



## FUNCTIONAL GRAMMAR STUDY: ANALYZING THE BATAK PROVERB "DALIHAN NATOLU" FROM THE PERSPECTIVE OF SYSTEMIC FUNCTIONAL GRAMMAR

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**Abstract:** Proverbs that represent their values and perspective are part of the rich cultural legacy of the Batak people of North Sumatra, Indonesia. "Dalihan Natolu" (translates as "The Three Hearth Stones") is one such proverb. This proverb is an important part of Batak social structure and values, which makes it a valuable topic for linguistic study. The "Dalihan Natolu" proverb is examined in this study using the Systemic Functional Grammar (SFG) theoretical paradigm. SFG is a linguistic approach that examines the ways in which language is employed to create meaning and depict the outside world. The study's goal is to identify the language structures and patterns that underlie the cultural significance and symbolic force of the "Dalihan Natolu" adage through this in-depth investigation. Understanding the proverb from the standpoint of Systemic Functional Grammar helps us to better grasp the richness and complexity of Batak cultural expression as well as its applicability in the contemporary era. The results of this work advance the field of linguistic analysis of cultural artefacts and the academic understanding of Batak language and culture. In light of the swift advancements in social and technological spheres, the knowledge acquired can also contribute to the preservation and promotion of Batak cultural heritage.

**Keywords:** functional grammar, linguistics, Dalihan Na Tolu, Umpasa, Batak culture.

### INTRODUCTION

An essential cultural concept in Indonesian Batak civilization is Dalihan Natolu. The foundation of the social, cultural, and spiritual facets of Batak people's lives is Dalihan Natolu. Hula-hula (a group of women/wives giving), Boru (a group of women/wives receiving), and Dongan Sabutuha (a group of clan relatives) are the three basic components of this concept (Daulay, 2022). Although a lot of research has been done on Dalihan Natolu, it has mostly focused on historical and descriptive features. Dalihan Natolu has not been the subject of many linguistic studies, particularly when employing a Functional

Grammar method. A subfield of linguistics known as "Systemic Functional Grammar (SFG)" focuses on how language is used in social and cultural situations (Herman et al., 2024).

Dalihan Natolu consists of three points, including: (1) *Somba marhula-hula* (*sikap sembah ataupun hormat kepada keluarga pihak pemberi istri ataupun keluarga ibu*); (2) *Elek marboru* (*sikap membujuk ataupun mengayomi anak Perempuan dan pihak yang menerima anak Perempuan*); (3) *Manat mardongan tubu* (*sikap berhati hati kepada teman semarga*) (Soetanto & Gandha, 2021).

The "Dalihan Natolu" proverb will be

examined in this study using Systemic Functional Grammar (SFG) as a framework. SFG is a linguistic framework that studies how meaning is created and the world is represented through language. The "Dalihan Natolu" proverb is a potent and significant representation of Batak culture, and by using SFG to analyze it, we can learn more about its grammatical and semantic components (Sahrul, & Daulai, 2019). The ideational, interpersonal, and textual meta functions of SFG will be the main subjects of the analysis. Bloor & Bloor (2013) defined the ideational meta function investigates how language shapes reality and represents experiences (Cui and Zheng, 2023; Mekt et al., 2024; Banks, 2024; Ha, 2024; Syamsurrijal and Arniati, 2024). The interpersonal meta function studies how language conveys a speaker's position and enacts social connections (Silalahi et al., 2024; Siffrinn and Gebhard, 2024; Makhloufi, 2025). The textual meta function studies the way language arranges data into messages that are logical and cohesive (Sibarani, 2012; Sutrisno et al., 2023; Green et al., 2024; Yusuf and Rofiawati, 2024; Linaiai, 2024; Gill, 2025; AlShubaily, 2025; Gilani et al., 2025). Our goal in doing this thorough research is to identify the linguistic structures and patterns that contribute to the cultural importance and symbolic potency of the "Dalihan Natolu" adage. Understanding the proverb from the standpoint of Systemic Functional Grammar helps us to better grasp the richness and complexity of Batak cultural expression as well as its applicability in the contemporary era (Saragih, 2006; Simanjuntak, 2009).

