THE DIFFICULTIES OF MODERN TEENANGERS IN EXPRESSING MANDAILING CODES (PARTUTURON) AT HAYURAJA, PAYAMBUNGAN SELATAN

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Abstract

Code is what the Mandailing people call others, or what is often called partuturon. Every Mandailing personally has family ties with other people. In Mandailing society, Partutron is considered very important because it is considered as a custom or culture. Partuturon will be closely related to the clan or marga, by understand the Mandailing marga, it will be easy to use partuturon. Because basically for the Mandailing community, marga is their identity. However, ini this day or era and age many teenagers do not understand or grasp the form of this partuturon. Many of these teenagers are often wrong in calling older people ini their environment. Therefore, many elder think that today's youth do not have customs and menners in greeting or in partutur. Which aims to find out how many young people still use partuturon, and there are still many teenagers today who do not know how to use it.

INTRODUCTION

Mandailing Natal is a district in North Sumatra Province, Indonesia. The district capital is in the Panyabung sub-district. Mandailing Natal district is right next to the province of West Sumatra. Dimandailing Natal has many family customs and language measures (family language code). Hayu Raja is a village in South Panyabungan District, Mandailing Natal District, North Sumatra Province, Indonesia. This village has a lot of historical value and beautiful natural scenery. Hayu Raja Village is the ancestral land and ancestral land of the Batubara family community. Hayuraja is also known for its natural beauty and coolness. (Allan, Keith, & Jaszczolt, 2018) Speech acts are found in speech communication. Speech act is the result of a sentence and is the smallest

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unit of linguistic communication that determines the meaning of the sentence. A speaker who wants to convey something to his interlocutor wants to convey the intent or purpose of the sentence. The way of conveying the intent or intention is conveyed by the speaker in the form of speech acts. The choice of speech depends on several factors. Speech objectives must consider different possible speech acts depending on the location of the speaker, the speech situation, and the possible structure of the language. Speakers tend to use language in communicating as needed. The speaker's choice of language is more focused on the language of communication. A clear situational context allows communication events to run smoothly (Levinson, 2020)

Speech acts are individual symptoms that are psychological in nature and their duration is determined by the speaker's language skills in certain situations. Humans use language as a means of communication in their daily activities, meaning that everything that humans do cannot be separated from language. People use spoken and written language as a form of spoken communication to communicate and convey meaning. Another form of communication is non-verbal communication, which is mediated by one's body posture and conventionally formulated symbols (Östman, Jan-Ola, & Verschueren, n.d.).

The act of speaking while pronouncing a sentence determines the meaning of the sentence, but the meaning of a sentence is not determined by the act of speaking such as pronouncing a sentence, but by the ability to express exactly what the speaker wants to say. Ilocut acts are utterances that contain the meaning and power of language. Illocutionary acts are not easy to identify, because illocutionary acts refer to who speaks to whom, when and where the utterance is made, etc. This illocutionary act is an important part of understanding speech acts. Speech acts are called doing something. The speech produced by the speaker must have a purpose and task given to the interlocutor to convey information to the interlocutor (Sbisà, 2020).

The illocutionary act has a commission act, ie. H. The form of language used to express promises or proposals, for example. B. Promises, curses, threats, statements of commitment and promises are utterances that are included in the type of commission. Commission speeches are speeches that compel the speaker to do what is said. The speaker must show sincerity or willingness to do what he says (Horn, 2017). In everyday communication, a person unconsciously uses a lot of communicative speech acts. According to (Searle, 2016)missive is an utterance that binds the speaker to a more or less future action. Understanding speech acts is very important in communication, because people often face various problems of unfair use of language and misunderstandings, this often happens in public communication and the

world of advertising. Therefore, one can speak and act in accordance with the intended meaning, based on assumptions, time, goals, and actions taken.(J.W.Y., 2020). Pragmatics is the study of the meaning conveyed by speakers and interpreted by listeners. The speech code in the Mandailing custom is very important in kinship customs or what is called a genealogy of kinship speech passed down from generation to generation, as is the case in Hayu raja village.

