

Experiential Realization in *Poda Ni Namonangon Ribut* on Mandailing Social Context

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ABSTRACT

This study aims to analyze the function and realization of the meaning contained in the Poda ni Namonangon Ribut as an ancient script text contained in the Ulu Pungkut sub-district, Mandailing Natal district. This study uses a qualitative method with the documentation method in which the data is sourced from the Medan Archeology Agency. Data were analyzed using Systemic Functional Linguistics theory on Ideational Functions and to find metaphors of ideational meaning. The results of this study indicate the distribution of the relational process dominates from Participant, Circumstance. The realization of the meaning of the ideational function can be seen in the first bamboo ruwas that uses the noisy bamboo metaphor as a description of the community who want to have offspring, where the aim of Poda is *ido napajadi boru* "what makes a daughter". In the second bamboo ruwas there is a metaphor that explains the word *Na sundat* realized with the words "Heavy Rain", "Divorce", "Birds perch", "ravine". In the third bamboo section, shows that Poda has methafora like when the expectation is reached, it is the services of the writer "Shaman". This poda is as preparation for the practice of shamanism. Social context is known starting from the type of text that has a narrative and the author's conclusion about the solution to the problem of everyone who wants offspring in his family. The tradition of writing with the mandailing script (*sumurai*) becomes quite a tradition so that there are ancient texts in the traditional house. Aside from being a traditional archive, Poda was also a cultural heritage of how to cure and concoction that is still thick in the life of the Mandailing community. The animist beliefs and ideologies that are thick with metaphysics still existed in the past.

Keywords: Experiential Realization, Poda, Social Context

ABSTRAK

Penelitian ini bertujuan untuk menganalisis fungsi dan realisasi makna yang terkandung dalam teks *Poda ni Namonangon Ribut as an ancient script* yang terdapat in sub-district Ulu Pungkut, Mandailing Natal district. Penelitian ini menggunakan metode kualitatif dengan metode dokumentasi yang mana data bersumber dari penelitian Badan Archeology Medan. Data yang dianalisis menggunakan teori Linguistik Fungsional Sistemik pada Fungsi Ideational dan untuk menemukan metafora dari ideational meaning. Hasil penelitian ini menunjukkan distribusi proses relational mendominasi mulai dari Participant, Circumstance. Realisasi makna dari fungsi ideational dapat dilihat pada ruwas bambu pertama yang menggunakan metafora bambu ribut sebagai deskripsi tentang masyarakat yang ingin memiliki keturunan yang mana tujuan dari Poda ialah ido napajadi boru "what makes a daughter". Pada ruwas bambu kedua terdapat metafora yang menjelaskan kata Na sundat direalisasikan dengan kata "Hujan Lebat", "Perceraian", "Burung bertengger", "jurang". Dalam ruwas bambu ketiga, menunjukkan bahwa Poda memiliki metafora seperti ketika harapan tercapai, itu adalah jasa penulis "Dukun". Poda sebagai persiapan untuk praktik perdukunan. Konteks sosial diketahui dimulai dari jenis teks yang memiliki narasi dan kesimpulan penulis tentang solusi untuk masalah memperoleh keturunan dalam keluarganya. Tradisi menulis dengan aksara mandailing (sumurat) menjadi tradisi yang cukup sehingga terdapat teks-teks kuno di rumah adat Selain sebagai arsip tradisional, Poda juga merupakan warisan budaya tentang cara menyembuhkan dan meramu yang masih kental dalam kehidupan masyarakat. Komunitas Mandailing. kepercayaan dan ideologi yang kental dengan metafisika masih ada sejak dulu.

Kata kunci: Realisasi Experiensial, Poda, Konteks Sosial

INTRODUCTION

In Halliday's SFL, language as a social phenomenon is functional. It is concerned with the mechanism of text structure, function and meaning of language. It begins an analysis of language in social context where lexicogrammatical choice is constructed under the influence of the social and culture context. We know that language comes in two forms, verbal and non-verbal. Verbality itself is divided into some of the biggest elements such as discourse and the smallest is phonemes. The distribution of the language is applied both verbally and in writing. It was found by (Wiratno, 2018) in a text that was provided in writing, the words formed from morphemes arranged into clauses, arranged into sentences; and one is followed by another sentence to form a paragraph.

