

# **CHAPTER I**

## **INTRODUCTION**

### **A. The Background of Study**

Linguistics is the study of language, how it is put together and how it functions. Linguistics is concerned with the nature of language and communication. It deals both with the study of particular languages, and the search for general properties common to all languages or large groups of language. It is the study of language which makes the language as an object of the study. Through linguistic, we can know about what language is.

Semiotic is one of the branch of linguistic. Semiotic is the study about signs. Saussure in Kracht (2005:3) states that languages are sets of signs. Signs combine an exponent (a sequence of letters or sounds) with a meaning. Grammars are ways to generate sign from more basic signs. Signs combine a form and a meaning, and they are identical with neither their exponent nor with their meaning.

In the study of linguistics, language as a symbol of enlightenment sounds meaningful and articulation, which are arbitrary and conventional, which is used as a communication tool by a group of people to give birth to feelings and thoughts. Alex Sobur states in Semiotics Contribution in Understanding the Language of Religion (2006) language is a combination of words arranged systematically, so that it can be used as a communication tool. Language (words)

itself is an integral part of which is used by community groups. That is why the words, the language is symbolic. Symbol is a part of sign.

As the creatures that live in the community and are always interacting with others, people need a communication tool that can make each other can understand the meaning of something called sign. Sign can be understood correctly and equally in need of the same concept so that there is no misunderstanding or misinterpretation. But in fact, sign was not always understood correctly and equally in society. Everyone has their own interpretation of the meaning and of course a variety of reason behind it.

In daily life, there are many signs can be found everywhere. In the street, there is a traffic light which has colors as a sign of the traffic. In advertisement, there is a picture of the thing which advertised by a group of people as a sign of the image of the thing. There are many signs in this world which have every single meaning. Sign also presented in many events or ceremonies. The study about sign is semiotics.

Saussure call this study with the term semiology. According to Saussure in Tinarbuko (2003), semiology is based on the assumption that as long as the actions and human behavior carries meaning or during serve as a *marker*, there must be behind the differentiation and convention system that allows the meaning of it. Where there is a sign, there is no system. Pierce says this study by the term semiotics. For Pierce as a philosopher, human reasoning is always done through the sign. That is human beings can give a reason only through the sign.

This study also still make ambiguity in the real life. Many people can't understand about the *mark* and the *marker*. People only realized about the meaning of something. They don't really care about the side of *mark* or *marker*. For example, the clock shows it is 9 pm. People only interprets it is 9 o'clock. They never realize about the *marker* and the *mark*. In semiotic study, the *marker* is the language which it is the sound or the alphabet of the thing and the *mark* is the meaning that marked by the marker.

In Toba Batak culture, there are many traditional event. They are: Wedding ceremony, *Mangukkal Holi*, *Tardidi*, *Sari Matua*, *Saur Matua* and others. There are many traditional event which is interesting to analyze. But the writer choose *Saur Matua* Ceremony as an object of the research. This thesis entitled "Semiotic Representation in Toba Batak "*Saur Matua*" ceremony" is a linguistic study which is related to the culture of Bataknese especially of Toba Bataknese.

*Saur Matua* is the one who died superbly well to have children and grandchildren of the boys and girls. *Saur* means complete or perfect where it is said that those who had died perfect in kinship then customary burial ceremony was held perfectly (Junita: 2016). T.M. Sihombing (1989:232) states that *Saur Matua* ceremony carried out on a person who has died and has had children women and boys and has grandchildren and all children have married. In the ceremony of *Saur Matua*, all the family, siblings, parents, young people and all citizens no matter what he is like, in the fields, settlements in the farm that is located far from villages or other settlements. They are present, unite, come

together to deliver the final resting place of the bodies. *Saur Matua* ceremony needs almost one day to do because there are many activities in the event which it uses language as long as the event. *Saur Matua* is different with *Sari Matua*. *Saur Matua* is the ceremony which is the generation of the death person was married and each of them have occupation. *Sari Matua* is the opposite of the *Saur Matua*.

This study is not focused on the things which is found in the ceremony. This thesis focused on the words, phrases and the sentences of the speaker in the ceremony. It means that this study concentrates only for the language as a sign that used in the event. There are many signs used in this event. In order to analyze that language is very important in this event, semiotic is the one of many branches of linguistic which is connected with this case. The preliminary data of this thesis will based on the video of *Saur Matua* Ceremony of *Opung* Raja Naibaho from Sibolga.

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

In Batak culture, *Saur Matua* as an important parts of Toba Batak culture, the writer would like to analyze the semiotics of *Saur Matua* ceremony in Tapanuli Tengah, Sibolga. Thus, the problem of the study stated as:

- 1) What kinds of semiosis used in Toba Batak *Saur Matua* ceremony in Sibolga?
- 2) How is the semiosis linguistically represented in Toba Batak *Saur Matua* ceremony in Sibolga?
- 3) Why is the semiosis realized as it is?

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

Related to the problems above, the objectives of the study are:

1. to analyze the kinds of semiosis used in Toba Batak *Saur Matua* ceremony in Sibolga.
2. to find out the answer how semiosis linguistically represented in Toba Batak *Saur Matua* ceremony in Sibolga.
3. to find out the reason why semiosis realized in the event.

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

The scope of this study focused on semiosis in words, phrases, sentences and all things which relates with the language presented by the transcription of the video about Toba Batak *Saur Matua* ceremony to show how semiosis linguistically represented in the event. The scope of this study is in the words, phrases and sentences used in outdoor ceremony of *Saur Matua* called *Poda*. *Poda* is advices or condolences from the families.

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

Findings of the study are expected to offer both theoretical and practical significance. Theoretically, the findings can add up theories of semiotics related to cultures. In addition, the findings can be a reference for the future studies.

Practically, the findings are expected to be useful and relevant for:

- (1) For students of language who are interesting in study about semiotic, so they may understand easily about semiotic.
- (2) For Batak people to study more about their culture.

- (3) For teachers or lecturers who are teaching linguistically especially semiotic.