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THE 2ND ANNUAL INTERNATIONAL SEMINAR ON TRANSFORMATIVE EDUCATION AND EDUCATIONAL LEADERSHIP

Educational Research to Endorse Productive and Innovative Generation in the 21st Century

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“Educational Research to Endorse Productive and Innovation Generation in The 21th Century”

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October 16-17, 2017

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Preface

The 2nd Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL with web link is http://aisteel2017.unimed.ac.id/) was held on October 16-17, 2017 in Medan City, Indonesia. This conference was organized by Postgraduate School, State University of Medan (Unimed) and is the routine agenda at Unimed now. The Second Annual International Seminar on Transformative Education and Educational Leadership is realized this year with various presenters, researchers, lecturers and students from universities both in and out of North Sumatera participate in the theme of which is “Educational Research to Endorse Productive and Innovative Generation in the 21st Century.”

2nd AISTEEL is the annual international seminar with main aim is to discuss of recent research special for Transformative Education and Education Leadership. Several topics like: Teachers Education Model, Research Global Issue in Education, Mathematics and Science Education, Social, Language Education, Vocational Education, Curriculum, Economic, History and Management Education have been discussed at the 2nd AISTEEL 2017. 2nd AISTEEL international seminar provided experts’ view on transformative education and educational leadership as well as curriculum article presentation. There were five keynote speakers have been came Professor Keiichiro Yoshinaga, Dr. Bambang Sumintono, Dr. Sitti Maesuri Patahuddin, and Dr. Yulia Rahmawaty. The organizer had been use online submission system to receive all abstract, full paper and also communication with authors. All of information include with comment of reviewer can be checked real time by author.

Chairperson

Dr. Rahmad Husein, M.Ed
Welcoming Speech of Director of Postgraduate School State University of Medan

The Second Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL)

The honorable,
- Rector of State University of Medan, Prof. Dr. Syawal Gultom, M.Pd.
- Vice Rectors of UNIMED
- Professor Keiichiro Yoshinaga, PhD, Institute of Liberal Arts and Science, Kanazawa University – Japan
- Dr. Bambang Sumintono, M.Ed., University Malaya – Malaysia
- Dr. Sitti Maesuri Patahuddin, Faculty of Education, Science, Technology and Mathematics, University of Canberra – Australia
- Yuli Rahmawati, Chemistry Education Program, Universitas Negeri Jakarta
- Deans of Faculties of Education, Languages and Arts, Social Sciences, Natural Sciences and Mathematics, Engineering, Sports Sciences, and Economics
- Vice Directors of Postgraduate School of UNIMED
- All speakers, lecturers, researchers, students, and participants

Good Morning

Welcome the honorable guests speakers Professor Keiichiro Yoshinaga, Dr. Bambang Sumintono, Dr. Sitti Maesuri Patahuddin, Assoc. Prof. Emilia Zulmira de FAN, and other speakers, lecturers and students from outside and inside Unimed to this international seminar which is the routine agenda at Postgraduate program of Unimed now. I’m glad that ‘The Second Annual International Seminar on Transformative Education and Educational Leadership’ is realized this year with various presenters, lecturers and students from universities both in and out of North Sumatera and participate in the theme of which is “Educational Research to Endorse Productive and Innovative Generation in the 21st Century.”

Ladies and Gentlemen,

In this second seminar excels the first one related to the administration by online and the publication index by either Thomson Reuters or Google Schoolar. By the new policy on student’s publication, postgraduate program really matches the system, particularly for the students who will sit in the oral defence examination. Through the seminar, the postgraduate students improve their article journal writing and it is proved by many articles are submitted by the students.

The plenary speakers coming from 15 provinces in Indonesia will present topics covering multi disciplines. They will contribute a lot of inspiring inputs and new knowledge on current trending educational research topics all over the world. The expectation is that all potential lecturers will share their research findings to educational scientists and researchers as well for improving their teaching process and quality. Thus, this will contribute to the next young generation researchers to produce innovative research findings in education and educational leadership contexts.

This second seminar continues the promotion of the first sequel ‘Developing Future Teachers’ Education Model. Therefore, the propose of this second seminar on the transformative education and educational leadership research will trigger the young professional lecturers and educators to compete in the invention of innovative educational teaching and learning strategies, techniques and leadership.

I hope that the scientific attitude and skills through research will promote Unimed to be a well-known university which persists to be developed and excelled in the future.

Thank you the Rector of Unimed who always supports us in organizing the seminar. Thank you all guest and plenary speakers. Special thanks to both steering and organizing committee who have well-coordinated and colaborated in actualizing the seminar.

