Identifying turn-taking strategies in Toba Batak Wedding Traditional "Mangulosi": A case on conversation analysis

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Abstract
This study sought to investigate the turn-taking strategies used by the participants in the Batak Toba mangulosi cultural event. Phenomenon is not little of the Toba Batak community does not even include custom events not executing the process Mangulosi during their marriage because they assume that this Mangulosi event is a waste of time and money. The purpose of this research is to determine the types of strategies in the Toba Batak Traditional Mangulosi. The researchers collected data using a video. This research uses qualitative descriptive method. This theory describes three types namely Taking the turn (starting up, take over, interrupting), Holding the turn (filled pause, silent pause, meta-comments), Yielding the turn (prompting, appealing, giving up. The result of this research shows that there are 27 data with the different percentage such as; Hesitant Start (8%), Clean Start (8%), Uptakes (8%), Link (8%), Alert (4%), Meta-Comments (-), Filled Pause (10%), Silent Pause (12%), Repetition (24%), Prompting (10%), Appealing (8%), Giving up (8%). This research is expected to provide more information to readers that they need to pay attention to the speaker's needs and when it should be delivered.

Keywords: conversation analysis, culture, Mangulosi, Toba Batak, turn-taking

Public Interest Statement

The result of this study showed the importance of turn-taking strategies in the conversation or social interaction. This research focused in conversation that contained of turn-taking strategies which is used by Traditional Mangulosi from the conversation in the video. The basic concept of turn-taking is changing the role of the speaker and listener. It begins when the first speaker initates to speak firstly, hold, or yield the chance to the next speaker to take the turn. Turn-taking strategies such as Hesitant Start, Clean Start, Uptakes, Link, Alert, Filled Pause, Silent Pause, Repetition, Prompting, Appealing, and Giving up are used in the 'Mangulosi" of Toba Batak's Wedding Traditional. These implications contribute to the academic discussion on providing a further step in the readers' knowledge and how to relate the theory of conversation analysis in some cultures, not only from Toba Batak but also to other cultures.

Introduction

Language is an arbitrary vowel system used in human communication. Language describes all the symbolic phenomena that occur in the universe. People acquire knowledge of the universe through language. According to Sinamo, Herman, and Marpaung (2023), language is a system of sound symbols with an arbiter character used by members of social groups to cooperate, communicate, and identify them. Communication aries can be in the form of information delivery, mutual education, or entertainment. In addition, communication can result from simultaneous conversations (Hulu et al. 2023).

Turn-taking is a type of organization in conversation and discourse, in which participants speak one at a time in alternating turns. In practice, it involves processes for constructing contributions, responding to previous comments, and transitioning to a different speaker using a variety of linguistic and non-linguistic cues. Good turn-taking can result in good communication. According to Anwair (2016:2), turn-taking is everything the current speakers say before the next speaker takes over. It is only one speak during the process of the conversation, and his/her words are continuous, which means that all participants involved in conversation are not able to speak at the same time.

In conversation analysis, turn-taking refers to the manner in which orderly conversations normally take place. A basic understanding can come right from the term itself: It is the notion that people in a conversation take turns speaking. When studied by sociologists, however, the analysis goes deeper into topics such as how people know when it is their turn to speak, how much overlap there is between speakers, when it is OK to have overlap, and how to consider regional or gender differences.

Conversation is a form of spoken interaction used by two or more people. It includes the way people maintain their interactions and how their conversations are organized. According to Brenan (2010), conversation is an interaction that involves two or more participants who commonly use verbal and nonverbal signals.

In many contexts, conversational turns are a valuable means of participating in social life and are subject to competition. Turn-taking strategies are often thought to differ by gender; consequently, turn-taking has been a topic of intense examination in gender studies (Permatasari & Listiyanti, 2017). While early studies supported gendered stereotypes, such as men interrupting more than women and women talking more than men, recent research has found mixed evidence of gender-specific conversational strategies and few overarching patterns have emerged. The basis of conversation is that one person speaks at a time, after which they may nominate another speaker or another may take up the turn without being nominated (Pardede et al., 2021). The statement informs that a conversation involves two or more people who are talking at the same time, and then there will be another turn for the listener who replies or answers the speaker. However, not all speakers cooperate well in the conversation. Sometimes, they are misunderstood by the message delivered in the conversation. To prevent such an understanding, all speakers must pay attention to the rules of the interaction to make the conversation go smoothly.

