

# Language Transitivity of Angkola Farmer

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**Abstract**—An Angkola farmer is a farmer from Angkola, South Tapanuli, North Sumatra, Indonesia. The Angkola farmer has an interesting transitivity to be examined when viewed from the underlying culture. The farmer studied was 68 year old farmer. The selection of the farmer is done because the more senior means the more life experiences can be conveyed so that the descriptions of the participant constituents, the process constituents, and the circumstantial constituents can be properly established. Through interviews, the data last for about 20 minutes. The analysis of this study shows that the use of constituent participants: ellipsis by farmer is as much as 51.53%, the use of process constituents: material; doing is as much as 51.78%, the use of process: behavioral: mental is 13.69%, process usage: mental: affective is 10.71%, use of constituent circumstance: location: place is 26.41%, and the use of circumstance: cause: behalf is as much as 25.47%. Based on the exposure, it can be stated that the Angkola farmer is a simple person, that is, sincere, hardworking, loyal, responsible, not easily despaired, and grateful for what God has given to him.

**Keywords**—*transitivity; farmer; angkola; language; material*

## I. INTRODUCTION

Angkola is an area in South Tapanuli Regency, North Sumatra Province, Indonesia with an area of 4,367.05 square kilometer. According to SP2010 data and according to Permendagri No.39/2015, the aggregate population is 264,108 (District Government of Tapanuli Selatan, 2011). In general, Angkola people are farmers and planters. Coffee, rice, salak, rubber, cocoa, coconut, cinnamon, chilli, onion, leek, and vegetables are the agricultural products in Angkola in general (Hasibuan, 1972). Experience in farming by Angkola farmers allegedly produces a unique transitivity. The uniqueness of transitivity in question will arise when viewed in terms of farmer.

Selection of transitivity as one of the areas which is analyzed this time because transitivity is related to one's experience. This is because transitivity is a grammar that discusses clause structures that represent ideational meanings: experiential. This structure realizes the meaning of an experience whose reality has three constituents, namely: process, participants, and circumscision (Santosa, 2003, p. 78).

The above statement is supported by a theory which states that the transitivity system provides a lexicogrammatical source to construct a quantum change in the incident flow as a figure - as a configuration of the main center of a process. The process can turn into a regular sequence of the kinds of processes (Halliday in Matthiessen, 2014, p. 213). Furthermore, the types of processes contained in transitivity divide work processes in transitivity into three steps, namely: process type, participant, and circumscision (Thompson, 2014, p. 132).

The theoretical basis is the author's guide in researching this transitivity. Based on the three constituents in transitivity, only the constituents of the Angkola farmers are chosen. In order to answer the question of how transitivity is owned by Angkola farmers, three questions are proposed: (1) What is the description of the participants constituents produced by Angkola farmers? (2) What is the description of the process constituents produced by Angkola farmers? What is the description of the circumstantial constituents produced by Angkola farmers?

The purpose of this study is to describe the constituents of participants, the process constituents, and the circumstantial constituents resulting from the transitivity of Angkola farmers. The benefit of this research is to add theoretical building in the study of Angkola language especially in the perspective of Systemic Functional Linguistics related to transitivity in the language of Angkola farmers. In addition, this research is useful as a documentation and inventory of cultural wealth of the archipelago that must be preserved.

## II. LITERATURE REVIEW

This research was conducted after tracing several studies related to farmers and their languages (Miller, 2001; Diamond & Belwood, 2003; Haryanti & Budi, 2007; Fernandez, 2008; Handaka & Surokim, 2014; Sari, 2015; Jain & Singla, 2015; Arnawa, 2016; Raungvaka & Savetvanupong, 2017; Mwaniki, et al., 2017; up to Kapeleka & Mwaseba, 2017). Previous researches analyzes the language of the peasant which includes his kinship language; its first expansion; ethnic expression; categories and linguistic expressions; communication patterns; empowerment of technology and information; use of cellular technology for knowledge dissemination among

farmers; shifting vocabulary in agriculture; information orientation; overcoming challenges in communicating adaptation practices through radio intervention; effectiveness of pesticide label as a communication tool for small farmers about pesticide handling.

