



CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Language is one of the vital factors that differentiate human beings from other creatures (Lado, 2001:126). As a means of communication in social interactions, language functions as an instrument to share ideas, feelings, desires, and most of human's knowledge and culture stored and transmitted through languages. In addition, language being used becomes social instrument and shows the language users identity in a society (Gleason and Ratner, 1998:78). The use of language allows one to maintain relationship with other people in an interaction.

However, language is a complex phenomenon. In other words, it is not enough just to know the meaning of the sentences uttered, but the context of situation and the context of the culture must be understood, such as it is public or private, formal or informal, who is being addressed, and who might be hear the sentences. Salzman (1998:167) states that the way individuals speak varies not only according to their original and social dialects but also according to the context of use. The distinctive manner in which people express themselves in a particular situation is referred to as style.

Brown (1980:191) points that people use different language styles based on the context, in terms of subject matter, audiences, the style of speaking and the formality of the occasion. In addition, Brown (1999:165) adds that the difference is influenced by their culture and habit. The statements above indicate that language, which is conveyed by a certain community in particular cultural event, can be analyzed from the perspective of the style within the language.

In sociolinguistics, style is typically defined in terms of the formality of the speech situation. Black (2006) prefers to use stylistics rather than style. She claims that stylistics has different meanings for different people. Moreover, stylistics characteristically deals with the interpretation of texts by focusing in detail on relevant distinctive linguistic features, patterns, structures or levels and on their significance and effects on readers' perception.

Brown (1980:192) clarifies that style ranges from formal to informal depending on social context, relationship of participants, social class, sex, age, physical environment, and topic of the event. Wareing and Thomas (1999:10) support that language use varies according to situation whether it is public or private, formal or informal, who is being addressed and who might be able to overhear. Simply, it is clear the use of language depends on the context where we are and with whom we are speaking. Joos (1967:153-155) concludes five style of language as frozen, formal, consultative, casual, and intimate style.

Hymes (1974:53) develops a valuable model to assist the identification and labelling of components of linguistic interaction that was driven by his view that, in order to speak a language correctly, one needs not only to learn its vocabulary and grammar, but also the context in which words are used. We can conclude that speech event is the context within the speaking occurs that involves a speaker and a hearer, including the message transmitted between them. Hymes (1974:53-61) constructs the acronym, *S-P-E-A-K-I-N-G*, which each letter stands for scene and setting, participants, ends, acts sequences, key, instrumentalities, norms of interaction and interpretation, and genre.

Many languages exist in the world. Those languages do not only vary between countries, but also vary within a country (Wareing and Thomas,

1999:56). The statement above indicates that there is more than one language in a country. In our country, Indonesian language functions as a national language and integrates many ethnic groups in the country. Indonesia has around 300 ethnic groups, which spread out in 33 provinces. Ethnic group is unique, that is why every ethnic group has its own language, which is called the regional language or vernaculars.

North Sumatra is one of province that also known as multicultural province which consists of ethnics and religion. Beside Batak and Melayu as the original citizen of this province, there are a lot of other ethnics community who always live together. At the least, there are 13 ethnic groups which are original tribes and four tribes as stranger tribes. This variety of tribes does not include Java, China and India yet who live together with them. The development of social culture is relative good and the level of people's awareness and measurement to understand the pluralism, variety of culture, mosaic of culture and manners and also the harmony of inter-religion follower is high enough.

Angkola-Mandailing is one of the ethnic groups existing in this province. The area of Angkola-Mandailing society is found mainly in the northern section of the island of Sumatra in Indonesia, or it is famous to be called South Tapanuli. They came under the influence of the *Kaum Padri* who ruled the Minangkabau of Tanah Datar. As a result, the Mandailing were influenced by Muslim culture and converted to Islam. The etymology of Angkola is taken from the name of a river (*batang*) which crosses the area of South Tapanuli; *Batang Angkola*. While, Mandailing is said to be a compounding of the words *mande*, meaning 'mother', and *hilang*, meaning 'lost'. Thus, the name is said to mean "lost mother".