The Batak people of Indonesia are the originators of the ideology known as Dalihan Natolu. Three primary components comprise this philosophy: *Elek marboru*, *Manat mardongan tubu*, and *Somba marhula-hula* (Harianja, & Sudrajat, 2021). In Batak civilization, this ideology establishes social roles and relationships and acts as a framework for problem-solving and decision-making. While Dalihan Natolu has been the subject of numerous researches from the fields of philosophy, sociology, and anthropology,

none of them have looked into the mathematical components of his thinking (Sihombing, 2018). Experiential functions have been used to describe processes including aspects of human experience in a variety of domains, including psychology, economics, and decision-making (Hutagaol et al., 2020; Sercu, 2022; Risaldi et al., 2024; Helliwell and Ebbelind, 2024; Xu and Liu, 2025; EL Hadifi, 2025). Experience-based and mathematical methods can offer a fresh viewpoint on the Dalihan Na Tolu philosophy's method of reasoning and its application to decision-making (Purba et al., 2023). This research is anticipated to yield a thorough analysis and comprehensive understanding of the reasoning process found in the Dalihan Natolu philosophy by combining an understanding of the philosophy, experiential functions, and the theory of reasoning and decision making.

Halliday (1994) in Eggins (2004) explained that there are three main functions, including Ideational Functions, Interpersonal Functions, and Textual Functions in Systemic Functional Grammar (SFG) (Farsani et al., 2022; Herman et al., 2022; Opoku, 2024; Setiawati et al., 2024; Ali et al., 2025; Cheng, 2025). Ideational Functions relates to any processes that occur in that clause, including Experiential function (Material, Behavioral, Mental, Verbal, Relational, Existential, Meteorological) and Logical function (Widiyanto et al., 2022; Lei and Zhang, 2024; Jesudas, 2025; Thoyyibah, 2025; Kapau et al., 2025). Interpersonal Functions relates to Mood and Residue that occur in that clause (Harahap et al., 2024). Textual Functions relates to Theme and Rheme that occur in that clause (Halliday & Matthiessen, 2014; Thompson, 2014; Herman, Purba, and Saputra, 2024; Ali et al., 2024; Ma, 2024; Rakhmyta et al., 2024; Tampubolon et al., 2024).

This research departed from research that has been carried out by previous experts. One of them is research on "*Turn Taking of Conversation (A Case Study of Marhata in Traditional Wedding Ceremony of Batak Toba)*". In previous research, it explained several positions or positions of every Batak

person in the Batak community's traditional regulations which include several positions such as: *Amangboru* or the term addressed to the woman's family or usually called *parboruon* or *pamoruan*, *Tulang* or the term addressed to the family. Men, and *hahadoli anggidioli* for *dongan tubu* or people who have the same surname as ours. A person who engages in social contact will not be released from the social position known as *Dalihan Natolu*, which includes *hula-hula* („people from the woman side“), *boru* („daughters“), and *dongan sabutuha* („friends in the same surname“).

Departing from the conclusions of previous research, the author tries to re-present the *Dalihan Natolu* philosophical system as a system that can be interpreted using the function of experience which is one of the study elements in linguistics. The author views the *Dalihan Natolu* philosophy as a moral message that has actually existed since ancient times and was taught by the ancestors of the Batak community to each of their respective descendants and to this day this philosophy is still applied and preserved as a form of preserving local wisdom and cultural heritage. Ancestors of the Batak people.

## METHOD

This study examines *Dalihan Natolu*'s philosophy through a mixed-methods qualitative-quantitative methodology. Based on literary sources and key informant interviews, a qualitative technique was utilized to gain a thorough understanding of the concepts, meanings, and dynamics of *Dalihan Natolu*'s philosophy. In order to reflect the *Dalihan Natolu* philosophy's reasoning process, a mathematical model based on experiential functions is constructed using a quantitative approach.