According to Maynard (2013), conversation analysis is study talk as a medium for people to perform an action. Any kind of action or reaction of participants in a conversation is a concern in this field of research. In turn-taking, the speaker uses several strategies to take the turn or start speaking with other people. Turn-taking strategies involve how to manage the role of conversation as speakers or listeners. It is very important to research turn-taking strategies in order to obtain the conversational goal and strategy of the speaker taking a turn in conversation. Pragmatics (from Greek "pragma") means the study of communication principles to which people adhere when they interact rationally and efficiently in social context (Yule, 1996). The investigation of these assumptions and expectations provides us with some insight into how more is always being communicated than is said.

Batak Toba people or often simply "Batak" are the most numerous of the Batak people of North Sumatra, Indonesia, and often considered the classical 'Batak,' most likely to willingly self-identify as Batak. The Toba people are found in Toba Samosir Regency, Humbang Hasundutan Regency, Samosir Regency, North Tapanuli Regency, part of Dairi Regency, Central Tapanuli Regency, Sibolga and its surrounding regions.The Batak Toba people speak in the Toba Batak language and are centered on Lake Toba and Samosir Island within the lake. Batak Toba people frequently build traditional Batak architectural styles, which are common in Samosir. Cultural demonstrations, performances, and festivities such as Sigale Gale are often held for tourists; in the Toba Batak tribe, there is a custom called mangulosis, which can be done by parents when their children get married, and there are many other examples.

However, the current Mangulosi phenomenon is not limited to the Toba Batak community and does not include even custom events that do not execute the process of Mangulosi during their marriage because they assume that This Mangulosi event is a waste of time and money. Moreover, for the Batak people who were born not in the majority area of Batak and overseas communities, most of them are more likely to choose to party inside the modern form. Intercultural marriages (multicultural) also cause the Batak community to not carry out the Mangulosi customary event. Other factors cause Batak couples not to use customs in their marriage because there are some churches that do not allow the congregation to use custom in events her marriage, which is considered contrary to religious teachings. For example, Batak Toba or (HKBP) people marry a Jahowa witness who does not believe in ulos and has never used ulos in their custom, so the ulos is not used when that person gets married. However, this does not mean that marriage is invalid because they have blessed at the church.

For example, ulos are used in the traditional Batak Toba wedding ceremony:

Image 1. Ulos Ragihotang (Hela)

This is an example of ulos ragihotang (hela) for the bride. The parents of the bride will give the ulos. The Mangulosi tradition is defined as giving love, prayer, warmth, and blessings to both parents. Mangulosi is an ancestral tradition carried out from generation to generation in the context of the implementation of the traditional wedding ceremony of the Toba Batak community.

In this study, researchers will limit the concentration on the problem of the meaning of Mangulosi as part of wedding customs Batak people who are not inseparable, especially for tribes Toba Batak, who also want to know whether there is a customary law for Batak people who do not carry out the Mangulosi process at his wedding.

Literature Review
A. Turn Taking Strategies

Turn-taking strategies are the way conversationalists manage their conversations. Turn-taking ensures that the conversation flows well. According to Mey (2001), conversationalists can use three types of turn-taking strategies. These are taking the turn, holding the turn, and yielding the turn. In most cultures, only one person speaks at a given time. The speaker turns speaking, speaks first, and speaks again. A kind of navigating to conversations where a turn can occur is referred to as "transition-related locations." According to Stenstrom as cited in Yanti (2017), there are three types of turn-taking strategies that can be used in conversation. Those are taking the turn (starting up, taking over, interruption, overlapping) that means how to describe people start conversation, holding the turn (filled pause, silent pause, repetition) it refers to how people continue the conversation, and the last is yielding the turn (prompting, appealing, giving up) it refers to how people provide opportunities for others.

