

CHAPTER V

CONCLUSION

A. Conclusion

Based on the findings and discussion presented in Chapter IV, this study concludes that directive utterances are an important part of the Markobar tradition in Mandailing Natal wedding ceremonies. From 99 utterances produced during the documented Markobar session, 17 were identified as directive speech acts found in the Hata Sipaingot, which primarily contains customary guidance for the bride and groom concerning married life, family relationships, and social responsibilities. The first research question identified six types of directive utterances: advice, prohibition, warning, request, command, and invitation. Advice occurred most frequently, indicating that Markobar strongly emphasizes guidance for newlyweds. Prohibitions and warnings function to remind them of behaviors to avoid, while requests, commands, and invitations occur less frequently. These findings show that directive utterances in Markobar serve various communicative functions in accordance with the customary purpose of the ceremony.

Regarding the second research question, the 17 directive utterances were realized through both direct and indirect forms. Direct directives express the intended action explicitly, whereas indirect directives convey the intended meaning through statements of expectation, explanation, conditional expressions, hopes, or other forms that require interpretation. Their realization is closely connected to the cultural function of Markobar as a means of delivering nasehat and customary guidance. This interpretation is supported by the interview with (Lubis, 2026), a Hatobangon and customary figure, who explained that the advice delivered in Markobar is intended to guide newlyweds in their married and social lives and is closely related to religious and customary values. The novelty of this study lies in examining directive utterances in the naturally occurring Markobar tradition, particularly the Hata Sipaingot, within a Mandailing Natal wedding ceremony. Thus, this study contributes to the understanding of how directive speech acts function in a local oral tradition and

how linguistic expressions are connected with the transmission of customary and cultural values.

B. Suggestion

1. For Future Researchers

Future researchers were expected to conduct further studies on Hata Sipaingot and other Mandailing oral traditions. Further research could examine different aspects of the tradition, such as politeness, expressive speech acts, cultural values, or other types of speech acts. Future researchers could also use a larger number of Hata Sipaingot sessions or compare utterances produced by different Parhata to obtain broader and more comprehensive findings.

2. For Students and English Education Researchers

Students and researchers in English Education were encouraged to use local cultural traditions as sources for linguistic and speech act research. Studying local traditions could provide opportunities to connect linguistic theories with cultural practices. It could also contribute to the documentation and preservation of local languages, oral traditions, and cultural heritage.

3. For the Mandailing Community

The Mandailing community was expected to continue preserving Hata Sipaingot as an important part of the Mandailing wedding tradition. The advice, guidance, and customary values contained in Hata Sipaingot could continue to be introduced to younger generations so that its cultural meaning and function would be maintained.

4. For Future Documentation

It was suggested that Hata Sipaingot be documented systematically through written transcripts, audio recordings, and video recordings. Such documentation could support future linguistic and cultural research and help preserve the Mandailing oral tradition for future generations.

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APPENDIX

APPENDIX 1

Observation Checklist

APPENDIX

A. Observation Checklist

Date : 02 - August - 2026

Location : Kelurahan Kayu-Jati K.C. Pangasinan

Observer : ADH PUTRAH

No	Observation Aspects	Indicators	Yes	No	Notes
1	Setting of Markobar	The Markobar tradition is conducted during the wedding ceremony.	✓		
2	Participants	Traditional leaders are involved in the ceremony.	✓		
3	Participants	Community elders participate in the communication process.	✓		
4	Participants	Family representatives are involved in the Markobar session.	✓		
5	Communication Process	Participants take turns delivering speeches.	✓		
6	Directive Speech Acts	Command utterances are identified.	✓		
7	Directive Speech Acts	Request utterances are identified.	✓		
8	Directive Speech Acts	Suggestion utterances are identified.		✓	
9	Directive Speech Acts	Advice utterances are identified.	✓		
10	Directive Speech Acts	Warning utterances are identified.	✓		
11	Directive Speech Acts	Invitation utterances are identified.	✓		
12	Directive Speech Acts	Prohibition utterances are identified.	✓		
13	Context of Utterances	The speaker and hearer can be identified.	✓		
14	Context of Utterances	The purpose of the utterance can be identified.	✓		
15	Cultural Values	Respect toward elders is reflected in communication.	✓		
16	Cultural Values	Politeness is reflected in communication.	✓		
17	Cultural Values	Kinship values are reflected in communication.	✓		
18	Cultural Values	Customary norms influence the use of directive speech acts.	✓		