Based on the theoretical review above it can be explained that research on farmers so far still discusses about the communication and the language expression of farmer. In fact, even farmer communication has been supported by various media. However, research findings related to the transitivity of farmers are still limited.

Thus, this research gap is in the language of farmer from the perspective of Systemic Functional Linguistics, especially in its transitivity. The analyzed is a constituent of participant, process, and circumstance of language transitivity from Angkola farmer. What makes this research interesting is that the informant interviewed was an old farmer who was considered to have had a lot of grief experience in farming.

**III. METHOD**

The research method used is descriptive qualitative. The selected informant was a 68-year-old Angkola farmer. The research location was at Batu Horpak Village, Tano Tombangan Angkola Sub-district, South Tapanuli District, North Sumatera Province, Indonesia. The source of the data is spoken data of Angkola farmers' talks. Then the spoken data is transcribed and analyzed per clause in accordance with the needs of its transitivity analysis. Technique of data collection is interview lasting for 20 minutes. The data were analyzed by using Systemic Functional Linguistic approach.

**IV. RESULT AND DISCUSSION**

*A. Description of Participants Constituents of Angkola Farmer*

The types of participant constituents include actors of the process, something that is subjected to a process, a phenomenon, or something being said, and so on depending on the type of process. This participant is represented by the noun group (Santosa, 2003, p. 78). Based on this theory, constituents of participants from Angkola farmer can be seen in Table I. below.

**TABLE I. CONSTITUENT OF PARTICIPANT**

Constituent of Participant	Form	Quantity	%
Tutur 'said manners'	Ompung 'Grandmother/Grandfather', Anggi 'little sister/little brother', amatta 'our father', kahanggi 'brother/sister', inang 'mother', umakku 'my mother'	6	3,68%
Attached	Hu- 'I' Hudokkon 'I tell' Hupaupaon 'I hired' Hubaen 'I made' Huida 'I see' Hupature 'I fix it' Huingot 'I remember' Hupadiar 'I let it'	8	4,90%

	Hurasa 'I feel'		
	-nami 'our' Ombarnami 'our neighbors'	1	0,61%
	-nia 'his/her' Dosania 'his sin' Sabania 'his rice fields' suruhanNia 'his messenger' laranganNia 'his prohibition'	4	2,45%
	-niba 'of us' Angginiba 'sister of us' Tesniba 'drink of us' Indahanniba 'rice of us' Dosaniba 'sin of us'	4	2,45%
	-ku 'my' Ombarku 'my neighbor' Emekku 'my rice' Sabakku 'my rice fields' Giotku 'my wish' Holong ni rohakku 'my love' Dosakku 'my sin'	6	3,68%
	-mu 'your' Kahanggimu 'your brother'	1	0,61%
Ellipsis	Porsaya (porsaya do au) 'believe (I believe)' Markunjung tu son (markunjung do au tuson) 'visited here (I visited here), and so on.	84	51,53%
Noun	Rasoki 'sustenance' Hama-hama 'pests' Aek 'water' Eme 'rice' Same 'seeds' Racun 'poison' Ubat 'drug' Borkat 'blessings' and so on.	43	26,38%
Pronoun	Au 'I' Ia 'He/She' Halahi 'They' Ko 'You' Hamu 'You' Iba 'myself'	6	3,68%
<b>Σ</b>		<b>163</b>	<b>96,29%</b>

Based on the table I, it can be seen that the tendency of Angkola farmers to use elliptical for constituent of participant is 51.53%. This is because the farmer is a very simple person in conveying his thoughts and feelings to others. One of its forms is as follows.