Turn-taking strategies are when the conversation begins, which means that someone has the initiative to talk. There must be cooperation between the speaker and listener for the conversation to proceed smoothly. For the first time, the speaker/first speaker begins to talk to someone who is invited (listener/second speaker) to talk. After finishing his or her conversation, the listener gives a comment or answer to him/her (the first speaker).

In conversation, participants must have the ability to manage their roles in order to make their conversations go smoothly. In fact, some of them cannot do it well; sometimes the listener may fail to get the message from the speaker or the listener takes the turn without waiting for the speaker to finish his or her speak. Thus, it can make overlapping turns or the speaker may lose the thread.

1. Taking the Turn

This strategy is useful when participants want to have the chance to speak in conversation. By taking the turn, the next speaker can continue the topic from the previous speaker or deliver their own ideas. In this case, the speaker can also express their feelings, such as showing their agreement or disagreement. Stenstrom divides taking a turn into starting up, taking over, and interrupting.

Therefore, it can smoothen conversations. The audience's response leaves a comment or an answer. The speaker's question is currently called a speech that is finished by the listener. If the ideal rules set by Sacks, Schegloff, and Jefferson cannot be fulfilled by the speaker, the speaker can create conversation overlaps or break up. Sometimes, the conversing cannot run smoothly. To have a good conversation, everyone has to do it know the reverse strategy when you want to talk. Stenstrom's theory, as cited in Yanti (2017), contains some basic strategies for the turning system.

a) Starting up

Starting up is used by someone who initiates the conversation first. It is difficult to start talking. Sometimes, the speaker does not have good preparation at the beginning of the conversation.

Start-up can involve a hesitant start and a clean start. A hesitant start, most speakers do not give up the turn at once, but take advantage of using field pauses and verbal fillers. This strategy is used when speakers take turns without being fully prepared. The speakers show that they want to say something and they need more time to put into the word.

For example, A. "well, and eeem. I mean that, I want you better start the eeem conversation" It show that the speaker intends to say something but needs more time to put it into words by using verbal filler (well) and field pauses (a:m) On the other hand, if the speakers often prepare before they will take the turns, usually word "well" come up at the beginning of the utterance and it makes a clean start. According to Jufadri (2018), the start-up strategy is how the speaker begins the conversation. Can use hesitation and start cleaning. When someone does not have files, doubts begin the conversation. When someone is ready, clean starts a conversation.

1) Hesitant Start
   A hesitant start, most speakers do not give up the turn at once but take advantage of the filled pause. This strategy is used when the speaker takes the turn without being fully prepared and shows that the speaker wants to say something and needs more time to put in to the word. For example:
   A   : *well, em* I mean that *em* your idea is very nice.
   B   : Thank you.
   It shows that the interact ant intends to say something but needs more time to put it into words by using verbal filler (well) and filled pause (em) come up at the beginning of the utterance and it makes a hesitant start.

2) Clean Start
   Clean start is if the speaker often prepares before they will take the turn, usually word "Well" come up at the beginning of the utterance and it makes a Clean start, for example below:
   A: *well* what does he say?
   B: I can't tell you about it, sorry.

   It shows that speaker tries to attract the attention of the listener at the beginning of the conversation, in order to keep the conversation.

b) Taking over
   The speaker who responds to the previous speaker said it is called taking over, and it is connected by Uptakes or Links. The uptakes are stated by the speaker with an appealer (e.g., yeah, oh, well, ah, no, yes). The uptake strategy happens when the speaker acknowledges the receipt of what the previous said an evaluated it before going on. In addition, uptakes do not always come after appealers, but can be produced without appealers, for example:
   A   : Didn't you finish talking earlier?
   B   : Oh that's right. It shows that the speaker B uses an uptake oh without appealer from speaker. There is one more strategy for taking over by using Links (and, but, because). In this case the speaker uses conjunction and which connect sentence and clauses, for example:
   A   : You just make a prayer
   B   : No... No
   A   : Because she is unusual (The speaker A uses link in order to inform the previous speaker by using conjunction because).