Additional Notes

APPENDIX 2

INTERVIEW TRANSCRIPT

B. Interview Guideline

Informant Profile

Name : Fahrulddin Lubis (uwak baso) Lintas barat

Age : 45

Occupation : Farmer

Position in the Community : Markobar / Suhut

Date of Interview : 10 - August 2026

No	Question	Answer
01	How is the Markhobar tradition conducted during a Mandailing Natal wedding ceremony?	The opening of the hoto (speech) must go through the presentation of sirih betel leaves. Four is odd and five is even.
02	What is the role of traditional leaders and community elders in Markhobar?	each person has a role according to their respective customary position
03	What kinds of utterances are commonly used during Markhobar?	Advice
04	What types of directive speech acts are frequently found in Markhobar?	Advice
05	How do participants interpret directive utterances delivered during the ceremony?	usually, the bride and groom respond with a prayer, such "Hopefully, we can put into practice". If there are that they do not understand they can ask.
06	What cultural values are reflected in the use of directive speech acts?	In mandailing society, customary traditions and religion are closely connected. Therefore Markobar often incorporate religious teaching.
07	Why are directive utterances important in maintaining customary traditions?	To provide the advice needed by the bride and groom in carrying out their married life and in interacting with society
08	Are there specific expressions that are traditionally used to give advice, requests, or warnings?	To tell a true story, which is then used as a lesson to be applied in everyday life
09	Have there been any changes in the use of language in Markhobar today?	There is no change, Markobar continue to maintain the original text. However if the speakers want to add some advice, they may do so
10	How do community members respond to directive speech acts during the ceremony?	The surrounding community who listen to the markobar session usually remain silent and listen attentively

APPENDIX 3

Documentation Analysis Sheet

C. Documentation Analysis sheet

No.	Speaker	Utterance	Context	Type of Directive Speech Act	Meaning / Interpretation	Cultural Value
01.	Parhata	Pato banis kamu mangihutkon salanjang adat	The Parhata explains the couple's transition into adulthood according to customary rules	Command	The couple is directed to understand and accept their new status as adult according to adat/culture	Responsibility according to customary rules
		Kalian diarahkan untuk menjadi dewasa sesuai dengan ketentuan adat				
		You are directed to enter adulthood according to customary rules				
02.	Parhata	Hamu danna nangkun na mangalajarkan na sangfa adat dia beanon mufu	The couple is told that they are responsible for directing their household	Advice	The couple is advised to take responsibility for the direction of their household	Responsibility in Marriage
		Kalian lah yang bertanggung dan menentukan ke mana rumah tangga kalian akan berjalan				
		You are the ones who will determine the direction in which your household will proceed				

No.	Speaker	Utterance	Context	Type of Directive Speech Act	Meaning / Interpretation	Cultural Value
03.	Parhata	Maka molo kami mara/or... Selamat ma bahtera rumah tanggja mufu	The Parhata uses the boat metaphor to advise the couple about managing their house hold	Advice	The couple is advised to manage their house hold wisely to achieve happiness	wisdom and House-hold responsibility
		Jika kalian mampu mengemudikan bahtera rumah tanggja dengan baik semoga rumah tanggja kalian sampai satu tiferan :) baik				
		IF You are able to steer your house- hold vessel wisely, may your house hold reach a good destination				
04.	Parhata	Tai muda mangulagos kamui, Karam ma bahtera mufu	The Parhata warns about consequences of disagreement and selfishness	warning	The couple warned that lack of disagreement may damage their house-hold	Harmonys and mutual understanding
		namun, jika kalian menyimpang dan tidak sifon, bahtera rumah tanggja kalian dapat Karam				
		However, IF You go astray and are no longer in agreement, your house-hold vessel may sink				

