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# Structure Of Sayur Matua Simalungunese Funeral Ceremony

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## Abstract

One of the Simalungunese customs related to funeral ceremony is *sayur matua*. This ceremony is held for elder funeral who has had grandchildren from both sons and daughters. For his life is considered perfect, it is necessary to hold a traditional ceremony called *sayur matua*. In this ceremony, the three elements of community were involved. They are called *Dalihan Na Tolu*, that consisting of *tondong*, *sanina*, and *boru*. These three elements act according to their respective positions, functions, and roles and bring up discourse along the ceremony. There are various stages in *sayur matua* ceremony and most of stages has its own discourse. The discourse contain of concepts, ideas, and thoughts understood by the readers or listeners. Discourses are formed in sentence that met the grammatical and discursive requirements, namely cohesive and coherent elements. Discourse has a structure, namely the macro structure, superstructure, and microstructure [1]. Hence, the purpose of this study is to identify the form and structure of the discourse (macro structure, plot structure, and microstructure), as well as the aspects of cohesion and coherence contained in the text of the discourse of *sayur matua* ceremony. The discourse theory is used to analyze the ceremony's utterances. While the method of analysis is descriptive analytic. The result of analysis shows that several stages of ceremonial activities presented the discourses. The discourse emerged with a dialogue between the elements of *Dalihan Na Tolu*. The discourse clearly shows the elements of cohesion and coherence that contains cultural philosophy of Simalungun community.

Keywords: *sayur matua*; *dalihan na tolu*; discourse

## 1. Introduction

Traditional ceremonies are community traditions contain of the values quite relevant to supporting community. Traditional ceremonies are series of events that will be carried out in accordance with the customary provisions of certain community. For example, Batak Toba community, one of ethnic groups in North-Central Sumatra holds principle of *Dalihan Na Tolu* [2]. For Simalungun ethnic or community, one of the traditional ceremonies that are preserved is the funeral ceremony called *Sayur Matua*. Someone is entitled as *sayur matua* when she/he has had grandchildren from both sons and daughters. Thus, his/her life is considered perfect. The traditional ceremony will be held for someone who was died in *sayur matua*. The implementation of this traditional ceremony involves elements of *Dalihan na Tolu*, namely as an philosophy underlies the community life. The elements of *dalihan na tolu* are called *tondong*, *sanina*, and *boru*.

For a married man, *Tondong* are the relatives of his wife. *Sanina* is the family group to him. *Boru* are son in law's relatives. In the implementation of traditional ceremonies, these three elements will hold communication and interaction that involved the discourse. The discourse on the implementation of this traditional ceremony is oral discourse that contain the values of ethnicity and worth for studied.

Discourse is a series of words or a series of speech acts that express something that is presented regularly, systematically, in a coherent whole, which is formed by segmental elements in the largest discourse [3]. The discourse consists of 3 microstructures. These three structures support each other in building a text. The study of the three

structure is very important to understand the text as an oral tradition [1]. Discourse should be supported by language elements, namely cohesion and coherence. Cohesion is the relationship between parts in the text which is marked by the use of language elements, while coherence is the existence of a meaningful relationship between the parts in the text.

In attempt to describe the structure of the discourse contained in funeral traditional ceremony *sayur matua* which was carried out by the Simalungun ethnic, the appropriate method applied was the analytical descriptive method. The series of traditional funeral ceremony will be described and then recorded the speech or oral discourse contained in the stages of the ceremony, then analyze it based on a discourse approach.

## 2. Discussion

The implementation of the funeral traditional ceremony of *sayur matua* in the Simalungun community takes may takes longer time, which is between 2 to 4 days. In every series of events there is communication or dialogue. This dialogue produces an oral text (oral discourse) that contains meaning. In addition to verbal communication, several objects also accompany the conversation. Items such as *demban* 'betel', *tangkuluk* 'hat', *gotong* 'headbands', and others will be presented. Every object used will have meaning. The emergence of various oral texts and cultural symbols makes this funeral traditional ceremony of the *sayur matua* is interesting and worthy of documentation. Based on field observations, it is observed that the funeral of the *sayur matua* is likened to that someone has *marurat hu toruh anjaha marbulung hu atas* or someone is considered as palm roots down and leaves up. This death is called a perfect death so there will be a traditional ceremony *na gok* 'no more traditional ceremonies which had not been implemented in his lifetime.