In Mandailing Natal to be precise in Hayuraja Village should be implemented so that teenagers or children in the village understand the code of greeting in the In Mandailing Natal customs, which will facilitate communication and improve the manners of teenagers when communicating with people "closest to them by knowing what the code is. There are still very many teenagers who do not know the speech code for addressing the family or relatives in Hayuraja village, whether they are teenagers, children or even some parents don't know and don't understand this, so that is one of the difficulties that make teenagers or even children" when communicating in terms of kinship become stiff and afraid to speak because they are afraid to say the wrong speech code to call.(Wirutomo, 2020)

So here we will overcome and investigate what makes these teenagers find it difficult or do not understand and do not know about the code of speech in the customary kinship that is in our place at Mandailing Natal to be precise in the village of Hayuraja, by knowing what are the symptoms or difficulties of the youth in the village hayuraja, we can improve and establish family customs and build us into someone who has good greetings in the customs code in our area, which makes us known politely and understands Customs. From this background, the researcher will examine the difficulties of speech acts or speech codes of teenagers in Hayuraja.In the communication process, speech events and speech acts occur.(Allan, Keith, & Jaszczolt, 2018)

According to (Yule, n.d.)a speech event is the occurrence or ongoing linguistic interaction in one or more forms of speech involving two parties, namely the speaker and the interlocutor, with one subject matter, in a certain time, place and situation. e individual symptoms, psychological in nature, and their continuity is determined by the speaker's language ability in dealing with certain situations.(Östman, Jan-Ola, & Verschueren, n.d.)

Each region has its own language style in communicating, but they still pay attention to politeness and good manners so that their speech does not offend others. Minangkabau custom provides guidance or lessons to the people so that they always pay attention to language ethics and be polite in order to achieve harmony in the association.(Anderson, Stephen R., & Saussure, 2020)

Politeness is a norm that must be known by the speech community, because language politeness is part of the cultural norms of the speech community in bringing their language behaviour into the environment.(Recanati, 2018) The speech code in the Mandailing custom is very important in kinship customs or what is called a genealogy of kinship speech passed down from generation to generation, as is the case in Hayuraja village. In Mandailing Natal to be precise in Hayuraja Village should be implemented so that teenagers or children in the village understand the code of greeting in the In Mandailing Natal customs, which will facilitate communication and improve the manners of teenagers when communicating with people "closest to them by knowing what the code is.(Searle, 2016)

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This study aims to determine the level of understanding of young people about partuturon in Mandailing Natal, especially those in Hayuraja village. The specific objectives of this research are: To find out how important partuturon is for young Mandailing Natal people, especially those in Hayuraja To analyze what difficulties make young people not understand about the partuturon in Hayuraja. To understand what Partuturon is in the Hayuraja community.

LITERATURE REVIEW

In sociolinguistics a language may be referred to as a code. A code is a neutral term which can be used to denote a language or a variety of language. Code-switching is a linguistic phenomenon which occurs in multilingual speech communities. Much of human communication takes places through a shared language. Shared language qualifies as a communicative code: languages are systems that pair structurally related stimuli example words with meme states example definitions of those words, and do so in structured

and organized ways. To know awareness youngsters particularly in Hayuraja Mandailing Natal, towards personality ethnicity himself at that point this inquire about regards it vital to follow convention verbal and conventions Conventional instruction and Cutting-edge instruction for the Mandailing individuals to begin with. (Searle, 2016)

The reason for the over is done due to Mandailing youth who work in an scholarly environment considered closer to the source writing. Beneath these conditions, it is accepted they will superiorly get it the issue their ethnic character. The significance of inward character mindfulness the sees of specialists, As said Pinney in Samovar (2014) say, the objective of youth is for personality arrangement and division those who fall flat to enlighten personality at that point afterward they will gone up against with personality complexes itself. At that point mindfulness concurring to the lexicon Huge Indonesian is, that thing felt or experienced by somebody. Awareness isn't detached since awareness and objects of awareness, but which there's as it were awareness being an question awareness is essentially made by mindfulness. (Suharyanto, 2015)

To discover out how conditions are mindfulness of understudies in Mandailing characterize their ethnic character in-depth interviews to key sources and sources auxiliary. Ordinarily in some cases individuals' ancient individuals who conversation around this, once flashed reseracher listened at Lopo (coffee shop), do not know totally almost the myths of the Mandailing individuals, about the history of Mandailing too don't know, never examined and told in home by parents. So is genealogy family, do not have the foremost that's known as it were until *Ompung* (father's guardians), it is said once more almost the root of the clan and from where start. Whereas the understanding of custom traditions particularly in terms of customs marriage, family relationship structure and say of discourse within the family and relatives is an perspective of understanding that most noticeably claimed. Researcher get it connection discourse, how to call my relatives quite understand, since instructed Mother and father indeed in spite of the fact that in some cases to the family who are distant absent or once in a while meet researcher need to inquire your guardians to begin with, but ordinarily I called fair speculating and when what I say is off-base, more often than not it'll be repaired by a relative.(Hermanto Naibaho, 2020)