No.	Speaker	Utterance	Context	Type of Directive Speech Act	Meaning / Interpretation	Cultural Value
05.	Perkata	Asa muda lnda juo masipai but lntukan hancur ma rumah tangga i	The speaker emphasized the consequences of not understanding and yielding to one another	Warning	The couple is warned that unwillingness to understand each other may destroy their house-hold	Mutual understanding
		Jika kalian tidak saling memahami dan saling mengatah rumah tangga itu akan hancur				
		If you are unwilling to understand and yield to one another, your house- hold may fall apart				
06.	Perkata	Hami sudena hadir on maugido tu hami	The Perkata speaks on behalf of those present and asks the couple to maintain good- ness	Request	The couple is asked to maintain goodness in their married life	Collective Responsibility
		Kami semua yg hadir disini meminta kepada kalian agar kebaikan tetap dipertahankan				
		All of us who are present here ask you to maintaining goodness				

No.	Speaker	Utterance	Context	Type of Directive Speech Act	Meaning / Interpretation	Cultural Value
07.	Parhatai	Sai tong kamu marsih holongan	The Parhatai encourages the couple to love one another	Advice	The couple is advised to maintain love and affection	Love and Harmony
		semoga kalian selalu saling mengafungi				
		may you always love one another				
08.	Parhatai	Hami harap auso malo-malo ma nian mangoban kon dirina	Advice is addressed specifically to the groom concerning his role as husband	Advice	The groom is advised to become a responsible husband and house-hold leader	Responsibility of the husband
		kami berharap agar engkau mampu menjalankan dirimu dengan baik sebagai suami				
		we hope that you will conduct yourself wisely as a husband				

No.	Speaker	Utterance	Context	Type of Directive Speech Act	Meaning / Interpretation	Cultural Value
09.	Pamata	Hasalaan misteriniba i, ulang binaen gabe dat Radjo Arinia	The groom is advised not to distance his wife because of her mistakes	Prohibition	The groom is prohibited from rejecting or distancing his wife because of her mistakes	Respect and Family unity
		Jangan menjodikan kesalahan istri sebagai alasan untuk menjauhkannya				
		Do not use your wife's mistake as a reason to distance her				
10.	Pamata	Muda na sala Ibana. Ulang bisaan paingotua	The speaker explains how the husband should respond when his wife make a mistake.	Advice	The husband is advised to correct and advise his wife properly	Patience and Guidance
		Jika dia melakukan kesalahan, hendaknya ditegur dan diarahkan dengan baik				
		If she makes a mistake, she should be corrected and advised properly				

No.	Speaker	Utterance	Context	Type of Directive Speech Act	Meaning / Interpretation	Cultural Value
11.	Pahota	Asa muda luda duo tar painggot, baru nipaolai tu keluarga na	The speaker explain what should be done if the wife does not improve after being advised	Advice	The husband is advised to involve the wife's family when necessary	Family Involvement and Cooperation
		Jika setelah diusahakan masih belum berubah, barulah persoalan tersebut di sampaikan kepada keluarga				
		If she still does not improve after being advised, the matter should then be communicated to her family				
12.	Pahota	Along Nilupahan also on giatna ro hatanangan dohot hasoboran	The speaker remind the groom about respecting women and maintaining patience	Prohibition	The groom is told not to forget the importance of humanity, patience, and tranquility	Respect and Patience
		Jangan melakukan hal tersebut agar ketenangan dan kesabaran dohot tumbuh				
		Do not forget this so that peace and patience may grow				