1) Uptakes

The uptake starts from the consultant file (for example,. You know), and will absorb it later (e.g., yeah, oh well, Ah, no, yes). The next speaker speaks. When the next speaker adopts a strategy confirms to accept what was said before and evaluates it before continuing. In addition, upgrades are not always right after applicants, but can be done if there are no appeals, for example:

A : but I got the telegram last Friday, saying that there was trouble a foot, you know?

B : *yeah*, trouble a leg anyway

In example above uses Uptakes in the beginning of the sentence. The word "yeah" indicates that he is agreeing with the previous speaker by responding the utterance.

2) Link

Link usually used when taking over the conversation by continuing of the speakers utterances as a form of understanding or disapproval. The word used: "and", "but", "because", "so", for example:

A: don't disturb me!

B: *But*, how I can tell you the information?

In example above, interact ant B used a link with the intention to tell the listener that he understood what the first speaker had been said by using the conjunction "but".

c) Interrupting

Interrupting occurs when one person initiates a talk while another person is already talking. Interruptions are divided into alerts and metacomments. Alerts (e.g., hey, listen, look) are used to attract the attention of other people. Usually, in alerts, the speaker tends to be louder than the others and produces with a higher pitch, for example:

A : Oh well, you can just start without having to be told,

B : LISTEN I started earlier, but no one was LISTENING (B interrupts A by using high pitch so that A cannot continue his / her talking)

The second metacomment (e.g., can I just tell me just, may I halt you) can also be used in interrupting others, but it is particularly common us formal situational and politely.

Based on Stenstrom's theory, as cited in Yanti (2017), interruptions can be divided into two types: alerts and meta-comments.

1) Alert

An alert is a signal generated by certain speakers, indicating that louder sound and higher pitch are being used. This indicates that the listener is trying to interrupt the speaker's conversation because he or she intends to share valuable information and to attract attention. It uses words such as hey, listen, and look. For example

A : Oh, asinan bogor is delicious

B : *Look sir*! There are many wagon, when was the last time you rode a wagon?

A : it's been a long time

In example above, interact ant B interrupts interact ant A by using a higher pitch with the intention to attract t the attention of other participants to listen. So the conversation can be specified as alerts strategy.

2) Meta-Comments

Meta-comments are used based on the situation in which the speaker requests a polite voice comment in the conversation and is usually in a formal situation. It usually uses the words "can I just tell, excuse me, may I halt you"?

For example:

A　:　*can I just tell that* meet you it's like meet a simple person, even though you know you're the number one family in this country?

B　:　sure I know…

In example above the speaker interrupt listener using meta-comment. This is explain that the speaker interrupt politely.

1. **Holding the turn**

Holding a turn means continuing to talk. It is used when the speakers still want to hold the chance to speak, but they find it difficult to plan what to say and they speak at the same time. They must stop talking and start planning halfway through the turn. There are four devices to help the speaker avoid a breakdown and take over: filled pauses and/or verbal fillers, silent pauses, repetition, and new start. Holding the turn is about how to speak, hoping to seize opportunities, but for them to organize and plan what to say. Speakers need a few tools to help them avoid breakdowns and use verbal padding or padding, silent pauses, word repetitions, and new beginnings instead of alternating.

a) Filled Pause

When pronouncing a single-syllable sound consisting of the middle vowel as a core and an optional nasal tail (uh/um, English), a filling pause occurs. Other devices include idle pauses or uncharged pauses. This is based on Stenstrom's theory, as cited by Yanti (2017). The pauses are filled in, and language fillers are used to represent the speaker trying to think about what he would say, and it only took a short time. For example:

A: *a---* and all this way *um*—by kind of letting *a*—well really by just sort of *a*—starting from nothing.

b) Silent Pause

The other device is a silent or unfilled pause. According to Sinaga et al. (2021), it refers to the interval/duration of silence within a conversation. To continue the conversation, the speaker repeats a single word at a time. Silent pauses are used to guard turns and try to make the audience wait until they arrive at the current speaker, ending the conversation. In a silent pause, the speaker pauses place it in an important position in terms of syntax and semantics

For example:

A: *I . if I . become .your a son-in-law, I . will definitely be . nervous.* How do you stand for a president, Bobby Selvi, his guts are really strong.