Partuturan could be a family relationship framework utilized by the Mandailing individuals. In quintessence, *Partuturon* is an ethic, demeanor and behavior of a individual when communicating with other individuals. Which points to regard each other, and make a sense of brotherhood and near family

connections so that concordance emerges. *Partuturon* contains everything almost rules when talking to relatives or other individuals. *Partuturon* (speech ethics / talking morals) with this, we will know the character of a person's state of mind and behavior when talking. In terms of communication, it's like with relatives between young and ancient. When talking, it must be balanced to who we are talking to. Since within the Mandailing custom, the *Partuturon* framework must be maintained/perpetuated. Be that as it may, there are a number of things that make today's youth troublesome to understand the Mandailing code. For illustration when talking to the spouse of the close relative with the husband of the close relative. Within the Mandailing Discourse, *"alaklai ni etek speck alaklai nanguda"*, some of the time notices the same Paruturan. That's utilizing "*Udak*". But basically *Ni etek's alaklai* is called "What" whereas Ni's alaklai is called "*Udak*". In this manner the Partuturan must be utilized habitually and connected within the communication framework within the Mandailing period so that there are no more troubles in understanding the Partuturan.(Recanati, 2018) One of the local wisdom/traditions of the Mandailing Natal Batak community is Dalihan Natolu. This is now declining due to external culture, especially among Hayuraja, his teenagers in Mandailing Natal. Speech is a term that is synonymous with individual, group, or interpersonal calls with groups, such as *"Udak, Nanguda, Nantulang, Tulang, Tunggane, Kahanggi, Anakboru"*. The cornerstone of the Mandailing community, 'Dalihan Natolu', is found especially in the village of Hayuraja.(Rohmadi, n.d.)

As a system Dalihan Natolu has numbers have functional requirements that must be met le adapt goals, maintaining patterns, maintaining unity. All terms this function must be fulfilled to achieve balance, harmony. Balance and harmony of each element, it can be seen in the traditional expressions of Mandailing Natal people "Manat Sanga Pejamot Marha Maranggi, elek marboru, hormat marmora", so in kahanggi you have to be careful about showing affection. Her is Bor's son and has always respected Mora. Other expressions and meanings same *"Sagama Markahanggi"*, holong mar anak boru, sanga mar bere. There his three elements of consanguity and marital relationship. Paternal to fraternal called a clan, it is an element of the Kahanggi. Party advent mothers and above are called Mora. While the line of girls lined up side by side by Marriage, Anak Boru. *Partuturan* ability to create a fairly harmonious lifestyle is still felt very strongly today, but in a way, it has begun to wane under the influence of modern society where Partuturan values have not permeated the church. I'm here. According to the author, Partuturan success in realizing a harmonious life pattern based on deep-seated kinship is one of the aspirations that today's youth want to inspire. Because teenagers are the next generation of the country in the future.

When language is depleted from society, we teenagers need to understand and maintain language in our lives. is required. For example, when teenagers communicate with older people, *Partuturan* is used to create politeness and harmony in the communication. Language allows us to recognize a person's personality as they speak and talk. Because normal speech is very important in Mandailing, especially for today's youth. With many teenagers today following foreign cultural practices, especially those who are completely modern, *Partuturan* are becoming less and less used in social life.(Siregar, 2020)

This is seen in his teenager's lack of ignorance of Dalihan Natolu language and kinship system, as was seen in her teenager in Hayuraja village. The purpose of this study is to find out how Dalihan Natolu exists among young people and why it has disappeared among young people in Hayuraja Village, Mandailing Natal. The research methods used are qualitative and the sources of information are obtained from research informants. The data collected are in the form of interviews, direct observations, and research-related literacy. The data obtained are qualitatively analysed in a descriptive manner. As a result, the existence of Darilihan Natolu among her teenagers in Hayuraja village is due to external culture, young people's perception of Dalihan Natolu, lack of care and knowledge that parents teach their children, and catering services immediately at weddings. Researcher found that it was due to the convention of providing a. Dalihan Natolu is ignored.(Hermanto Naibaho, 2020)

Speaking is one of the four language skills (reading, writing, listening and speaking). It is the means through which learners can communicate with others to achieve certain goals or to express their opinions, intentions, hopes and viewpoints. In addition, people who know a language are referred to as "speakers" of that language. Furthermore, in almost any setting, speaking is the most frequently used language skill (Torky, 2006). Speaking is the process of building and sharing meaning through the use of verbal and nonverbal symbols, in a variety of contexts (Channey, 1998). Speaking is an oral competency that is crucial to interpersonal communication. Speaking is a means through which people convey their desires to others when they transmit their thoughts, feelings, and ideas to them (Nonci, 2023). Speaking skill is related to how they carry on casual conversations and give speeches in front of an audience(Indahyanti et al., 2023). Speaking is the process of gathering data, receiving, creating, and processing data into information that is valid and ready to be communicated as good communication (Borwn, 1994)