No.	Speaker	Utterance	Context	Type of Directive Speech Act	Meaning / Interpretation	Cultural Value
13.	Pothota	Hami harop anso mdo-mdo ma may gaoonkon diri anso gabe isterina deuggon	Advice is directed toward the bride concerning her role as a wife	Advice	The bride is advised to conduct herself wisely as a wife.	Responsibility of the wife
		Kami bini harop engkau mampai menempatan dan membawa diri-mu dengan baik sehingga menjadi isteri yg baik				
		we hope that you will conduct yourself wisely so that you become a good wife				
14.	Pothota	Sada isterina angkas na potan taradap tu suami	The speaker explains the expected behavior of a wife toward her husband	Advice	The bride is advised to respect and obey her husband	Respect within marriage
		Seorang isteri hendaknya patuh dan mengobediyati suaminya				
		A wife should respect and obey her husband				

No.	Speaker	Utterance	Context	Type of Directive Speech Act	Meaning / Interpretation	Cultural Value
15.	Parhata	Suami isteri angkan mawdu Patidoo kusiin Sofang na satu sama lain	The speaker concludes the advice by emphasizing mutual affection	Advice	Husband and wife are advised to demonstrate affection toward one another	mutual love and affection
		Suami dan istri harus saling menunjangkan kusiin Sofang				
		Husband and wife should demonstrate love and affection toward one another				
16.	Khadijah	Anggo I labo ulang pikirkan	Khadijah respond to prophet Muhammad and tells him not to continue thinking about his difficulties	Prohibition	Khadijah tells him not to dwell on his difficulties	care and emotional support
		Kalau bejita, jangan memikirkannya				
		Then, don't think about it				

No.	Speaker	Utterance	Context	Type of Directive Speech Act	Meaning / Interpretation	Cultural Value
17.	Pahata	ulang be dia warbeda "Sian i.	after the story of prophet Muhammad and Khadijah, the Pahata encourages the couple to follow their example	Prohibition	The Couple is told not to depart too far from the example of marital love	marital affection and exemplary behavior
		Jangan terlalu jauh berbedai dari teladan tersebut				
		Do not depart too far from that example				
18.	Pahata	Move ma ta serahkan sudena on tu Tuhan ta	The Pahata closes the advice by inviting the couple to entrust their life to God	Invitation	The couple is invited to entrust their married life to God	Religious devotion
		marilah kita menyerahkan semuanya kepada Tuhan kita				
		Let us entrust all of this to our God				

APPENDIX 4

Classification Of Directice Speech Acts

D. Classification of Directive Speech Acts

No	Utterance	Command	Request	Suggestion	Advice	warning	Invitation	Prohibition
1	Pato bong kamau mangsihutkon <i>Penjang adet</i>	✓						
2	Homa dama nangkon na mangsalar				✓			
3	Muda mado hamu marlasar				✓			
4	Tai muda mangsalar kamau					✓		
5	Muda inda juo morsi pahut - hutau					✓		
6	Hami sade na hadir on mangido tu hamu		✓					
7	Sai tong kamau morsi ha-holongon				✓			
8	Hami horop anso mado-mado ma				✓			
9	Ulong binaen Jobe alat Pado dirinda							✓
10	Muda na sda ibana				✓			
11	asa muda inda juo tarpaingot				✓			

12	Ulang nikahon angso on siot na ro hatuonjan dohot hasobora							✓
13	Hami hovar angso malo - malo ma mangobonkon dihina angso Sabe isterina denggan				✓			
14	Saba isteri angkon na Patah taradap tu suami				✓			
15	Suami isteri angkon na maradu Patidau Kasih Sajongna Seta Sama lain				✓			
16	Anggo i dobo ulang pikirkon							✓
17	ulang be doo marbeda Sian i.							✓
18	more ma tosohkon sudena on tu tihanta						✓	
19								
20								

