

Subordinate Clauses Used in *Anak Boru Sanina* in Simalungun Wedding Ceremony

Nurhasanah Purba¹, Mulyadi²

¹Master Program of Linguistic in Universitas Sumatera Utara, Indonesia

²Lecturer in Universitas Sumatera Utara, Indonesia

Email: Nurhasanapurba14@gmail.com, mulyadi@usu.ac.id

Abstract:

The aims of this study is to find out subordinative clause in Anak boru sanina utterances in simakungun wedding ceremony. The method used in this study is a qualitative descriptive method. The result shows that the study is found only adverbial clause while noun clause and relative clause are do not found. The kind of adverbial clause that found are 13 clauses containing of purpose, 9 clauses are containing of manner, 4 clause are containing of causes, 2 clauses are containing of effect, and 2 clauses are containing of condition. The discussion shows that adverbial clause most appear in Anak Boru Sanina utterances in Simalungun wedding ceremony because in this position Anak Boru Sanina as the leader of wedding ceremony so all the utterances containing of adverb clause and the most is purpose to carry out the role of Simalungun culture.

Keywords:

subordinate clause; Anak boru sanina; Simalungun language

I. Introduction

Language is an arrangement of arbitrary symbols possessing an agreed-upon significance within a community. These symbols can be used and understood independent of immediate contexts, and are connected in regular ways. Naturally individual has the typical language characteristics which are influenced by the feeling, idea, emotion, situation and condition, articulation and cognition. (Ramlan, 2018)

As a social being, language is needed to interact with another. People will get difficulty without knowing a language because they cannot express their ideas, thoughts and feelings. Interaction between one to another can be established through language. Therefore, language is inseparable part of human life to express thought, feeling, desires and intentions.

Human language has the properties of productivity and displacement, and relies entirely on social convention and learning. Its complex structure affords a much wider range of expressions than any known system of animal communication. Language is thought to have originated when early hominins started gradually changing their primate communication systems, acquiring the ability to form a theory of other minds and a shared intentionality. (Ramlan, 2018)

There are main function of language, which is as a communication or interaction of human to express opinions, ideas, and their feeling with each other. Communication is the process of passing information and message from one person to another. Communication has two types, namely non-verbal and verbal communication. Non verbal communication is the communications that not use words to express the language, but gesture, body language, etc.

Spoken language is an interaction of two or more, it means that the speaker and listener involved in it. There are types of spoken language formal and informal. Formal is known as the official communication and need prepared before the communication, example of formal communication is social gathering, speech and ceremony. Informal communication doesn't take places true the officially and the context of conversation is stretched in all direction. In communication both spoken and written form, people need to look at the connection which is made between one clause and other clauses to make the language more logic.

Wedding ceremony is the important event in every human life. Basically, a wedding is a rite of passage, an event that marks a person's transition from one life status (single) to another (married). It can be seen as these stages are reflected as the approach of life event. Ceremony is the kind of formal event, it certainly has the master of ceremony, someone who lead the activity in ceremony. Traditional wedding ceremony also has a master of ceremony. In every ethnic it has a different name, master of ceremony in Simalungun is called as *Anak Boru Sanina* (ABS), that is the son of the sister from someone who has the ceremony. *Anak Boru Sanina* (ABS) has function to lead Simalungun wedding ceremony (*adat labo marhajabuan*) from the process till the end.

In the use of our language concerned with various types of sentences. Sentence is a grammatical construction consisting of one or more clauses arranged according to a certain pattern, and can stand alone as a unit (Kridalaksana, 2001: 92). While sentences according to the forming clause can be divided into single sentences, namely sentences consisting of one free clause and compound sentences, ie sentences that occur from several free clauses (Kridalaksana, 2001: 94-95).

Azar (1993: 267) says that a clause is a collection of words that contain subjects and verbs. Clauses can be classified as main clauses (free clauses) and subordinate clauses (bound clauses). The main clause (free clause) is a complex sentence or clause that can stand alone. This clause has complete elements, at least it has subject (S) and predicate (P). A bound clause (subordinate clause) is a clause that has an incomplete structure and must be connected with a free clause (main clause). Free clauses can be used to modify subordinate clauses or also only as components of a sentence.

This research focuses on subordinate clauses used in *Anak Boru Sanina* in Simalungun wedding ceremony. The researcher focuses in this topic because subordinate clauses have several patterns that distinguish the meaning of a sentence.