Our ancestors have introduced their groups to how to speak in the past. Artworks, laws, norms, architecture and values are channeled into artifacts and inscriptions that are passed down from generation to generation. For example, the practice of discourse referred to (Fairclough, 2003) becomes

a product of power describing a reality seen by discourse producers. Some of the discourse is conveyed through oral and also written. So that the discourse that was presented in the text becomes an important manuscript

Indonesia itself has a very large variety of cultures such as in Northern Sumatra there are kinds of ethnic, the old texts, artifacts or inscriptions that can be found. For example in the Mandailing area, there are ancient manuscripts that are still preserved and cared for. An ancient manuscript is a paper written on a medium such as paper, wood, bamboo, etc. The existence of ancient manuscripts lately is less known by the public. This was stated by (Nasoichah, 2015) that the manuscript came to as a paper is closely related to the emergence of the habit of writing-reading among the people of the past. This is closely related to the emergence of script as a language (oral) which is a tool of social communication among them. . North Sumatra has written works in the form of manuscripts that describe the cultural life of the past. The manuscripts are generally scattered and come from various ethnicities, including the ethnic *Mandailing* and *Batak*. The *Mandailing* ethnic group generally inhabits the areas of Mandailing Natal Regency, South Tapanuli, North Padang Lawas, and Labuhan Batu.

However, the government agencies have not been able to answer and socialize the substance contained in ancient manuscripts as a socio-cultural phenomenon in the past. The existence of an ancient manuscript in the *Mandailing Gordang Sembilan* region has not yet fully obtained the results of a study related to the meaning and purpose in a discourse contained in the manuscript. There are many ancient manuscripts found in Mandailing, one of them is the *Namonangon Ribut Bamboo* script. This manuscript existence still exists there until now, although we do not know what the meaning and content was contained in of the text are. The *Mandailing Batak* script / *tulak-tulakis* one of the many characters in the archipelago that are the main branch of the *Palawa* Script. The *Mandailing Batak* script / *tulak tulak* as well as other *Batak* scripts consist of two sets of letters, each of which is called *inanisurat* (aksara) and *anakenisurat* (diacritical sign). Of the eleven manuscripts that were found in the Mandailing Natal Regency area with the ethnic Mandailing sub-district having many similarities in form to each other, and there were also some differences although not too significant (Nasoichah, 2015).

This approach exactly able to invastigate and prove the function of a text theoretically. The Systemic Functional Linguistic Approach by Halliday is believed to be able to overcome this things. Halliday put forward functional concepts as well known as metafunctions consisting of Ideational, Interpersonal, and Textual functions. Under the ideational function, language is used to express physical-biological reality and with regard to interpretation and representation of experience. Under the interpersonal function, language is used to express social reality and with regard to the interaction of writers and readers. Under textual functions, language is used to express semiotic reality or symbol reality and will be concerned with the way of creating text-in context (Giannantonio, 2010).The value of identity and relations in a

manuscript, text, or discourse need to be seen as social constructionism as suggested by (Jørgensen & Phillips, 2012) namely 1) a critical approach to knowledge “taken-for-granted”; 2) cultural and historical specifications; 3) the relationship between knowledge and social processes; and 4) the relationship between knowledge and social action.

Based on the SFL principles above, this study seeks to examine how the ability of ancient text makers to use *Mandailing* language previously in bamboo text as a container for achieving social goals or *Poda* as stated in the media. So we understand that the existence of a script writer's awareness of past reality depends on the topic of the context situation and in the cultural context there is an ideological context. According to Kress and Hodge in Sinar (Sinar, et al., 2014), ideological studies discuss the relationship of language with society and culture because of the influence of social and political demands. Saragih (Bangun et al., 2014) states that the context of ideology as a social concept governs what one should or should not do as a member of society.