APPENDIX 5

Classification Of Realization Directive Speech Act

D. Classification of Directive Utterances Based on Direct and Indirect Realization

No.	language	Utterance	Type	Type of realization		Explanation
				Direct	Indirect	
01.	Mandailing	Sipaingot on nidokon inda on ambaen na so mamboto hamu.	Advice		✓	The utterance is declarative and does not explicitly tell the couple to perform an action. Its directive force is implied through the purpose of encouraging them to accept and listen to customary advice.
	Indonesia	Nasihat ini disampaikan bukan karena kalian dianggap tidak tahu.				
	English	This advice is not given because you are considered to be ignorant.				
02.	Mandailing	Mata guru, roha sisean.	Advice		✓	The advice is expressed through a traditional expression rather than an explicit command. The couple is indirectly encouraged to learn from what they see, experience, and understand.
	Indonesia	Mata belajar dari apa yang dilihat, hati belajar dari apa yang dipahami.				
	English	The eyes learn from what they see, and the heart learns from what it understands.				

No.	language	Utterance	Type	Type of realization		Explanation
				Direct	Indirect	
03.	Mandailing	Muloi sadari on, hamu madung martanggung jawab sandiri langsung tu masyarakat.	Advice			The utterance is grammatically declarative. It indirectly advises the couples to recognize and carry out their new social responsibilities.
	Indonesia	Mulai hari ini, kalian sudah bertanggung jawab sendiri secara langsung kepada masyarakat.			✓	
	English	From this day onward, you are directly responsible for yourselves before the community.				
04.	Mandailing	Hamu doma nangkan na mangalayarkonsa sanga adop dia baenonmuyu, harana podoman dohot	Advice			The advice is conveyed through the metaphor of sailing a boat. The couple is indirectly encouraged to take responsibility for directing their household.
	Indonesia	kemudian ditanganmuyu sandiri. Kalian sendirilah yang akan melayarkannya dan menentukan ke mana arahnya, karena kemudi dan masa depan berada di tangan kalian sendiri.			✓	
	English	You yourselves will sail it and determine where it goes, because the steering and the future are in your own hands.				

No.	language	Utterance	Type	Type of realization		Explanation
				Direct	Indirect	
05.	Mandailing	Muda malo hamu marlayar, selamat ma bahtera rumah tanggamuyu tolap tu tujuan na denggan.	Advice			The utterance uses a conditional statement and metaphor. Instead of an explicit command, it indirectly encourages the couple to manage their marriage wisely.
	Indonesia	Jika kalian pandai berlayar, selamatlah bahtera rumah tangga kalian sampai ke tujuan yang baik.			✓	
	English	If you sail wisely, your household vessel will safely reach a good destination.				
06.	Mandailing	Hami sude na hadir on mangido tu hamu anso hadenggan na tabaen di ari sadari on, akhiri hamu dohot na denggan.	Request			The expression mangido tu hamu explicitly performs the act of requesting. The desired action is clearly stated, so the directive is directly realized.
	Indonesia	Kami semua yang hadir di sini meminta kepada kalian agar kebaikan yang kita lakukan pada hari ini kalian akhiri pula dengan kebaikan.		✓		
	English	All of us who are present here ask you to continue the goodness begun today with goodness as well.				

No.	language	Utterance	Type	Type of realization		Explanation
				Direct	Indirect	
07.	Mandailing	Sai tong kamu marsihaholongan songon pangalaho ni Nabinta dohot isteri-isterina.	Advice			The utterance is expressed as wish rather than an explicit command. The intended directive is that the couple should continue loving one another
	Indonesia	Semoga kalian senantiasa saling menyayangi seperti teladan Nabi kita dan istri-istrinya.			✓	
	English	May you always love one another, following the example of our Prophet and his wives.				
08.	Mandailing	Hasalaan ni isteriniba i, ulang binaen gabe alat padao dirinia sian iba, keluarga dohot masyarakat.	Prohibition			The word elang ("do not") explicitly marks prohibition. The hearer is directly instructed not to perform the specified action.
	Indonesia	Kesalahan istri jangan dijadikan alasan untuk menjauhkan dirinya dari suami, keluarga, dan masyarakat.		✓		
	English	Do not use your wife's mistakes as a reason to distance her from you, the family, or the community.				