B: (laughing)

c) Repetition

A new start is the repetition of a sequence of one or more words immediately. The next step was word repetition. Based on Stenstrom's theory, as cited in Yanti (2017), repeat uses talk because the speaker wants to keep talking. For example:

A: an awful lot of it is a loy more English than England, I mean they you know *they they they* say vest meaning undergarment.

2. **Yielding the turn**

The last strategy of turn-taking is to yield a turn. In this term, the previous speaker gives the chance to the next speaker without much protesting because the speaker wants to hear a response. Furthermore, there are several ways to yield turns to others, such as prompting, appealing, or giving up.

a) Prompting

In prompting the participants to prompt other participants to respond more strongly than others, prompting consisted of apologizing, greeting, inviting offering, questioning, and requesting. For example:

A   :hi, Desmon

B   :hi

A   :would you like to come to my home, please?

B   :yes I'd love to

(In this case, B is complied to respond A since an invitation always requires an answer)

b) Appealing

Appealing refers to a turn that gives an explicit signal to the listener in order to give feedback such as a question tag, all right, ok, you know, you see.

c) Giving up

Giving up strategy, speakers realize that they do not have anything more to say, and they give the chance to others by making a long pause. This strategy pushes the listener to turn. Interact and 1 must send a signal to interact with ant 2 with a turn-long pause. For example:

A   : and they sort of hand it over to the police who dispose of it in the way they think fit…. (0.3)

B   : it's like Ella and Hendry's flick-knife

In example above the speaker uses a pause long enough, that is almost 3 seconds as a signal for listener that his turn to talk is over.

B. Batak Toba Ceremony

The lives of the Batak people uphold their customs. Batak people, even before they were born into the world (still in the womb), have practiced adat (custom) until a Batak person dies and becomes a bone, there are still a series of customs. This does not show the complexity of the Batak and its customs, which shows that Dalihan Natolu (Sombamarhula-hula, Elekmarboru, Manatmardongantubu) is always celebrated, and thanksgiving and Custom are used as signs. Some kinds of Toba Batak Indigenous

a) Mangokkal Holi

Mangongkal Holi is a tradition of the Batak people to dismantle the bones of their ancestors who were in overseas lands and move them to their homeland. Usually, on the ground, his birth prepared a special monument to place the bones.

For the Batak people, the Mangongkalholi ceremony is a form of respect for the parents who have died. This ceremony also aims to unite the descendants of the ancestors so that they can be known as the descendants of the ancestors. It is not certain about the origin of the ceremony, and since this ceremony was held. People believe that this tradition had been around for a long time, even before religious teachings entered the Batak land.

This ceremony is born because of the ancestors' belief that the person who dies will have sahala or power that can affect the life of his family. Therefore, the Mangongkalholi ceremony

was carried out as a form of respect for the ancestors; however, since the entry of religion into the Batak land, especially Christianity, the intention to carry out this ritual is no longer based on belief in ancestral spirits, but on parental respect as stipulated in the Torah, its implementation has also been heavily influenced by Christian teachings. All forms of rituals related to animism were eliminated, which previously involved a witch doctor, but now the church is involved in leading prayers. In general, the Mangongkalholi ceremony takes three days to complete. Families must also prepare food, slaughter pigs, and buffaloes.

MangongkalHoli can be said to be one of the biggest traditional ceremonies in Batak culture. The process of removing the bones of ancestors involves the entire family. Families that are separated and scattered overseas will reunite to attend this event. Although there is no obligation to carry out this ceremony, the family that performs it will be privileged separate in the community. Because it requires a lot of money to carry out this ceremony, usually, those who are able to carry it out are rich families.

b)   Mangulosi

Mangulosi comes from the word ulos, which is a woven cloth typical of the Batak tribe that has existed since ancient times. Unlike woven fabrics in general, apart from having a dress and aesthetic function, ulos cloth has its own meaning and meaning in traditional Batak ceremonies.