Systemic Functional Linguistic (SFL) is an approach to language developed largely by M.A.K. Halliday and his followers during the Firth. Bronislaw Malinowski was a polish anthropologist who did most of his 1960s in the United Kingdom, and later in Australia (O'donnell, 2011).

Systemic Functional Linguistic theory is closely related with text and discourse that determines each other with its social context. This is consistent with the appearance of the text referred to by Halliday in (Sudaryat, 2006) that, “a text is an operational unit of language” the application of which is inseparable from the contents of the narrative, the narrative style, and the context of the narrative. By definition, discourse was formulated by Sinar (Noor Rosa et al., 2017) that the notion of discourse is utterance; words; greater than the utterance; said; overall speech which is a unity. There are also those who argue that discourse as a comprehensive language unit, both oral and written, is seen as a type of social practice, and is the highest and most complete grammatical unit formed from clauses and sentences or units, use of language, units of information, how new information is introduced and old information end up.

Halliday and Matthiessen (Halliday & Matthiessen, 2014) state that the context of a situation is arranged in three categories: field, tenor and mode. Corresponding to that, Halliday analyzes language into three broad Metafunctions. Language is a combination of three different structures deriving from distinct functional components. These components (called “metafunctions” in systemic theory) are the ideational (clause as representation), the interpersonal (clause as exchange) and the textual (clause as message).

The ideational function comes from experiences. This function can be expressed by the question: what happens, including what someone does and to whom, where, when, why, and how the logic relationship occurs between one and the other (Bangun et al., 2014).

Another reason (Halliday & Matthiessen, 2014) state that using the term construing experience to describe ideational metafunction because the ideational metafunction construes the world of phenomena, with an emphasis on the ‘constructional’ aspect of this interpretive activity, i.e. the creation of structure in the flux of experience.

The general tendency for ideational metaphor is to ‘downgrade’ the domain of grammatical realization of a semantic sequence, figure or element – from clause nexus to clause, from clause to group/phrase, and even from group/phase to word. Such downgrading affects both the unit whose domain of realization is downgraded, and the units of which it is composed: the downgrading proceeds down the rank scale by a kind of ‘domino effect’. The downgrading may start with (a) a whole sequence of figures, (b) with a single figure, or (c) with a single element within a figure (Halliday & Matthiessen, 2014).

Generally, traditional society life and attitude based on social-culture values which hold high. That values contained in a system which consist of live philosophy, social system, leadership system, and family system or religion. Obviously, that systems formed in attitude and materiil culture (that is artefak; traditional building). *Mandailing* society have lived philosophy *bolong* and *domu*, that is love and affection between fellow society member. Love and affection not only in context people to people, but people with another creature, also people with God. Implementation and custom law in daily live or in custom ceremony *Mandailing* society done based on structure and social system which called *markoummarsisolkot* (family custom in group), or often called as *daliannatolu*. *Dalian natolu* means pillar three, containing the meaning that *Mandailing* society belief on social system which joined together in one structure arrangement that consist of *kabanggi*, *mora* and *boru* (Ali et al., 2016).

Picture 1:
The Script of *PodaNamonangonRibut*
(Nasoichah, 2015)



In the bamboo script of *Poda ni Namonangon Ribut*, there are three even more sections. The writing of the text in the manuscript starts from the right. Previously, *Mandailing* ethnics often wrote satra's works on media such as bamboo, paper made from *alim* bark, and other media. According to Barried (1994) (Nasoichah, 2018) the manuscript holds a very broad meaning and

dimension because it is a product of a long history involving various cultural attitudes of society in a certain period. Philology gives emphasis to textology, relating to the origin and authenticity of the text. No wonder then if the study of philology is very important and accentuates textual criticism in it.