Based on the explanation above, the researcher want to find out types of subordinate clauses used in *Anak Boru Sanina* and why the subordinate clauses used in *Anak Boru Sanina* in Simalungun wedding ceremony.

II. Review of Literatures

2.1 Subordinate Clause

According to Hanks in Haque (2017) Subordinate clauses are clauses in sentences that add to or supplement the information provided in the superior clause. Cannot stand alone as a sentence.

Barznji (2004) argues that subordinate clauses are clauses contained in complex sentences. Although, it has main parts of sentences such as subject and verb, but it cannot be

complete and without an independent or superior clause. And this clause is related to grammatical and semantic independent clauses

Subordinate clauses are clauses that serve grammatical functions in other clauses, have specific structural features that distinguish them from the main clauses and grammatical functions of noun phrases, adjective phrases, adverb phrases and prepositional phrases. (Grammar book)

In this study, the authors used Das theory in terms of subordinate clauses in Simalungun. (Das in Haque, 2017), states that subordinate clauses or bound clauses are divided into 3 types, namely:

b. Noun Clause

Subordinate clauses that function as nouns in sentences are called noun clauses, noun clauses usually begin with the subordinate conjunction "that, anything, anything, anyone, anyone." Types of subordinate clauses (Haque, 2017)

a. Noun clause as subject

Example: What he says makes me angry.

b. Noun clause as object

Example: He knows that he will get good score in the exam.

c. Noun Clause as Preposition Object

Example: He doesn't understand what I said.

b. Relative Clause

Relative clauses are subordinate clauses that specify or provide information about someone or something. Relative clauses appear after nouns or pronouns and, in English, often begin with relative pronouns like 'who', 'the ', or ' that '. (Hanks in Huque, 2007).

a. Limited restrictive Relative clause

Example: May and October are the months the most I like.

b. Non-restrictive relative clause

Example: May and October, which has the best weather, is my favorite month.

c. Adverbial Clause

Adverb clauses are used as adverbs to change verbs, adjectives, or other adverbs; and this clause usually indicates the time, place, cause or reason, effect or outcome, area, method, comparison, contrast, condition, or purpose. (Huque, 2007)

Example: I will tell you the results as soon as inform

The characteristics:

- Begins with if, though, though, since, so, because, until, until, unless, before, whether, after, rather than, don't, as soon as, etc.
- Information clauses refer to time, place, or reason.

2.2 Simalungun Wedding Ceremony

Tradition is something that is passed down from the heritage of the ancestors to the next generation in a relay descends performed by the indigenous communities that have become deeply entrenched the culture in life. Customs and traditions include the creation and work of human beings who have become convictions in regulating the social order of life. The oral tradition is a verbal message of statements reported from the past to present-day generations, possibly spoken or sung with or without music. (Pane et al, 2020).

Simalungun is one of Batak tribes in North Sumatera. Sinaga (2014: 01) says that Simalungun has philosophy of culture namely *tolu sabundulan*, *lima saodoran*. It means that three person in the same position when have a sit and five person in the same way when walk. *Tolu Sabundulan* namely: *Sanina*, *Tondong*, *Boru*.

Sanina means brothers or sisters from our family. The first meaning describes a family relationships is still close like *oppung* or grandfather. The second meaning describe a genus of large families in a same clan and have a close relationship. The function of *Sanina* in the system of kinship is a helper for one family in same clan if one of them has a role as host.

Second is *Tondong* they should be respected by *Boru* in daily social relation as well as custom, because their status is the giver if wife (wife givers). The inside is bride's parents and the wife giver. Third is *Boru* or the opposite of *Tondong*. The function of *Boru* as "*siloja – loja*" part because they act as the main officer in wedding ceremony and other ceremonies. And also "*Boru*" parties should be the greatest benefactor of "*Tondong*" parties for. Thus the third component that merges in "*Tolu Sabundulan*" that applied in a wedding ceremony, decorum guidelines for living the point of the philosophy that are: "*Sanina pangalopan riab, Tondong pangalopan podah, Boru pangalopan gogoh*". Or in English means *Sanina* gives ideas, *Tondong* gives advises, *Boru* gives services. These third elements have to come and participate in Simalungun small custom ceremony.