The Toba Batak community is known as a tribe that is loyal to carrying out traditional ceremonies or traditions of their ancestral heritage. For the Toba Batak people, adat is part of the culture to enhance their quality of life and cultural identity. One of these is mangulosi.

Mangulosi is a traditional procession of draping ulos cloth to a party holding a joyous party or funeral event. During the wedding ceremony, ulos cloth is swallowed on the shoulders of the bride and groom. However, in the event of death, the ulos are placed on the body. The Mangulosi tradition for the Batak community is defined as giving love, prayer, warmth, and blessing. Historically, ulos has been considered a sign that can protect and provide warmth to the wearer.

The Mangulosi tradition is usually carried out by people who are elders to relatives who have partuturan or lower positions, such as parents of their children. In Batak wedding culture, there is a Mangulosi tradition from the bones (uncle) to the bride and groom, which shows the characteristics of the relationship in the Batak family.

c)   Marhajabuan

Marhajabuan traditional ceremony The traditional marhajabuan ceremony is a traditional wedding ceremony in accordance with the Toba Batak custom, marhajabuan (married) means that every Batak community who will settle down or get married must go through a party adat and should not only be baptized in a church or just a marriage contract. The event will be attended by all male and female relatives, and ulos will be given to married couples.

d)   Manulang

The traditional ceremony is a traditional ceremony given to parents who are elderly by feeding or feeding their favorite food or the best food by their children and grandchildren.

e)   Hamatean

Hamatean ceremony, a traditional ceremony, is a traditional ceremony of death when a Batak person dies, adjusted to the Toba Batak custom, whether the custom will be made if someone dies as sari matua, saurmatua, maulibulung, etc.

C. Mangulosi

In Batak culture, there is a mangulosi tradition, which is the process of draping Ulos cloth on the shoulders of others. Based on its history, mangulosi provides protection from all disturbances. The mangulosi tradition is carried out by people who are elders to relatives who have a partuturan, a lesser position by custom, such as parents to children. In the Batak wedding ceremony, there is a tradition of mangulosi from bones (Uncle) to the bride and groom, which shows the uniqueness of the relationship within the Batak family.

Each type of ulo has its own uses. Ulosbolean edit was used as the scarf during death. The ulos yeast hotang used to be a bridal gift, and the huting yeast ulos used by Batak girls was wrapped around the chest or worn around the neck by parents who were on their way. During its development, the forms and functions of ulos are also increasingly diverse. Each Batak subtribe has a different view of ulos. Thus, the ulos developed in a richer shape, size, and motif. Ulos has long been a cultural product with economic value. After all, the similarity that is still strong in terms of ulos is the relatively unchanging technique of hand weaving

Ulos production is no different from ordinary weaving. What distinguishes it is the quality of the raw materials, their design, and workmanship. To obtain high-quality booths, careful handling is required from the process of making the threads to the fabric.

At the time of giving the ulos, their intent and purpose of giving the ulos were pronounced. There are so many ulos at the wedding ceremonies of the Batak Toba people, such as ulospansamot, ulosholong, mandarhela, ulosbere, ulos, and ale-ale. Judging from the number of ulos given in accordance with the conditions in general, it has almost the same meaning, but what is different is the expression from giver to recipient. For example, giving uloshela is not the same as the delivery and giving of ulospansamots. However, the context of the ceremony and the position of the giver and recipient must be considered.

Research Methodology

A. Design of the Research

The researchers used a qualitative method, since they did not use numeric or statistical forms in the data analysis. In this research, the author used a descriptive method, which is a resource method that attempts to describe and interpret objects in accordance with reality. A descriptive method was implemented because the data analysis was presented descriptively. This type of research is a qualitative method; the researchers used a qualitative descriptive approach to describe the turn-taking strategies of Batak Toba Traditional Mangulosi.

In this research, the researchers used a descriptive method, which is a method of resource that attempts to describe and interpret the objects in accordance with the reality supported by Moleong (2014:2); qualitative research does not use calculations or numbers. As for Ary et al. (2010), a qualitative research method is a procedure research that examines descriptive data in the form of words (can be spoken for research religion, social, cultural, and philosophical) and notes relating to meaning, value, and understanding (Prasetya et al., 2023).

