

# Contrastive Analysis of Imperative Sentences in English and Batak Toba: A Case Study Using *Si Mardan* Film

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## Abstract

This research aims to show the differences between imperative sentences in Toba Batak language and English. This imperative sentence can be seen in terms of sentence structure (sentence pattern) using Swan's theory (1982:77). Where the imperative sentence consists of command, request, compulsion, advice and suggestion. Researchers used descriptive qualitative methods to analyse existing data using Script data from the Batak opera drama entitled *Si Mardan*. The results of this research show that there are similarities and differences in sentence structures in the sentences. In the Batak Toba language, the use of imperative sentences tends to use the subject when giving commands, requests, compulsions, advice and suggestions. Whereas in English there tends to be no mention of the subject (hidden subject). The total of all data is 21 data, of which there are 14 (67%) different data and there are 7 (33%) data with the same sentence structure. So, it can be concluded that in the film *Si Mardan* the contrastive analysis is dominantly different from the Batak Toba language to English. This linguistic difference may have implications for language learners and translators working between Batak Toba and English. The explicit use of subjects in Batak Toba imperatives could potentially lead to more direct and personalized communication styles compared to English. Further research could explore how these structural differences impact the pragmatics and cultural norms of communication in each language community. This linguistic analysis of *Si Mardan* reveals valuable insights into the structural differences between Batak Toba and English, particularly in the realm of imperative constructions. These findings could potentially inform language teaching methodologies and translation practices, helping to bridge the gap between these two distinct linguistic systems. Furthermore, exploring the pragmatic and cultural implications of these structural differences could provide a deeper understanding of communication patterns and social dynamics within each language community.

**Keywords:** Batak Toba, English, imperative sentence, contrastive analysis

## 1. Introduction

Humans are social creatures that can not be separated from interactions and communication. Communication cannot be separated from human life; it allows interactions to occur. With this interaction, a person's attitudes, views, or desires can be known and felt by others who are directly involved in communication activities. By interacting with other social groups, human activities and actions will take place (Yuniarsi, Supriadin, & Rahmawati, 2019; Herman, van Thao and Purba, 2021; Judijanto et al., 2024). In essence, communication is a process of interpersonal expression, that is, when someone expresses thoughts or feelings to another person using language as a medium of communication. The term communication comes from the word communication which comes from the word communis which means there, in action the same meaning (Sinambela et al., 2024). Language is a tool that humans use to interact with and socialize. Language is an introduction to ideas, opinions, information to other people to talk, create and complete various things.

In everyday communication, one of the most commonly used tools is language, both spoken and written, which is close to our language, especially Indonesian, because there is no need to dig deep and learn the language. As a result, Indonesians are not as proficient in language use as language users. A weakness related to oral or non-standard communication is real because we do not pay attention to language. We have difficulty using a written language or a more standard and common language. According to Putri (2022), language plays a vital role in human lives. Without language, humans are unable to comprehend messages or information, recognize and call people or objects by name, or tell tales about their experiences (Nawas et al., 2023; Munthe et al., 2024; Ngongo et al., 2024). Thus, language is a crucial communication tool that is inextricably linked to human life (Herman et al., 2024a). Thus, language is not just a means of

communication, but also a vast and complex window in the world of human thought and emotion. Language reflects the emotional panorama, believed principles, and points of view or perspectives of society that go beyond just vocabulary (Herman, Purba and Saputra, 2024; Kuraedah et al., 2018). This uniqueness combines the literal meaning and subtleties contained in the language itself, making it more than just a word. Therefore, language has a depth of meaning that goes far beyond its literal meaning and is a vital means of maintaining and transmitting local and global traditions

Language has various varieties and types depending on the countries that use their respective languages. Language culture also depends on the country's language layout. Language also functions as a symbol or marker of a country. There are several types of languages, including regional, national, and international languages. Regional language is used by people in a particular region or area. Regional languages have their own characteristics and are often very different from the country's official language. Usually, regional languages are used in the daily lives of the local people to communicate with fellow residents of the area. Indonesia has a variety of regional languages, such as: Javanese, Sundanese, Balinese, Betawi Madurese, and Batak. However, the diversity of the Indonesian language is threatened by extinction or disappearance due to the decreasing number of native regional language speakers. According to the Summer Institute of Linguistics, there are 719 regional languages in Indonesia, with 707 languages still being actively spoken by people living in their respective regions.

A national language is a language (or language variant, such as a dialect) that has a de facto or de jure relationship with a person or group of people, possibly through the expansion of the territory they occupy. This term is used to describe a language that represents the identity of a nation or country. Indonesian is an example of the national language in Indonesia. The position and function of Indonesians are important in everyday life. International languages are widely used at the global level and play an important role in communication between countries, science, trade and diplomacy. as an Official Language of the UN: The language used in the United Nations (UN) as an official or working language. The UN currently recognizes six official languages: English, French, Spanish, Russian, Mandarin, and Arabic. Languages of interstate communication: Languages used as a means of communication between countries. It plays an important role in international diplomacy and trade. In this case, English is often considered a lingua franca or world language. Indonesians have the potential to become more international because of their role in the spread of knowledge and their significant number of speakers (Girsang et al., 2025).

Language is transmitted culturally, that is, it is learned. At lower levels, this is taught, for example, when parents deliberately encourage their children to talk and respond to speech, correct mistakes, and expand their vocabulary (Setiawati et al., 2024; Herman et al., 2024b). It must be emphasized, however, that most children acquire their first language through "grammatical constructions" from exposure to random collections of speech they encounter. Through the use of language, any skill, technique, product, means of social control, and so on, can be explained, and the final results of one's creative power can be given to others who have the intellectual ability to understand what is being said. In this research, researchers will analyze two languages that are in contact with each other, namely one of the well-known regional languages in Indonesia, the Batak language. The Batak language in North Sumatra Province consists of five dialects, namely Toba, Mandailing, Simalungun, Pakpak (Dairi), and Karo. Researchers will then focus on the Toba Batak. The researcher will analyze the differences between the Toba Batak language and English, especially in the use of imperative sentences that are used daily.