In-depth interviews with traditional elders, religious authorities, and members of the Batak community who are familiar with the *Dalihan*

*Natolu* concept were used to gather *primary data*. Through literature reviews, books, scholarly publications, and other written materials pertaining to *Dalihan Na Tolu*'s philosophy, *secondary data* was gathered. Proverb of *Dalihan Na Tolu* have three principles, including: *Somba Marhula-hula*, *Elek Marboru*, and *Manat Mardongan Tubu*.

The primary themes and significance of *Dalihan Na Tolu* philosophy were determined using thematic analysis of qualitative data. Building a mathematical model based on experiential functions to describe *Dalihan Na Tolu* philosophy's reasoning process was the method used to conduct quantitative data analysis. The major factors identified in the qualitative study, such as the components of *Dalihan Na Tolu* and the principles of decision-making, will be taken into consideration when designing the experiential function. Suitability tests were used to validate the model using empirical data and input from important informants. We use the *quotation* method in order to find the main data, whether on interpretation we use the *paraphrase* method in order to change the form of passive pattern into active pattern so that we can analyze the main data by using SFG principles.

A thorough grasp of *Dalihan Na Tolu* ideology and method of reasoning will be attained by combining the findings of qualitative and quantitative analysis. A thorough grasp of *Dalihan Na Tolu* ideology and method of reasoning will be attained by combining the *quotation* and *paraphrase* methods in order to analyze the three principles in *Dalihan Na Tolu* proverbs by using Systemic Functional Grammar method. In procedure, we had been quoted the three principles of Proverbs *Dalihan Natolu* from journal source, and then we interpreted it by using paraphrase way in order to taking the meaning of its three principles in *Dalihan Natolu* proverbs.

## RESULTS AND DISCUSSION

*Ways of Dalihan Na Tolu can be interpreted by using the meta functions of systemic functional grammar*

*Somba Marhula-Hula*

Table 1. *Somba Marhula-Hula*.

Batak Clause	Indonesian Clause	English Clause
<i>Somba Marhula-Hula</i>	<i>Anda harus menghormati pihak keluarga dari Ibu.</i>	You have to respect your mother's side of the family.
	<i>Anda harus menghormati pihak keluarga dari Istri.</i>	You must respect your wife's family.

Table 2. *Analysis with ideational function*

SOMBA MARHULA-HULA			
<i>Anda harus menghormati pihak keluarga dari Ibu.</i>			
You	have to	respect	your mother's side of the family.
Senser	Circumstance: Modality	Process: Mental	Phenomenon
Mental Process			
Experiential Functions			
SOMBA MARHULA-HULA			
<i>Anda harus menghormati pihak keluarga dari istri.</i>			
You	must	respect	your wife's family.
Senser	Circumstance: Modality	Process: Mental	Phenomenon
Mental Process			
Experiential Functions			

Table 3. *Analysis with interpersonal function*

SOMBA MARHULA-HULA			
Anda harus menghormati pihak keluarga dari Ibu.			
<b>You</b>	<b>have to</b>	<b>respect</b>	<b>your mother's side family.</b>
<i>Subject</i>	<i>Finite</i>	<i>Predicate</i>	<i>Complement</i>
MOOD		RESIDUE	
Interpersonal Functions			
Somba Marhula-Hula			
Anda Harus Menghormati Pihak Keluarga Dari Istri.			
<b>You</b>	<b>Must</b>	<b>Respect</b>	<b>Your Wife's Family.</b>
<i>Subject</i>	<i>Finite</i>	<i>Predicate</i>	<i>Complement</i>
Mood		Residue	
Interpersonal Functions			

Table 4. *Analysis with textual function*

SOMBA MARHULA-HULA	
Anda harus menghormati pihak keluarga dari Ibu.	
<b>You</b>	<b>have to respect your mother's side family.</b>
THEME (UM)	REHEME
Textual Functions	
SOMBA MARHULA-HULA	
Anda harus menghormati pihak keluarga dari Istri.	
<b>You</b>	<b>must respect your wife's family.</b>
THEME (UM)	RHEME
Textual Functions	

