu na marhamulian di sopo godang* (giving the "fish" from the parents of the bride to the groom and the bride in the hall). The speech is delivered when the bride's parents give the fish to both the groom and bride as a start of processing the Toba Batak custom. This speech does not happen in the bride's house again, but it is in the hall. When the bride's parents give the fish to the groom and the bride, it means that the bride's parents give the blessing to the groom and the bride. The aspect of linguistic anthropology is shown in giving "fish" from the parents of the bride to the groom and the bride. This speech is meant as the first expression of processing the Toba Batak custom in the hall. The act of this speaking is performed by using polite language.

The fifth act of performance still happens in the Hall. It is the performance in the speech in *Tulang ni pengantin boru pasahatton "dekke" tu na marhamulian di sopo godang* (the uncle of the bride gives

the "fish" to the groom and the bride in the hall).The speech is delivered when the uncle of the bride gives the fish to the groom and the bride. When the uncle of the bride gives the fish to the groom and the bride, it means that the bride's uncle gives the blessing to both of the groom and the bride. The aspect of linguistic anthropology is shown when the uncle gives the fish to the groom and the bride. This speech is meant as the second expression of processing Toba Batak custom in the hall. The act of this speaking is performed with a polite language.

The sixth performance is the speech in *Tulang ni pengantin bawa pasahatton "dekke" tu na marhamulian di sopo godang* (the uncle of the groom gives the "fish" to the groom and the bride in the hall).The speech is delivered when the uncle of the groom gives the fish to the groom and the bride. When the uncle of the groom gives the fish to both of the groom and the bride, it means that the uncle gives the blessing to both of the groom and the bride. The aspect of linguistic anthropology is when the groom's uncle gives the fish to the groom and the bride. This speech is the third performance of processing the Toba Batak custom that is held in the hall. The act of speaking uses a polite language.

The seventh act of performance is the speech in *Pasahatton sadeba "sinamot" sian parboru tu ni tulang ni pengantin bawa di sopo godang* (giving the half of the "dowry" from the bride's family to the uncle of the groom).The speech is delivered by *Parhatta* (spokesperson) when the bride's family gives half of the dowry to the uncle of the groom. This act is called as "*titimarakup*". When the bride's family gives the dowry to the uncle of the groom, it means that the bride's family wants to unite the groom's uncle to become the father of the bride and the bride's parents become brother and sister with the uncle of the groom. The aspect of linguistic

anthropology is shown when *Parhatta* (spokeperson) delivers the speech when the bride's family is giving the half of the dowry to the uncle of the groom. This speech is meant as the fourth expression of processing Toba Batak custom in the hall. The act of this speaking is performed with a polite way.

The eighth important performance still occurs is in the speech in *Pasahatton "ulos pasamot" sian parboru tu orangtua paranak di sopo godang* (giving the "scarf" from the bride's family to the parents of the groom in the hall).

The speech is delivered when the bride's parents gives the scarf to the parents of the groom. When the bride's parents give the scarf to the parents of the groom, it means that the bride's family pray for the groom's parents and the bride's parents give their blessing to both of them. The aspect of linguistic anthropology is shown when the bride's parents give the scarf to the groom's parents. This speech is meant as the fifth expression of the processing the Toba Batak custom that is held in the hall. This act of this speaking uses a polite language.

The ninth act of performance is the last performance that happens in Toba Batak traditional wedding ceremony is the performance in the Speech in *Pasahatton "ulos hela" sian parboru tu na marhamulian di sopo godang* (giving the "scarf" from the bride's parents to the groom and the bride in the hall). The speech is delivered when the bride's parents give the scarf to the groom and the bride. This is the most important part from all the nine steps that have been done. When the bride's parents give the scarf to the groom and the bride, it means that the bride's parents pray for and give their full heart of blessing to both the groom and the bride. The aspect of linguistic anthropology is shown when the bride's parents give the scarf as a blessing to the groom and the. This speech is meant as the sixth expression of processing Toba

Batak custom that is held in the hall. The act of this speaking is performed by using polite language.

2. Indexicality in Toba Batak Traditional Wedding Ceremony

Indexicality is an important component of the meaning of signs in use. The concept of indexicality concerns about signs that are related to the existential to which it is referred to. Indexicality means signs that are used in the context. In Toba Batak traditional wedding ceremony, indexicality is acted as an expression of linguistic communication shown by some symbols (properties) that must be presented in the ceremony.