The *Mandailing Batak* script / *tulak-tulakhas* is often been used by the *Batak Mandailing* sub-ethnic community since they were familiar with *sipelebegu* (belief in *Batak* culture by worshiping ancestral spirits by offering offerings) to the inclusion of Islamic influence in the region. Even the script is still used until the end of the 20th century. But until now some written evidence related to the script is increasingly reduced. During the Padri war, thousands of Islamic clerics were destroyed (Samosir, 2009).

METHOD

This research applied the qualitative method. Krippendorf (Giannantonio, 2010) believes that content analysis belongs to qualitative research for it depends on the activity of reading or interpreting texts which is fundamentally a qualitative process. This research is the part of the social situation in past as historical of Mandailing Society that has been written in the script. How people deliver their mind in social situation can be reflected through their messages in an old script. The method of analysis lied in the framework of Systemic Functional Linguistics theory by Halliday and Matthiessen, documenting and interviewing (2014).

Data in this research are about clauses that have been translated interpreted or translated from the Language source to Target Language. The data used in this research are research results that have been published by the Medan Archeology Center related to the ancient manuscripts of *poda ni namonangon ribut* (Nasoichah, 2018) which are still stored in the traditional house of the *Mandailing* clan of *Lubis Mandailing* Natal District of *Ulu Pungkut* Region. The author has previously made observations about the existence of the manuscript. The data source is a text that source of data 17 documents, three sections. Data 38 clauses in the text that is written on bamboo media that are ancient. The manuscript was written in the *Batak* script.

There are 17 documents that can be analyzed. In the bamboo manuscript there are three sections, each segment has a row clause. In the first bamboo section there are 14 lines and in the second bamboo section there are 14 lines of clause neither and in the third bamboo section there are 10 lines of clause. The data are collected will be analyzed by using Miles, Huberman, and Saldana technique (Miles et al., 2016). There are three steps in analyzing the data after the process of data collecting, as described in the following figure. The researcher will arrange the data in three concurrent flows of activity: (1) Data condensation, (2) Data display, and (3) Conclusion drawing/verification.

FINDINGS AND DISCUSSION

1. The Kinds of Processes and Logical Function In *Poda Ni Namonangon Ribut*

a. Transitivity

Table 1:
 Processes of Ideational Function

No	Process	Count	Percentage (%)
1	Material	8	20,5 %
2	Mental	5	12,8 %
3	Relational	17	43,5 %
4	Behavioral	0	0
5	Verbal	6	17,9 %
6	Existence	2	5,1 %
Count		38	100 %

Based on the table above of the percentage results on the ideational function it can be known that the Relational process shows a dominating result compared to other processes. In the dominance of the relational process in the script occurs systemically. The existing ideational function shows that the text has a purpose to whom and how the text was made. This can be identified from the results of the clause analysis based on experiential meaning in the whole text as the realization of the message from the author. For example below:

Table 2:
 04.A *Toboi na tolu ruwas son.*

<i>Toboi</i>	<i>na</i>	<i>tolu ruwas on</i>
Token	Proc: Relational	Value
Subject	Verb	

Table 3:
 04.B This is a three thick sections of this

This (Bamboo)	Is	<i>a three thick sections of this.</i>
Token	Proc: Relational	Value
Subject	Verb	

The material process shows the relationship between text creation and the purpose of why he wants to write the text. This was clearly seen in data 33.A *Mangalindungkon payogon disimanarekuon* (Who asked for snacks on this hand) shows that the writer is a magic person who can give good instructions to meet the expectations of someone in distress. In the data it appears that the text creator wants the equipment to be used properly. So he told the knife to cut *bona* (the word tree which shows a mystical tree like the *Sitauru* tree or

the *Aor* Tree) as in data **17.A** *Di Sitauru doho mardabu-dabuon ke* (i say that just fell down on Sitauru). and he also told someone if they wanted to complain about the problem so as not to be distressed which can be seen in the data **28.A** *sirumundop pudan ule sayo ngonngonlan* (Very low rain, don't you still be troubled). This can be seen in the following data below:

Table 4:

09.A *Surgumuris guriskon di ujungna*

(If)	<i>surgumuris-guriskon</i>	<i>Diujungna</i>
Conj.	Proc: Material	Circ: Loc
	Verb	

Table 7:

09.B If written down at the end

If	written down	at the end
Conj	Proc: material	Circ: Loc
	Verb	

Table 8:

33.A *Mangalindungkon payogon disimanarekuon.*

(Who)	<i>Mangalindungkon</i>	<i>Payogon</i>	<i>di simanarekuon</i>
Actor	Proc: Material	Goal	Circ: Loc
Subject	Verb		

Table 9:

33.B Who asked for snacks on this hand.

(Who)	asked for	Snacks	on this hand
Actor	Proc: Material	Goal	Circ: Loc
Subject	Verb		

Table 10:

17.A *Di Sitauru doho mardabu-dabuon ke.*

(The Writer)	Say	<i>Di Sitauru doho mardabu-dabuon ke</i>
Sayer	Proc: Verbal	Circ: Loc
Subject	Verb	

Table 13:

17.B i say that just fall down on Sitauru

I	Say	just Fall on <i>Sitauru</i>
Sayer	Proc: Verbal	Circ: Loc
Subject	Verb	

Table 14:

28.A *sirumundop pudan ule sayo ngonngolan*

<i>sirumudop pudan</i>	<i>(the writer say)</i>	<i>Ule</i>	<i>sayo ngonngolan</i>
Phenomenon	Sayer	Proc: Verbal	Target
	Subject	Verb	

Table 15:

28.B Very low rain, do not you still be troubled

very low the rain	<i>(the writer say)</i>	do not	you still be trouble
Phenomenon	Sayer	Proc: Verbal	Target
	Subject	Verb	

The mental process and the process of existence are further processes. The bamboo text of *poda ni namonangon ribut* if analyzed in the clause part of the meaning function is someone's hopes and desires so that the problem can be solved. So there will be sentences that convey feelings and emotions conveyed through Poda or in the term Mandailing there is a name *Hata Andung* (expression of complaints).

Table 16:

25.A *holanglumayan Na sundat ni parkuwalehon*

holanglumayan	<i>(get)</i>	<i>na sundat</i>	<i>ni parkuwa lehon halumu na duwa tolu</i>
Senser	Proces: Mental	Circ: Manner	Phenomenon
Subject	Verb		

Table 17:

25.B they get hard enough to decorate a family even if it's just the three of us

they	Get	Difficulties	to decorate a family even if it's just the three of us
Senser	Proc: Mental	Circ: Manner	Phenomenon
Subject	Verb		

The existence Process of the poda text is said to be the least. The clause found clearly shows that the sentence has the interpretation of a woman when she gives birth then under the bed will be placed *Tandiyan* "a container containing charcoal" to warm the blood of a woman who has just given birth. The word *situmalun tandiyan* is wood that is burned into hot charcoal as a warmer in order to stop the blood coming out of the wife who gave birth to a child.

Table 18:

26.A *halumu na duwa tolu ditonga-tonga ni situmalun tandiyan*

<i>halumu</i>	<i>(there are)</i>		<i>na duwa tolu</i>	<i>ditonga-tonga ni situmalun tandiyan</i>
Conj.	Proc: Existential		Existent	Circ: Loc
	Subject	Verb		

Table 19:

26.B even though there are only three of them in the middle of wildfire

even though	there are		only three of them	in the middle of wildfire
Conj.	Proc: Existential		Existent	Circ: Loc
	Subject	Verb		

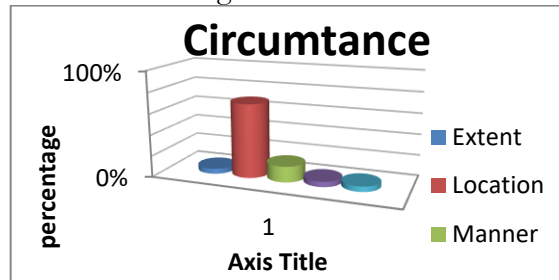
Behavioral processes was not found in the *Poda* text as the author only focuses on making the text and about the hope of humans who complain (*mang-andung*) to obtain gifts. The author did not want to show how to be able to realize expectations by showing the behavior of the author of the text but only to give advice and concoctions made from plants in the forest for families who was dreaming of a child on the side of the family.