Table 5. *Analysis with transitivity system*

Batak Clause		Somba Marhula Hula		
Indonesian Clause		<i>Anda harus menghormati pihak keluarga ibu.</i>		
English Clause		<b>You</b>	<b>Have To</b>	<b>Respect</b>
<b>Ideational Function</b>		Senser	Circumstance: Modality	Process: Mental
				Phenomenon
				Mental Process

<b>Interpersonal Function</b>	Subject	Finite	Predicate	Complement
		Mood		Residue
<b>Textual Function</b>	Theme (Um)		Rheme	
<b>Metafunctions</b>				
Batak Clause	Somba Marhula-Hula			
Indonesian Clause	<i>Anda harus menghormati pihak keluarga istri.</i>			
English Clause	<b>You</b>	<b>Must</b>	<b>Respect</b>	<b>Your Wife's Family.</b>
<b>Ideational Function</b>	Senser	Circumstance: Modality	Process: Mental	Phenomenon
		Mental Process		
<b>Interpersonal Function</b>	Subject	Finite	Predicate	Complement
		Mood		Residue
<b>Textual Function</b>	Theme (Um)		Rheme	
<b>Metafunctions</b>				

*Elek Marboru*

Table 6. *Clauses*

<b>Batak Clause</b>	<b>Indonesian Clause</b>	<b>English Clause</b>
Elek Marboru	<i>Anda harus dapat membujuk saudara Perempuan.</i>	You should be able to persuade Sister.
	<i>Anda harus dapat membujuk pihak keluarga dari saudara Perempuan.</i>	You must be able to persuade your sister's family.

Table 7. *Analysis with ideational function*

ELEK MARBORU			
Anda harus dapat membujuk saudara Perempuan.			
<b>You</b>	<b>should be able to</b>	<b>persuade</b>	<b>Sister.</b>
Actor	Circumstance: Modality (Ability, Deontic)	Process: Material	Goal
Material Process			
Experiential Functions			
ELEK MARBORU			
Anda harus dapat membujuk pihak keluarga dari saudara Perempuan.			
<b>You</b>	<b>must be able to</b>	<b>persuade</b>	<b>your sister's family.</b>
Actor	Circumstance: Modality (Ability, Deontic)	Process: Material	Goal
Material Process			
Experiential Functions			

Table 8. *Analysis with interpersonal function*

<b>ELEK MARBORU</b>				
	<i>Anda harus dapat membujuk saudara Perempuan.</i>			
<b>You</b>	<b>should</b>	<b>be able to</b>	<b>persuade</b>	<b>Sister.</b>
Subject	Finite	Circumstance: Modality	Predicate	Complement
	Mood		Residue	
<b>Interpersonal Functions</b>				
<b>ELEK MARBORU</b>				
	<i>Anda harus dapat membujuk pihak keluarga dari saudara Perempuan.</i>			

<b>You</b>	<b>must</b>	<b>be able to</b>	<b>persuade</b>	<b>your sister's family.</b>
Subject	Finite	Circumstance: Modality	Predicate	Complement
Mood			Residue	
Interpersonal Functions				

Table 9. *Analysis with textual function*

ELEK MARBORU	
Anda harus dapat membujuk saudara Perempuan.	
<b>You</b>	<b>should be able to persuade Sister.</b>
Theme (Um)	Rheme
Textual Functions	
ELEK MARBORU	
Anda harus dapat membujuk pihak keluarga dari saudara Perempuan.	
<b>You</b>	<b>must be able to persuade your sister's family.</b>
Theme (Um)	Rheme
Textual Functions	