English learners, especially those who are native Batak Toba speakers, face challenges in their studies. These difficulties arise from the inherent differences between languages, as no two are identical. The disparities in grammar, vocabulary, and sentence structure between English and Batak Toba can create obstacles for learners. The Toba people, also referred to as the Batak Toba, constitute the majority of the Batak population in North Sumatra, an Indonesian province. Often, when the term "Batak" is used, it specifically refers to the Batak Toba people. This misconception stems from the Toba being the largest subgroup within the Batak ethnic group and their unique cultural practice of identifying simply as Batak rather than "Toba" or "Batak Toba." This contrasts with the customs of other Batak subgroups such as the Karo, Mandailing, Simalungun, and Pakpak communities, who typically identify themselves by their specific subgroup names. Then, the phenomena/urgency of investigating the similarities and differences of imperative sentence between English and Batak Toba language was very important. This linguistic comparison holds significant value for understanding cross-cultural communication patterns and preserving indigenous languages. Exploring the imperative structures in English and Batak Toba can provide insights into the cultural nuances and thought processes embedded in each language. Furthermore, such research can contribute to the development of more effective language teaching methodologies and translation practices between these two distinct linguistic systems. This comparative analysis can shed light on the unique ways each language expresses commands, requests, and instructions, potentially revealing underlying cultural values and social hierarchies. By examining the syntactic and semantic features of imperative sentences in both languages, researchers can uncover valuable information about the cognitive processes involved in language production and comprehension. Additionally, this study may contribute to the preservation of the Batak Toba language by documenting its imperative structures and promoting awareness of its linguistic richness. This comparative study could also explore how imperative structures in English and Batak Toba are used in different social contexts, such as formal and informal settings, or across various age groups and social hierarchies. Investigating the pragmatic aspects of imperatives in both languages might reveal interesting patterns in politeness strategies and the negotiation of power dynamics within each culture. Furthermore, analyzing the historical development of imperative structures in English and Batak Toba could provide valuable insights into the evolution of these languages and the cultural factors that have influenced their respective command forms over time.

Toba Batak language is a language area generally spoken in the area around Lake Toba, includes Samosir, Humbang Hasundutan, North

Tapanuli, Toba Samosir, and North Sumatra. The Toba Batak tribe is familiar with a distinctive language, and his accent still speaks Batak thick (Purba et al., 2024). Culture is a factor that binds a person's behavior and constitutes etiquette towards others (Purba et al., 2023). For society, Toba Batak culture is highly respected. This is similar to etiquette in everyday communication, including communication with people who are respected or people who are considered to be older than us. People use regional languages such as Batak Toba; if speaking or being do something and using command sentences then intonation and style speaking, they will get carried away with the style and intonation of speaking the language Toba Batak (Astri, Sinambela, and Purba, 2020). Likewise, when we give a request to someone to do something we say.

We know that, there are many types of sentences used in everyday life, but the ones we use and hear most often are those used to give orders, requests or prohibitions to other people, which are usually called imperative sentences. This sentence is commonly used in various situations, both in everyday conversations and in formal contexts. An imperative sentence is a sentence in the form of a command that is finished by a full stop (Tribawa, Yadnya, & Setianingsih, 2018), Meanwhile, imperatives, according to Shafira et al. (2020), are sentences that typically lacks a clear grammatical subject and includes a base form for the verb. Therefore, it can be concluded that imperative sentences usually in written language always end with exclamation marks and full stops, and that the use of imperative sentences does not structurally follow the subject + verb + obj pattern.

There are also several phenomena of imperative sentences that are typically used in everyday life based on context. Such as using imperative sentences to give instructions to students; "don't make noise!", "Do this assignment carefully!", "Study hard!", "Finish this report as soon as possible!", "Come on time!", or "Do this task as a team!", "Lift the clothes on the line!", "Stop smoking here!", and many more. However, imperative sentences are better when used and said in a good way. There are several phenomena in the politeness level of imperative sentences depending on the situation and to whom the sentence is addressed. It can be the sentences are usually used in informal situations and with people close to you, such as "Hey, come here!", "Shut up!" or "Hurry up and leave!"

In the Toba Batak language, an imperative sentence is usually used for people when interacting with someone by asking someone to do something. Imperative sentences found in the Toba Batak language can range from very strong commands or rude to very subtle or polite requests. Therefore, it can be said that imperative sentences in the Toba Batak language are complex and varies. in Toba Batak language. The cultural language used in imperative sentences has characteristics that can give the impression of ordering. These characteristics can be found at the beginning, middle or end of a such as; 'ingkon', 'Baen', 'unang', 'jaga', 'sai', 'ingot', 'santabi', 'sotung', 'naso jadi', 'tongka', 'ingkon', 'jo/jolo', 'ate', 'da', 'tole'. According to Budiman (2014), in Batak Toba, there are 8 functions of imperative sentences; orders, requests, invitations, prohibitions, advice, encouragement, suggestions and warnings. For example; 'paia hamu jolo jabui!' ('clean the house!'), 'unang sai margabusi ho!' ('don't tell a lie!')