**TABLE II. ELLIPSIS**

Marsimulak do 'Round-trip'	- 'I'	Ompung 'granchild'
Process: material: happening	Actor	goal
'I round trip grandchildren'		

The table II shows that in the language of Angkola farmers, ellipsis is found in the actor 'I' which should appear but not included in the farmers' speech. However, the researcher can understand that according to the context of the interview the farmer refers to herself.

Based on the above description it can be stated that Angkola farmers tend to use participant constituents in ellipsis form. This is because farmers are field practitioners so their way of working reflects how they communicate with others. The selection of minimalist participants shows a very practical and simple figure in everyday life.

**B. Description of Process Constituents of Angkola Farmer**

Process in the event is the essence of an experience, be it physical, mental, verbal, behavioral, relational, and existential experience that is represented by a verb group (Santosa, 2003, p. 78). Here is constituent of process from the language of Angkola farmer.

TABLE IV. CONSTITUENT OF PROCESS

Constituent of Process	Form	Quantity	%
Material	Happening	14	8,33%
	Doing	87	51,78%
Mental	Perceptive	6	3,57%
	Affective	18	10,71%
	Cognitive	4	2,38%
Verbal		7	4,16%
Behavioural	Verbal	6	3,57%
	Mental	23	13,69%
Relational		1	0,59%
Existential		2	1,19%
Σ		168	99,97%

The table above explains that Angkola farmers tend to use material process constituents as much as 51.78%. This shows that because farmers work more in the field and use physical activity, the process that is often used is doing. The process form can be seen in the following table.

TABLE V. PROCESS: MATERIAL: DOING

Adong modalnia non 'There is capital later'	manabusi 'buy'	pupuk na deges-deges akka ubatna 'good fertilizer as a medicine'
actor	proses: material: doing	goal
'There is the capital will buy a good fertilizer as a medicine'		

*Manabusi* 'buy' is a material process: doing because *manabusi* is a transitive verb which is done by using the physical hand to make a purchase. This process requires a goal that is fertilizer *na deges-deges akka ubatna* 'good fertilizer as a medicine'. This cannot be separated from *adong modal nia non* 'there is capital later' as actor. So, the pattern is actor + process + goal.

Next, the second process constituent tendency is process: behavioral: mental as much as 13.69%. One of the forms can be seen in the following table.

TABLE VI. PROCESS: BEHAVIOURAL: MENTAL

Manjalaki 'Looking for'	ngolu-ngolu 'life'
Process: mental behavioural	Phenomenon
'Looking for life'	

*Manjalaki* 'looking for' is mental behavioural because this process is a combination of mental process and material process. The constituent of participant have already joined in the constituent of process. The phenomenon is *ngolu-ngolu* 'life'. The next pattern is process + phenomenon.

The use of process: behavior: This mentality occurs because the farmer has a mental element behind the physical body. In other words, farmers have a high mental attitude because that behavioural is always dealing with the process of growing rice from seeds to rice. This mental attitude that fosters the soul is responsible of the farmer's dedication to his work.

Next, the constituent often used by farmers is process: mental: affective as much as 10.71%.

TABLE VII. PROCESS: MENTAL: AFFECTIVE

Cocok hurasa 'fit I feel'	tu au 'to me'
Pro- senser- ses: mental: affective	'siru-stance: cause: purpose
'I feel fit to me'	

*Cocok hurasa* 'fit I feel' is a combination of process and senser. The senser attaches between the processes of *hu 'I'* and *rasa* 'feel'. *Rasa* is an affective process because it uses the heart. In addition this clause ends with *tu au* 'to me' as circumstance of cause purpose. So the pattern is pro- + senser + -cess + circum-stance.

The mental: affective used because more farmers use their feelings and heart in work. This shows the sincerity of the trained farmer at the time of taking care of the rice field with all its problems. Although the pests or sometimes the season is less supportive, farmers stay sincere is taking care of the fields until the harvest time comes.