No.	language	Utterance	Type	Type of realization		Explanation
				Direct	Indirect	
09.	Mandailing	Muda na sala ibana, ulang biasan paingot-sa.	Prohibition	✓		The word ulang directly expresses prohibition. The hearer is explicitly told not to stop reminding the wife
	Indonesia	Jika dia melakukan kesalahan, jangan bosan untuk mengingatkannya.				
	English	If she makes a mistake, do not become tired of reminding her.				
10.	Mandailing	Ulang nilupahon anso ro hatonangan dohot hasobaran.	Prohibition	✓		The expression ulang nilupahon ("do not forget") directly tells the hearer what not to do
	Indonesia	Jangan dilupakan agar timbul ketenangan dan kesabaran.				
	English	Do not forget this so that peace and patience may arise.				

No.	language	Utterance	Type	Type of realization		Explanation
				Direct	Indirect	
11.	Mandailing	Tai muda mangulay as kamu, inda satahi.	Warning		✓	The utterance present a possible conditions rather than explicitly instructing the couple to maintain unity. The warning is inferred from the context.
	Indonesia	Tetapi jika kalian tidak sejalan dan tidak sehati.				
	English	But if you do not move in harmony and do not share the same understanding.				
12.	Mandailing	Songon parleak-leak ni hotang bide, marsidok na nidokna.	Warning		✓	The warning is conveyed through a metaphor. The couple is indirectly encouraged to avoid selfishness and unwillingness to compromise
	Indonesia	Seperti bilah-bilah rotan yang saling berselisih, masing-masing mengikuti kemauannya sendiri.				
	English	Like pieces of rattan moving against one another, each following its own will.				

No.	language	Utterance	Type	Type of realization		Explanation
				Direct	Indirect	
13.	Mandailing	Hancur ma rumah tangga i.	warning		✓	The utterance states a possible negative consequence instead of directly commanding the couple to avoid the behavior causing it. Its directive force is understood from the context.
	Indonesia	Hancurlah rumah tangga itu.				
	English	The household will be destroyed.				
14.	Mandailing	Sada isteri angkon na patuh teradop tu suami.	command	✓		The word angkon expresses obligation ('must'). The utterance explicitly established the behavior expected from the wife.
	Indonesia	Seorang istri harus patuh kepada suami.				
	English	A wife must obey her husband.				

No.	Language	Utterance	Type	Type of realization		Explanation
				Direct	Indirect	
15.	Mandailing	Angkon maradu patidaon kasih sayangna satu sama lain.	Command	✓		The expression <i>angkon</i> ("must"). The utterance explicitly expresses obligation, both partners are directly instructed to show mutual affection.
	Indonesia	Suami dan istri harus saling menunjukkan kasih sayang satu sama lain.				
	English	Husband and wife must show mutual affection toward one another.				
16.	Mandailing	Ringgas mar amal ibadat.	Command	✓		The utterance has an Imperative form and directly tells the couples to remain diligent in performing religious activities.
	Indonesia	Rajinlah beramal dan beribadah.				
	English	Be diligent in performing good deeds and worship				

No.	language	Utterance	Type	Type of realization		Explanation
				Direct	Indirect	
17.	Mandailing	Mare ma tasorahkon sudena on tu Tuhanta.	Request	✓		The expression mare ma ("let us") explicitly invites the hearers to perform an action together with the speakers.
	Indonesia	Marilah kita serahkan semuanya ini kepada Tuhan kita.				
	English	Let us entrust all of this to our God.				
18.	Mandailing					
	Indonesia					
	English					