### 2.1. Description of the Discourse on Sayur Matua

There are 25 stages of activities carried out when there is a death of *sayur matua* in the Simalungun community. However, the stages shown in this description are the stages in which there is speech (discourse), namely:

#### 2.1.1. Delivering Condolences

The information related to obituary should be delivered to *tulang/tondong* (one's wife relatives). Men should wear *gotong*, a traditional headgear if the dead is a man. The *batu demban* (betels and money) is put on a plate which is filled with rice. Six leaves of betel, 3 pieces on the left and right, and 60 thousand rupiahs of money should be put on it. At the time, this remarks is submitted by the descendants to the *tondong*:

*"On ma gotongni orang tua nami, bapa nami. Domma marujung bapa nami"*

'This is the *gotong* of our father. He has passed away.'

Meanwhile, to family, neighbours, colleagues, and associations, the remarks will be conveyed as follows:

*"Ibaritahon hanami hu bani nasiam, domma marujung goluh orang tua nami jadi, maksud hanami ase marpungu ma hita jam sekian. Ase martonggo raja hita mansahaphon adat orang tua nami.*

'We would tell you, our father has passed away. We would gather on....So that we can negotiate for the implementation of *sayur matua* tradition.

#### 2.1.2. Preparing Food

*Marhata gondang* is the opening ceremony by beating the drum in the night for *Martonggo Raja* event. The party who provides food is the *boru* from *hasuhutan* (the host/organizer of event). In the day, the food will be prepared by the union and distributed to all invitees. At night, as *Martonggo Raja* event is held, a remark of *Hasuhuton* to the union, villagers, and *boru* as follows:

*"Horjatta on ikkon nasiam ma makkorjahon, unang buang lопас nasiam paganjanghon tangan nami ase boi torsa horjatta on tarlobih hubani adat sayur matua ni orang tua nami on, pos uhur nami nasiam do makkoseihon sihoseonta bahan haganupan na dob sirsir ibahen boru nami"*

'We entrust the implementation of this traditional event to you, our brothers. You are the ones who are responsible for. We believe in you to do your best on *sayur matua* event. You are the ones who can do our custom accordingly. It will be done by you, the *boru* of our own.

### 2.1.3. Family and Relatives Meeting

A family meeting is held to plan the custom arrange. In this meeting, the relatives of the clan (*Sanina*) determine how the funeral custom will be carried out. After the meeting, the *Sanina* called the *boru* party and uttered this following speech:

*"Tondoshon hanami ma hu bani nasiam boru nami haganupan, bahasa nasiam do na makkobashon hobasta bani paradat sayur matua ni orang tuatta on, pakon na hurang nasiam ma ganup na martanggung jawab"*

'We leave it on you, our *boru*, that you are the ones who will handle the *sayur matua* custom for our parents. It is your privilege. If there is a shortage later, you will be responsible for.

### 2.1.4. Giving the White Cloth

When the *tondong* gave a white cloth, the speech conveyed was:

*"On ma kain putih nami banmu botou atap pe lawei, na putih do hanami, na sihol paborhathon ham hubani ianan situjuanmu. Jadi ham pe putih ma uhur manadikkon hanami, ase sehat-sehat homa hanami itadikkon ham, ro si pahoppumu haganupan ro si gellengmu haganupan."*

'This is our white cloth for you *botou/lawei* (sister/brother). Our hearts is sincere, as white as this cloth to accompany you for your destination. Farewell, your heart also sincere when leaving us as children and grandchildren.