Director of Postgraduate Unimed

Prof. Dr. Bornok Sinaga, M.Pd
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Effect of Using Collaborative Learning Strategy on The Student’s Achievement in Writing Descriptive Text</td>
<td>1</td>
</tr>
<tr>
<td>Nursyah Handayani</td>
<td></td>
</tr>
<tr>
<td>The Development of Multicultural Based Teaching Materials on the Observation Report Text for Senior High School Student</td>
<td>5</td>
</tr>
<tr>
<td>Nurhasanah Permata Sari Sembiring, Khairil Ansari, Mutsyuhto Solin</td>
<td></td>
</tr>
<tr>
<td>The Power Behind Advertisement</td>
<td>10</td>
</tr>
<tr>
<td>Endang Larasati</td>
<td></td>
</tr>
<tr>
<td>The Effect of Using Audio Visual Media on Student’s Vocabulary Mastery</td>
<td>13</td>
</tr>
<tr>
<td>Resti Citra Dewi</td>
<td></td>
</tr>
<tr>
<td>Ideational Taxonomic Relation of Hata Pangupa in Tapanuli Selatan Wedding Ceremony</td>
<td>17</td>
</tr>
<tr>
<td>Mutia Nasution</td>
<td></td>
</tr>
<tr>
<td>Pal’s Leadership Style and Teacher’s Performance of Islamic Junior High State School (MTsN) Hamparan Perak Deliserdang Distric</td>
<td>21</td>
</tr>
<tr>
<td>Nurmalia, Maria Ulfah Handayani, Denny Khairani, Desi Prawita</td>
<td></td>
</tr>
<tr>
<td>The Influence of Work Motivation on Teacher’s Job Performance of Vocational High School in Medan</td>
<td>24</td>
</tr>
<tr>
<td>Darmanwati, Sri Melfayetti, Selamat Triono Ahmad</td>
<td></td>
</tr>
<tr>
<td>Error Analysis by Using Tenses of Senior High School</td>
<td>28</td>
</tr>
<tr>
<td>Hariyanto</td>
<td></td>
</tr>
<tr>
<td>The Traditional Custom and Ceremonial Tradition in Suku Anak Dalam Language</td>
<td>32</td>
</tr>
<tr>
<td>Putri Ayu Lestari</td>
<td></td>
</tr>
<tr>
<td>The Impact of Internet Marketing on Success of Women Micro, Small and Medium Enterprises Innovation as Intervening Variable</td>
<td>36</td>
</tr>
<tr>
<td>Fivi Rahmatus Sofiyah, Ami Dilham</td>
<td></td>
</tr>
<tr>
<td>The Effect of Cooperative Integrated Reading and Composition (CIRC) Technique on Students Reading Comprehension</td>
<td>40</td>
</tr>
<tr>
<td>Linda Efrina Nasution</td>
<td></td>
</tr>
<tr>
<td>Translation Shifts in Translating Didong from Gayonese in to Bahasa Indonesia</td>
<td>44</td>
</tr>
<tr>
<td>Wike Yurida</td>
<td></td>
</tr>
<tr>
<td>The Effect of Team Assisted Individualization (TAI) Strategy on Student’s Reading Comprehension</td>
<td>48</td>
</tr>
<tr>
<td>Khairuni Syafitri</td>
<td></td>
</tr>
<tr>
<td>The Effect of Organizational Culture on Working Disciplines of Madrasah Ibtidaiyah Head Master in Deliserdang</td>
<td>53</td>
</tr>
<tr>
<td>Muhammad Rifa’i, Syafaruddin Siahana, Siman Nurhadi</td>
<td></td>
</tr>
<tr>
<td>Student’s Achievement on Reading Comprehension in Narrative Text by Using Think Pair Share Technique (TPS) at SMPN 1 Lubuk Pakam</td>
<td>58</td>
</tr>
<tr>
<td>Eprimas Lestari Hutabarat</td>
<td></td>
</tr>
<tr>
<td>Ideational Taxonomic Relations of Hobar on Parpokatan Orja of South Tapanuli</td>
<td>63</td>
</tr>
<tr>
<td>Novria Grahmuyanuri</td>
<td></td>
</tr>
<tr>
<td>The Effect of Using Task Based Learning Method on the Student’s Achievement in Reading Comprehension</td>
<td>69</td>
</tr>
<tr>
<td>Nilam Ulami Siregar</td>
<td></td>
</tr>
<tr>
<td>Relationship of Initiation Structure and Consideration with Effectiveness Leadership</td>
<td>72</td>
</tr>
<tr>
<td>Wanti Simanjuntak, Syaiufi Sagala</td>
<td></td>
</tr>
<tr>
<td>The Effect of Storytelling Method on Students Writing Narrative Text Ability at the Eleventh Grade Students of MAN Panyabungan</td>
<td>77</td>
</tr>
<tr>
<td>Armita Novriiana Rambe</td>
<td></td>
</tr>
</tbody>
</table>
The Implementation of Curriculum 2013 in Vocational High School 4 Takengon
Zainal Arifin, Herbert C.B. Manalu, Rini Deliana, Fitri Ariyanti

The Difference of Mathematical Problem Solving Ability by Using Student Teams Achievement Division (STAD) and Direct Instruction on System Linear Equation Two Variable in Grade VIII SMP Negeri 11 Medan
Faradilla Bafaqih, Cecep Nandar

The Influence of Problem-Based Learning and Every One is A Teacher Here Models on Higher Order Thinking Skills in Environmental Pollution Topics
Kurnia Putra, Hasruddin, Ahmad Rafiqi Tantawi

The Effect of Applying Task Based Learning (TBL) Approach on The Student’s Ability in Writing Descriptive Paragraph
Vijay Khana

Teacher’s Language Style in English Course Class
Dyan Yosephin Hutagalung

Differences Between Students Mark Taught With Co-Operative Learning Model Type TGT With Guess The Words Media Compared With Students Mark Taught With Co-Operative Learning Models With Words Square Media in Hydrocarbon Subject
Hariani Siregar, Gulmah Sugiharti

Language Used by Male and Female of Darul Ilmi Murni
Syakri Hidayati

The Use of Journal Writing in Improving Student’s Writing Skill of Recount Text
Muhammad Ilham Adha

Teacher and Student Perceptions Toward Practical Implementation Obstacles at Learning Chemistry
Sepra Pajar, Ramlan Silaban, Zainuddin Muchtar