Lima Saodoran consists of the third elements from *Tolu Sabundulan* and two more elements they are as follows: *Tondong*, *Sanina*, *Boru*, *Anak boru mintori*, and *Tondong ni tondong*. The third elements of *Tolu Sabundulan* have explained above, so the fourth is *Anak boru mintori* means a boy who marries with a girl. They have the same surname of mom, for example their mom surname is Saragih of course their "*Tulang*" or their mom's brother/uncle is Saragih too. So this boy will call *Tulang* to the girl's *Tulang* and the boy will be as *Anak boru mintori* in his wife's *Tulang* family. And the last the fifth is *Tondong ni tondong*.

Tondong ni tondong means a *Tondong* who has the same surname with his own surname. For example a boy who called Syahru Saragih has a *Tondong* he is Deni Purba and Deni Purba has a *Tondong* he is Doli Saragih so Doli Saragih will be *Tondong ni tondong* of Syahru Saragih. That is why *Tolu Sabundulan Lima Saodoran* is an important social structure in Simalungun. These five elements have to come and participate in Simalungun big custom ceremony.

The Simalungun tribe shows that carrying out a wedding ceremony with a traditional event is conducting a specific and important socio cultural and religious event for the Simalungun tribe. Socio culturally performing parties with traditional events aims to carry out customary duties and as a symbol that the bridegroom and his family are the people who have the right attitude. Religiously the aim is to receive the blessings of God who are believed to be conveyed by the parents of the bride and her family.

Sinaga (2014:20) In reception simalungun wedding ceremony the rules of culture that has in Simalungun societies in marriage as the following:

- a. *Parpadanan ni naposo*: take a dating.
- b. *Mambere goloman*: engaged in this moment the boy gives a thing to a girl as usually ulos or sarong.
- c. *Horja paima pajabu/ patappe parsabapan*: first meeting of the family to discuss the planning of the next ceremony.

- d. *Pajabu/ patappe parsabapan*: second meeting of a family to discuss the plan of the wedding party.
- e. *Manggong*: the third meeting of the family to discuss more about the wedding party.
- f. *Horja paima maralophononkon ni parboru pakon paranak mandapotkon paima pesta mangalo boru*: fourth meeting of the family to discuss the duty of the bride and bridegroom parents before the wedding party.
- g. *Mamboan indaban paralop (mangalop boru)*: the fifth meeting of the bridegroom family to fetch the bride from her parents by bringing some traditional foods.
- h. *Acara pesta*: wedding party

In every ceremony is common lead by master of ceremony to make the event more organized. In every culture has different named of master ceremonies. Batak toba called *Raja Parhata*, Simalungun called *Parsabap or Anak Boru Sanina (ABS)*

2.3 Anak Boru Sanina (ABS)

Simalungun wedding ceremony has master of ceremony, the function is to lead the process of ceremony. Sinaga (2014: 16) says that in Simalungun wedding ceremony (*adat labo marhajabuan*) the master of ceremony comes from *Anak Boru Sanina (ABS)*. *Anak Boru Sanina (ABS)* is needed as the master of ceremony or the leader in the passage of Simalungun wedding ceremony. *Anak Boru Sanina (ABS)* as a guides and representative of the family bride or the groom. *Anak Boru Sanina (ABS)* come from *sanina* that has same surnama. *Anak Boru Sanina (ABS)* decided as the master of ceremony from the beginning process of simalungun wedding ceremony.

In bringing culture event, *Anak Boru Sanina (ABS)* should know their position as the representative groom or bride. If the representative of boru (representative paranak) should bring: *pantun, sombab, sombab martondong*. Thus Simalungun rules of wedding ceremony that lead by *Anak Boru Sanina (ABS)* as following:

1. *I pasak-pasak*: It means that all commite should do their jobs that has been detemined.
2. *Menghias (rias) pengantin*: The bride and groom use simalungun traditional clothes.
3. *Acara i halaman bolak*: first *manortor* all the family of the groom and the bride (*subut pakon boru*). Second *marsombab boru to tondong*, third *mamasu-masu tondong to boru*, the fourth *mangalo-alo tondong*. After that gives *demban pangalo-aloan to tondong baru* (parents or family the groom if the ceremony in bride's house).
4. *Acara mangan: manyurdukon dayok na binatur* and than *Anak Boru Jabu (ABJ)* has a job to arranged *batu demban* puts in plate. After eating *batu demban* given to *hasuboton/namarsanina, tondong tulang* of bride, *pamupus ni bapa* of bride, *tondong ni tontong (uncle of bride's mother)*. After that *manghioui*, itmeans that all the family give cloths to bride and groom.
5. *Mamuhun*: In this part the family gather together in the home and the bride get ready go to mother in law's home.