APPENDIX 6

Observation The Event



Figure 1 Observation The Markobar Event

APPENDIX 7

Documentation Markobar Event Session



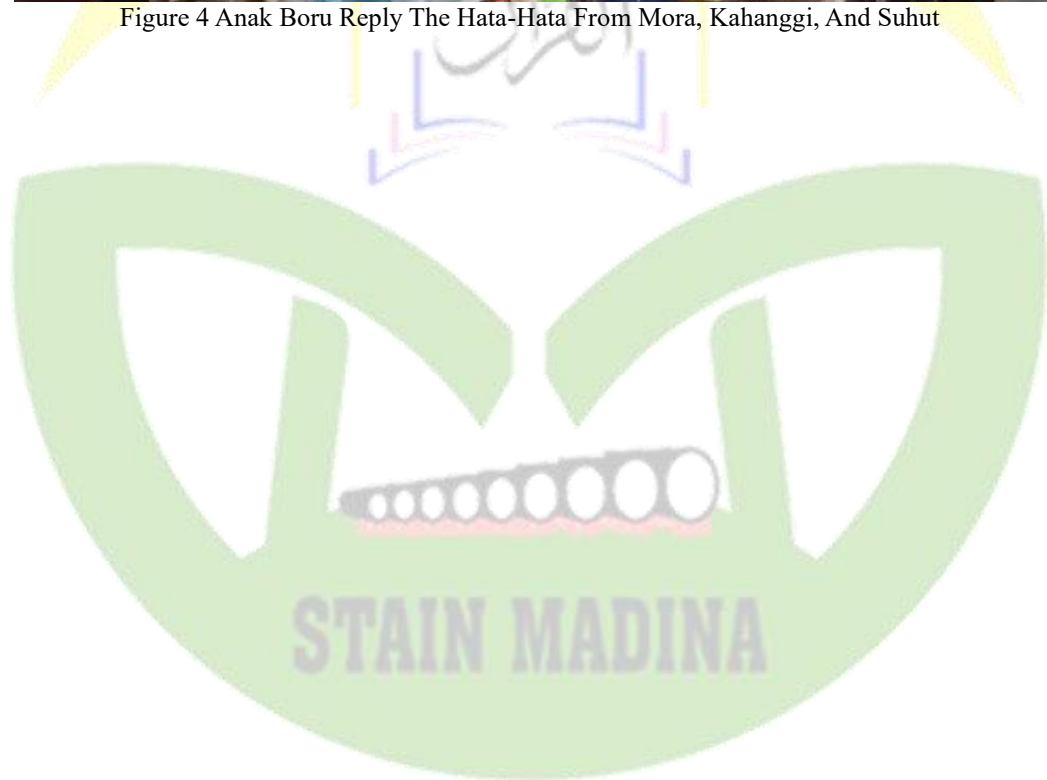
Figure 2 Suhut open the Markobar session



Figure 3 Kahanggi give his hata-hata



Figure 4 Anak Boru Reply The Hata-Hata From Mora, Kahanggi, And Suhut





KEPUTUSAN KETUA PROGRAM STUDI
TADRIJ BAHASA INGGRIS
SEKOLAH TINGGI AGAMA ISLAM NEGERI MANDAILING NATAL
NOMOR :B- 76 /Sti.21/C.2a/PP.00.9/06/2025
TENTANG
PENETAPAN PEMBIMBING SKRIPSI
PROGRAM STUDI TADRIJ BAHASA INGGRIS
SEKOLAH TINGGI AGAMA ISLAM NEGERI MANDAILING NATAL
TAHUN AKADEMIK 2024/2025

DENGAN RAHMAT TUHAN YANG MAHA ESA

KETUA SEKOLAH TINGGI AGAMA ISLAM NEGERI MANDAILING NATAL

Merimbang : a. bahwa untuk meningkatkan pelaksanaan akademik bagi mahasiswa Sekolah Tinggi Agama Islam Negeri Mandailing Natal di pandang perlu untuk mengangkat dan menetapkan Pembimbing Skripsi Tahun Akademik 2024/2025;

b. bahwa nama-nama yang tercantum dalam keputusan ini dipandang mampu dan cakap untuk melaksanakan tugas dimaksud;

c. bahwa berdasarkan pertimbangan sebagaimana dimaksud dengan huruf a dan b tersebut dipandang perlu untuk menerbitkan Surat Keputusan Ketua Program Studi Tadris Bahasa Inggris Sekolah Tinggi Agama Islam Negeri Mandailing Natal tentang Penetapan Pembimbing Skripsi Program Studi Tadris Bahasa Inggris Sekolah Tinggi Agama Islam Negeri Mandailing Natal tahun akademik 2024/2025.