The Analysis of the Implementation and Problems of Lab Work on Chemistry Learning
Elvira Lastri, Iis Siti Jahro, Marham Sitorus

The Implementation of Using Library Card and ICT Based Library Service System in Increasing Reading Interest of Primary School Students at Tanjung Gading of Batu Bara Regency
Suci Amalia, Asih Menanti

Project Based Learning Tools Development on Alcohol and Ether Materials at Natural Science Faculty State University of Medan
Nadia Armina Ramud, Jamalum Purba

The Development of Teaching Material to Write Explanation Text Based on Mind Map
Pienti Mala Ningsih Manalu, Biner Ambarita, Rosmawaty Harahap

Improvement of Student Learning Outcome Using Model of Collaborative Based Lesson Study with Student’s Worksheet on Materials Hydrolisis
Agus Muliaman, Laila Majnun Hutagaol

The Application of Comic Learning Media to Improve Student’s Achievement on Reduction and Oxidation Reaction Topic
Anggi Desviana Siregar, Rini, Herdini

The Application of Cooperative Learning Round Robin to Improves Student Learning Achievement on the Subject of Electrolyte-Nonelectrolyte and Redoxin Class X SMAN 1 Seberida
Nora Santi, Betty Holiwarni, Johni Azmi

The Effect of Combination Cooperative Learning Models Toward Learning Result
Sapnita Idamarna Daulay

The Maintenance of Hokkien Among Chinese Speakers in Stabat
Widya Ningsih

Effect of Blended Learning Model and Learning Style to Civic Education Learning Results in Class VII in Junior High School Panca Budi Medan
Madina Qudsia Lubis, Reh Bungana Br.Perangin-angin, Mursid

EFL Student’s Uses of Um as Fillers in Speaking
Eka Riana
The Influence of Role Playing Method and Self Concept of Social Skills of 5-6 Years Old Child

Rabiah Hanum Hasibuan, Anita Yoe, Yusnadi

The Effect of Learning Approach and Personality Type Towards Learning Outcomes

Dwohy Dinda Sari, Julaga Situmorang, Busmin Gurning

The Effect of Learning Models and Critical Thinking Skills on Social Science Learning Outcomes

Juriah Siregar, Julaga Situmorang, Baharuddin

The Effect of Suggested Method on Student’s Achievement in Vocabulary

Heppy Yersin Digiya Purba

Application of Active Learning Strategy Type Everyone is A Teacher Here (ETH) to Increase Student Activity and Learning Outcomes in Chemistry on Salt Hydrolysis

Wilta Fajrin, Darra Utari Ningsih, Sri Adelila Sari, Habibati

The Effect of Learning Strategy and Type of Personality on Student’s Achievement in Economic Science

Dewi Shara Dalimunthe

Development of Learning Tools Based on Realistic Mathematics Education of Ethnomathematics Nuances to Improve Mathematical Communication Skill Students in Junior High School 2 Percut

Seituan

Rizqi Jamiah, Edi Syahputra, Kma, M. Amin Fauzi

The Impact of Cooperative Learning Strategy and Learning Interest Toward the Learning Result of Second Year of Senior High School Students in 2016/2017

Riswan Sianturi, Abdul Main Sibuea, Edward Purba

The Development of Flash Program as a Media of Chemistry Learning on Chemical Equilibrium

Lenni Khotimah Harahap, Albinus Silalahi, Iis Siti Jahro

The Ethnical Mandailing Tradition of Courtship (Markusip) and Revitalization Efforts in the Formation of the Character Youth

Riadi Syafputra Siregar, Ratib Baiduri, Robert Sibarani

The Effect of Education on Unemployment Rate in Indonesia

Rahmat Putra Ahmad Hasibuan, Dede Ruslan, Fitrawaty

Development of Explanatory Text Materials Based on Problem Solving in Senior High School

Penatangsiantar

Tiarma Nova Intan Malasari, Biner Ambarita, Malan Lubis

Learning Model of Strengthening Vocational Life Skills With Enterpreneurship Knowledge to Improve Student Learning Outcomes

Husni Wardi Tanjung

A Critical Discourse Analysis Wardah Halal Beauty Advertisements

Ayu Lestari Siregar, Mei Lastri E.F. Butar-Butar

Influence of Creative Problem Solving (CPS) Mathematics Learning Model to Mathematical Problem Solving and Self Efficacy Students of SMA Negeri 3 Binjai

Nurcahaya Hutaiso, Martua Manullang, Ani Minarni

Differences in Mathematics Problems Solving Students With Implementing Learning Model Think Pair Square and Group Investigation in Junior High Schools

Abdul Halim, Edy Surya

The Acquisition of Nouns and Verbs of Mandailingnese by Two-Year-Old Mandailing Children

Marwah, Amrin Saragih, Sri Minda Murni

Utilization of ICT Learning in Senior High School Teladan Medan

Tengku Salwa Miranti

The Effect of Cooperative Learning Model Based Interactive Media and Interpersonal Communication on Student’s Achievement

Catur Ayu Wialandari, Efendi Napitupulu, Keysar Panjaitan

Developing of Learning Material Based on Problem Based Learning to Increase Student’s Mathematical Reasoning Ability and Self-Efficacy in Grade X SMA Negeri 1 Medan

Anggi Paramita Daulay, Dian Armando, Waminton R
Efforts to Increase A Motivation to Learning Math Using “Program” Learning Model
Linda Sari, Edi Syahputra

The Effort of Improving Mathematics Learning Outcome on Quadrilateral and Triangle Matter by Using Gradually Exercise Strategy with The Assistance of Image Media
Ady Putra, KMS. Muhammad Amin Fauzi, Yulita Moliq