Based on the results of the discussion above, it is understood that the *poda* text was a text that seeks to give advice to families who are not blessed with offspring and how the writer describes the process of making the text starting from the materials, tools, and how to write the *poda*. The advice and method of treatment is contained in the text so that it can be believed to be the tradition of the *Mandailing* people who like to give advice as one of *Mandailing's* traditional activities is *onang-onang*. This can be seen in the picture below where the relational process is more dominant.

b. Circumstance Analysis in the *Poda* text

Overall, the circumstance distribution in the *poda* text can be said to indicate an information about the location given that in writing the text, the writer tries to tell that the method of making text on bamboo chosen from bamboo is the best. Then, when writing text into bamboo, the writer also shows how to write the characters well so that it tells the location of each clause. The following can be seen the distribution of the diagram:

Graphic 1:
 Thi Diagram of Cirumtants



c. Participants Analysis in the *Poda* text

In this part, i am going to show the table of the number of participants roles and their percentage. Participant exactly has relationship with in every single process. Each process has its general category of meaning and participants that are associated with each as we discussed in the chapter two before. We can see the result below:

Tabel 20:
 Process of Paticipants

No	Type	Count	Percentage
1	Actors, Goal	6	15,7%
3	Behaver	-	-
4	Senser, Phenomenon	5	13%
6	Sayer, Target	8	26%
7	Carrier, Attribute, Token, Value	17	44%
8	Existent	2	5%
Count		38	100 %

The table above shows that participants from relational processes such as Carriers, attributes, or tokens dominate. The meaning of the function of the participant does have a role when each clause is present in the *Poda* text. The second participant is dominated by the participant of the verbal process so that the *Poda* text writer conveys the relational information explicitly and is seen in the verbal process.

2. Realization of the Experiential Meaning in the of *Poda*

In the following analysis step, the writer will explain the realization of the meaning contained in *Poda*. In bamboo *poda*, the text maker divides three stages in describing his experience. Explanation of data on each section in the form of a dominating clause can be interpreted as follows:

12.A *Si tulisonnon di gadubang na sala matajo(m)tu*

12.B This is written on the wrong machete because it is too sharp

03.A *Ni situlisson no(n) di bulu abor.*

03.B What's written on aur bamboo

34.A *I ma so bu Parkayang-kayang*

34.B That's why I imagine

07.A *Na somalo do au sumurat*

07.A I can't write

In data (12.A) there is a relational process about the text being written. However, there is a word of *tulisson* (written) material process in the data. But the material process gives rise to the relational process of 'Value' (*na tajom tu*) formed by Circumstance (*di gadubang*). Same as data (18A) which the word of 'become / makes' material process becomes a relational process. The relational process is the result of an action claimed by the author that *Poda* will be able to make *boru* (a daughter). Furthermore, in the following data below there is also a relational process which was previously a material process. The word *Sundat* (inhibited / does not have) is a word that becomes a phrase. This phrase is implicit because Carrier (which / *Poda*) is not mentioned. For this reason, the process of the material to be made into a relational is due to the explanation of the Attribute function, the Value of *di to madadun, patinggang-tingga, and a bird's perch*. So that happened Metaphore Expression. This explanation can be seen in the data below. If the material is in the relational process, on the contrary in the following data there is a material process. like data (03.A) the material process is the author's action that he is writing using the 'Aor feather' bamboo media in fact he wants to explain (this is *Poda* as a solution for you). The material process takes place when the presence of Circumstance feathers Aor and becomes a Goal. Consider the following data. The next is a mental process that has a relational process in it. Such as data (34.A) is a mental process of *Parkayang* (imagine). In this data the authors imagine a problem that befalls so that it appears logical from *i ma* (because of). The process from expansion 'So' to 'because of'. So that mental processes have a relationship process that explains *Poda* to be imagined or expected. In this session is the verbal process. The method contained in the text has a verbal process but the verbal process is implicit. Such as data (07.A) is a verbal process (i say: i can not write). The verbal process is seen by the material process of *sumurat* (writing). Based on the explanation of changes in each process is a form of expression metaphor to explain about *poda*. That is why many relational processes occur because the writer tries to explain each of his actions and desires to create text using Circumstance from locations such as Place.

