

CHAPTER I INTRODUCTION

A. The Background of the Study

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 a complex symbolic system that people use to communicate and to transmit culture (Wadsworth, 2007:8). Culture is “Everything that people have, think, and do as member of society” (Ferraro, 2003). Cultural values as national identities should be maintained so that the identity and character of the nation can be found in the culture.

Culture is all the actualization and the overall results of thought (logic), feelings (aesthetics) and willingness (ethics) as the fruit of the efforts of the favour in managing copyright, taste and cultural works to realize the intention and interaction of cultures and cultural products spiritual material. According to the experts that every culture is generally at least consists of three forms: the first form of culture idea of a set of ideas that are often called the complex notion. Second, existed as the number of patterned behavior called complex activities. Third, the existence of culture as a collection of objects and the meaning of America called the work culture.

A culture is one of Indonesian’s heritages that must be kept. As an archipelago country, Indonesia is a country which is rich with culture and custom as heritage that spread from Sabang to Merauke. There are many islands and tribes in Indonesia with different customs, cultures and languages. Every tribes

has its own uniqueness and it is preserved until now. For example, in North Sumatra there are many tribes. One of them is Simalungun Batak who has many kinds of ceremony, such as birth, mourning, and etc. Culture and custom that are always different from one province to another province have a special characteristic for every region in Indonesia. Culture results may be crafts, songs, dances, clothes, food and so forth.

Similarly with Simalungun people, they use *Dayok Na Binatur* (cooked chicken) as their traditional food (Japiten, 2001:24-25). *Dayok Na Binatur* has meaningful cultural and ritual for Simalungun people. This food has many messages or advice for those who will be given the food, for example: in order to occupy the position and perform their duties full as father, mother, son, etc.

Dayok Na Binatur is serving dishes made from chicken meat. Beside serve as a side dish this food has a very important function especially for Simalungun people. *Dayok Na Binaturis* always presented in a traditional ceremony every Simalungun. Actually, this food serve in some ceremonies, likes: dead, birth, enter a new house and wedding (*Marhajabuan*). *Dayok* or chicken has a natural attitude consistent in time, willing to sacrifice and tolerant of others with crows awaken people to signify the start of the activities of life. Simalungun people choose rooster as the main ingredient of their traditional foods, because the rooster as a symbol of gallantry, strength, spirit, work hard, never give up, and dignity.

In the ritual of Simalungun Batak wedding ceremony commonly use some signs form of object which has a meaning. The sign might be a symbol, index, and icon. One of the sign most interest to write is chicken or *Dayok Na*

Binatur. *Dayok Na Binatur* used to apply as a symbolic from hula-hula and bride's parent that deliver to a bride as expectation, as a blessings prayer, and as a petition.

This food usually given as thanksgiving to God for all that they have. When giving this food the giver saying: "*Sai andohar ma songon paraturni Dayok Na Binaturon ma hagolohan pakkon pikiran nasiam* (we hope your life like this *Dayok Na Binatur* on your mindset). In Simalungun culture, people whocan give *Dayok Na Binatur* are people who are married. The first give *Dayok Na Binaturis* the groom's parents to that couple, the bride's parents to that couple and their uncle to that couple. In wedding ceremony, chicken or *dayok na binatur* used to applied as a symbolic from hula-hula and bride's parents that deliver to a bride as expectation, as a blessings prayer, and as a petition.

The topic of this paper has been consciously and carefully choosen for some reasons: Firstly, the writer wants to introduce the writer's custom to other tribe. Secondly, the writer is very interested in the marriage tradition of Batak people which is done from many years ago, and it is still happens until now, although it has been changed from the original. Lastly, the writer hopes that she can enrich her culture know ledge about Indonesian culture, especially her culture by writing this topic, and this paper can be useful for the reader.

For the writer, describing of *Dayok Na Binatur* as a special food in every ceremonial is become something interest to be known and learn because public society moreover to young generation Simalungun Batak careless if *Dayok Na*

Binatur that usually apply in some of ceremonial has many norm and rules to arrange their culture. So everyone who read this paper will understand and more aware about beliefs and tradition of Batak ethnic in our country.

One of the previous researches about *Dayok Na Binatur* was a study *Falsafah Dayok Binatur pada masyarakat Simalungun (studi di pematang raya, kecamatan raya, kabupaten simalungun)* (Sipayung, Swisty Rahyu, 2013). This thesis discussed about the background presenting of *Dayok Binatur* as Simalungun traditional food. In addition, there is a Simalungun public interest with chicken characteristic that can be used as rule of life, so that the *Dayok Binatur* is used as Simalungun traditional food and the social values in *Dayok Binatur* as Simalungun traditional food. In the end, the researchers concluded that *Dayok Binatur* serve as Simalungun traditional food because there are some of chicken characteristic that can be guided in people life.

Another previous research about *Dayok Binatur* was a study, titled was *Makna Tanda Dalam Dayok Binatur* (Sinaga, Juliati Stefana. 2010). This thesis discussed about the sign meaning of *Dayok Binatur* as a Simalungun traditional food symbol. Sign in *Dayok Binatur* has unique look, social value, and very important meaning, likes: the representation and interpretation *Dayok Binatur*. In sign term was found some meaning, likes: 'ulu' (chicken head), 'tuppak' (split breast)'borgok', (chicken neck) 'tulan bolon', (whole chicken leg)'tulan parnamur', (drummstick)'habong', (chicken wing)'habong', (chicken claw)'kais-kais', (giblets)'tuahni', and (thigh) 'ihur'.

B. The Problems of the Study

Based on the background of the study above, the problems of the study are formulated as follows:

1. What languages convey when giving *Dayok Na Binatur* to bridegroom in Simalungun Wedding Ceremony?
2. What are the utterances meaning when convey *Dayok Na Binatur* to bridegroom in Simalungun Wedding Ceremony?
3. What are the social values of giving *Dayok Na Binatur*?

C. The Objectives of the Study

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

1. To know the language that use when giving *Dayok Na Binatur* in Simalungun Wedding Ceremony.
2. To know the utterance meaning when give *Dayok Na Binatur* for bridegroom in Simalungun Wedding Ceremony.
3. To know the social values of *Dayok Na Binatur*.

D. The Scope of the Study

The scope of the study is necessary to lead the readers in recognizing that study. That is why the scope of the study must be limited. This study is limited to the role of *Dayok Na Binatur* as a traditional in Simalungun wedding ceremony.

E. The Significances of the Study

The study that is designed to discover some intended results should have some significance. In this study, it is hoped that it will give some relevant contribution to:

1. For Simalungun young people, to be responsible to preserve *Dayok Na Binatur* as a Simalungun traditional food symbol in Simalungun.
2. Other researcher, this research will be useful as a relevance of study.
 - a. Practically, this research finding useful for:
 - 1) Those who are interested about *Dayok Na Binatur* in Simalungun Wedding Ceremony.
 - 2) As a device to maintain Simalungun's culture from extinction.
3. To enrich student's knowledge, especially students who learn English literature and language.
4. To be a reference and a comparison for further study in the same topic.