The Difference on Students’ Mathematical Creative Thinking Ability Between Realistic Approach with Conventional in The State Madrasah Tsanawiyah 2 of Medan
Siska Lestari, Zul Amry, Hasratuddin

Developing Learning Materials Using Realistic Mathematics Education to Increase Junior High School Students’ Mathematical Disposition and Connection Ability
Syu’aida Hazar Nasution, Izwita Dewi, E.Elvis Napitupulu

Developing Learning Materials Using Problem Based Learning to Increase Senior High School Student’s Mathematical Disposition and Representation Ability
Dewi Khairani, Mulyono, Izwita Dewi

The Effect of Question Students Have Strategy on The Result of Students Learning in Mathematics
Yuliana Aruan, Edi Syahputra

Analysis of Academic Supervision Competence and Managerial Supervision in Improving the Performance of Vocational High School Supervisors in Langsa City
Muhammad Hendra, Saut Purba, Mian Siahaan

The Use in Active Learning Strategy of Learning Starts with a Question Type in the Mathematics Learning
Jeni Putria Efif, Ani Minami, Pardomuan Sitompul

Improving the Ability to Learn Math by Using Rubu’ al-Mujayyab Media
Muhammad Hidayat, Edi Syahputra, E.Elvis Napitupulu

The Impact of Education Cost and Government Spending the Interest Rate of Bank Indonesia

Julika Rahma Siagian, Dede Ruslan, Arwansyah

The Implementation of Problem Based Learning Models to Improve Mathematical Problem Solving Ability of Students on Arithmetic Materials in Class VII Junior High School
Elidar Tanjung, Izwita Dewi, Mulyono

The Effect of Learning Strategies to Trial By Jury in Participiont Mathematics Learning Student of Junior High School
Rizka Purti Rahayu, Ani Minami, Zul Amry

The Differences Between The Effect of Realistic Mathematics Learning Approach to Conventional Learning with The Students Mathematics Learning Outcomes in Junior High School of 38 Medan Grade VII
Diah Ari Saputri, Syafari

The Effect of Value National Exam Standards at Learning Achievement of Students at Senior High School
Nurdiana Fahmi, Bornok Sinaga, W. Rajagukguk

The Effect of Open Unemployment Rate and Level of Vocational High Education to Poverty in North Sumatera Province

Zulaili, Indra Maipita

The Application of Cooperative Learning of Think-Pair-Share (TPS) Type to Increase the Students’ Ability of Problem-Solving
Mudriqah Fadhilah Siregar, Zul Amry, Syafari

The Relationship Between Metacognitive With the Results of Learning Outcomes on the Fungi Topic
Elizabeth, Herbert Sipahutar, Syahmi Edd

Comparison of DNA Isolation Methods from Economically Valuable Plants in Indonesia
Chairiyani Rizka, Fauziyah Harahap, Syahmi Edi

Development of Learning Device Based on Realistic Approach to Improve Problem Solving Ability Mathematic of Student at Junior High School
Susanna Romaria Harahap

vii
<table>
<thead>
<tr>
<th>Title of the Article</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Efforts to Improve Understanding and Use Concept of Additive Fractions and Reduction Using Media Comics on Model Cooperative Learning Type Student Team Achievement Division (STAD)</td>
<td>339</td>
</tr>
<tr>
<td>The Effect of Cooperative Learning Type Games Teams Tournament (TGT) of Mathematics Learning Outcomes in the Fractions Matter</td>
<td>342</td>
</tr>
<tr>
<td>Development of Authentic Mathematics Assessment in Application of Problem Based Learning Model to Improve Problem Solving Ability and Understanding of Student Mathematics Concept at Namorambe Secondary Private Middle School Junior High</td>
<td>347</td>
</tr>
<tr>
<td>The Increasing of Student’s Mathematics Problem Solving Ability and Learning Motivation Through Problem Based Learning Model</td>
<td>351</td>
</tr>
<tr>
<td>Dialect of Batakinese Language Used by Senior High School Students’</td>
<td>358</td>
</tr>
<tr>
<td>The Effectiveness of Tandur Method of Improving Students’ Learning Ability in Junior High School</td>
<td>362</td>
</tr>
<tr>
<td>The Effect of Reciprocal Teaching Approach to Student Achievement on Ecosystem Topic in Junior High School</td>
<td>365</td>
</tr>
<tr>
<td>Improvement of Student Learning Result by Using Cooperative Learning Model of Teams Games Tournament Type on Algebra Fuction Limit</td>
<td>367</td>
</tr>
<tr>
<td>Noun Phrase of Culture Articles in The Jakarta Post</td>
<td>371</td>
</tr>
<tr>
<td>Application of Cooperative Learning Model Type Think Pair Share for Improved Communication</td>
<td>374</td>
</tr>
<tr>
<td>Implementation Model of School Policy in Constructing Behavior of Troubled Students</td>
<td>378</td>
</tr>
<tr>
<td>Efforts to Improving Creativity and Mathematics Learning Outcomes of Students With SPLET Strategy</td>
<td>382</td>
</tr>
<tr>
<td>The Influence of Physical Education in Establishment of Self Esteem</td>
<td>386</td>
</tr>
<tr>
<td>The Improvement of Dance Art Learning Achievement for Deaf Students Through Total Communication Application (Gesture/Signal) in Sekolah Luar Biasa (SLB) - E Negeri Pembina Tingkat Provinsi Sumatera Utara</td>
<td>390</td>
</tr>
<tr>
<td>Innovation of Media Video Compact Disc Instructional Pencak Silat for High School</td>
<td>393</td>
</tr>
<tr>
<td>Achievement Strategy of the Indonesian National Qualification Framework Based Curriculum Generic Description of Sport Education Postgraduate Program Universitas Negeri Medan</td>
<td>397</td>
</tr>
<tr>
<td>The Effect of Teaching Styles and Motor Ability as The Result of Study Dribbling Football</td>
<td>401</td>
</tr>
<tr>
<td>Semantic Analysis of English Loan Words in Indonesian Electronic Paper (Analisa)</td>
<td>404</td>
</tr>
<tr>
<td>Analysis of Empowerment of Competence Sinergy on Optimization of Education System</td>
<td>408</td>
</tr>
<tr>
<td>Inquiry-Based Video Learning Media For Overcoming Student Learning Difficulty (Case Study at State Junior High School 3 Lubuk Pakam Deliserdang District)</td>
<td>412</td>
</tr>
</tbody>
</table>
The Development of Mathematics learning Tool Oriented on Problem Based Learning to Enhance Mathematics Problem Solving Ability and Self Efficacy
Solawati Nainggolan, Mulyono, Hasratuddin