Table 10. *Analysis with transitivity system*

Batak Clause	ELEK MARBORU				
Indonesian Clause	Anda harus dapat membujuk saudara Perempuan.				
English Clause	<b>You</b>	<b>should</b>	<b>be able to</b>	<b>persuade</b>	<b>Sister</b>
Ideational Function	Actor	Circ: Deontic	Circ: Ability	Process: Material	Goal
	Material Process				
Interpersonal Function	Subject	Finite	Predicate	Complement	
	Mood		Residue		
Textual Function	Theme (Um)	Rheme			
Metafunctions					
Batak Clause	ELEK MARBORU				
Indonesian Clause	Anda harus dapat membujuk pihak keluarga dari saudara Perempuan.				
English Clause	<b>You</b>	<b>must</b>	<b>be able to</b>	<b>persuade</b>	<b>your Sister's family.</b>
<i>Ideational Function</i>	<i>Actor</i>	Circ: <i>Deontic</i>	Circ: <i>Ability</i>	Process: <i>Material</i>	<i>Goal</i>
	Material process				
<i>Interpersonal Function</i>	<i>Subject</i>	<i>Finite</i>	<i>Predicate</i>	<i>Complement</i>	
	Mood		Residue		
<i>Textual Function</i>	Theme (Um)	Rheme			
Metafunctions					

*Manat Mardongan Tubu*

Table 11. *Clause*

Batak Clause	Indonesian Clause	Batak Clause
Manat mardongan tubu	<i>Kita harus dapat menghargai orang yang satu marga dengan kita.</i>	We must be able to respect people who are of the same clan as us.
	<i>Kita harus menjaga saudara saudari yang memiliki ikatan darah dengan kita.</i>	We must take care of our brothers and sisters who are related to us by blood.

Table 12. *Analysis with ideational function*

MANAT MARDONGAN TUBU			
<i>Kita harus dapat menghargai orang yang satu marga dengan kita.</i>			
<b>We</b>	<b>must be able to</b>	<b>respect</b>	<b>people who are of the same clan as us.</b>
Senser	Circ: Modality (Deontic, Ability)	Process: Mental	Phenomenon
Mental Process			
<b>Experiential Functions</b>			

MANAT MARDONGAN TUBU			
<i>Kita harus menjaga saudara saudari yang memiliki ikatan darah dengan kita.</i>			
<b>We</b>	<b>must</b>	<b>take care of</b>	<b>our brothers and sisters who are related to us by blood.</b>
Actor	Circ: Modality (Deontic)	Process: Material	Goal
Material Process			
<b>Experiential Functions</b>			

Table 13. Analysis with interpersonal function

MANAT MARDONGAN TUBU			
<i>Kita harus dapat menghargai orang yang satu marga dengan kita.</i>			
<b>We</b>	<b>must</b>	<b>be able to respect</b>	<b>people who are of the same clan as us.</b>
Subject	Finite	Predicate	Complement
MOOD		RESIDUE	
Interpersonal Functions			

MANAT MARDONGAN TUBU			
<i>Kita harus menjaga saudara saudari yang memiliki ikatan darah dengan kita.</i>			
<b>We</b>	<b>must</b>	<b>take care of</b>	<b>our brothers and sisters who are related to us by blood.</b>
Subject	Finite	Predicate	Complement
Mood		Residue	
<b>Interpersonal Functions</b>			

Table 14. Analysis with textual function

MANAT MARDONGAN TUBU	
<i>Kita harus dapat menghargai orang yang satu marga dengan kita.</i>	
<b>We</b>	<b>must be able to respect people who are of the same clan as us.</b>
Theme (Um)	Rheme
<b>Textual Functions</b>	

MANAT MARDONGAN TUBU	
Kita harus menjaga saudara/saudari yang memiliki ikatan darah dengan kita.	
We	must take care of our brothers who are related to us by blood.
Theme (Um)	Rheme
Textual Functions	

Table 15. Analysis with transitivity system

MANAT MARDONGAN TUBU			
Batak Clause	<i>Kita harus dapat menghargai orang yang satu marga dengan kita.</i>		
Indonesian Clause			
English Clause	<b>We</b>	<b>must</b>	<b>be able to respect people who are of the same clan as us.</b>
Ideational Function	Senser	Circ: Modality	Process: Mental Phenomenon.
MENTAL PROCESS			