III. Research Methods

The method used in this study is a qualitative descriptive method which is divided into 3 stages, as follows:

3.1 Preparation

In the preparation stage, the writer reads a number of books, theses, and articles related to the forms of subordinate clauses to find theories that will be used in this study, after that look for concepts that are consistent with this study.

3.2 Data Collection

In this stage, the writer records all sentences containing subordinate clauses in the Simalungun traditional wedding video. This wedding video has duration of approximately 2 hours. Then the data that has been collected is identified and classified according to the types of subordinate clauses based on (Das in Huque, 2017) theory.

3.3 Data Analysis

At this stage, subordinate clause data collected by Simalungun is analysis custom marriage videos by referring to the concept of (Das in Huque, 2017) about the concepts, forms and types of subordinate clauses.

IV. Results and Discussion

The data described in this study is a clauses obtained from utterances of *Anak Boru Sanina* in the Simalungun wedding video. Those are found 34 subordinate clauses that include to adverbial clause with the following discussion:

Information:

SL: Simalungun Language

EL: English Language

ADV: Adverbial Clause

1	<i>"humbani ganup panogolan nami ijon domma roh hanami parboru nasiam, aima manjalo pasu-pasu hambani tondong nami ijon"</i>	
SL		
ENG	"To all of our <i>Panogolan</i> we are all your <i>boru</i> here, want to ask blessings to our <i>Tondong</i> "	
ADV	This subordinate that contain to purpose	<i>"aima manjalo pasu-pasu hambani tondong nami ijon"</i>

2	<i>"sihol do homa uhur nami manjalo pasu-pasu hambani nasiam tondong nami, Jadi ibagas ai, hambani parmusik nami, bahen nasiam ma lagu na mardomu hujai"</i>	
SL		
ENG	"In the deep of our hearts we want blessings to our <i>Tondong</i> , so because of please to our musician make a song that suitable to it"	
ADV	This subordinate that contain to purpose	<i>"Jadi ibagas ai, hambani parmusik nami, bahen nasiam ma lagu na mardomu hujai"</i>

3	<i>"halani domma hita parboru manjalo pasu-pasu hambani nasiam tondong nami, naihoma age nasiam tondong nami domma mambere pasu-pasu hubani nami boru nasiam, Jadi di bagas ai tene, sihol do na uhur ta, ibagas malas uhur hon rup manortor hita"</i>	
SL		

ENG	"Boru has been ask blessing from <i>Tondong</i> , so <i>Tondong</i> also has been give blessing to <i>Boru</i> , so for that we are happy, let us dance"	
ADV	This subordinate that contain to condition	" <i>Jadi di bagas ai tene, sihol do na uhur ta, ibagas malas uhur hon rup manortor hita</i> "

4	<i>"pengantik nokkan marhusip dia hubakku "ohh bg au mandoding tokkin nari da", Jadi humbani pengantin tene ase maju ma dua langkah"</i>	
SL		
ENG	"The bride just now whisper me "brother I want sing a song A latter". So to bride and groom we let you take two step in front."	
ADV	This subordinate that contain to manner	" <i>Jadi humbani pengantin tene ase maju ma dua langkah</i> "

5	<i>"Marsiap ma hita halani ai panorangta domma sempit, Jadi hummbani parmusik nami tene bahen nasiam ma sihoras –horas ni"</i>	
SL		
ENG	" We have to prepare because the time are limit, so to our musician make Horas..Horas	
ADV	This subordinate that contain to cause	" <i>Jadi hummbani parmusik nami tene bahen nasiam ma sihoras –horas ni</i> "

6	<i>."Humbani tondong nami ase ijon ma panorang nasiam, hanami mangalo-alo nasiam humbani tondong nami haganupan"</i>	
SL		
ENG	"To our <i>Tondong</i> here the time, we guide you all our <i>Tondong</i>	
ADV	This subordinate that contain to purpose	" <i>hanami mangalo-alo nasiam humbani tondong nami haganupan</i> "