### 2.1.5. Headband (Porsa) Submission

Before giving the *porsa* (a white cloth tied to a man's head), the *tondong* is given complete betel nut. The betel are put on a plate filled with rice. Six pieces of betel leaves covered with banana leaves (*tinapak*) put on it. And twelve thousand rupiahs of money (*batu demban*) are put on the betel leaves. The whole of submission was handed over to the *tondong* as an expression of apology (*demban parsantabian*). It is an apology for *tondong* to wear *porsa* and the *tondong* is willing to apply *porsa* to its *panogolan* (his sons and daughters). The speech delivered to *tondong* was:

*"On ma tulang, nanturang tondong nami, demban nami parsantabian nami, demban parsuru bani nasiam, ase marporsa ma nasiam, ase iporsai nasiam homa hanami, ase boi ipukkah hita adat sayur matua ni orang tua nami on."*

'Our uncle and aunt, this is our *demban*. This is our apology for you, *demban* as a sign of your willingness to wear the *porsa* and also apply it to us so that we can start the custom the *sayur matua*."

### 2.1.6. Hand over a knife

In the Simalungun community, the digging of graves is requested by the *anak boru jabu* (the son in law's relatives) who is responsible for the burial. For this reason, the *tondong* will provide a sharp knife to start the digging the grave. *Tondong* will utter a speech to the son in law relative of *Suhut* as follows:

*,"On ma boru nami, panogolan nami, demban nami bani nasiam, demban marsuru loja bani horja parsayur matuani orang tua nami on. Jadi pos do uhur nami, ase nasiam ma ganup makkobashon hobasta, mangaturhon haganupan boru nami pariban nasiam."*

'Here we hand over to you our *boru* and *panogolan* (nieces), *demban* as a request to work on our parent's *sayur matua* event. We believe in you and command you all as *boru* to do this work accordingly."

### 2.1.7. Digging the grave

Each of gravedigger will be given the *demban* and *dayok binatur* (rearranged chicken dish). After the excavation of the grave, the gravedigger will be given the *anggir* (lime) and saying

*"Pos uhur nami, ibagas na sehat do nasiam padearhon jabu-jabu ni orang tua nami on. Janah bani panorang on, isordukkon hanami do dayok binatur bani nasiam, ase taratur homa pikkiran nasiam, tarbukka pikiran nasiam, ase dear marhorja nasiam ibagas na sehat. Siap homa ni horja nasiam, i bagas na sehat homa nasiam"*

'We all believe and trust that you are in good health in digging our parent's grave. For now, we are handing dayok binatur to you, thus your mind will be organized, open-minded, and stay health in completing your work. After finishing work, I hope you are always healthy.'

#### 2.1.8. Villagers Forum

The organizers of the traditional party activities (hasuhuton) prepare a forum for villagers, to the union, and members of community. The hasuhuton utterance:

*"Pos uhur nami bani nasiam, nasiam do haganupan pos ni uhur nami, paganjanghon tangan nami makkobasi hobasta bani panorang on rossi mangujungi, iakkuk hanami do baggal ni holong nasiam ase boi ibagas na dear haganup horjatta on. Jadi i bagas ai, tarlobih hu bani nasiam, tua-tua ni huta, nasiam do iakkon hanami namaranggihon, na mangonjakhon hanami tarlobih mangonjakhon boru nami ase boi i bagas na torsa haganup horjatta. Rossi hubani nasiam majelis nami, nasiam do mamukkah kebaktian parlobei, ase boi ipukkah hanami paradaton na jolma on, nasiam ma na mamukkah, nasiam do holi homa na mangujungi."*

'We believe and trust all of you as our associates, taking care of all our work along. We acknowledge your great care in completing our works perfectly. And to you the village elders to whom we respect, you are the older brother to a younger one, who guides us especially our *boru* to do things appropriately. Also to our assembly, you are the one who opened the service so that we can initiate this custom. And, you are the *tondong* who open and close this custom.'