Functional grammar

Interpersonal Function	Subject	Finite	Predicate	Complement
	MOOD		RESIDUE	
Textual Function	THEME (UM)		RHEME	
METAFUNCTIONS				
Batak Clause	MANAT MARDONGAN TUBU			
Indonesian Clause	<i>Kita harus menjaga saudara/saudari yang memiliki ikatan darah dengan kita.</i>			
English Clause	<b>We</b>	<b>must</b>	<b>take care</b>	<b>of our brothers who are related to us by blood.</b>
Ideational Function	Actor	Circ: Modality	Process: Material	Goal
	MATERIAL PROCESS			
Interpersonal Function	Subject	Finite	Predicate	Complement
	MOOD		RESIDUE	
Textual Function	THEME (UM)		RHEME	
METAFUNCTIONS				

In general, Dalihan Na Tolu created by three words that in Systemic Functional Grammar we called it as a Clause. We can see how the Dalihan Na Tolu can to be analyzed on Functional rules below.

Table 16. *Analysis of Dalihan Na Tolu based on functional rules*

Batak Clause	Dalihan	Na	Tolu
Indonesian Clause	Tungku	yang	memiliki tiga kaki.
English Clause	A stove	that	has three legs.
Clause			

The clause of "Dalihan Na Tolu" in general can be interpreted as a imperative (Poda) clause where the subject is hidden and this clause formed on passive form. This case make several differences way in order to analyzing the three main points of "Dalihan Na Tolu" in to Systemic Functional Grammar form. Departing from this phenomenon, we have tried to converted the contents of "Dalihan Na Tolu" from passive form into active form.

#### *Correlation between Umpasa Dalihan Na Tolu and systemic functional grammar*

Following our examination of the Batak people's "Dalihan Na Tolu" concept of life using a functional grammar method, we discovered the following new findings:

#### *Dalihan Na Tolu using terms of clause as transitivity*

Functional grammar has stated if the clause as the representation of experience. It turns out that Batak people make use of this function as well. We come to the conclusion that the Dalihan Na Tolu philosophy, which is the subject of this research, is an embodiment rather than a portrayal of the ancient experiences of the Batak people's forefathers. This philosophical examination also reveals that the social life of the Batak people

exhibits some degree of transitivity. This indicates that the philosophy of Dalihan Na Tolu expresses transitivity since it explains the many life processes that every participating individual experience. This demonstrates how Dalihan Na Tolu is formulated theoretically using a transitivity framework in this philosophy, which makes reference to historical processes. Stated differently, it might be argued that transitivity or the social processes of the past shape the way society lives today.

#### *Dalihan Na Tolu using terms of clause as exchange*

Systemic Functional Grammar has stated if the clause as exchange. The sharing of experiences from all Batak communities in the past is described in the Dalihan Na Tolu philosophy. The principles outlined in the Dalihan Na Tolu philosophy can be viewed as a set of guidelines for the coming generation regarding how they ought to conduct themselves in their day-to-day lives, with an eye towards the way Batak society existed in the past, so that it becomes a moral foundation function that the forefathers wish to continuously and sustainably pass on to their next generation. This is essentially demonstrated by the fact that the cultural system of the Batak people remains strongly based in the Dalihan Na Tolu ideology. This indicates that the current generation is also



being taught by this concept how important it is for Batak people to be able to interact socially. This forms the foundation of the experiences that the Batak community in the past and the Batak community today exchange. The *Dalihan Na Tolu* ideology, which is conveyed through moods and residues, is another way that the Batak people wish to carry out this exchange function.

*Dalihan Na Tolu using terms of clause as message*

Functional grammar has argued if the clause as message which imagined as theme and rheme. Through the ideas presented in *Dalah Na Tolu*, the philosophy of *Dalihan Na Tolu* represents a message from the Batak people's forefathers to their descendants in the future (today). The living norms of the Batak people are based on this idea and are unchangeable within their particular setting. The Batak community's forefathers outlined expectations for their generation's behavior towards others and towards one another. The findings of this mapping represent a significant and essential message passed down from their ancestors to the present Batak generation via the *Dalihan Na Tolu* philosophy. As a result, this philosophy can be broadly understood as a message from the Batak people's ancestors to all of their descendants, one that every community that has the Batak clan's blood attached to them must heed, uphold, and preserve because they are also descended from the Batak king. In their daily lives, they battle like kings. It is also possible to think of this idea as a chain letter sent down from the ancestors to each of their offspring.