Among several languages, both English and Batak, the way speakers pronounce imperative sentences is also followed by intonation, which influences imperative sentences. This language phenomenon can be seen from how language is acquired, depending on the context, dialect, situation, and relationships between speakers. This sentence can be said to be in a low or high tone in the imperative sentence. From examples of imperatives used in English and Batak, we can see a comparison of the differences between the two languages. By comparing the two languages, we can see differences in structure and culture. To analyze the differences between the two languages more deeply, researchers have used a contrastive analysis. In this study, the researchers used the film entitled "Mardan" as data to analyze the contrastive analysis of Batak language and English in imperative sentences. Because the film is popular among Batak people in North Sumatra, Mardan film is famous among people, including the Batak people. This film is a Batak opera drama adapted in 2015 produced by A.P.M Record which tells the story of the life of a poor family in the Toba area who have a son named Mardan who becomes disobedient when he migrates to the city and succeeds in becoming an entrepreneur. In this film, there are various phenomena of types of imperative language that occur in the film, and then we analyzed several transcripts containing imperative language in Batak language and then analyzed the differences with English.

## 2. Theoretical Review

### 2.1 Contrastive Analysis

Contrastive Analysis is the study of the two languages. Contrastive analysis is a systematic study of a pair of languages with the goal of identifying their structural differences and similarities. Historically, they have been used to establish language genealogies. According to Lado (1996), aspects that are close to a student's home language will be easy for him/her, but dissimilar elements will be challenging. Thus, contrastive analysis is a method for comparing native and second languages and detecting the possibility of error. In practice, language elements are studied by comparing two sets of linguistic data: first language (L1) and second language (L2) (Siahaan et al., 2024). When two-language data are described or analyzed, an understanding of the differences and similarities between the two languages is obtained. The statistics must also be discussed in terms of cultural aspects, including language and student cultures. The outcomes of this discussion will include a description of the problems and ease with which people learn a language.

Richards, Platt & Platt (1993) defined contrastive analysis as a comparison of linguistic systems examined in two languages, such as sound or grammatical systems (Sianipar, Herman and Purba, 2022). It may be inferred that CA was closely tied to a comparison process that dealt with numerous characteristics of the two languages to determine their similarities or differences. The comparison results of the two languages were intended to provide an understanding of practical demands, such as teaching and learning, translation studies, and future research. This statement demonstrates that the science of CA is critical for learning and studying. Therefore, contrastive analysis is

a structural analysis method that uses two languages to estimate their differences in their characteristics. Contrastive analysis offers an objective scientific foundation for learning a second language.

In this research, the language elements that will be analyzed are analyzed by comparing two-language data, namely Batak Toba language data (L1) and English data (L2). Both languages data are described or analyzed, and the results will be explained to illustrate the differences and similarities between the two languages especially in imperative sentences. Data analysis must also consider cultural aspects such as language culture and learner culture. The conclusion of this lecture provides an outline of the obstacles and conveniences that learners face when learning a language. Constructive analysis compares the structures of L1 and L2 to uncover discrepancies between the two languages. The disparities between the two languages discovered and produced by contrastive analysis can be used to foresee or estimate linguistic challenges or barriers to learning that children would face, particularly in learning.

## 2.2 Imperative Sentences

Imperative sentences are one of the kinds of sentences that are used to give orders to other people for doing something. According to Keraf (2001:159) imperative sentence is a sentence that contains orders or requests for other people to do something that the person in charge desires. This is meant by the command; it can ask people to do something that the speaker wants. It has power for the speaker because when the speaker sends a message or says in oral speech to the listener, the listener does something. According to Azar (2003), the imperative English phrase is used to issue orders, make courteous requests, and provide direction, counsel, prohibitions, and suggestions. Downing and Philip (2006) agree that imperative English sentences can be used to convey advise, invitations, prohibitions, and instructions.

There seems to be no classification of the meaning of imperative speech based on its formal characteristics easy to do. Ramlan (1981:21-25) classifies imperative speech based on the criteria of meaning (verbs) into four groups: (1) Instructions, namely speech between the speaker and the interlocutor in the speech, have the meaning of ordering to the person you are saying; there is the meaning of ordering to interlocutor to do something. (2) Intermission is a speech between the speaker and the interlocutor, and a greeting is addressed to the person you are saying. It is an act of a polite command to speak to the person you are speaking to. (3.) Prohibition of speech between the speaker and interlocutor, which is contained in the speech, the meaning of the prohibition of the interlocutor. This prohibition can be advisory and inviting. (4.) An invitation to an utterance between the speaker and the interlocutor contains an action. His speech contains the meaning of an invitation to the person to whom he is speaking. In English imperative sentence, there are several ways to form the imperative (1) Affirmative form (base form of the verb): "stand up, please." (2) The form emphatic (do+ Imperative verb): "Do Forget him." (3) The passive Form (get + past participle): "Get breakfast this morning." (4) the form of imperative with the subject: "anna, close the door." (5) Imperative+ tag questions. "Brush this, will you?" (6) The imperative joined by the coordinators: "answer and conclude the material now!"

In Toba Batak language culture, an imperative sentence is a statement whose content is command, force, order, invite, and request that the person being ordered does what is intended in the command. In imperative sentences or command sentences, people can misinterpret or the interlocutor assumes that the speaker was angry, even though he was talking not angry. The speaker speaks using high intonation because they are accustomed to local languages such as Toba Batak. People are used to it using regional languages such as Batak Toba; if speaking or being do something and using command sentences, then intonation and style speaking, they will get carried away with the style and intonation of speaking the language Toba Batak. We also often use imperative sentences in Toba Batak culture to meet or often hear about in everyday life and even at events in traditional ceremonies where there are commands that we must obey or what we have to do is. For example, (proverb) seems to be implied deeply for example, this and *Umpasa* (rhyme), which is called the presence of mixed spices that are served full of politeness *Dalihan Natolu*, even though we always do experience and do it; in everyday life, imperative sentences are encountered. As when the mother asked us to clean the house, the sister asked us to help with cooking, the father asked his son to help him in the garden, and so on. Even in nuclear families, the imperative sentence is one of the sentences that will often be said to ask or advise people around them. Therefore, it is not uncommon for the Toba Batak tribe to obey orders that are commonplace as long as they have a positive impact.