7	<i>"Humbani aima, hasoman nami na mamboan demban. Sonari marsombah hita humbani tondong ta tolu hali, anggo lang i toguh tarokkon hita da, eak "</i>	
SL		
ENG	"To our friends who bring <i>demban</i> now to worship our <i>Tondong</i> three times, if it is not lifted then we are holding back"	
ADV	This subordinate that contain to effect	" <i>anggo lang i toguh tarokkon hita da, eak</i> "

8	<i>"Ijon roh do hanami aima laho mangalo-aloh sipihak tondong nami ijon, Permusik nami bahen ham ma musik na mardomu hujai"</i>	
SL		
ENG	"Here we come to guide our Tondong, our musician please makes a suitable music to this"	
ADV	This subordinate that contain to purpose	<i>"Permusik nami bahen ham ma musik na mardomu hujai"</i>

9	<i>"Ijon tondong nami domma das aima i halaman rumah nami. Jadi ibagas ai, sihol do homa nami aima na songon manjalo pasu-pasu humbani nasiam tondong nami"</i>	
SL		
ENG	"Here our <i>Tondong</i> have arrived in our home, so for that, we want ask blessings to you Tondong"	
ADV	This subordinate that contain to cause	<i>"Jadi ibagas ai, sihol do homa nami aima na songon manjalo pasu-pasu humbani nasiam tondong nami"</i>

10	<i>"Jadi i bagas ai parmusik nami, ijon sihol nami manjalo pasu-pasu humbani tondong nami ijon, bahen ham ma musik na mardomu ijon"</i>	
SL		
ENG	"So for that to musician, here we want to ask blessings to our <i>Tondong</i> , make the music that fits to it"	
ADV	This subordinate that contain to condition	<i>"ijon sihol nami manjalo pasu-pasu humbani tondong nami ijon, bahen ham ma musik na mardomu ijon"</i>

11	<i>."Nokkan ai hanami parboruan nasiam domma manjalo pasu-pasu humbani nasiam, nai homa nasiam tondong nami domma mambere pasu-pasu. Jadi i bagas ai tene sihol do ra hita rup manortor ijon ibagas malas ni uhur"</i>	
SL		
ENG	"We has been ask for your blessings, and Tondong has given you a blessing, so for that we want to be "manortor" in our happiness"	
ADV	This subordinate that contain to cause	<i>"Jadi i bagas ai tene sihol do ra hita rup manortor ijon ibagas malas ni uhur"</i>

12	<i>"Nokkan domma manortor aima suhut pakon ni parboruanni, jadi hallani waktu domma dong tongah sada, mungkin istirahat sejenak ma hita sekalian sholat zhuhur"</i>	
SL		
ENG	"Just now has been <i>manortor</i> that's <i>Subut</i> and <i>Boru</i> , so because it has been twelve past half past one maybe we can take a break for prayer "	

ADV	This subordinate that contain to condition	<i>“jadi halani waktu domma dong tongah sada, mungkin istirahat sejenak ma hita sekalian sholat zhuhur”</i>
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13	<i>“setengah jam kedepan hita buka use acara ta, sonai ma lobe tene, tarima kasih ma.”</i>	
SL		
ENG	"In the next half hour, we will open the program again, that's how it was, thank you"	
ADV	This subordinate that contain to condition	<i>“sonai ma lobe tene, tarima kasih ma”</i>

14	<i>“Hasuhuton ase ijon ma hundul, Humbani nang anggi ase dilo lobe hasuhuton hujon pakon ni pangantin”</i>	
SL		
ENG	"The host should sit here, the nang should be called the host and the bride here"	
ADV	This subordinate that contain to manner	<i>“Humbani nang anggi ase dilo lobe hasuhuton hujon pakon ni pangantin”</i>

15	<i>“Lanjut bere nasiam humbani tondong jabu, sekalian tene humbani nang anggi ase dilo ham ma hujon pengantin”</i>	
SL		
ENG	"Continue you give to <i>Tondong jabu</i> , to nang anggi please called the bride"	
ADV	This subordinate that contain to manner	<i>“sekalian tene humbani nang anggi ase dilo ham ma hujon pengantin”</i>