One of the specific cultural aspects of Angkola-Mandailing is wedding ceremony. This traditional wedding ceremony is constituted by the stages of (1) pre-wedding, which consists of *Mangaresek Boru*, *Marpokat Kahanggi/Sapanggadongan*, *Patobang Hobar*, *Marpokat Sahuta*, and *Manulak Sere*, (2) the wedding which divides into *Mangalap Boru*, *Haroan Boru*, *Marhorja*, *Patuaekkon tu Tapian Raya Bangunan*, *Mangupa*, and (3) post wedding, which consists of *Aek-aek ni horja*, *Manyoda gondang*, *Paulak anak boru*, and *Paulak indahan* (Nasution, 2005:279).

Mangupa event is the core of Angkola-Mandailing wedding ceremony. It is attended by the elements of *Daliha Na Tolu* (*Kahanggi*, *Mora*, and *Anak Boru*), and other people such as King and Head or certain family name (*Harajaon* and *Hatobangon*) as well. Those people are invited to give speeches (*Hata-hata*), which is usually contained with advises, expectation, or even prayer that pointed to the new couple. In addition, this event is conducted by using verbal communication and employs many kinds of things which symbolize expectation and prayer of the attendants.

Mangupa event is chosen to be analyzed in this thesis since it is the most unique and interesting event within the weddings ceremony in Angkola-Mandailing culture. Beside that, this event is usually crowded by many people who are invited to celebrate the ceremony, including those who are asked to give the speech (*Hata-hata*) in the event. There will be long speeches and many cultural verses and expressions. The writer assumes that during the event of *Mangupa*, there is a big possibility of the existences of language styles, whether formal style, frozen style, casual style, or even intimate style

In line with the language styles to be analyzed as mentioned above, the speech events are also analyzed in this thesis. The speech events consist of setting and scene, participants, ends, act sequences, key, instrumentalities, norm of interaction and interpretation, and genre. Each of the language styles above will be differently used in the wedding ceremony. Similarly, speech events will be particularly conducted in particular one, too. That is why the writer is interested to analyze the existences of language styles including with the appearances of speech event in Angkola-Mandailing wedding ceremony, specifically in *Mangupa* event.

1.2 The Problems of Study

Based on the background of the research has detailed above, the problems are formulated as the following

1. What types of language styles are used in *Mangupa* of the Angkola-Mandailing wedding ceremony?
2. What speech events are involved in *Mangupa* of the Angkola-Mandailing wedding ceremony?
3. What type of language style is dominantly used in *Mangupa* of the Angkola-Mandailing wedding ceremony?

1.3 The Objectives of Study

In line with the problems of the study, the objectives of the research are

1. to describe the language styles used in *Mangupa* event of the Angkola-Mandailing wedding ceremony,

2. to elaborate the speech events in *Mangupa* event of the Angkola-Mandailing wedding ceremony, and
3. to derive the dominant language style employed in *Mangupa* events of Angkola-Mandailing wedding ceremony.

1.4 The Scope of the Study

This study covers discussions on *Mangupa* event in Angkola-Mandailing wedding ceremony. This event is employed to analyze the existences of language styles, namely formal style, consultative style, frozen style, casual style, and intimate style. Beside that, the speech events of the analysis is focused on setting and scene, participants, ends, act sequences, key, instrumentalities, norm of interaction and interpretation, and genre. For the sake of practicality, data resources are limited to the speeches (*Hata-hata*), which is conveyed by participants in *Mangupa* event, and informants who well-understood about the event being researched.

1.5 The Significances of Study

It is expected that the findings of the study will be beneficial and give contributions theoretically and practically. Theoretically, the findings of the study will be the additional resources for lecturers in teaching sociolinguistics, especially those who are not Angkola-Mandailing people; they can learn how the Angkola-Mandailing culture is. Beside that, the findings are also expected to be beneficial for learners who are depicted of sociolinguistics on the wedding ceremony, especially *Mangupa* of Angkola-Mandailing wedding ceremony.

Practically, the findings are expected to be the guidance for those who are interested in Angkola-Mandailing culture, especially wedding ceremony and for those who want to be the performer or actor of *Mangupa* event.