There are several characteristics that we find when understanding an imperative sentence in the Batak Toba language 'ingkon', 'Baen', 'unang', 'jaga', 'sai', 'ingot', 'santabi', 'sotung', 'naso jadi', 'tongka', 'ingkon', 'jo/jolo', 'ate', 'da', 'tole. In Batak Toba, there are 8 imperative sentences functions: orders, requests, invitations, prohibitions, advice, encouragement, suggestions, and warnings (Budiman, 2014). For example; in orders, usually started with "Baen"; "*Baen hamu jo indahan na las i.*" ("Bring warm rice please."). When giving advice to someone, whether a child or grandchild or someone else, it usually starts with the word 'sai', 'ingot', 'santabi', 'sotung', 'naso jadi', 'tongka', 'ingkon'. For example: "*sai ingot ma torus Natorasmu manang didia ho mangalangka.*" ("Always remember your parents wherever you go"). And to give prohibition to someone not to do something: "*unang se margabusi ho.*" ("Don't tell a lie."). In Batak, imperative sentences also use verbs at the beginning of the sentence. Examples; "*pabungka jendela!*" ("Open the window!"). In Mardan film, there are several imperative sentences used in interacting within the family.

## 3. Method

### 3.1 Research Design

This investigation adopted a qualitative descriptive methodology. The researchers applied descriptive qualitative techniques to assist in categorizing data and clarifying imperative sentences along with their equivalents. This approach was selected to facilitate the explanation and description of the study. The research focuses on analyzing the contrasts and parallels between imperative sentences in the Batak Toba

language and English, utilizing the film *Si Mardan* as the primary source material.

### 3.2 Data Source

The source of this research is relevant with the problem of this research. The research problem in this study is when viewers have their own perspectives when watching films that contain imperative sentences there. The data were taken from the script of the film where it is from one of the famous Batak opera dramas entitled *Si Mardan*. The opera drama was chosen as the data because The *Si Mardan* opera drama provides a rich source of imperative sentences in the Batak language, offering a unique opportunity to explore how viewers interpret and respond to these linguistic structures within the context of film. This study delves into the complex relationship between language, culture, and individual perception, examining how personal experiences and cultural backgrounds influence the interpretation of imperative sentences in cinematic dialogue. By analyzing viewer responses to the film's script, this research aims to shed light on the nuanced ways in which language and cultural context shape audience understanding and engagement with dramatic performances

### 3.3 Research Instrument

The instruments of this research are tools and facilities that the researchers used to gather data (Sutrisno et al., 2023; Rony et al., 2024). The researchers gathered many sources journal texts as the reference that relates to the topic with Contrastive analysis between two languages in imperative sentences. In addition, the researcher requires a few media resources to aid in the text analysis process, including a laptop, a mobile device, journals, a notepad, a textbook, and an e-book.

### 3.4 Data Collection Method

Data collection is important to determine the result of the study. The script of *Si Mardan*, a renowned Batak opera drama, serves as a rich source of cultural and linguistic information. In this study, the procedures used in the data collection were: (1) watching the movie and read the script; (2) identifying the imperative sentence used in the script; (3) translating the imperative sentence that found in the film into English (4) making the conclusions. Hence, these methods of data collection also likely include textual analysis, character dialogue examination, and thematic exploration of the script. By delving into this traditional dramatic work, researchers can gain valuable insights into Batak language, customs, and storytelling techniques. The analysis of *Si Mardan's* script not only provides a window into Batak culture but also offers an opportunity to examine the evolution of language and storytelling within the community. Researchers may also explore the musical elements integral to Batak opera, considering how they complement and enhance the narrative. Furthermore, comparative studies with other Batak opera scripts could reveal patterns in storytelling structure and character archetypes unique to this cultural art form.

### 3.5 Data Analysis Method

The data were analyzed using the theory of Swan (1982:77) where state that the imperative sentence was divided into; request, compulsion, advice, suggestion, prohibition, command, invitation. In analyzing data, there are several steps required as already existing in the research method. Further analysis of the imperative sentences was conducted to categorize them according to Swan's classification. The researchers meticulously followed the predetermined steps outlined in the research methodology to ensure a systematic and comprehensive examination of the data. This approach allowed for a nuanced understanding of the various functions and intentions conveyed through imperative sentences in the corpus. The analysis process involved careful consideration of each imperative sentence's context and intended meaning, allowing for accurate categorization within Swan's framework. This detailed examination provided valuable insights into the distribution and usage patterns of different types of imperative sentences within the studied corpus. The findings from this analysis could potentially contribute to a deeper understanding of linguistic structures and communication strategies in the given context

## 4. Results

### 4.1 The Imperative Sentence Structure between English and Batak Toba

The purpose of an imperative sentence is to ask someone to do or not do something. If in English there are command sentences that ask someone to do something then the same is true in Batak Toba language. Imperative sentences in Toba Batak language have varying purposes. Imperative sentences in English and Batak Toba have the same purpose or the same meaning; that is, asking someone to do something. But sometimes the way and position of words in a sentence can be different. In this session, researchers will classify the form or function of imperative sentences into 6 functions depending on how the speaker expresses the sentence in the context of the conversation in the film *Si Mardan*.

#### 1) Command

In this section, the writers discovered that the data contained many command sentences that indicated that someone was in charge and conversed with others. Command is part of a command sentence that asks someone to do something which usually uses an action in it.