3. Analysis of social context in the *Poda Ni Namonangon Ribut* bamboo

The social context in the *Poda* text is described in context including the context of the situation, cultural context, and ideological context. The discourse in the context that was analyzed and interpreted is *Poda ni namonangon ribut* told from the beginning of the making of the text when the writer placed allusions in the text to advice and concoctions for problems faced by someone from the *Mandailing* community.

The field of discourse in the text and context is the telling of Poda (admonition) this is noisy. The telling is conveyed through writing in the Mandailing script as a custom practiced by the *adat*. The statement became an actual event for *mandailing* people who still.

Tenor of discourse in the text and context is the writer and family who have difficulty in running the household. Mode of discourse in text is writing written to be read as an inscription about *bata andung* which is informal. The dimension of discourse in the text is written writing and does not need to be read by the general public because it is more like a kind of medical mantra. The text entitled *Bamboo poda ni namonangon ribut* above is a type of narrative text. The author tells in detail how the process of making text through figurative clauses and tells how the family in the household that is not blessed with children. Not only that, this text is like a procedure for a shamanistic practice. The text entitled *Poda ni namonangon ribut bamboo* is an ancient writing written based on belief in animism and natural herbal medicine. It can be seen that the ideological context contained is that society still has an unseen metaphysical mindset. They still believe in the existence of supernatural abilities when they are faced with a problem so they choose to meet the magicians "*Datu*" to express their complaints and hopes.

CONCLUSION

After analyzing the experiential realization in the *Poda Ni Namonangon Ribut* text, there are several conclusions that can be drawn.

The kinds of processes are the most dominant in the ideational function process is the verb process of relational shows that the text has a purpose to whom the text was made and how the text was made. The second is material, verbal process of around, mental and Existence In the next analysis is Circumstance where the circumstance distribution is dominated by location, Manner, extent, caus and matter. Circumstance process at location dominates due to the existence of relational processes that are spread in Poda. Meanwhile, for participant analysis it was found Carrier or Token from Participant relational also dominated. Next is Participant Verba, Participant Material, Mental Participant and Extent. In the ideational process contained in the logical function found a relationship between one clause with another.

The realization of the meaning contained in Poda can be concluded by looking at three sections in bamboo. The first section bamboo, These clauses explained the text as: *Poda* (Advice), which is given the name "*Namonangon Ribut*". The word has a metaphor that *Poda* is like a noisy bamboo clump in the forest. Noisy is meant here is a complaint that comes from the community about their problems. The Second section Bamboo, these clauses clearly describes *Poda* as its main objective in data *ido napajadi boru* (which makes girls). The word of *Na sundat* is repeated five times in a row. These five clauses have that metaphor *Poda* (solution for lovers), many people (heavy rain) , (divorce), (birds), and (cleaner). In the third bamboo ruwas, shows that *Poda*

has methaphora like when the expectation is reached, remember that it is the services of the writer "Shaman". then when the writer has explained what the ingredients are. He explained again as an act for Poda This poda is as preparation for the practice of shamanism.

Social context is known starting from the type of text that has a narrative and the author's conclusion about the solution to the problem of everyone who wants offspring in his family. Aside from being a traditional archive, Poda was also a cultural heritage of how to cure and concoction that is still thick in the life of the *Mandailing* community. This is one of the elements of the formation of the mandailing culture which can be seen in *Bagas Godang*.

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