1. *Hepeng* (money)

Hepeng (money) is an important thing for the Toba Batak custom that is held in the hall. There are three kinds of money and those of money have functions in Toba Batak traditional wedding ceremony, they are:

a. *Panandaion* (money for knowing the groom's family)

This money is known as money for an introduction that is given by the groom's family to the bride's family. This money is hoped that the bride's family knows the groom's family closer.

b. *Sinamot* (dowry)

This money is the most important thing in Toba Batak traditional wedding ceremony. In Toba Batak traditional wedding ceremony, the dowry is money that is called *sinamot*.

c. *Somba-somba* (money for an honor)
Somba-somba (money) is given to honor the uncles of the groom's family and the bride's family.

2. *Boras*(rice)

Boras becomes the important thing in Toba Batak traditional wedding ceremony

because the boras has a function as a symbol of blessing that is given to the groom and the bride.

3. *Ulos* (scarf)

Ulos (scarf) is an important thing in Toba Batak traditional wedding ceremony. there are many kinds of scarf that are used in Toba Batak traditional wedding ceremony, but there are two scarfs the most important in the Toba Batak traditional wedding ceremony, they are:

a. *Ulos Hela* (scarf for the groom and the bride)

This scarf is given to the groom and the bride. This scarf has a function as a symbol to bless the groom and the bride in their household in the future.

b. *Ulos Pasamot* (scarf for the groom's parents)

This scarf is given to the parents of the groom. This scarf has a function as a symbol of blessing and praying from the bride's family to the groom's parents.

4. *Sortali* (headband)

This headband is used as a complement to the Toba Batak traditional clothes. This headband is only used by the bride. This headband symbolizes the well-being of the bride and the groom.

5. *Dekke*(fish)

Dekke is really important in Toba Batak traditional wedding ceremony because the half of the nine steps in performance used *dekke* as a symbol to give the blessing. *Dekke* usually is given from the uncles of the groom and the bride. This has been a tradition in Toba Batak custom.

6. *Jambar* (the part of the pig's or buffalo's body)

Jambar becomes an important thing in Toba Batak traditional wedding ceremony.

The part of the pig's body has a function as a blessing to the bride's family. This part of the pig's body is given in accordance with the rights of the important people who participate in this traditional wedding ceremony.

7. *Mandar Hela*(sheath)

Mandar Hela (sheath) becomes an important thing in Toba Batak traditional wedding ceremony. This sheath has a function as a symbol of blessing to the groom so that the groom and the bride are diligent to go to the Toba Batak ceremony like traditional wedding ceremony.

3. Participation in Toba Batak Traditional Wedding Ceremony

Participation in the theory of linguistics anthropology as the part of the constitution of any act of speaking as an act of participation in a community of language users. According to Duranti (1997:46) the idea of culture as a system of participation is related to culture as a system of practices and is based on the assumption that any action in the world, including verbal communication, has inherently social, collective and participatory quality. So, participation means the people who are involved in the ceremony. so, related to the theory, participation as one of the aspects of linguistics anthropology that can be found in Toba Batak traditional wedding ceremony. In Toba Batak traditional wedding ceremony, there are seventeen important participants who must involve the wedding, there are:

1. *Dongan Tubu*

Dongan Tubu is a brother from the descent of the one family's name

2. *Boru Takkas*

Boru Takkas is a son-in-law from a married family, son-in-law of a brother's family from a married family and son-in-law of parents' family from a married family.

3. *Boru ni Dongan Tubu Sada Marga*
Boru ni Dongan Tubu Sada Marga is a son-in-law of a relative of the family who is married off.
4. *Bere*
Bere is a son and daughter of the family's younger sisters who is married off.
5. *Ibebere*
Ibebere is a son-in-law of the sister's family who is married off.
6. *Hula-hula*
Hula-hula is a father or brother of a wife's family from who is married off.
7. *Tulang*
Tulang isa fatheror brother of the mother's family who is married off.
8. *Tulang Ro Robot*
Tulang Ro Robot is an uncle of a wife's family who is married off.
9. *Bona Tulang*
Bona Tulang is a father or brother of grandma's family who is married off.
10. *Bona Ari*
Bona Ari is a father or brother of a great-grandfather's family who is married off.
11. *Hula-hula Marhaha-Maranggi*
Hula-hula Marhaha-Maranggi is a father or brother of the wife of the relative's family who is married off.
12. *Hula-hula Anak Manjae*
Hula-hula Anak Manjae is a father or brother of the wife of the son's family who is married off.
13. *Hula-hula Pahompu Manjae*
Hula-hula Pahompu Manjae is a father or brother of the wife of the grandchild family who is married off.
14. *Dongan Sahuta/Dongan Parhundul*
Dongan Sahutta/Dongan Parhundul is a family who has a different family's name from their hometown or a family who has a different family's name from around our place.
15. *Ale-ale*

Ale-ale is our childhood friend, our neighborhood and our friends from around the office, job or etc.