Sentence 1

|              |                  |                  |                         |
|--------------|------------------|------------------|-------------------------|
| - Batak Toba | : “ <u>Pinta</u> | <u>Jou ma ne</u> | <u>ibotomi!</u> ”       |
|              | S                | P                | O                       |
| - English    | : “ <u>Pinta</u> | <u>calls</u>     | <u>your brothers.</u> ” |

S P O

From the sentence above, the researchers found the similarities word class in each of the word of the Batak Toba language and English. In the imperative sentence in Batak Toba, the sentence structure is S-P-O and in the English imperative sentence, the structure is S-P-O. The two sentences are imperative sentences which is a command.

2) Request

In this section, the researchers discovered that the data contained some Request sentences that indicated that someone request for something.

Sentence 2

- Batak Toba : "bu majo hami amang tusi!"  
P O S Complement

- English : "Please sir bring us there."  
Req S P O Complement

In this sentence, the writer found differences in sentence structure in the request sentence above. In Toba Batak language sentences, the sentence structure above is P-O-S-Complement. While the sentence structure in English is Req-S-P-O-Complement. In English there is the addition of the word Req (Request) marked with the word Please. This happens because in the Toba Batak language above there is the word *Majo*, in Toba Batak culture this word marks a person's request if they want to ask someone for something.

3) Compulsion

In this session, the author found an imperative sentence which refers to a Compulsion or it is often said coercive sentence made by the speaker for the listener to obey.

Sentence 3

- Batak Toba : "ikkon gantion mu emekku na ginakkkatan ni horbomi!"  
Comp P S O Complement

- English : "You have to replace my rice that your buffalo has eaten."  
S Comp P O Complement

In this sentence, the writer found differences in sentence structure in the compulsion sentence above. In Toba Batak language sentences, the sentence structure above is Comp-P-S-O-Complement. While the sentence structure in English is S-Comp-P-O-Complement. The two sentences above refer to compulsion sentences which ask someone to fulfill someone's desires. The compulsion sentence in the Batak Toba language above uses a harsh intonation for several reasons asking for compensation from someone

4) Prohibition

In this section, the researchers found prohibitive sentences contained in the script. This sentence is a sentence that tells someone not to do some thing or it is called a prohibition.

Sentence 4

- Batak Toba : "unang tinggalthon hami!"  
Neg P O

- English : "Don't leave us."  
Neg P O

The two sentences above are prohibitive sentences which have the same meaning. In this sentence, the researcher found similarities in the sentence structure used in the Batak Toba language and also in English. Where in the Toba Batak language the sentence structure found is Neg-P-O. And in English the sentence structure found is also the same as in Batak Toba language, namely Neg-P-O. In Toba Batak language the word "unang" is the same as the word "don't (do not)" which is a word that is often used when asking someone not to do something depending on the speaker's wishes for the listener.

5) Advice

In this section, the researchers found sentences in the form of advice. Advice sentences are sentences used to ask someone to be more careful, provide instructions, warnings, so that they can be used as motivation to continue their life.

Sentence 5

- Batak Toba : "Sai ingot hamu ma natorasmuna manang didia pe mangalangka!"  
Adv P S O Complement

- English : "Always remember your parents wherever you go."

Adv P O C

In the two advice sentences above, there are differences found by the researchers when analyzing the sentence structure in the two languages. In advice sentences found in Toba Batak language, the sentence structure starts from Adv-P-S-O-Complement. whereas in English, the sentence structure obtained starts from Adv-P-O-C. In Toba Batak language, the Complement sentence structure is described by someone everywhere when trying to take steps or work to build a new life. However, both sentences have the same meaning, namely they convey meaning to a child when he is overseas.

6) Suggestion

In this session, the researchers found an imperative sentence that functions as a suggestion. Suggestion is one part of an imperative sentence which functions to give an opinion or recommendation to another person with the intention of considering several things.

Sentence 6

- Batak Toba : "Tumagon ma peakhon hamu ramba-ramba i manutupi bangke ku"  
 Adv P S O C

- English : "it would be better if you put dry leaves to cover my corpse."  
 Adv Cond S P O C

In the two suggested sentences above, there are several differences that can be seen in analyzing sentence structures in Batak Toba language and also English. In Toba Batak language there are words that indicate characteristics when giving advice to people. namely the word Tumagon (it's better). In the structure of the advice sentences above, it can be seen that in the Batak Toba language there are several sentence structures, starting from Adv-P-S-O-C. whereas in English, the sentence structure starts from Adv-Cond-S-P-O-C. Some of these differences start from the structure of the second sentence, namely in the Batak Toba language it is classified as a predicate word (P) while in English it is added with a Cond (conditional). But it is the same that these two sentences contain the same meaning and purpose, namely giving advice to someone to do something.

4.2 The Differences between English and Batak Toba in Imperative Sentence

The researchers have recapitulated all the imperative sentence that found in the film *Si Mardani* to be compared into Batak Toba language and English in the form of table;

