

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Indonesia has many vernacular languages and cultures. Language is used by the society as a tool for communication. As a means of communication thoughts ideas language is used for creating friendship, economic, education etc while Culture is used as basic systems of life in the society. Without language, someone cannot interaction one another and without culture the community does not have roles and characteristics of the society. It is agreed that language cannot be separated from the culture as language is one product of culture.

Knowing the culture of the society will help us build comfortable interaction. One can be impolite if s/he cannot do interaction based on the context of situation. Different ethnic groups have different ways in doing communication. When the speaker makes utterance to the hearer in context, the communication between speaker and hearer will be success if they can gather goal of conversation, automatically the hearer can get the main point of what does the speaker mean.

In wedding ceremony the participants would like to extent the speech, such as; *Mora*, *Kahanggi*, *Anak Boru* or called as the elements of *Dalihan Na Tolu*. The elements of *Dalihan Na Tolu* have an important role in extending speech. Usually formal style is used by them to express the respect one to their

families, especially for all participants who attend in wedding ceremony. Therefore, the elements can be received well by them in wedding ceremony.

Different person has different expressions and actions to say something. It is occurred in wedding ceremony of the *Angkola* culture. For instance, when the speakers or elements of *Dalihan Na Tolu* started to speech on *Makkobar*, some of the speakers are directly say “*Pajolo do hita mangucapkon syukur tu tuhanta nauli basai, nadung mangalehen di hita hatorkisan songoni hahorasan di hita imada di parlagutanta dipantar siriaonon*”. This utterance shows that the speaker has lost their honors or manners to hearer because some of them have not used greeting speech act on their speech. Greeting speech act is honored words that used by *Angkola* society to greet king, *Mora*, *Kahanggi*, *Anak Boru* and *Natobang Natoras* in wedding ceremony event. So in wedding ceremony of the *Angkola* culture a speech should be opening by used greeting speech act by say “*sattabi sappulu diraja, sattabi di na mora, kahanggi, anak boru sa sudena na adong i pattar paradatan on*”. This utterance shows the respect one to their family or this utterance shows how the participant used speech act on their speech in wedding ceremony of the *angkola* culture. It is clear that there is a gap between theory and reality on wedding ceremony because on given speech the speaker using different utterances on language use.

Based on the phenomenon of language use on wedding ceremony, it is believed that the elements of *Dalihan Na Tolu* have different acts on language use. Therefore, the speakers in wedding ceremony must know which one is exactly right to say firstly. In this research, the researcher focuses on observed the

types of speech acts used by the elements of *Dalihan Na Tolu* in wedding ceremony of the *Angkola* culture.

It is clear that the elements of *Dalihan Na Tolu* have different types of speech act in giving speech in wedding ceremony of the *Angkola* culture. Consequently, the speakers would miscommunication, when they extended their speech. Moreover, the speakers should master the language itself or speech act in order to they are able to extend it very well. Automatically speakers can develop their speech in certain context.

On the other hand, the researcher was conducted speech acts whereas speech act is explanation how speaker used language to accomplish intended action and how hearer infers intended meaning from what is speaker say. In this case, the hearer may different in getting the meaning of the utterances from the speakers. Based on Austin theory (1962) the meaning of the utterances can be divided into three kinds, they are locutionary acts, illocutionary acts and perlocutionary acts. For instance, could you pass the salt? It is identified as locutionary act because this utterance indicated as literal meaning, then the utterance above on illocutionary act means “pass the salt, please” it is indicated as the hearer would assume whether the addressee would able to pass the salt. As a pelocutionary act, the utterance above is indicated to realize the speaker’s intention to ultimately get hold of the salt. From the explanation can be realized if one utterance may have some interpretation.

Based on Searle’s book (1969) about speech acts an essay in philosophy of language, speech act is observed on what the speaker say when due to

communication. He found that when we communicate each other, we are not only produce symbols, words and sentences which have not meaning but also the production of the symbols, words and sentences that have meanings, whereas, he has developed the speech act especially the illocutionary acts or the types of speech act into representatives, directives, communicative, expressive and declaratives. From his book can be concluded that illocutionary act often occur in doing communication because the speaker and hearer came from different cultural background, so the ways of communication different.

Relating to explanation above, the researcher interested in choosing this topic because of some reasons; 1) There are different languages meaning uttered by speakers in giving speech, 2) There are different utterance and action used by speaker in giving speech. 3) The reason why do speakers used utterance or action dominantly in their speech, 4) The process of speech acts used by speakers in giving speech in wedding ceremony of the *Angkola* culture.

The reason mentioned above are considered as the reason why this research should be done that is in order to describe the types of speech acts used by the elements of *Dalihan Na Tolu* which is observed by the researcher to the research entailed “speech acts in wedding ceremony of the *Angkola* culture”.

1.2 The Problems of the Study

This problems of the study are formulated as the following

- (1) What types of speech acts are used by the elements of *Dalihan Na Tolu* in wedding ceremony of the *Angkola* culture?
- (2) How are the speech acts used by the elements of *Dalihan Na Tolu* in wedding ceremony of the *Angkola* culture?
- (3) What types of speech act is dominantly used by each of the elements?
- (4) Why is the type dominantly used by the elements of *Dalihan Na Tolu* in the ways they are?

1.3 The Objectives of Study

In relation of the problems, the objectives of the study are

- (1) to describe types of speech acts are used by the elements of *Dalihan Na Tolu* in wedding ceremony of the *Angkola* culture,
- (2) to described how are speech acts used by the elements of *Dalian Na Tolu* in wedding ceremony of the *Angkola* culture,
- (3) to find out the types of speech acts is dominantly used by each of elements and
- (4) to describe why is the type dominantly used by the elements of *Dalihan Na Tolu* in the ways they are.

1.4 The Scopes of the Study

This study attempts to describe and to explain the speech acts used by the elements of *Dalihan Na Tolu* speakers in wedding ceremony specifically in spoken language. The main aspect of this study is to describe and investigate the types of speech act (illocutionary act) of *Dalihan Na Tolu* use in their speech. Besides that, the researcher also scopes the location of research namely gang *Padang Bolak* on Desa Tembung Kecamatan Percut Sei Tuan Kabupaten Deli Serdang North Sumatra.

1.5 The Significance of the Study

Findings of the study are expected to give contributions theoretically and practically

- (1) Theoretically, the research findings are expected to enrich the theories of linguistic speech acts, specifically the spoken medium by certain community, mainly the *Angkola* culture especially the elements of *Dalihan Na Tolu*.
- (2) Practically, the findings of this study can be used as a model to identify and understand speech act for social interaction, which have the same characteristic with the *Angkola* culture in expressing suggestion, advising, informing, statement, and so on. The researcher hope that it is useful for the teacher and lectures of sociolinguistics to apply the speech acts especially in wedding ceremony of the *Angkola* culture.