According to Simaremare et al. (2023), there are various methods to conduct qualitative research, such as basic interpretative studies, case studies, document or content analysis, ethnography, grounded theory, historical studies, narrative inquiry, and phenomenological studies. In this study, researchers used qualitative documents or content analysis.

B. Data Source of the Research

Data are the most important in this research because it cannot be conducted without any data. The data were collected by the writer to answer the research problem. The data source in this research was a video from the video document of my sister who married on February 27, 2021, in Tanah Jawa. One of the

researcher's sisters married a Batak man, surnamed Sianturi. The video is approximately one hour long. During the Mangulosi event at my sister's wedding ceremony at 17-23 minutes.

C. Instrument of the Research

In this research, instruments are tool facilities used by researchers to collect data. Resmi et al (2023) stated that instrument in collecting data is a tool that is used by researchers to help them in collecting data make it more systematic. The instrument used in this research was from Toba Batak Traditional Mangulosi.

D. Technique of Data Collection

The data collection method is a method for researchers to collect data and sources for research. In this study, the researchers used documentation data to collect data. The researchers will perform some steps to collect data for this research.

a) Watching the video
b) Making notes during the turn-taking process while watching the video. The researchers did this because they wanted to know what types of turn-taking are and the most dominant type of turn-taking strategies in their conversation in the gallery video.
c) Identifying the data into types of turn-taking strategies and the most dominant.

E. Technique of Data Analysis

Then, the researchers tried to find turn-taking strategies based on the data. The data will be analyzed using turn-taking theory to identify the conversation. The researchers started to describe the data using a qualitative approach and then analyzed the data concerning videos. The procedure for analyzing the data is as follows:

a) Watching the video several times to comprehend the types of turn-taking strategies used by participants in the gallery video.
b) Translating data to English and classifies the data transcription to mark in which part the participants used turn-taking strategies
c) Drawing conclusions.

Results and Discussion

A. Results

In this section, the researchers found various types of turn-taking and the most dominant turn-taking strategies. For the most dominant types, the researchers analyzed using Stenstrom, as cited in Yanti (2017). The appendices show that some types of turn-taking strategies were used in the Batak Toba Traditional Mangulosi. There were types of turn-taking strategies uttered by each interactant involved in the video. Based on the above data analysis, the findings are tabulated in the table. The table below shows the number of each type. The total data for the types of turn-taking strategy are as follows:

Table 1. Frequency of Turn-Taking Strategies Selected in Toba Batak

No	Types of Turn-Taking Strategies			Frequency	Percentage
1	Taking the turn	Starting up	Hesitant Start	1	8%
			Clean Start	1	8%
		Take over	Uptakes	1	8%
			Link	2	8%
		Interrupting	Alert	3	4%
			Meta-Comments	-	-
2	Holding the turn	Filled pause		3	10%
		Silent Pause		3	12%
		Repetition		6	24%
3	Yielding the turn	Prompting		3	10%
		Appealing		2	8%
		Giving up		2	8%
	Total Data			**25**	**100%**

Based on the table above, it can be seen that a total of 28 data points contained turn-taking strategies. In the conversation, interactants do not really need or use taking the turn because this strategy is only used when starting or taking over in a conversation and giving the other person the opportunity like in the hesitant start 1 time occurred in conversation showed that Hesitant start not used too much by interactants; it happened when the interactant was hesitant or there was no preparation to start a conversation and after that the next conversation was going well, Clean Start, Uptakes, Link, Alert, and there is no Meta-Comments. Holding the turn is a strategy often used by speakers to maintain and keep the conversation going. There are several types of holding the turn, namely, filled pauses, which appear three times: to maintain the conversation or when trying to continue the turn. The last strategy is to yield the turn, just as taking the turn is not used too much by interactants in conversation.
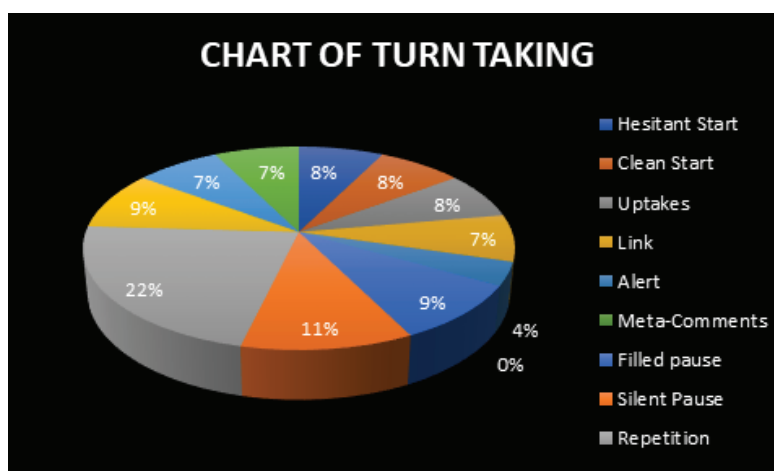