Table 1. Command sentences between English and Batak Toba

| No | Batak Toba   | English  | Contrastive  |
|----|--|--|--|
| 1  | pahatop ma ro tuson<br>(Adv-P-Adv)                     | Come here quickly<br>(P-Adv phrase)              | In Batak language, the word " <i>pahatop</i> " or quickly is placed at the beginning of a sentence as a command to move faster. whereas in English the predicate is placed at the beginning of the sentence and then followed by the adverb phrase (here quickly) this is because both words are the same as adverbs |
| 2  | Pinta jou ma ne ibotomi<br>(S-P-O)                     | Pinta call your brothers<br>(S-P-O)              | of the two languages aside, the Batak language and English contained in the sentences have no differences in terms of sentence structure both in terms of meaning and expression   |
| 3  | Molo songomi lao ma ho tusopottan dah<br>(Adv-P-S-Adv) | Then go to our house first<br>(Adv-P-Adv)        | In Batak language the word "ho" refers to the pronoun you, but is used as the subject in the sentence whereas in English, the subject you is not included because when speaking the listener can understand the meaning of the command being conveyed  |
| 4  | Haruar ho saonari<br>(P-S-Adv)                         | Get out now<br>(P-Adv)                           | In the Batak language, the subject "ho" in the form of an affirmation is used as the subject of the sentence whereas in English, the subject you are not included because when speaking the listener can understand the meaning of the command being conveyed  |
| 5  | tangiakkon ma au asa hasea<br>(P-O-C)                  | Pray for me so that I'm successful<br>(P-O-C)    | Both of the two languages aside, the Batak language and English contained in the sentences have no differences in terms of sentence structure both in terms of meaning and expression  |
| 6  | Tangiakkon hamu ma tu mulajadi nabolon<br>(P-O-S-C)    | Pray for your son to Mulajadi Nabolon<br>(P-O-C) | In the Batak language the word "hamu" is the subject of the sentence, which is a polite designation of a personal pronoun. In English, there is no word that is the subject of the sentence. because the sentence Pray for your son to start becoming nabolon, is a command sentence imposed on the parent(s)        |

| No | Batak Toba  | English                                    | Contrastive  |
|----|---|--|--|
| 7  | beta ma hatop<br>(P-Adv)  | Come on quickly<br>(P-Adv)                 | Batak language and English contained in the sentence besides have no differences in terms of sentence structure both in terms of meaning and expression.   |
| 8  | ingot hatakkon<br>(P-O)   | Listen to me<br>(P-O)                      | Batak language and English contained in the sentence besides have no differences in terms of sentence structure both in terms of meaning and expression.   |
| 9  | borhat ma ho inang tu toba,<br>(P-S-C)                            | Go back to Toba<br>(P-C)                   | In Batak language the word "ho" refers to the pronoun you, but is used as the subject in the sentence whereas in English, the subject you is not included because when speaking the listener can understand the meaning of the command being conveyed  |
| 10 | tinggalhon hamu ma au dison, nga suda be hosakku<br>(P-S-O-Adv-C) | Leave me alone, I'm dying<br>(P-O-Adj-S-V) | In the Batak language there is a sentence structure that differentiates the two texts on the side, where dison (adv) and nga tos be hosakku as (C) In English it becomes, alone, I'm dying (adj-s-p), the word alone here refers to someone who is alone. So, what this means is that the person asked to be left alone according to his command to live her considering his dying condition |

Table 2. Request sentences between English and Batak Toba

| No | Batak Toba  | English  | Contrastive   |
|----|---|--|---|
| 1  | buan hamu majo hami amang tusi<br>(P-S-Req-O-C)               | Please sir bring us there<br>(Req-S-P-O-C)                   | buan hamu majo hami amang tusi<br>(P-S-Req-O-C) Please sir bring us there<br>(Req-S-P-O-C)<br><br>In the Batak language, the word majo, is a word that refers to someone's request to be carried out. and usually the word Request (req) is always in the middle position. whereas in English usually when making a request, the word please is at the front or end of the sentence |
| 2  | buan hamu boruku na burju on rappak hamu tu toba<br>(P-S-O-C) | Please Take my good daughter with you to Toba<br>(Req-P-O-C) | In the Batak language sentence, there is a meaning that asks someone to carry it out and there are no words that refer to the word request In English, there is the addition of the word please at the front of the sentence, as a form of request so that the listener can carry it out  |

Table 3. Compulsion sentences between English and Batak Toba

| No | Batak Toba  | English   | Contrastive  |
|----|---|---|--|
| 1  | ikkon gantion mu emekku na ginakkgatan ni horbomi<br>(Comp-P-S-O-C) | You have to replace my rice that your buffalo has eaten<br>(S-Comp-P-O-C) | In Batak language there is no subject word there and it immediately begins with the word compulsion which emphasizes the listener to understand it directly whereas in English there is the subject word you followed by the word compulsion |
| 2  | ikkon gabe batu ho<br>(Comp-P-O-S)                                  | you will become a stone<br>(S-P-C)  | In the Batak language there is a word that refers to compulsion, namely the word ikkon whereas in English there is no word that refers to compulsion so the two are slightly different   |

Table 4. Prohibitions sentences between English and Batak Toba

| No | Batak Toba  | English   | Contrastive   |
|----|---|---|---|
| 1  | unang pola setumatangis ho inong, nga bagian tai<br>(Neg-P-S-C) | Don't be sad mom, that's our fate as poor people<br>(Neg-P-S-C) | Both of the two languages aside, the Batak language and English contained in the sentences have no differences in terms of sentence structure both in terms of meaning and expression                   |
| 2  | unang gabusi hamu au,<br>(Neg-P-S-O)                            | Don't tell a lie with me<br>(Neg-P-C)                           | In the Batak language the word "hamu" is the subject of the sentence, which is a polite designation of a personal pronoun. In English, there is no word that is the subject of the sentence.            |
| 3  | unang muruk ho<br>(Neg-P-S)                                     | Don't be angry<br>(Neg-P-Adj)                                   | In the Batak language, the word muruk is called a predicate because it involves the action of scolding the person you are talking to whereas in English be is the predicate, and angry is the adjective |
| 4  | Unang usir hami songon biang, lao pe hami                       | Don't chase us away like animals                                | Both of the two languages aside, the Batak language and English contained in the sentences have no differences in terms of sentence   |



| No | Batak Toba      | English         | Contrastive                                       |
|----|-----------------|-----------------|---|
|    | (Neg-P-O-Adv-C) | (Neg-P-O-Adv-C) | structure both in terms of meaning and expression |