16. *Parhatta/Parsinabung*
Parhatta/Parsinabung is someone who will be the host in Toba Batak traditional wedding ceremony.

17. *Ontangan*
Ontangan is a guest who is invited the both of bride and groom's family

4. The Interconnection Among Performance, Indexicality and Participation in Toba Batak Traditional Wedding Ceremony

The interconnection among three aspects of linguistics anthropology: performance, indexicality and participation in Toba Batak traditional wedding ceremony is inseparable. The three aspects of linguistics anthropology are interrelated with one another. The three aspects of linguistics anthropology are very important in Toba Batak traditional wedding ceremony because if one of them does not exist, the traditional wedding ceremony will not run appropriately.

For example, the participation which is the wedding ceremony need someone who participates, like the bride's parents give the *ulos hela*(scarf) to the groom and the bride and they also deliver the speech (performance), the speech is as follows:

“Ro do hami gabe rumah tangga na denggan hamu tu jolo ni ari on. Jadi bae kamu ma hata ni debata sebagai pedoman lao mengendalihkan rumah tangga mu. Jadi, saur-sauran hami ma hamu dohot hatta ni na tua-tua, tubu ma hariara di holang-holang dihuta tubuh ma anak ma hamu dohot boru na martua, giring-giring ma gota-gota hatopma hamu mengiring-mengiring jala mangopa-opa. Sahat-sahat ni solu sahat tu bortean, nungga i pasahat hami uloson sahatma i panggabeian dohot parhorasan”

(We, as your parents, come to give you the “ulos hela” (scarf). May your household be good and we hope you keep God as a guide in your household. Now we bless both of you with the word of us. We hope both of you get a baby soon so you can carry the child soon. May honorable sons and daughters be born. We have submitted this ulos, we hope both of you are happy in your household)

The meaning of this speech is that the bride’s parents means parents pray for the groom and the bride and give their full heart of blessing to the both of groom and the bride and when the bride’s parents deliver that speech at the same time the bride’s parents give the *ulos hela* (indexicality) as a symbol of the blessing.

Another example of the interconnection of these three aspects that can be seen in Toba Batak traditional wedding ceremony is when the *parhatta*(spokesperson of the bride) as a representative of the bride’s parents to deliver the speech before giving the half of the *sinamot*(dowry) to *tulang ni pengantin bawa*(uncle of the groom) in that ceremony, that speech is as follows:

“*Di hamuna tulang ni hela nami, si sada anak sisada boru do hita ala naung saut beremu jadi hela nami. Nang pe legan-legan tutur ro do hami marga Sinaga pasahatton “sinamot”. Jadi, mulai sadarion sisada hela ni hita dohot sisada boru asa balitang na pagabe tu mudalhon sitodoan, arita nagabe ala takkas do hita marsipaolo-oloan. Agiat ma rumah tangga hela dohot boru ta sai ipasu-pasu Tuhan hari na naeng ro”*

(For you, our uncle in law, we are now legally as a family because your son has been legally our son-in-law. Although we have different family name, we are Sinaga’s family wants to give you a small amount of dowry. From now on, we are here officially one family. May our children’s household be blessed by God).

On this occasion the performance which is the *parhatta*(spokeperson of the bride) competence to deliver the speech and the indexicality which is the *sinamot*(dowry) and the participation is the *parhatta*(spokesperson of the bride and the groom), the bride’s family, *tulang ni pengantin bawa*(uncles of the groom) and all the guests in that ceremony. This example shows that these three aspects of linguistics anthropology are related to one another and if one of them does not exist, the traditional wedding ceremony will not run appropriately. Therefore, it is clear that performance, indexicality and participation are the three aspects of linguistics anthropology that cannot be separated.

5. CONCLUSION

After analyzing the data, there are some conditions drawn as follows:

1. There are three aspects of modern linguistics anthropology that are found in Toba Batak traditional wedding ceremony, they are *Performance*, *Indexicality* and *Participation*.
2. The interconnection among the three aspects of modern linguistics anthropology: *Performance*, *Indexicality* and *Participation* in Toba Batak traditional wedding ceremony is inseparable.

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