

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Human beings use and need language everyday. They use language to communicate to others in their daily life. They express everything in their mind to show what they mean to follow every human's activity. Language is a means of communication in social interactions. It plays a great role in human's life. If someone cannot communicate with the other she/he would find everything in his or her world difficult, therefore it is important to see clearly what language is. Language is the important part of human existence and social process. It has various functions, such as: to express ideas, feelings, and desires, and most of human's knowledge and culture stored and transmitted through languages. The function or role of language is an institution whereby a human being communicates and interact with one another. As language is viewed as a system of arbitrary, vocal, symbols, that permits all people who have learned the system of culture to communicate and interest. It means that we use language as a social instrument to show our language users identity in a society.

There are many languages around the world. It does not only vary between countries, but also vary within a country (Thomas and Wareing, 1999 : 9). The statement indicates that there are more than one language in a country, not only different country with different language, bur also in one country may have different language. In Indonesia, Bahasa Indonesia functions as national language. It is needed to integrate many ethnic groups in the country. Indonesia is

constituted by numerous ethnic groups such as Javanese, Bataknese, Minangnese, Sundanese and others. Every ethnic group has its own language which is called vernaculars. In their daily communications with people in their group, they use their own vernacular. They use national language either in formal and informal situation. In this case, they use at least two languages. First is their vernaculars which is called as local language, and second is national language.

Language is absolute for cultural development. Keller and Calhoun (1997 : 97) states that “Language enables people to store meanings and experiences and to pass this heritage on to new generations”. It means that language is used to convey a culture generation to generation. It is conveyed through languages as a tool of communication.

The main object of linguistic study is language and linguistics approaches language in terms of semiotic point of view. Generally language as semiotic system consists of some elements. The comprehension and habit in mastering the language is needed in studying language. No matter what language it is including local languages in Indonesia such as Javanese, Bataknese, Malay or Melayunese, Minangnese, and Sundanese.

The largest ethnic group in Indonesia is the Javanese who make up 40 % of the total polulation (Kuntjara, 2001). The Javanese concentrated on the island of Java but millions have migrated to other island throughout the archipelago. Most of the local languages belong to Austronesian language family, although a significant number, particularly in Papua, speak Papuan languages. The Chinese Indonesian population makes up a little less than 1 % of the total Indonesian

population according to the 2000 census. Some of the Indonesians of Chinese descent speak various Chinese dialects, most notably Hokkien and Hakka.

According to Poedjosoedarmo (1979), “In their daily lives, Javanese people are greatly influenced by some concepts which are well rooted in the Javanese culture, namely: *tata krama*, *andhap-asor*, and *tanggap ing sasmita* (the language styles, humbling oneself while exalting others, and being able to catch the hidden meaning)”. The phrase *tata krama* culturally means a good conduct or etiquette. The term *andhap-asor* in Javanese means humbling oneself while exalting others. This concept dictates the Javanese to be low profile. Finally, as a good Javanese, one also should have a *sense of tanggap ing sasmita*. It means that a speaker may express his/her idea indirectly to the speaker. It is considered less polite or it may hurt the addressee’s feelings if it is delivered directly.

There are basically three speech levels in Javanese (Poedjosoedarmo: 1979). They are *ngoko*, *madya*, and *krama*. *Ngoko* or even spelled as *Ngaka* is informal speech, used between friends and close relatives. It is also used by persons of higher status to persons of lower status, such as elders to younger people or bosses to subordinates. *Madya* is the intermediary form between *Ngoko* and *Krama*. The term is from Sanskrit *madya*, “middle”. An example of the context where one would use *madya* is an interaction between strangers on the street, where one wants to be neither too formal nor too informal. *Krama* is the polite and formal style. It is used between persons of the same status who do not wish to be informal. It is also the official style for public speeches, announcements, etc. It is also used by persons of lower status to persons of higher status, such as youngsters to elder people or subordinates to bosses.

Javanese culture is one of the Indonesian cultures. Javanese is one of the ethnic language in North Sumatera besides another ethnic language like Bataknese which is the largest user population in North Sumatera, Malay or Melayunese, Minangnese and so on. The Javanese people in North Sumatera use their vernacular in communicating, including in the area of wedding ceremony. For Javanese people, communicating can be expressed in many ways. *Nemokno* in Javanese wedding ceremony is one of the ways. *The Nemokno* texts in some various forms have captured the cultures and habit of their ethnic group.