Table 5. Advice sentences between English and Batak Toba

| No | Batak Toba   | English   | Contrastive   |
|----|--|---|---|
| 1  | ale ikkon burju burju doho disan<br>(conj-adj-S-adv) | But you have to be good there<br>(Conj-S-P-Adv) | In the Batak language the word "ho" means the subject that comes after the predicate. whereas in English the subject you is in the word after the conjunction |

Table 6. Suggestions sentences between English and Batak Toba

| No | Batak Toba  | English   | Contrastive  |
|----|---|---|--|
| 1  | tenang majo hamu amang.pahundul hamu majo<br>(P-S-P-Adv)                | Calm down sir, sit down first<br>(P-S-P-Adv)                                    | Both of the two languages aside, the Batak language and English contained in the sentences have no differences in terms of sentence structure both in terms of meaning and expression  |
| 2  | Tumagon ma peakhon hamu ramba-ramba i manutupi bangke ku<br>(Sug-P-O-C) | it would be better if you put dry leaves to cover my corpse<br>(Sug-Cond-S-P-C) | In the Batak language there are no conjunctions that connect the suggestions in the sentence and are directly continued in each word<br><br>In English there is the addition of the word if after it would be better. This shows that there is a suggestion that can be understood directly from the context of the sentence |

**5. Discussion**

From the data finding above, the writers understood that there are some of the similarities and the differences between the two languages namely; Batak Toba language and english.in this section, the data will be analyzed using the contrastive analysis.

In the Imperative sentence, in the form of the commands, based on the data there are differences and similarities in existing sentence structures. In data (1) there is a sentence structure in the Batak language Adv-p-Adv. while in English it starts with P-Adv Phrase. In data (2) there are similarities in sentence structure, namely in Toba Batak language and English, the sentence structure consists of S-P-O. In data (3) the sentence structure looks different, where in the Batak Toba language it consists of Adv-P-S-Adv. while in English it consists of Adv-P- Adv. In data (4) there are also differences in sentence structure where in Toba Batak language it consists of P-S-Adv and in English P-Adv. In data (5), there are similarities in sentence structure, namely in Toba Batak language and English, the sentence structure consists of P-O-C. In data (6) there are differences in sentence structure where in Toba Batak language it consists of P-O-S-C and in English P-O-C. in data (7) there are similarities in sentence structure, namely in Toba Batak language and English, the sentence structure consists of P-Adv. In data number (8), there are similarities in sentence structure, namely in Toba Batak language and English, the sentence structure consists of P-O. In data (9) there are differences in sentence structure where in Toba Batak language it consists of P-S-C and in English P-C. And in data (10) there are differences in sentence structure where in Toba Batak language it consists of P-S-O-Adv-C and in English P-S-O-Adj-S-V.

In imperative sentences in request form there are only differences in the existing sentence structure. In data (11) there are differences in sentence structure. In the Batak language it consists of P-S-Req-O-C. While in English it starts with Req-S-P-O-C. In data (12), there are also differences in sentence structure, namely in Toba Batak language and English, the sentence structure consists of P-S-O-C. And in English it consists of Req-P-O-C. In imperative sentences in request form there are only differences in the existing sentence structure. In data (13) there are differences in sentence structure. In the Batak language it consists of Comp-P-S-O-C. While in English it starts with S-Comp-P-O-C. In data (14), there are also differences in sentence structure, namely in Toba Batak language and English, the sentence structure consists of Comp-P-O-S. And in English it consists of S-P-C. In the imperative sentence in the form of a prohibition there are similarities and differences from the existing sentence structure. In data (15) there are similarities between the two sentence structures. Where in Batak language and English it consists of Neg-P-S-C. Whereas in data (16) there are differences in sentence structure, namely in Toba Batak language Neg-P-S-O and English Neg-P-C. In data (17), there are also differences in sentence structure, namely in Toba Batak language and English, the sentence structure consists of Neg-P-S. and in English it consists of Neg-P-Adj. In data (18) there are similarities between the two sentence structures. Where in Batak language and English it consists of Neg-P-O-Adv-C. In the imperative sentence in the form of advice, there is only one data that shows the difference in the existing sentence structure. In data (19), there are differences in sentence structure, namely in Toba Batak language conj-adj-S-adv and English Conj-S-P-Adv. In imperative sentences in the form of suggestions there is data that shows the differences and similarities in the existing sentence structures. In data (20), there are similarities in sentence structure, namely in Toba Batak language and English P-S-P-Adv. and in data (21) there are differences between the two sentence structures, where in Toba Batak language it consists of Sug-P-O-C and in English it consists of Sug-Cond-S-P-C. From this data the author collected 21 data which analyzed the differences by comparing sentence structures and identifying which part of the imperative sentence type was in accordance with Swan's theory (1982:77).

The findings of this study contrast with those of previous investigations to identify similarities and differences. A study by Sianipar, Herman, and Purba (2022) titled "A Contrastive Analysis Study Between English and Batak Toba in Request Sentence" explored request sentences in the English and Toba Batak languages. The analysis focused on imperative phrases in both languages, examining their form, purpose, and sentence categorization. Employing a descriptive approach and contrastive analysis methodology, data were collected through observations and interviews with native Toba Batak speakers who regularly use the dialect. The researchers delineated and juxtaposed the differences and similarities in request sentences. A notable distinction was observed in the subject positioning. In Toba Batak, subject placement was flexible and could be altered without changing the meaning, whereas in English, the subject position remained fixed. Additionally, Batak Toba request sentences were characterized as less harsh, with infrequent use of "please" and typically strong, emphatic intonation. In contrast, English request sentences tend to be more polite and smooth, with gentler intonation.