Mengingat :

1. Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional (Lembaran Negara Republik Indonesia Tahun 2003 Nomor 78, Tambahan Lembaran Negara Republik Indonesia Nomor 4301);
2. Undang-Undang 14 Tahun 2005 tentang Guru dan Dosen (Lembaran Negara Republik Indonesia Tahun 2005 Nomor 157, Tambahan Lembaran Negara Republik Indonesia Nomor 4586);
3. Undang-Undang Nomor 12 Tahun 2012 tentang Pendidikan Tinggi (Lembaran Negara Republik Indonesia Tahun 2012 Nomor 158, Tambahan Lembaran Negara Republik Indonesia Nomor 5336);
4. Peraturan Pemerintah Nomor 4 Tahun 2014 tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi (Lembaran Negara Republik Indonesia Tahun 2014 Nomor 16, Tambahan Lembaran Negara Republik Indonesia Nomor 5500);

6. Peraturan Menteri Agama Nomor 5 Tahun 2018 tentang Organisasi dan Tata Kerja Sekolah Tinggi Agama Islam Negeri Mandailing Natal Natal (Berita Negara Republik Indonesia Tahun 2018 Nomor 165);
7. Peraturan Menteri Agama Nomor 27 Tahun 2019 tentang Statuta Sekolah Tinggi Agama Islam Negeri Mandailing Natal (Berita Negara Republik Indonesia Tahun 2019 No mor 1218);
8. Keputusan Ketua Sekolah Tinggi Agama Islam Negeri Mandailing Natal Nomor 92 Tahun 2024 Tentang Pembimbing Skripsi Di Lingkungan Sekolah Tinggi Agama Islam Negeri Mandailing Natal;

MEMUTUSKAN :

Menetapkan : KEPUTUSAN KETUA PROGRAM STUDI TADIRIS BAHASA INGGRIS SEKOLAH TINGGI AGAMA ISLAM NEGERI MANDAILING NATAL TENTANG PENETAPAN PEMBIMBING SKRIPSI PROGRAM STUDI TADIRIS BAHASA INGGRIS SEKOLAH TINGGI AGAMA ISLAM NEGERI MANDAILING NATAL TAHUN AKADEMIK 2024/2025.

KESATU : Mengangkat Saudara:

1. Akhrif Yahya, M.Hum Dosen Program Studi Tadris Bahasa Inggris sebagai Pembimbing I
2. Resdilla Pratiwi, M.Hum Dosen Program Studi Tadris Bahasa Inggris sebagai Pembimbing II

KEDUA : Menugaskan Saudara yang namanya tersebut di atas untuk membimbing skripsi mahasiswa nama Adji Putrah NIM: 22130008 Prodi Tadris Bahasa Inggris dengan judul skripsi "An analysis of Directive Speech Acts in the Novel " Harry Potter and the Sorcerer's Stone" yang dilaksanakan sesuai jadwal yang ditentukan.

KETIGA : Dosen pembimbing berkewajiban untuk melaksanakan tugas dengan sebaik-baiknya dan penuh dengan rasa tanggung jawab.

KEEMPAT : Biaya yang timbul akibat keputusan ini dibebankan kepada dana DIPA STAIN Madina tahun 2025.

KELIMA : Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan apabila terdapat kekeliruan didalam keputusan ini akan diperbaiki sebagaimana mestinya.


 Diketahui dan Panyabungan
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 Ketua Prodi Tadris Bahasa Inggris
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STAIN MADINA