#### 2.1.9. Marhata Gonrang (Beating the drum)

While people watching for the corpse in the evening, the event of *marhata gondrang* (beating the drum or musical instrument) is held. In order for the event to be successful, the hasuhuton should appeal to the drum beater with the following utterance:

*"On ma demban nami, boras sakti, ase isakti hita ma gonrangta, bani panorang on, ase i bagas na sehat homa nasiam, sehat homa hanami, mamukkah das hu bani mangujungi."*

'This is our demban, the rice is a symbol for starting the musical instrument, so now you can beat the drum. I hope you are healthy and all of us are healthy in completing this event'.

#### 2.1.10. Putting the corpse into the coffin

Before the corpse is put into the coffin, the organizer of the traditional party (hasuhuton) will first tell the *tondong* to examine the coffin that has been prepared with the following utterance:

*"Ase pareksa nasiam jabu-jabu ni orang tua nami on, botou nasiam on, panogolan nasiam on, atap sonaha do rupa ni jabu-jabu na ibahen hanami. Na sonon dope na boi ibahen hanami jabu-jabu ni orang tua nami on, na malas ma uhur ni nasiam, soni dope na boi ibahen hanami."*

'We ask our *tondong* to examine the coffin of our parent who is your brother, and your grandfather. Our *tondong*, "what do you think on the coffin of our parent?" We hope you are pleased for our effort.'

Then the *tondong* check the coffin and say,

*"Malas ma uhur nami. Ibagas na dear do haganupan pambaen nasiam panogolan nami, jabu-jabu ni orang tuatta on. Ibagas ai, tarima kasih ma bani nasiam, i bagas sadarian do hape nasiam panogolan nami haganupan."*

'We are very happy, all of things are well prepared by you our nieces. We thank you for preparing everything accordingly.'

#### 2.1.11. Welcoming Speech from Hasuhuton (Custom Organizer) to Pargonrang (Instrumental Players)

In the implementation of this traditional sayur matua ceremony, the organizers of the traditional party (hasuhuton) will express their gratitude to the pargonrang as a sign that the party event is about to end. This event is held in the backyard. The *boru hasuhuton* will bring a plate with rice which will be handed over to the pargonrang (*pargondrang*) as well as to the flautist (*parsarunei*). The utterance are as follows:

*"On ma demban nami bani nasiam pargonrang nami, domma dear haganup horjatta, ibagas na sehat do homani hita, hu bani na mamukkah rossi bani mangujungi bani panorang on. Demban nami on ipadas hanami"*

*hu bani nasiam, ase sakkil hita ma gonrang ta marhiteon ibagasan malas ni uhurta ma, andohar ma namin, ase ibagas na sehat homani hita, hanjon huatasan, ipasu-pasu Tuhan hita. Pajumpah pe hita age ija, tong ma tong ibagas na sehat."*

"This is our demban to our pargonrang, our event has gone smoothly and we are all in good health from the beginning to the end of this event. At this time we hand over this *demban* to you as sign that you have completed your duty appropriately. We wish you are healthy, God bless us all, wherever we meet later hopefully in good health, that is our prayer".

#### 2.1.12. After Returning from the Funeral

After returning from the grave, a consolation ceremony was held. In this event, *tondong* provides stacked chicken (dayok binatur) which will be given to the organizer of the traditional party (hasuhutan). On the other hand, the hasuhutan also prepared a chicken to be offered to the *tondong*. After returning from the grave, a cleansing was held with lime splash. Firstly, the lime splash was given to *tondong* and then the *panogolan*. It encourage the nieces not to grieve in long period after the burial of their parent. The utterance is as follows:

*"On ma demban nami bani nasiam tondong nami, ase maranggir ma nasiam, dob honsi maranggir nasiam, anggiri nasiam ma homani hanami panogolan nasiam ase sarupa do hita unang tek-tekan iluh be dob honsi itaruhon hita orang tuatta hu panimbunan."*

"This is our *demban* to our *tondong*. We invite our *tondong* to use this lime water May our *tondong* be willing to sprinkle the lime water on us. We wish that all of us are not grieving after the burial of our parent".