Speaking is usually symbolized as expressing feelings to others. Through speaking, humans are able to connect their minds in every aspect of life. That makes the students more fluent in their communication. Because When they speak, they know what they are thinking and how they feel about it, and as you talk other people make judgments about your character and assumptions about what you are thinking and why (Barras, 2006). The capacity to talk fluently presupposes not only a mastery of language features, but also the ability to process information and language(Harmer, 2002).It means that fluent speakers must be able to focus on both language features and information and language processing on the fly. So that the speakers are able to convey their thoughts, interact with others, and respond to the feelings of others.

From the definition above the researcher concludes that speaking is one of four skills of English to express an opinion, idea, thought, feeling and etc. To other people, with speaking people can communicate with each other so, the people especially students have to master this skill because this is an oral skill that is very important for second language learners or foreign language learner to communication in their life. Without speaking we cannot express what we want to express and it makes people difficult to communicate with others and will cause bad relations.

METHODS

This research uses a qualitative approach and is case study type research with a descriptive method. Then to analyse the validity of the data used triangulation technique. The key informants in this study were the youth of Hayuraja village, By researching some of the village young men and women Hayuraja, Elements of social roles that are closely related to each other are usually based on a kind of kinship relationship between individuals in Hayuraja Mandailing society, This concept is believed to be the original creation of the Mandailing ancestors, because it is not found in any culture, This is known as partuturon which explains the terms, designations and greetings, cultural values and customary rules related to the customary manners of the kinship system and the changes that occur in society.

In interacting with relatives, various rules and values are known so that a member of a relative is categorized as civilized. Data collection is done by observation (observation) and interviews. Researchers observed changes in partuturon and how the implementation of partuturon affects attitudes and behavior. The results of the study showed changes in partuturon in the Mandailing community, which led to changes in attitudes and behavior as well as responsibilities in kinship relations.

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RESULTS

Hayuraja village is one of the villages in south Panyabungan district. The village really upholds cultural values, there are still many traditions that are still cultivated today, starting from *Marhorja, markobar, marzanji, including partuturon, and many more. Partuturon* is a civilizatiob that are further exista today. Not only that, *Partuturon* is the basis of life for how the society currently understand and implement it, but most of the teenagers now find it difficult to express this code to their elder. Event that occurs in the lives of adolescents, where the *Partuturon* tradition is often not understood or have started to weaken where there is social interaction between adolescents and elder. This becomes uneasy, because of the lack of motioning of adolescents, there will be a decrease in cultural values thar can lead to conflict. Many youths who should be a factor in continuing culture and tradition in wide circles have forgotten and do not realize the meaning and important purpose of this *partuturon.*

Partuturon is significant among the Mandailing community in Hayuraja village. This society of hundreds of residents often pass each other, both on the street and during activitiea whre they will purposely greet each other. Such as in traditional parties or *Marhorja* events, in this occasion the *Partuturon* will often be used, because in *Marhorja* distant relatives will come, thus causing them to greet each other. However, when greeting, many of them made a wrong call, rendering the older ones feel unappreciated. From these difficulties, the researchers conducted interviews with the teenagers of Hayuraja Village, and from the result, many of them did not really understand how to use this *Partuturon*. Some juvenile explained that because of the lack of politeness the adolescent did not think about age, so that they considered older

people to be of the same degree as them. There are also those who say that teenagers are currently experiencing difficulties because of a lack of socialization in getting along or relating to each other, so they do not recognize them. As it is known today, is known as the millennial era. The era where teenagers spend most of their time in front of their respective technologies, and get information from these technologies. Furthermore, the difficulty for teenagers in this code is not knowing the family tree of their parents. *Partuturon* will be easier to understand if you know the family tree.

DISCUSSION

For many teenagers people in the Mandailing community, they are still confused about what to call their elders when they must meet. If these calls are like *ompung, uak, angkang,* maybe it is still easy, but it will be more difficult with the calls nanguda, tobang, tuwok, and much more. This is where the importance to grasp the family tree of the parents. Basically, this *partuturon* is related to the clan or Mandailing community call it with *marga*. Ownership of the clan behind the name becomes something important when fellow members of the society Mandailing especially at Hayuraja met and they mutually ask the *marga* first with the aim of knowing the speech system of *poda* or *tutur poda* (names/calls). Through each person's pod speech system immediately find out the relationship kindship and genealogy of one person with another, without having to ask or search deliberately about the ancestry relationship and his kinship. In Hayuraja village itself the majority of people only have 2 clans, namely Lubis and Batubara. The Lubis clan will summons Bou or *Nantulang* to the Batubara clan, and vice versa for the Batubara clan.