16	<i>“Ipadalan ma nasongon ipadadas kon gotong humbani pengantin, jadi humbi tulang pakon aturang tene ase ipadas ma”</i>	
SL		
ENG	"Pair it to the bride, so <i>Tulang</i> please be paired it"	
ADV	This subordinate contain to manner	<i>“jadi humbani tulang pakon aturang tene ase ipadas ma”</i>

17	<i>“Jadi ase cepat hita bahen, kepada bapak tua dari adek kami iwan agar menduduki tempat.”</i>	
SL		
ENG	"To make it fast, to <i>Bapak tua</i> of our brother Iwan to occupy the place."	
ADV	This subordinate contain to manner	<i>“kepada bapak tua dari adek kami iwan agar menduduki tempat.”</i>

18	<i>"Halani domma hita bere hon homa appang pakon suhi ni, jadi acara berikut ni aima acara ni tondong pamupus. Jadi humbani nasiam tondong pamupus ipadas nami acara ham"</i>	
SL		
ENG	"Because they have been give Appang and Suhi, so the next is time to <i>Pamupus</i> , so to <i>Tondong Pamupus</i> , now is your time."	
ADV	This subordinate contain to cause	<i>"jadi acara berikut ni aima acara ni tondong pamupus. Jadi humbani nasiam tondong pamupus ipadas nami acara ham"</i>

19	<i>"yah tarima kasih tene humbani anak ni tulang nami aima tondong pamupus, jadi acara nami selanjut ni panorang ni humbani tondong jabu"</i>	
SL		
ENG	"Well, thank you to our <i>Tulang's</i> child, namely <i>Tondong Pamupus</i> , so the next part is to <i>Tondong Jabu</i> "	
ADV	This subordinate contain to purpose	<i>"jadi acara nami selanjut ni panorang ni humbani tondong jabu"</i>

20	<i>"humbani tondong jabu, jadi humbani nasiam tondong jabu sonari ma panorang nasiam"</i>	
SL		
ENG	"To <i>Tondong Jabu</i> , so to <i>Tondong Jabu</i> this is your time"	
ADV	This subordinate contain to manner	<i>"jadi humbani nasiam tondong jabu sonari ma panorang nasiam"</i>

21	<i>"yahhh tarima kasih tene, hubani aima tondong nami tondoong jabu, Jadi acara nami nihut aima panorang hubani tondong pangihut hon"</i>	
SL		
ENG	"Well, thank you to <i>Tondong Jabu</i> , so our next event is to <i>Tondong pangihut</i> "	
ADV	This subordinate contain to condition	<i>"Jadi acara nami nihut aima panorang hubani tondong pangihut hon"</i>

22	<i>"jadi acara na mangihut tene humbani sanina pakon ni sanina pariban, haganupan sanina pakon ni sanina pariban asen hujon ma nasiam"</i>	
SL		

ENG	"So the next event is to <i>Sanina</i> and <i>Sanina Pariban</i> , to all <i>Sanina Pariban</i> so that you come here"	
ADV	This subordinate contain to purpose	"<i>haganupan sanina pakon ni sanina pariban asen hujon ma nasiam</i>"

23	<i>"yah tarima kasih tene humbani sanina. Selanjut ni aima acara panutup aima boru, Jadi humbani hita ganupan boru tene ase injo ma hita ganupana."</i>	
SL		
ENG	"Well, thanks to <i>Sanina</i> , then the last part is <i>Boru</i> , so to all <i>Boru</i> to gather here"	
ADV	This subordinate contain to manner	"<i>Jadi humbani hita ganupan boru tene ase injo ma hita ganupana.</i>"

24	<i>"Ijon jong jong do hani boru haganupan, jadi seng pot hanami manoruskon acara halani aima orang tua nami atau pe hasuhutan bolon ijon seng dong rup jong jong pakon ni hanami"</i>	
SL		
ENG	"We all stand here, so we will not continue this event if our parents or the host does not come here with us"	
ADV	This subordinate contain to effect	"<i>jadi seng pot hanami manoruskon acara halani aima orang tua nami atau pe hasuhutan bolon ijon seng dong rup jong jong pakon ni hanami</i>"