**C. Description of Circumstance Constituents of Angkola Farmer**

Circumstance is the environment both physical and non physical in the event that is represented by adverb group (Santosa, 2003, p. 78). The description of the circular constituents of farmers can be seen in the following table.

TABLE VIII. CONSTITUENT OF CIRCUMSTANCE

Circumstance Constituent	Form	Quantity	%
Angle		5	4,71%
Location	Time	11	10,37%
	Place	28	26,41%
Eksten		4	3,77%
Manner	Kualitas	13	12,26%
	Means	1	0,94%
	Comparison	2	1,88%
Cause	Condition	3	2,83%
	Alasan	3	2,83%
	Tujuan	2	1,88%
	Konsesi	3	2,83%
	Behalf	27	25,47%
Accompaniment		3	2,83%
Role		1	0,94%
Σ		106	99,95%

Based on the table VIII, it can be explained that Angkola farmers tend to use circumstance: location: place as much as 26.41% in their daily life. This data show that it is true that farmers spend most of their lives in the fields. One form of circumstance: this place can be seen in the following table.

TABLE IX. CIRCUMSTANCE: LOCATION: PLACE

Motci 'Rats'	mate 'die'	di sabakki 'in my rice fields'
		Circumstance: location: place
'Rats have died in my rice fields'		

The table IX explains that in sabakki 'in my rice fields' is a circumstance: location: place. This is because most of the activities of farmers from morning to evening are in the fields. Thus, it cannot be denied that farmers will tend to use this circumstance in conveying their thoughts to others.

Next, the tendency of the second use of circumstance by the farmer is circumstance: cause: behalf as much as 25.47%, such as the table X below.

TABLE X. CIRCUMSTANCE: CAUSE: BEHALF

Anggo au 'according to me'	Inda pala hubaen 'I don't really make it'
Circumstance: cause: behalf	
'According to me, I don't really make it'	

In accordance with the table X, it can be explained that anggo au 'according to me' is the circumstance: cause: behalf because the farmer conveyed something based on the experience that has passed. Thus, the peasants convey their thoughts and feelings to others based on life experiences that have been gone through so that farmers can convey the joys of life as a valuable lesson for others who need it.

The research analysis, the participant constituents, process constituents, and circumstance constituents of Angkola farmers have represented the original life of the farmer. Physical activity that is mostly done in the field fosters the experience and the way the farmers look at things is practical and simple. In addition soft skill that is embedded in farmers is ranging from sincere, hardworking, loyal, to responsible. Because whatever happens to his rice field he will keep and protect the paddy wholeheartedly as her own child. Farmer survive on crops so that they always mean every day in the care of their fields. Although sometimes experiencing crop failure farmer remain grateful to God for realizing that the sustenance of each person has been determined. It's just that the peasants strongly believe that by working hard will give the best results according to God's provisions. The positive thing shown by the farmer is toughness, hard work, and desperate attitude in the face of life's grief.

## V. CONCLUSION

Based on data analysis, the use of constituent participants: ellipsis by farmers which is as much as 51.53% as a proof that the farmer is a simple and practical person. The use of process constituents: material; doing 51.78% indicates that farmers are identical with physical activity and hard workers. In addition process: behavior process: mental is as much as 13.69% indicating that farmer also uses mental attitude in taking decision when doing his work in the fields. It is also identified that the use of the process: mental: affective is as much as 10.71% indicating that farmers work sincerely.

Furthermore, the tendency of the use of constituent circumstance: location: place is as much as 26.41% which indicates that farmer do work in the field in this case rice field, so this circumstance cannot be separated from the life of the farmer. Next, circumstance which is also often used by farmers is the circumstance: cause: behalf as much as 25.47% which shows the peasant's way of perceiving something. Thus, according to the exposition, it can be stated that the Angkola peasant is a simple person, who is, sincere, hardworking, loyal, responsible, not easily discouraged, and grateful for what God has given him.

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