Partuturon in the Mandailing area, particularly Hayuraja has dozens of kinships *partuturon* that establish personal relationship and kinship relatives. in the Hayuraja area this *Partuturon* is also used as a courtesy. If it is wrong in cultivating it, it will be considered impolite by the people around it. In its use, we must utilize the word *Partuturon* when and where we use it. As for the forms of partuturon are below:

1. *Amang*

   Amang is a father, this word spoken from sons and daughter to their father. A father and mother will also call their son as amang, as a form of affection. In using amang, the father's younger brother and older brother can also call his brother's son as amang. The famous example of this word is in the song Amang Na Burju by Putri Siagian:

   Amang na burju I, nalombok na rohai, ido na manogu-nogu au (a good father, a soft heart who guide me).

2. *Inang*

Inang is a mother, the host is a father, this word is spoken from sons and daughters to their mother. If a father and mother call their son Amang, then the daughter is called Inang. and on using the host, the sister of the party will call the other sister's child with the host.

3. *Amang boru*

This partuturon amang boru is used for husbands from sisters from the father's family, and for fathers from the husband's family.

4. *Bou*

Bou is a nickname for younger siblings or older siblings from the father's family, and is also used for mothers from the husband's side, bou is also commonly called namboru.

5. *Ayah tobang*

Ayah tobang is a word spoken by a grandson to his grandfather.

6. *Anggi*

Anggi is a male name for his sister. The terms kahanggi and samarga relatives come from this story. Grandpa also uses the word "anggi" to his grandson. Abang's wife uses the word anggi to anggi's wife, and brother manyapa halak anggi. The relationship between Anggi's brother and wife is more intimate than that between Amang Boru and his daughter-in-law; the relationship between Anggi's brother and wife, on the other hand, is very close, and they can joke freely. It is also used by girls to their younger sisters.

7. *Angkang*

Angkang are words spoken by a man to an older man. In the Dalihan Na Tolu relationship, the elements of kahanggi are anggi and angkang.

8. *Bere*

Bere or babere is our sister's son, son-in-law, or our daughter's husband. As mentioned in the traditional expression, "amak do bere, anak do bere", we regard our bere as our own children, but their relationship with in-laws is not as extensive as that of children and parents. Bere really appreciates their parents. In the Dalihan Na Tolu kinship system, bere and parents-in-law cannot joke freely. Mother-in-law is called mora, and bere is called boru child. Grandfather's sons and daughters also spoke of bere to their grandsons and granddaughters of their grandfather's sister.

9. *Ompung*

Ompung are our grandparents, our parents. Ompung boru is said to our parents' mothers, also called ompung dadaboru. Ompung dongan is a woman's words to her mother's brother and a man's words to his mother.

10. *Tulang*

Tulang are spoken to the brothers and father of our wife, as well as spoken by Amang Boru to the sons of Inang Boru's brothers.

11. *Udak*

Udak is spoken to the father's brother, and said to the husband from the maternal aunt.

12. *Ujing/Etek*

Ujing or etek is spoken to a sister from the mother's side.

CONCLUSION

Partuturon is considered very important because it is considered as a custom or culture. The speech code in the Mandailing custom is very important in kinship customs or what is called a genealogy of kinship speech passed down from generation to generation, as is the case in Hayuraja village. *Partuturan* could be a family relationship framework utilized by the Mandailing individuals. In quintessence, *Partuturon* is an ethic, demeanor and behavior of a individual when communicating with other individuals, which points to regard each other, and make a sense of brotherhood and near family connections so that concordance emerges. *Partuturon* contains everything almost rules when talking to relatives or other individuals. *Partuturon* (speech ethics / talking morals) with this, we will know the character of a person's state of mind and behavior when talking. In terms of communication, it's like with relatives between young and ancient. *Partuturon* is really significant among the Mandailing community in Hayuraja village. This society of hundreds of residents often pass each other, both on the street and during activities where they will purposely greet each other. Such as in traditional parties or *Marhorja* events, in this occasion the *Partuturon* will often be used, because in marhorja distant relatives will come, thus causing them to greet each other. such as in traditional parties or *marhorja* events, in this event the *partuturon* will often be used. because in *marhorja* distant relatives will come, thus causing them to greet each other. However, when greeting, many of them made a wrong call, rendering the older ones feel unappreciated.

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