The Effectiveness of Contextual Inquiry-Based Worksheet on the Matter of Fungi on Food Towards Students’ Higher-Order Thinking and Science Process Skills of Biology Education
Nurjamiah Siregar, Hasruddin, Syahmi Edi

The Function of Limits Mastery on Mathematics Learning Achievement in Derivative Subject at the Eleventh Grade of Madrasah Aliyah Yayasan Pendidikan Karya Setia Padangsidimpuan
Hasna Dewi Ritonga

Effect of Education Level, Income, Inflation on Community Consumption Pattern in North Sumatera Province
Nelly Hutajulu, Fitrawaty, M.Fitri Rahmadana

Application of Problem Based Learning Model Assisted by Cabri Software to Improve Problem Solving Ability of Mathematics Students
Ahmad Darmawan, Edi Syahputra, Kms. M. Amin Fauzi

Optimization of Academic Supervision Competence of High School Supervisor in Karo Regency with Critical Events Model (CEM)
Karyawan Keliat, Yasaratodo Wau, Irsan

The Concept of Physics Learning Media Based Computer Animation
Ratna Tanjung, Mukhtar, Efendi Napitupulu

Cultivating Children’s Critical Attitude with Educational Philosophy
Daulat Saragi
Abstract—A tradition of Tapanuli Selatan before conducting a wedding party is making a discussion work of the wedding party or called Parpokatan Orja. The elements of society will be involved on it to give instructions through speech or it is called hobar on the culture of South Tapanuli. This paper aims at investigating the types of taxonomic relations of hobar on Parpokatan Orja as the culture of Tapanuli Selatan. This study used a descriptive qualitative method. The data is taken from video recorded of Parpokatan Orja Customary represented by Kahanggi, one of the element of society. Based on the analysis of the data, the finding showing that the utterances of Kahanggi’s hobar contains of taxonomic relations. The types of taxonomic relations found are repetition, synonym, contrast, class and part. The most dominant type appear is repetition. It shows that the words become the topic of the speech. The context of situation of the hobar dominantly conveys the identity, quality and the condition of wedding.

Keywords- hobar, taxonomic relations, parpokatan orja, South Tapanuli

I. INTRODUCTION

Indonesia is known with many variations of customs. Those customs are different in every regions of Indonesia. They become heritage for society that still exists. They play such a guidelines of live in the community from one generation to the next generation. The problems which are found in the life of the society are easy to be ordered through those customs. It becomes the reason of the existence of customs used by the society in various regions in Indonesia. One of the famous custom and exists in Indonesia is traditional wedding ceremony in Tapanuli Selatan.

There are some events done in a house of candidate bride before conducting the traditional wedding ceremony. The sides of candidate groom have to come to the bride’s house for asking the agreement of the family which is called manyapai boru. After getting the agreement from the side of the bride’s family, the sides of the candidate groom come again to deliver tuhor or brideprice which is agreed in the step before called manulak sere. In this event, the date for celebrating of wedding ceremony has been determined. The elements of society around the environment are invited some days before establishing the traditional wedding ceremony in discussing the processes declared as parpokatan orja or parpokatan karejo. Then, the traditional wedding ceremony will be done after all events exceeded.

The events of pre-wedding of Tapanuli Selatan custom should be done for arriving the aim of establishing the wedding ceremony. In passing each events, the elements of the society are collected included mora, kahanggi, anak boru, hatobangon, harajaon, and so forth. Oral language becomes the media of them as a communication tool to convey meaning in accordance with customary language and rules, as well as regulations.

The oral tradition is realized through custom lexicons. The unexpacted reality happened in the society showed a reduction of oral tradition used by speaker and community. This is due to the natural process of inheritance which does not run as it is expected, while the change in the culture is running fast. Confronted by this fact, the only thing that is important in maintaining the oral tradition in ceremonies on the present and the future is the inheritance system and custom in South Tapanuli.

The oral tradition in customary marriage ceremony of South Tapanuli has been indicated by the development through education that makes it begin shifted from the position. In another case, the lexicon used in the oral tradition consists of local wisdom and customary philosophical values which make most of the younger generation cannot understand the meaning of each lexical elements and they cannot separate the relation of each lexical elements. Thus, the custom which contains the values of tradition and rich in meaning becomes forgotten.