For Javanese society especially who live in Asahan region, '*nemokno*' which becomes a symbol of culture of Javanese is facing a problem. This tradition in Javanese wedding ceremony almost lose in society, especially for young Javanese people. It happens because the young generation does not have passion of their own tradition, and because of the influence of another tradition. For example: Javanese people who live in Asahan region where the most inhabitant is Malay, do not include '*nemokno*' as their own tradition in wedding ceremony. They tend to use Malay tradition than Javanese tradition because they feel that Malay tradition is more interesting than their own tradition. From this problem, the researcher needs to make a study about Javanese tradition in wedding especially '*nemokno*'. The result is hoped to show the young Javanese people that Javanese tradition is also interesting to do when they will have a wedding ceremony.

As Trudgill (2000) argues that language is closely associated with social structure and culture value system. And he also states that language as a social phenomenon is closely tied up with the social stucture and value system of

society. It means that language can not be separated with the social structure and cultural value system. By language, a culture was exist and the other hand.

The writer feels interested in finding the kinds of language styles used at *nemokno* in Javanese wedding ceremony. The main reason why the researcher wanted to investigate language styles used in Javanese wedding ceremony was because the reseacher wants to prove whether Javanese use five kinds of Language Styles which are frozen style, formal style, consultative style, casual style, and intimate style in Javanese wedding ceremony. The use of language styles in *nemokno* is suitable with the ideology in javanese. It is spoken based on the place, and polite in order not to make the listeners feel offended. But, Javanese people who know the meaning of utterances in *nemokno* are limited. Only certain people can understand the meaning, that is the old Javanese people who know the tradition and the people who have high knowledge about Javanese language. Whereas, the theory of communication states that communication consists of transmitting information from speakers and listeners. In the fact by using many kinds of language styles, make the listeners do not understand about the meaning of *nemokno*. It means that the function of communication does not run well.

This study is focused on studying language styles at *nemokno* in Javanese wedding ceremony. All language styles in Javanese wedding ceremony will be explained. *Nemokno* is one cultural values in Javanese wedding ceremony. To make Javanese culture exists, the researcher feels important to conduct the study on language styles of *nemokno* in Javanese wedding ceremony. Because by this research common people and new generation will understand the meaning of *nemokno* and the function of communication ran well.

The characteristics and purpose of *Nemokno* texts was discussed in chapter II. In the process of this Javanese wedding customs, there are some steps on it, started from the beginning up to the last step. The wedding ceremony is usually celebrated by inviting many people. There were a long process with many talks and discussion. In this occasion, they use language style. There are five language style used in the society, they are frozen style, formal style, consultative style, causal style, and intimate style. Each of them will be used differently in different location.

1.2 The Problem of the Study

Based on the background of the study, the problems to be investigated formulated as the following

1. What language styles of *Nemokno* are used in Javanese wedding ceremony?
2. How are the language styles of *Nemokno* realized in Javanese wedding ceremony?
3. Why are the language styles realized in *Nemokno* in Javanese Wedding ceremony in the ways they are?

1.3 The Objectives of the Study

In relation to the problems stated above, the objectives of the study are

1. to describe the language styles of *Nemokno* in the Javanese wedding ceremony,

2. to describe the language styles of *Nemokno* which realized in Javanese wedding ceremony, and
3. to reason for the dominant language styles of *Nemokno* in Javanese wedding ceremony.

1.4 The Scope of the Study

In Javanese wedding ceremony, there are several steps. One of them is called *Nemokno*. In *Nemokno*, Javanese people use some utterances. In this study the writer describes the language used in cultural ceremony consideration, especially *Nemokno*. In this case the study focus on the analysis of five kinds of language style that is used at *Nemokno* in Javanese wedding ceremony; they are frozen style, formal style, consultative style, casual style, and intimate style.

1.5 The Significance of the Study

Theoretically, findings of the study are expected to be relevant and useful theoretically and practically in some respects. The findings would be useful for,

1. lecturers in teaching sociolinguistics especially who are not Javanese, they can learn how the Javanese culture is realized and in understanding deeply the use of language style in Javanese wedding ceremony,
2. learners of sociolinguistics on the wedding ceremony, and
3. other researchers, in using further research.

Practically, the research finding will be useful for those who are interested in Javanese wedding ceremony and as a device to maintain Javanese culture from the extinction.