*Dalihan Na Tolu using terms of social context*

The social environment of the *Dalihan Na Tolu* philosophy is comparable to that of a language or book in that both contain situations, genres, and ideologies. Based on our analysis, the contents of *Dalihan Na Tolu* represent the circumstances, laws, and experiences of the Batak community in the past. These elements have been incorporated into an ideology known as "*Dalihan Na Tolu*," which serves as the foundation for the rules that the Batak community must abide by in order to live their daily lives.

The Batak proverb "*Dalihan Na Tolu*"—literally meaning "three-legged stove"—represents the triadic balance of relationships in Batak culture: respect for in-laws (*hula-hula*), mutual support among equals (*dongan tubu*), and care for those under one's responsibility (*boru*). From the perspective of Systemic Functional Grammar (SFG), which sees language as a social semiotic

system that constructs meaning through contextualized functions, this proverb serves as a cultural metafunction that organizes interpersonal and ideational meanings. By analyzing the proverb as a clause complex within the experiential metafunction, we see how roles and social duties are encoded through relational processes and participant structures—thus enabling its application in formal education and cultural workshops as a didactic model to embed ethical relationships within language learning.

In practice, this proverb can be revitalized through curriculum design that emphasizes the textual metafunction of SFG by integrating it into storytelling, ritual documentation, and intergenerational dialogue. For instance, students could analyze narratives and ceremonial speeches (such as *umpasa* and *umpama*) using SFG tools like transitivity and mood analysis to understand how *Dalihan Na Tolu* underlies social interactions. This not only reinforces the cultural values embedded in the Batak worldview but also promotes language awareness and identity formation. By doing so, *Dalihan Na Tolu* is not merely preserved as a symbolic phrase but enacted as a living linguistic and cultural structure, bridging traditional knowledge with modern pedagogical frameworks.

From the perspective of Systemic Functional Grammar (SFG), the Batak proverb "*Dalihan Na Tolu*" can serve as a foundational linguistic structure for language preservation by highlighting how social roles and cultural values are encoded in language. Through the ideational metafunction, which focuses on how language represents experience, *Dalihan Na Tolu* organizes the Batak worldview into relational roles—*hula-hula* (wife-givers), *dongan tubu* (same lineage), and *boru* (wife-takers). By analyzing and teaching these roles through transitivity and participant structures in Batak texts, educators and community members can preserve not just vocabulary but the underlying worldview encoded in the grammar. This approach ensures that the Batak language is taught with its socio-cultural logic intact, reinforcing its relevance and meaning for younger generations.

Practically, language revitalization programs can incorporate *Dalihan Na Tolu* as a thematic core in curriculum development, using it to guide lesson planning in storytelling, dialogue construction, and ritual speech practice. Through the interpersonal metafunction of SFG—which examines mood, modality, and interaction—learners can be taught how respect, authority, and solidarity are expressed grammatically in Batak language, aligning

linguistic form with cultural function. For example, lessons might focus on how speakers shift language when addressing a *hula-hula* versus a *boru*, using authentic texts and speech acts to illustrate context-specific usage. By embedding such cultural-linguistic structures into practical language instruction, *Dalihan Na Tolu* becomes a vital tool for preserving the Batak language in a meaningful and functional way.

## CONCLUSION

Based on the investigation and analysis we have conducted, we have come to the conclusion that the Dalihan Na Tolu ideology is essential to Batak daily life and, generally speaking, teaches the community itself about how we should treat and be treated. There is a connection between this ideology and systemic functional grammar. The content of Dalihan Na Tolu's philosophy is comprised of elements of process or transitivity, elements of exchange of experiences, elements of moral messages, and elements of social context, as revealed by our analysis of the organization's values. Therefore, there are two ways to look at this philosophy: theoretically, or in terms of its systematic grammar, and practically, or in terms of how the Batak people really apply this philosophy to their daily lives.

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