#### 2.1.13. Closing the Traditional Ceremony

In the end of the traditional ceremony, in the morning after the pilgrimage, a consolation rice (*indahan pangipukan event*) will be prepared by the boru to all parties holding the traditional ceremony as a sign that all ceremonies have been completed. The event was closed by closing remark,

*"On ma sipanganon nasiam tondong nami, ase mamukkah hu bani sadari on, lang pala be sai pusok tu uhur nasiam, domma salpu na lungun, sai ro ma tong na jagar."*

'Here we give food to our *tondong*, hopefully from today onwards you will not grieving anymore, for sorrow has passed, the joy has come."

### 2.2. Microstructure of the Discourse of the Sayur matua Traditional Ceremony

Microstructure is a text structure linguistically, covering language levels such as phonology, morphology, syntax, semantics, pragmatics, stylistics, figurative language, and discourse. Microstructural studies carried out as whole together or in certain levels. To the purpose of this study, the discourse analysis of *sayur matua* ceremony include cohesion and coherence of syntactic elements, while the grammatical cohesion includes references, substitutions, conjunctions, and ellipsis.

Based on the data prepared above, the elements of cohesion and coherence of discourse at several stages of *sayur matua* ceremony are described as follows:

#### Text1

*"On ma gotongni orang tua nami, bapa nami. Domma marujung bapa nami"*

'This is the *gotong* (body) of our father. He has passed away.'

Description: Grammatical Cohesion/Personal Pronoun *nami* 'we'  
 Grammatical/Pronominal Cohesion pointer *on* 'this'  
 Grammatical Cohesion/Substitution of *orang tua* 'father'  
 Lexical Cohesion/Repetition *nami* 'us'  
 Coherence/Causal relationship *on ma* 'this' and *domma* 'already'

#### Text 2

"Ibaritahon **hanami** hu bani **nasiam**, domma marujung goluh orang tua **nami** jadi, maksud **hanami ase** marpungu ma **hita** jam sekian. Ase martonggo raja **hita** mansahaphon adat orang tua **nami**.

'We would to tell you, our father has passed away. We would gather on....So that we can arrange for the implementation of *sayur matua* tradition.

Description: Grammatical/Pronoun Cohesion Persona **hanami** 'us', **nasiam** 'you', **hita** 'us'  
Lexical Cohesion/Repetition **nami** 'us', **orang tua** 'parent' **nasiam** 'you'  
Coherence/relationship of the reasons **ase** 'so'

### Text 3

"Horjatta on ikkon **nasiam** ma makkorjahon, unang buang lopas **nasiam** paganjanghon tangan **nami ase** boi torsa horjatta on tarlobih hubani adat sayur matua ni orang tua **nami** on, pos uhur **nami nasiam** do makkoseihon sihoseonta bahan haganupan na dob sirsir ibahen boru **nami**"

'We entrust the implementation of this traditional event to you, our brothers. You are the ones who are responsible for. We believe in you to do your best on *sayur matua* event. You are the ones who can do our custom accordingly. It will be done by you, the *boru* of our own.'

Description: Grammatical Cohesion/Personal Pronouns: **ta** 'we', **nasiam** 'you', **nami** 'us' **hita** 'us'  
Lexical Cohesion/Repetition/Substitution: **makkorjahon** 'to work' into **paganjangkon tangan** 'to stretch out the hands' and the word **makkoseihon** 'to prepare'.  
Coherence/reasons: **ase** 'so'

### Text 4

"Iondoshon **hanami** ma hu bani **nasiam** boru **nami** haganupan, **bahasa nasiam** do na makkobashon hobasta bani paradat sayur matua ni orang tuatta on, **pakon** na hurang **nasiam** ma ganup na martanggung jawab."

'We leave it on you, our *boru*, that you are the ones who will handle the *sayur matua* custom for our parents. It is your privilege. If there is a shortage later, you will responsible for.'