A study of lexical elements have an important role to play in discourse structure (Martin, 1992) [1]. This study realized in the scope of ideational. It focuses on sequences of activities, the people and things involved in them, and their associated places and qualities, and on how these elements are built up and related to each other as a text unfolds. The chains of relations between lexical elements as a text unfolds, from one clause to the next known as taxonomic relations (Martin and Rose, 2007) [2]. Some of these relations include repetition, synonymy, contrast: oppositions (antonyms and converses) and series (scales and cycles), class: class-member and co-class and part: whole-part and co-part.

There are many researchers who had done the research in the same field with the researcher in ideation taxonomic relation with the different focus and different subject. Rollins (2012) [3], conducted a research about “Systemic Functional Linguistic Discourse Features in the Personal Essay”. The finding of this research showed that each of the essays demonstrates high instances of internal conjunctions and fewer
instances of external conjunctions. These patterns demonstrate that the use of many internal conjunctions and few external conjunctions is a lexico-grammatical feature of the literary genre, each of the essays appeared to name their subject in the titles of the essays, the Ideation and Identification analyses demonstrated that the focus of each essay could be visualized after tracking both participants and identified resources, and by examining ideation chains and their relationship to the focus of the text, one can see that the field of creative writing can pedagogically benefit from future research analyzing creative texts through the lens of SFL discourse analysis theories.

Puspasari (2015) \cite{Puspasari2015}, conducted a research about “The Construal of Ideational Meaning and Relational Meaning in Pop-Islamic Songs and Dangdut-Islamic Songs”. The finding of the research shows that there are five types of processes appearing in fifteen lyrics of pop-Islamic songs. These processes are material, mental, behavioral, verbal, relational processes. Here, the material process is dominant. It shows that the lyrics focus on activities. Then, it construes some ideational meanings. In pop-Islamic songs, the writer could construe seven kinds of ideational meanings and reveals nine kinds of relational meanings.

The reasons that have elaborated above invites the need for researcher to conduct a research of lexical relation of \textit{Hobar} on \textit{Parpokatan Orja} of South Tapanuli custom through the Taxonomic Relations theorized by J. R. Martin (1992) \cite{Martin1992}. It is study about to analyze the language between lexical elements from clause to clause.

\section{II. LITERATURE REVIEW}
\textbf{Ideational discourse semantic systems}

Martin (1992) \cite{Martin1992} sets up discourse semantics as a more abstract stratum of meaning, which is organised metafunctionally. Ideational discourse semantic meanings are organised as two systems, they are: ideation and conjunction. Ideation is by and large realised through the patterns of experiential grammar; conjunction is associated with the grammar of logical meanings. Interpersonal discourse semantic systems include appraisal and negotiation. Textual systems are identification and periodicity. Discourse semantic systems of different metafunctions interact with each other to create the texture of discourse.

As far as the ideational metafunction is concerned, we focus on ideation and conjunction systems. The ideation system is concerned with lexical relations at the level of discourse; it is broken down into three aspects – taxonomic relations, nuclear relations and activity sequences. The researcher reviews each of these.

\textbf{Taxonomic relations}

According to Martin (1992) \cite{Martin1992}, field taxonomies are construed in discourse through the broad categories of classification and composition. Classification has to do with hyponymy, co-hyponymy and hyperonymy (i.e. class-member and co-class). For example, marriage is a co-hyponym of friendship, and marriage and friendship are both hyponyms of relationship. Composition refers to relationships between parts and wholes (e.g. arm is part of the body), as well as relationships among co-parts (e.g. hands, arms and legs are co-parts of a body). Apart from classification and composition, other types of taxonomic relation are also found in discourse, for example synonym, repetition, antonymy, and series.

Martin and Rose (2007) \cite{Martin2007} describe ideation as the means by which experience is construed in a discourse. There are three main ways in which one can track the ways in which experience is construed: taxonomic relations, nuclear relations, and activity sequences. For the scope of this thesis, only taxonomic relations will be tracked in each text. Taxonomic relations demonstrate the relationship between lexical elements, specifically how lexical elements unfold in a text. These lexical elements that are tracked, in particular, are traditional nominal groups: people, places, things, and ideas.

When tracking these lexical elements, one can observe patterns of synonymy, antonym, repetition, meronymy, and hyponymy. Synonymy occurs whenever lexical groups are instantaneously referenced in similar ways. Contrast: oppositioins (antonyms and converses) and series (scales and cycles) occurs whenever lexical groups have contrast meaning each others. Repetition occurs whenever the same lexical group is instantaneously referenced multiple times within a text. Both synonymy and repetition are used frequently in technical texts, in order to aid the reader in understanding complex ideas (Martin and Rose, 2007, p. 91) \cite{Martin2007}. Meronymy occurs whenever lexical groups reference part to whole relationships. Meronymy is similar to part which has two kinds: whole-part and co-part. For example, if the lexical item “Bill” is referenced in a text, and later in the text the lexical group “his hands” is referenced, that would be considered a meronymic relationship. Finally, hyponymy occurs whenever lexical groups reference class-member relationships. Hyponymy is the same with class that has two parts: class member and co-class. Some examples of hyponyms that may occur within a text are the following: breed (in reference to dogs), make (in reference to cars), and brand (in reference to clothing).

\section{III. METHODOLOGY}

This research applied descriptive and qualitative design. Descriptive method is aimed at investigating the process of taxonomic relations of \textit{hobar} in \textit{Parpokatan Orja}, the prewedding customary of Tapanuli Selatan. In other words, this research concerning the analysis of lexical relations informing text through \textit{hobar} on the wedding custom of South Tapanuli which is focused on the \textit{Parpokatan Orja}.