Figure 1. Percentage of Turn Taking in Wedding culture "Mangulosi"

As stated in the previous section, one of the objectives of this research was to determine the most dominant types of turn-taking strategy, Toba Batak Traditional Mangulosi. In this section, the researchers collected data from conversations used by interactants that contained turn-taking strategies based on Stenstrom's theory, as cited in Yanti (2017).

B. **Discussion**

The findings above show important turn-taking strategies in conversation or social interaction. This is important, because turn-taking strategies have made the conversation flew well. This research focused on conversations that contained turn-taking strategies, which were used by Traditional Mangulosi from the conversation in the video, and found that there were 25 turn-taking strategies: Hesitant Start (8%), Clean Start (8%), Uptakes (8%), Link (8%), Alert (4%), Meta-Comments (-), Filled Pause (10%), Silent Pause (12%), Repetition (24%), Prompting (10%), Appealing (8%), and Giving up (8%).

The basic concept of turn-taking is to change the roles of the speaker and listener. It begins when the first speaker initiates to speak first, hold, or yield the chance to the next speaker to take the turn. Then, turn-taking stops when there are runs out of things to say, when declares the interactant contribution to be finished, when the interactant has to pause for breath (Stenstrom, as cited in Yanti 2017). Researchers have encountered several problems during data analysis. First, researchers need a long time to transcribe the data because they must listen to the conversation carefully and replay the video many times. The second problem was that the researchers usually replayed the video several times in order to understand which interactions contained turn–taking strategies because not all conversations contained turn-taking strategies. Also, the finding of this research had difference with the previous studies which is used in this research.

Conclusion

This section deals with the research questions, namely, the first question about the types of turn-taking strategies. The researchers found three types of turn-taking strategies based on Stenstrom's theory: taking the turn strategy (starting up: hesitant start, clean start; take over: uptakes, link; interrupting: alert, meta-comments), holding the turn strategy (filled pause, silent pause, repetition), and yielding the turn strategy (prompting, appealing, and giving up). However, the researchers found that there were no Meta-Comments in Turn-Taking Strategies Toba Batak Traditional Mangulosi. The result of the second research question is to find the most dominant types of turn-taking strategies, which showed that there are 27 data on turn-taking strategies in Toba Batak Traditional Mangulosi. Referring to these findings, the basic idea behind turn-taking is to switch the roles of the speaker and listener. It starts when the first speaker initiates to speak first, and then holds or yields the opportunity for the next speaker to speak. Then the turn-taking stops when there are no more things to say, when the interactant contribution is declared to be finished, or when the interactant needs to take. a breath

Considering the conclusions given, the researchers expect this research to provide more information to readers that they need to pay attention to what the speaker needs and when it should be delivered. Hence, it is hoped that this research will be useful for future researchers who wish to conduct the same research on turn-taking strategies using Stenstrom's theory. Therefore, it is expected that other researchers will be able to explore more about the phenomena of language use, especially phenomena in culture. Finally, the researchers are fully aware that this research is still far from perfection in its methodology, theories provided procedures for analysis, and data interpretation. In short, this research is hopefully being useful as the additional references for those who want to conduct studies in the same field.

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