Description: Grammatical Cohesion/Personal Pronouns: **hanami**; **nami** 'us', **nasiam** 'you', **ta** 'we'  
Lexical Cohesion/Repetition: **nasiam** 'you', **ganup**, **haganupan** 'all'  
Grammatical/conjunction/subordinating cohesion: **bahasa** 'that'; **pakon** 'if'  
Conditional coherence/relationship: **bahasa** 'that', **pakon** 'if'

### Text 5

"On ma kain putih **nami** banmu botou atap pe lawei, na putih do **hanami**, na sihol paborhathon **ham** hubani ianan situjuanmu. **Jadi ham** pe putih ma uhur manadikkon **hanami**, **ase** sehat-sehat homa **hanami** itadikkon **ham**, **ro si** pahoppumu haganupan ro si gellengmu haganupan."

'This is our white cloth for you *botou/lawei* (sister/brother). Our hearts is sincere, as white as this cloth to accompany you for your destination. Farewell, your heart also sincere when leaving us as children and grandchildren.

Description: Grammatical Cohesion/Personal Pronouns: **hanami**; **nami** 'us', **ham** 'you', **mu** 'you'  
Lexical Cohesion/Repetition: **nami**; **hanami** 'us', **putih** 'white', **ro si** 'whole'  
Grammatical/conjunction/correlative cohesion: **jadi** 'so'; therefore'; **pakon** 'if'  
Conditional coherence/relationship: **jadi** 'so'

### Text 6

"On ma tulang, nanturang tondong **nami**, demban **nami** parsantabian **nami**, demban parsuru bani **nasiam**, **ase** marporsa ma **nasiam**, **ase** iporsai **nasiam** homa **hanami**, **ase** boi ipukkah **hita** adat sayur matua ni orang tua **nami** on."

'Our uncle and aunt, this is our demban. This is our apology for you, *demban* as a sign of your willingness to wear the *porsa* and also apply it to us so that we can start the custom the *sayur matua*.'

Description: Grammatical cohesion/personal pronouns: *tulang* 'uncle', *nanturang* 'aunt', *tondong* 'respected party', *nami;hanami* 'us', *nasiam* 'you', *hita* 'us'  
 Lexical/Repetition cohesion: *tulang-nanturang* 'uncle-aunt' become *tondong* 'the respected party'; *parsantabian* 'symbol of apology' becomes *parsuru* 'symbol of ordering', *nasiam* 'you', *nami* 'us'.  
 Coherence/reasons: *ase* 'in order to'

### Text 7

"On ma boru *nami*, panogolan *nami*, demban *nami* bani *nasiam*, demban marsuru loja bani horja parsayur matuani orang tua *nami* on. Jadi pos do uhur *nami*, ase *nasiam* ma ganup makkobashon hobasta, mangaturhon haganupan boru *nami* pariban *nasiam*."

'Here we hand over to you our *boru* and *panogolan* (nieces), *demban* as a request to work on our parent's sayur matua event. We believe in you and command you all as *boru* to do this work accordingly.'

Description: Grammatical cohesion/personal pronouns: *nami* 'we', *nasiam* 'you', *ta; hita* 'we'  
 Lexical/repetitive cohesion: *demban* 'betel', *horja* 'work' becomes *hobas* 'working on', *boru* 'the workers', *nasiam* 'you', *nami* 'us'.  
 Coherence/correlative: *jadi* 'so', *ase* 'in order to'

### Text 8

"Pos uhur *nami*, ibagas na sehat do *nasiam* padearhon jabu-jabu ni orang tua *nami* on. Janah bani panorang on, isordukkon *hanami* do dayok binatur bani *nasiam*, ase taratur homa pikkiran *nasiam*, tarbukka pikiran *nasiam*, ase dear marhorja *nasiam* ibagas na sehat. Siap homa ni horja *nasiam*, i bagas na sehat homa *nasiam* "

'We all believe and trust that you are in good health in preparing our parent's grave. For now, we offers *dayok binatur* to you, thus your mind will be organized, open-minded, and stay health in comleting your work. After finishing work, I hope you are always healthy.'