The source of data in this study is video recorded of a \textit{parpokatan orja} process in South Tapanuli. According to Miles (1994) \cite{Miles1994} qualitative samples tend to be purposive, rather than random where the researcher usually work with small samples of people in particular context with deep study. The subject of this study is \textit{Hobar} by Kahanggi. The researcher uses him as the subject because the purpose is to analyze the clause of
Kahanggi’s hobar especially in taxonomic relation. He is one of the element of society who presents hobar.

The data of this research is the utterances that Kahanggi’s hobar uses when the process of Parpokatan Orja is running. The utterances will be identified into clause, and the objects of this research are Taxonomic Relation and hobar.

There are some steps in collecting the data:
1. Recording a video of one of proces of Wedding Ceremony in South Tapanuli, exactly in Parpokatan Orja process.
2. Watching the video of the data. The researcher takes time to watch the video of a Parpokatan Orja process to match each word to the script of data and the video.

In analyzing the data, the researcher will use interactive model of Miles, Huberman and Saldana (2014)[6]. Miles, Huberman and Saldana elaborate several steps of analyzing data; they are (1) data condensation, (2) data display and (3) data verification/conclusion.

The First step of data analysis recording a video Hobar of Parpokatn Orja by Kahanggi. The data from video recording will be analyzed through the following steps:
1. Data condensation refers to the process of selecting, focusing, simplifying, abstracting and transforming.
   a. In the process of selecting, the required data will be selected based on taxonomic relation Kahanggi’s hobar.
   b. In the process of focusing, the data will be focused on arranging the Kahanggi’s hobar into clause and analyzing it by using taxonomic relation.
   c. In the process of simplifying, the chosen data will be simplifying, so the data will be understood.
   d. In the process of abstracting, the data of taxonomic relation and Kahanggi’s hobar will be abstracted by considering the theory.
   e. In the process of transforming, the related data of taxonomic relation and Kahanggi’s hobar will be transformed into the real data.

2. Data display as an organize assembly of information that permits conclusion drawing and action taking based on the indicators, the process and the reasons influence of taxonomic relation and stand-up comedy of Kahanggi’s hobar on Parpokatan Orja. After selecting the data, in data display the researcher makes it through table representation of indicator, process and reasons influence of taxonomic relation towards hobar of Kahanggi on Parpokatan Orja.

3. Verification and conclusion drawing. The researcher clarifies and concludes the indicator, the process and the reasons of taxonomic relation towards hobar of Kahanggi on Parpokatan Orja. On other side, the conclusion is drawn to answer the research question.

The next step of data analysis is to find the script of hobar of Kahanggi utterances on Parpokatan Orja. The data from the video recorded will be analyzed through the following steps:
1. Watching the video of Parpokatan Orja from Kahanggi.
2. Matching the script with the utterance that is performed by Kahanggi.

3. Arranging the script into clause then, analyzed the transcription of hobar by using parts of taxonomic relation.
4. Explains the parts of taxonomic relation and the reasons influence of taxonomic relation towards hobar of Kahanggi on Parpokatan Orja.

IV. DISCUSSION AND FINDINGS

The all the utterances of hobar are selected to be analyzed. After that, the researcher simplifies the data by breaking the utterances of hobars into clauses. After simplifying the data, the researcher transforms the data by putting the reference systems/chains in order to make the researcher easier to code the word in each clause based on the kinds of taxonomic relation.
Below is the analysis of hobar from Kahanggi:

1. **koum**
   - class-member

2. **kahanggi, anak boru, mora, mora ni mora.**
   - whole
   - part

3. habobangon dot nai patobang.
   - whole
   - part

4. barisan ni haguruan.
   - whole
   - part

5. sude hita
   - bagas on.

6. **hami**
   - rep
   - nii sabi nai bagas on.

7. **gads nami**
   - rep
   - bagas on.

8. **Pamatangna**
   - panibal nii nita.

9. **whole**
   - whole
   - part
   - synonym

10. **Lumbar Dolok**
    - whole
    - part

11. **simatobangna**
    - part
    - co-part

12. **Ibara.**
    - co-part

13. **Ibara**
    - di napa-napa ni huta taon.

14. **Ibara**
    - di huta taon.

15. **Hobangon dot nai patobang.**
    - synonym

16. **Ibara**
    - di huta taon.

17. **Ibara**
    - di napa-napa ni huta taon.

18. **Ibara**
    - di huta taon.

19. **Ibara**
    - di napa-napa ni huta taon.

20. **Ibara**
    - di huta taon.

21. **Ibara**
    - di napa-napa ni huta taon.

22. **Ibara**
    - di huta taon.

23. **Ibara**
    - di napa-napa ni huta taon.

24. **Ibara**
    - di huta taon.

25. **Ibara**
    - di napa-napa ni huta taon.

26. **Ibara**
    - di huta taon.

27. **Ibara**
    - di napa-napa ni huta taon.

28. **Ibara**
    - di huta taon.

29. **Ibara**
    - di napa-napa ni huta taon.

30. **Ibara**
    - di huta taon.

31. **Ibara**
    - di napa-napa ni huta taon.

32. **Ibara**
    - di huta taon.

33. **Ibara**
    - di napa-napa ni huta taon.

34. **Ibara**
    - di huta taon.

35. **Ibara**
    - di napa-napa ni huta taon.

36. **Ibara**
    - di huta taon.

37. **Ibara**
    - di napa-napa ni huta taon.