The finding of the similarities and differences of imperative sentence between English and Batak Toba language also could impact language learning, translation, or cross-cultural communication. This comparative analysis could help learners of either language to better understand and use imperative structures in both English and Batak Toba. It may also provide valuable insights for translators working between these languages, enabling them to preserve the intended tone and force of imperative statements. Furthermore, understanding the nuances of imperative sentences in both languages could enhance cross-cultural interactions by promoting clearer communication and reducing potential misunderstandings. This comparative analysis could also shed light on the cultural values and communication styles embedded within each language's imperative structures. By examining these linguistic patterns, researchers might gain deeper insights into the social hierarchies, politeness norms, and power dynamics prevalent in English-speaking and Batak Toba-speaking communities. Additionally, this study could pave the way for further research on other grammatical structures and linguistic features shared or contrasted between these two languages, contributing to a more comprehensive understanding of their typological relationship. This research could extend beyond linguistic analysis to explore the cognitive processes involved in comprehending and producing imperative sentences in both languages. Such findings may have implications for language acquisition strategies and could inform the development of more effective language learning materials for both English and Batak Toba speakers. Moreover, the insights gained from this comparative study could be applied to other language pairs, potentially leading to a broader understanding of how imperative structures function across diverse linguistic families.

Hence, the study could explore specific phonetic and intonation patterns in both languages to develop targeted pronunciation exercises for Batak Toba speakers learning English imperatives. It might also examine syntactic structures and word order differences between the two languages, which could inform the creation of grammar-focused activities tailored to Batak Toba learners. Additionally, the research could investigate cultural nuances in the use of imperatives in both languages, potentially leading to the development of pragmatic competence exercises for more effective communication in English. The research could further investigate the role of politeness markers and tone variations in imperatives across both languages, leading to the development of nuanced communication exercises for Batak Toba speakers learning English. Furthermore, the study might explore the use of modal verbs and auxiliary structures in English imperatives compared to their Batak Toba counterparts, informing the creation of targeted grammar drills and contextualized practice activities. Lastly, the analysis could delve into the frequency and contexts of imperative use in both languages, potentially guiding the design of immersive language scenarios that authentically represent imperative usage in English-speaking environments. The research could also explore the role of intonation and stress patterns in conveying imperatives in both languages, leading to the development of pronunciation exercises that enhance the effectiveness of English imperative communication for Batak Toba speakers. Moreover, an investigation into the historical evolution of imperative forms in both languages could provide insights into the underlying linguistic principles, potentially informing the creation of etymology-based learning activities that deepen students' understanding of English imperatives. Additionally, the study might examine the use of softeners and hedging devices in English imperatives compared to Batak Toba, guiding the design of pragmatic awareness exercises that help learners navigate the nuances of polite imperative usage in various social contexts.

This study potentially contributes to the field of comparative linguistics by examining the nuances of imperative sentences in two distinct languages. The research could be expanded to explore the implications of these findings for language teaching methodologies, particularly in the context of second language acquisition. Additionally, the analysis of imperative sentences in Batak Toba and English may provide valuable insights into the cultural and cognitive aspects of language use in different communities. The research could delve deeper into the syntactic structures and semantic nuances of imperative sentences in both languages, providing a more comprehensive comparative analysis. It might also benefit from exploring the sociolinguistic factors that influence the use and interpretation of imperative sentences in Batak Toba and English-speaking communities. Furthermore, the study could investigate the potential implications of these findings for cross-cultural communication and translation studies, offering practical applications for language professionals and educators.

## 6. Conclusion

This research explains how imperative sentences can be categorized by various aspects. Imperative sentences are very important to understand in terms of how to pronounce them well and purposefully. This research explains how contrastive analysis works in imperative sentences in Batak Toba language and English. The author uses the subject, namely script data from the Batak opera film entitled *Si Mardan* as study material for analysis. There are similarities and differences in these two languages, where in the imperative sentence in command form there are 6 data and, in the equation, there are 4 data. in the request there are 2 different data. whereas in compulsion there are also 2 different data. in prohibition there are 2 data with the same sentence structure and there are 2 data with different sentence structures. In the advice there is only 1 data whose sentence structure is different. and finally, in the suggestion there is 1 data that is the

same and 1 data that has a different sentence structure. The total of all data is 21 data, of which there are 14 (67%) different data and there are 7 (33%) data with the same sentence structure. So, it can be concluded that in the film *Si Mardan* the contrastive analysis is dominantly different from the Batak Toba language to English.

This study primarily focused on contrastive analysis between the Batak Toba language and English in the film *Si Mardan*, which may limit its applicability to other linguistic contexts or media. Future research could explore a wider range of Batak Toba texts or compare the language with other languages beyond English to provide a more comprehensive understanding of its unique linguistic features. Additionally, expanding the sample size and including more diverse linguistic elements could enhance the reliability and generalizability of the findings. Further studies could also investigate the sociolinguistic aspects of Batak Toba language use in modern media and its impact on language preservation. Examining the reception of the film among different age groups and regions could provide insights into the cultural significance of Batak Toba language representation in cinema. Moreover, a diachronic analysis comparing the language used in *Si Mardan* with older Batak Toba texts might reveal linguistic changes and adaptations over time. These investigations could be complemented by examining the role of Batak Toba in digital communication platforms and social media, which may reveal contemporary language trends and adaptation. Exploring the influence of Batak Toba on other Indonesian languages and dialects could provide valuable insights into linguistic exchange and evolution within the region. Additionally, studying the pedagogical implications of Batak Toba language preservation efforts could inform strategies for maintaining and revitalizing endangered languages.

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