Description: Grammatical Cohesion/Personal Pronouns: *nami;hanami* 'us', *nasiam* 'you'  
 Lexical Cohesion/Repetition: *nami;hanami* 'us', *nasiam* 'you', mind 'attention' healthy 'healthy'  
 Grammatical cohesion/conjunction/correlative: *janah* 'and', *i bagas* 'in'  
 Coherence/reasons: *ase* 'in order to'

### Text 9

"Pos uhur *nami* bani *nasiam*, *nasiam* do haganupan pos ni uhur *nami*, paganjanghon tangan *nami* makkobasi *hobasta* bani panorang on rossi mangujungi, iakkuk *hanami* do baggal ni holong *nasiam* ase boi ibagas na dear haganup horjatta on. Jadi i bagas ai, tarlobih hu bani *nasiam*, tua-tua ni huta, *nasiam* do iakkon *hanami* namaranggihon, na mangonjakhon *hanami* tarlobih mangonjakhon boru *nami* ase boi i bagas na torsa haganup horjatta. Rossi hubani *nasiam* majelis *nami*, *nasiam* do mamukkah kebaktian *parlobei*, ase boi ipukkah *hanami* paradaton na jolma on, *nasiam* ma na *mamukkah*, *nasiam* do holi homa na *mangujungi*."

'We believe and trust all of you as our associates, taking care of all our work along. We acknowledge your great care in completing our works perfectly. And to you the village elders to whom we respect, you are the older brother to a younger one, who guides us especially our *boru* to do things appropriately. Also to our assembly, you are the one who opened the service so that we can initiate this custom. And, you are the *tondong* who open and close this custom.'

Description: Grammatical Cohesion/Personal Pronouns: *nami; hanami* 'we', *nasiam* 'you', *ta* 'we',  
 Lexical/Repetition cohesion: *nami;hanami* 'us', *nasiam* 'you', *kobas* 'working', *mangonjak* 'guide'  
*pukkah; mamukkah* 'open; start' and *parlobei* 'start'  
 Lexical cohesion/antonymy: *mamukkah-mangujungi* 'open unto close'  
 Grammatical/conjunction/correlative cohesion: *rossi* 'other than that'  
 Coherence/reasons: *ase* 'in order to'



### 3. Conclusion

Based on the descriptions above, it can be concluded that the Simalungunese *sayur matua* (traditional funeral ceremony) is conducted for elders funeral who has had grandchildren from both sons and daughters. This ceremony is carried out in various stages. At each stage, the Suhut as the person who carries out the traditional ceremony' will ask the *tondong* 'the wife relative' and the *boru* 'the relatives on son in law' to play the vital role in the ceremony. The success of traditional ceremonies is the responsibility of the *boru* of *hasuhuton*, because they are the ones who prepare the things in ceremony.

The micro-structure of the discourse on the traditional *sayur matua* ceremony shows the dominance of the use of grammatical cohesion in the form of the use of pronouns: *nami/hanami* 'us', *ham/nasiam/mu* 'you', and *hita/ta* 'us'. The use of these three pronouns supports cohesion. Moreover, repetition is used to emphasize the relationship among the sentences, either repeating in the whole form or in variations and synonyms. Discourse coherence is generally built with correlative relationships such as: *janah* 'and', *rossi* 'besides', *i bagas* 'in' and reasons: *ase* 'in order', and the conditional-result: *jadi* 'so'. The entire discourse text is built with good cohesion and coherence.

The *sayur matua* traditional ceremony manifest an attitude of communal work and increase a high sense of brotherhood for the Simalungun community. A good cooperation among the three elements of *dalihan na tolu* creates and maintains the harmony. Definitely, the *sayur matua* funeral ceremony should be preserved by Simalungun community.

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