38. **Ibara**
    - di huta taon.

39. **Ibara**
    - di napa-napa ni huta taon.

40. **Ibara**
    - di huta taon.

41. **Ibara**
    - di napa-napa ni huta taon.

42. **Ibara**
    - di huta taon.

43. **Ibara**
    - di napa-napa ni huta taon.

44. **Ibara**
    - di huta taon.

45. **Ibara**
    - di napa-napa ni huta taon.

46. **Ibara**
    - di huta taon.

47. **Ibara**
    - di napa-napa ni huta taon.

48. **Ibara**
    - di huta taon.

49. **Ibara**
    - di napa-napa ni huta taon.

50. **Ibara**
    - di huta taon.

51. **Ibara**
    - di napa-napa ni huta taon.

52. **Ibara**
    - di huta taon.

53. **Ibara**
    - di napa-napa ni huta taon.

54. **Ibara**
    - di huta taon.

55. **Ibara**
    - di napa-napa ni huta taon.

56. **Ibara**
    - di huta taon.

57. **Ibara**
    - di napa-napa ni huta taon.

58. **Ibara**
    - di huta taon.

59. **Ibara**
    - di napa-napa ni huta taon.

60. **Ibara**
    - di huta taon.

61. **Ibara**
    - di napa-napa ni huta taon.

62. **Ibara**
    - di huta taon.

63. **Ibara**
    - di napa-napa ni huta taon.

64. **Ibara**
    - di huta taon.

65. **Ibara**
    - di napa-napa ni huta taon.

66. **Ibara**
    - di huta taon.
There are various relations that participant can have in regards to one another based on the analysis above. Some of these relations include repetition, synonymy, contrast: opposition, class: class-member and co-class, part: whole-part, co-part. The following words are repetitions with regards to the speech parsed by mora: hita, ham, kahanggi, gadis nami, halak ni parkulahanna, sian bagas on, i Lumban Dolok, di hutaon, parpadatan and matobang. Participant function as synonym: koum nami, koum hata, hami, kahanggi, anak boru nami, jejeran haguruan. In this kind, class is divided into two parts they are: class member and co-class. In this text, it is found the kind of contrast which realized in opposition part involved solpui << sannari, sian on >> tu sadun. The participant function as class: class-member: koum-mora-mora ni mora-kahanggi-anak boru-hatobangon-haguruan, halak ni parkulahanna-simatobangna, gadis nami-simatobangna, ham-anak boru nami, and kahanggi-moratta, co-class: ham-u, koum nami-au. From the descriptions above can be concluded the dominant kinds used is repetition. It means that each hobar is dominantly conveys the identity, quality and the condition or situation of parpokatan orja.

Related to the theory, repetition occurs whenever the same lexical group is instantially referenced multiple times within a text (Martin and Rose, 2007) [3]. There are many repetitions that were found in each hobars but, hita and ham, and koum were happened dominantly. And from the three words, ham is the most dominantly than all. So, the hobar is supported by the theory. It also talks about the condition of eople or ham which conducting the wedding discussion or parpokatan orja.

V. CONCLUSION

The language of custom is different with the language that is used by us in our daily activities which makes the new listener or we can say the young generation cannot understand the meaning. If it seen from the theory of discourse semantics side, Martin (1992) [1] sets up discourse semantics as a more abstract stratum of meaning, which is organised metafunctionally. Ideational discourse semantic meanings are organised as two systems, they are: ideation and conjunction. Ideation is by and large realised through the patterns of experiential grammar; conjunction is associated with the grammar of logical meanings. Interpersonal discourse semantic systems include appraisal and negotiation. Textual systems are identification and periodicity. Discourse semantic systems of different metafunctions interact with each other to create the texture of discourse. Martin and Rose (2007) [2] describe ideation as the means by which experience is construed in a discourse. There are three main ways in which one can track the ways in which experience is construed: taxonomic relations, nuclear relations, and activity sequences.

Text and context are two points of language that cannot be separated one and each other as systems to convey meaning. This is not only talking about the kinds or forms of the text but also the meaning of the text functionally related to a phrase, clause, sentence and also the coding of symbolic system in another or contextually. So, it is to say why a text can be found among the parts of sentence or clause.

Text is not only used in grammatical unit but also in semantic unit. In grammatical unit like a clause or sentence, text is sometimes considered to become super-sentence. It means
that it is related to a sentence, a clause, phrase, or a group of word and so on.

Saragih (2017) \(^7\) stated that Context consists of ‘co’ plus text, co means ‘together with’, ‘accompany’ or anything that goes with or is together with the text. So, in analyzing text and context, there is a structure which sets them together such linguistic and social context, both are joint in one study, that is systemic functional linguistics.

The context of situation determines field (between lexical elements from clause to clause) that is discussed by taxonomic relations, configurations of elements within clause that discuss by nuclear relations, and from process to process in a series of clause that discuss by activity sequence. However, the analysis of the text must be related with its context.

The theory supported the finding. The hobar (oral tradition) in parpokatan orja is a text that is arranged by the clause or sentences. The utterances are as a text that defined as an actual use of language which is produce for a communicative purpose. The purpose that is produced by the text of hobar can be seen by the element that is used on it. It is analyzed by the taxonomic relation’s structures. By analyzing the taxonomic relations, it is found the context of the hobar where the context determines field (between lexical elements from clause to clause). The reasons of the using of the element determine the purpose of the text of utterances. The kind of text determined the kinds of element that is used in the text. Different text will contain different meaning, thing that is discussed, purpose.

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