

## CHAPTER I

### INTRODUCTION

#### A. The Background of the Study

Language functions as one of the most important parts of human life which deals with society as a tool to communicate and transfer information to other people. Language is inseparable from human beings as it is used in the whole aspects of life as the result. People cannot express their opinion, idea, and mind without language.

Fromkin (2007:8) says human use language as a tool of communication to convey uttered meaning by a person to another one either in written or spoken language. Language is complex symbolic system that people use to communicate and to transmit the culture. As Ferraro (2003:2) states that culture is everything that people have, think, and do as member of society.

Indonesia is a country that has a lot of cultures that need to be developed and protected. It is constituted by numerous tribes such as Bataknese, Nias, Javanese, Karonese, etc. Each tribe has different language to communicate and share ideas of their culture through oral tradition or folklore like in the form of traditional song, poems, music, rhyme, folktale, legend, *hoho*, etc which are expressed through traditional dance or even in ceremonial events (wedding, funeral, or thanksgiving, etc). Those consist of words, phrases and sentences whose implied meaning which sometimes cannot be understood by the other

people. Moreover this study deals with semantics in which words and sentences convey meaning.

Leech (2003:29) says that meaning is idea or concept that can be transferred from the mind of the speaker in the mind of the hearer by embodying them in the form of one language or another. Meaning must be completed with context in accordance with the time and space in which an expression is applied because similar expression may have different meaning if it is used in different condition or context.

For Nias people (Ono Niha), one way to express their culture is through traditional song which is called as *hoho*. The terminology of *hoho* is not familiar to everyone who ever heard *hoho*. Mendrofa (1981: x) says, *hoho* is known as literary works. *Hoho* can be found in Nias traditional ceremonies such as in traditional dance, wedding ceremony, or funeral tradition. *Hoho* is one of the oral tradition that tells about past events like history (origin of Nias and their ancestor), customs, religions, and philosophies of Nias culture. *Hoho* functions as a medium of communication, entertainment, ceremonies or certain ritual. Particularly, it is described as a characteristic or a feature of Nias culture through text or lyric which conveys the meaning about moral messages to the listeners.

*Hoho* contains an implicit meaning. Its lyric is poem but it is served in song form. The language that is used by the speaker in this oral tradition is arranged well and attractively. Moreover, the use of language in *hoho* lyrics contains personal feeling expression which include associative or connotative

elements. Associative meaning is also like figures of speech. It is the meaning of words that has connection to the relationship of word with the condition beyond the language. Leech (2003:29) states that associative meaning is unstable meaning and has variants of individual experience (based on culture, historical period, and the experience of the individual).

For example *hoho famadaya hasijimate* which can be found in funeral tradition;

*Be'e khögu lakhömimö ama,*

**Give me your both charisma and wisdom, Dad**

*Fo'ahulua, fo'alöföa.*

**Blessed and blasted me your livelihood.**

The lyrics is connotative meaning. It shows from the word *charisma* means appeal or characteristic of someone. As we know, it is related to personality of someone like face shape, speaking style, or eye contact or even attitude or behaviour which make people interested and influenced. While, in this lyric the speaker images the words of charisma as wisdom, talent or power. Therefore, the lyrics mean a son who asks for his father's blessing to be able continuing the father's footsteps such as his behavior and the goodness that have been done during his lifetime, because Nias people believe the wisdom from the spirits of the deceased person is needed as the prayer for prosperity to continue what has been passed down by father towards the son.

However, people would have different associative meanings from one culture to another because, people living in a different environment, with different cultural backgrounds and customs, way of life, beliefs and traditions, habits, moral, system of values or even world perception (Guimei, 2009). Unfortunately,

*hoho* which is inherited from generation to the generation is only known by limited number of people. In addition, the use of *hoho* in Nias traditional ceremonies has been reduced and slowly disappeared over the times. So many versions of messages which are conveyed in *hoho*. In these current days, there is no *Ere*<sup>1</sup> in Nias. They have been gone and buried together with their knowledge. Furthermore, a large number of Nias youth have no idea about norms, custom and the real traditional ceremony anymore.

There are some previous studies related to this research. Fanni (2015) studied about types of associative meaning of Maher Zain's song lyric and its relationship with the hadith of the prophet. She used descriptive approach because this research tends to words, phrases or sentences of the associative meanings. The result of her research showed that there were thirty six of associative meanings in song lyrics of Maher Zain and its relationship with hadith of the prophet. Moreover, the song lyric of Maher Zain has connection with hadiths of the Prophet about orphans, murder, mother or parents, life in the world, life in hereafter, the big sins, the presence of ease after sorrow, spirit for useful things and the brotherhood in Islam.

Another research by Suryana (2012) studied about the associative and symbolic meaning in *Lir-ilir song lyrics* by Sunan Kalijaga. Her study showed that the lyrics of the song full about human life, since of Islamic as well as delivery by using soft strains to reach the succeed in preaching. She also found the symbolic meaning of the song lyrics have the implicit meaning about Islamic

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<sup>1</sup>Ere: reliable expert, it usually traditional leaders

da'wah and its connection with religious messages on implementing the Islamic sharia, compliance in religion. sins and repences and leadership.

Rahayu (2013) conducted a research about Associative Meaning in *Gundul-Gundul Pacul Cul* lyrics of Javanese's song. She found that there were the associative meaning, connotative meaning, stylistic meaning, affective, reflected and collocative meaning which contains with the implicit meaning about to persuade, a messages to behave properly, and carry out the mandate properly and responsibly. She found that almost *Gundul-Gundul Pacul Cul* lyrics contained with connotative meaning which telling about teaching of life as a leader who trustworthy and responsible to all the people.

For those previous studies above, this research will be different especially from the object. The researcher choose this topic because it is interesting to be analyzed. Besides that, the words or the sentences of *hoho* lyrics is arranged attractively and beautifully. So it contains with implicit value and moral messages of culture.

As a young generation of Niasnese the researcher is attracted to deepen her knowledge about this tradition because it is one of citizen duties to preserve her own culture. Thus, this research is going to analyze and explore the meanings realized in *hoho* lyric based on Leech theory by using associative meaning, they are: connotative meaning, stylistic meaning, affective meaning, reflected meaning, and collocative meaning.

## **B. The Problem of the Study**

In line with the background explained above, the problems of this study were formulated as follows:

1. What types of associative meaning are used in *hoho* lyrics?
2. How are associative meanings used in *hoho* lyrics?

## **C. The Objective of the Study**

Related to the statement of research problem above, the aims of this study were:

1. To find out the types of associative meaning in *hoho* lyrics .
2. To describe the used of associative meanings in *hoho* lyrics.

## **D. The Scope of the Study**

The scope of the study is limited on analyzing the types of associative meaning in Lyrics of Nias traditional song *hoho* they are; *hoho wangowai dome hoho famadaya hasijimate, hoho moyo ,and hoho faluaya.*

### **E. The Significance of the Study**

In accordance with the objectives of the research, this research was expected to give contributions, both theoretically and practically:

1. Theoretically, the findings of this study to be useful for another as the guideline and as source in studying about kinds of associative meanings in *hoho* lyrics of Nias traditional song and helps them to interpret the text to understand the real meaning.
2. Practically, the findings of the study can be useful for readers to know more about kinds of associative meaning and make the readers comprehend about associative meaning of *hoho* lyrics.