25	<i>"Humbani nasiam tulang pakon ni aturang anggo lang ijon nasiam hanami songgahlalap hijon songon patung, Jadi hubani aturang hijon ma nasiam."</i>	
SL		
ENG	"To <i>Tulang</i> and <i>Aturang</i> , if not here, we will just stand like a statue, so to <i>Tulang</i> and <i>Aturang</i> , for you to come here"	
ADV	This subordinate contain to purpose	"<i>Jadi hubani aturang hijon ma nasiam</i>"

26	<i>"Roh do nami parboruan ijon, jadi bahen ma musik na mardomu hujai"</i>	
SL		
ENG	"We came here <i>Boru</i> , so make a song that suitable to it"	
	This subordinate contain to purpose	"<i>jadi bikinlah music yang cocok ke situ</i>"

27	<i>"Ijon parmosik nami sihol manortor do parboruan pakon tondong ni, bahen ham ma musik perahu cinta"</i>	
SL		

ENG	"To our musician we want Manortor <i>Boru</i> and <i>Tondong</i> , please make "perahu cinta" song"	
ADV	This subordinate contain to purpose	"bahen ham ma musik perahu cinta"

28	<i>"Ke tempat masing- masing.. HORAS...HORAS, humbani parboru mundur maotik, halani dong otik nari na lape salosai horja ta"</i>	
SL		
ENG	"Return back your places ... HORAS ... HORAS, to <i>Boru</i> back a little, because there is little bit more that not finished yet"	
ADV	This subordinate contain to manner	"Humbani parboru mundur maotik, halani dong otik nari na lape salosai horja ta"

29	<i>"Yakk tarimah kasih ma tene humbata ganupan, halani acara demi acara domma salosai, au na songon na mamandu acara ibagas panorang on"</i>	
SL		
ENG	"Well, thanks to all because this event has finished, this is the time to unite the event"	
ADV	This subordinate contain to the reason	"halani acara demi acara domma salosai, au na songon na mamandu acara ibagas panorang on"

30	<i>"Jadi homa sonai age humbani nasi tulang pakon ni turang i rumah on, yah au mangatahon dear nasiam sehat terus"</i>	
SL		
ENG	"So that's to <i>Tulang</i> and <i>Aturang</i> in this house, I hope you are fine and always healthy"	
ADV	This subordinate contain to the purpose	"yah au mangatahon dear nasiam sehat terus"

31	<i>"sonai homa age bani pengantin selamat berbahagia, Jadi aima hata tarakhir humbaku tarima kasih ma humbata haganupan"</i>	
SL		
ENG	"Likewise the bride and groom hopefully happy, so that's my last words "thanks to all".	
ADV	This subordinate contain to the purpose	"Jadi aima hata tarakhir humbaku tarima kasih ma humbata haganupan"

32	<i>"Jadi songon na acara penghujung ni, humbani hita ganupan tene aima ase salosai horja ta"</i>	
SL		
ENG	"So this is the end of the event, to all of us here to finish our work"	
ADV	This subordinate contain to the purpose	"humbani hita ganupan tene aima ase salosai horja ta"

33	<i>Jadi halani domma salosai ma acara ta tene, hubagas malas ni uhur jannah seng dong hurang satu apapun</i>	
SL		
ENG	"So because our event has finished, with a happy day and without lacking any one"	
	This subordinate contain to the condition	<i>"hubagas malas ni uhur jannah seng dong hurang satu apapun"</i>
34	<i>"Jadi ijon hujung ta ma horja ta ibagas uhur, halani domma salosei ma horas hon hita ma tolu hali... HORAS..HORAS...HORAS.."</i>	
SL		
ENG	"So this is the end of our work, because it has finished physically we do three times HORAS ... HORAS ... HORAS"	
ADV	This subordinate contain to manner	<i>"Jadi halani domma salosei ma horas hon hita ma tolu hali... HORAS..HORAS...HORAS"</i>

V. Conclusion

Based on the discussion above the result of the study is found only adverbial clause while noun clause and relative clause are do not found. The kind of adverbial clause that found are 13 clauses containing of purpose, 9 clauses are containing of manner, 4 clause are containing of cause, 2 clauses are containing of effect, and 2 clauses are containing of condition. The discussion shows that adverbial clause most appear in Anak Boru Sanina utterances in Simalungun wedding ceremony because in this position Anak Boru Sanina as the leader of wedding ceremony so all the utterances containing of adverb clause and the most is purpose to carrying out the role of Simalungun culture.

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