

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Language is an important thing to learn because it has a major objective and role in human life. The main objective of language as a communication tool used by every one starting from the waking up, doing the activity, and until going to sleep again. In general, all human activities always involve language as a means to interact among people. A person can express ideas and thoughts convey the opinions and information through the use of a language, thus a language is a primary means of communication

Talking about communication understanding, it means it is talking about meaning understanding. Talking about meaning, there are some aspects that influence meaning, one of them is culture. The relationship between language and culture deeply rooted (Leviredge, 2010).

The meaning of a language can be changed in different culture. So, cultural understanding is very significant to the language meaning.

Communication is the process of transmitting meaningful symbols between individuals William as quoted by Hikmat (2010). It shows that communication process refers to understanding between speakers and listeners. It is a successful communication when the listeners understand what speakers mean. To understand it, it needs to know the meaning of idea that is being transferred. Monoton as system is not a condition in communication, it is caused

communication functions as a mechanism to run authority, not formula (Shacher as quoted by Hikmat, 2010). The variety of mechanism lead to variety of transferring idea.

In delivering meaning, it can be found some phenomena. These occur when there is no word to use as the word to express it. So, methaphorical expression is used as an alternative expression. The use of the words cannot be directly understood by others. The experience about the expressions plays as important role. So, the usage metaphor can be said as the product of habitual. So, the habitual expressions potentially are metaphorical expressions. In other word, the metaphorical expression that is being used make as typical words in their culture.

Since several meanings have uncovered expression material in communication, it can be as one of the reasons in using methaphorical expression in communication. The similarities of experience about uncover meaning will be as a conditioned in expressing it. It shows that the meaning of methapor can be result of an implicit comparison between two ideas such as similarity of characteristics, qualities, attributes can be used as the comparison. It means that there are some elements that covered in using metaphorical expression, as Ricards (1996) quoted by Cruse (2000) says that vehicle, tenor and ground are three elements in constituting a metaphor. Vehicle is the item(s) used metaphorically, tenor is the metaphorical meaning of vehicle and the basis for the metaphorical extension, essentially the common elements of meaning, which is licence the metaphor is called as ground. For example, 'His father is a Robinhood'; the tenor

is 'His father' and 'Robinhood' is vehicle. To know the ground of this metaphor can be seen by analyzing the analogy and similarities between his father and Robinhood in society. It is known that Robinhood is a legend in England who always helped poor people. So, the ground of this metaphor is his father always helps poor people in their village or environment.

The purpose of using the metaphorical meaning is also to be polite the expression. The politeness commits in using the similarities of the idea being compared. The diversity of politeness concept makes the metaphorical expression becomes different in different culture. For example; in giving some advises to the new couple in cultural ceremony. The advices are transferred through a speech. In speech, the speaker will involve several thing that used as a metaphorical expressions, living or dead thing. The use of metaphor in culture refers to the language politeness.

The language being used is cultural language that refers to the cultural understanding. To understanding them, it is needed to know the cultural meaning. Cultural meaning refers to metaphorical meaning. It shows that cultural understanding plays important role in cultural ceremony understanding in order to understand the meaning. To understand the metaphorical meaning, in cultural situation, it needs to know the concept of metaphorical meaning. The concept of metaphorical meaning in every language must be different. It makes the metaphorical expressions must be different from one culture to other cultures.

Indonesia is a hugely diverse nation. It is a country of many ethnicities, namely Javanese, Bataknese, Sundanese, Madurese, Minangkabau, Betawi, Bugis, Banten, Banjar, other or unspecified ethnic. It has some 300 ethnic groups, as a result of both the country's unique geography and history. Each province has its own language, ethnic make-up, religions and history. Many Indonesians may see themselves first by their ethnic and cultural group and secondly as Indonesians. Every ethnic group has its own language which is called the local language or vernaculars.

Language is absolutely used for cultural development. It is a key to analyze the culture of a particular society. In fact, it is difficult for people to know and understand a certain society without knowing and mastering the language since language has a dominant part in cultures. Keller (1997:97) points out 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 to a new generation. It is conveyed through languages as a tool of communication.

Batak Toba language is one of the ethnic languages in North Sumatera, which is used by the Toba Batak people to communicate within or in the areas in wedding ceremony. Actually many Bataknese people still use TBL in around their daily speaking.

Batak toba culture is one of the Indonesian cultures. The effect of developing the Batak culture itself is not only to enrich the varieties of Indonesian

cultures but also to develop norms and qualities. Batak Toba language as a local language is spoken not only in North Tapanuli but also outside North Tapanuli. As a mother tongue, Batak Toba language has the function as a medium of communication among societies in social interaction and also as the medium of cultural expression, for example in wedding ceremony. Every social interaction occurs in the ceremony is performed by using Batak Toba language .

As we know that there are many utterances in Bataknese tradition. The meaning of the utterances in the Bataknese tradition has a deep meaning in delivering advice, blessing, hope, and health. So, they may not add misinformation to deliver it, so it has meaningless, and break its meaning. The speakers must have a skill in communicating and delivering the utterances well. They must be able to deliver a speech well, especially in expressing it. It means that the speakers can develop it depends on its context. In Bataknese tradition, the more he can deliver it, the more tremendous he is regarded by the participants.

There are many the utterances which are delivered by the speakers in wedding ceremony. The utterances that delivered by the speakers have the metaphorical expression. Many people that have come to the batak toba wedding party still confuse about the meaning of the utterance which are delivered by the speakers especially for the young people, because many people do not know yet about the metaphorical expressions on utterances that is used in Batak Toba wedding ceremony.

Marriage is the most important part in someone's life, especially for the Batakese in which the marriage ceremony consists of a long process of activities which are divided in three steps:

1. Marhusip (Limited Discussion)

In this ceremony each side is represented by the mediator practiced secretly. Marhusip is where the groom's side directly consults the bride's side on the dowry, usually only very close relatives are invited. Marhusip literally means "to whisper". It refers to offering aspect. In the first stage of a traditional wedding, where the whispering which takes place as the bride's parent instruct their negotiators. According to Bovil (1986:139), marhusip is preliminary interaction in which negotiations about bride-price (sinamot/tuhor).

2. Marhata Sinamot & Marpudun Saut (Discussion on the bride's payment)

The second step after marhusip in Batakese traditional wedding is called marhata sinamot & marpudun saut. This step is the discussion of the financial aspects (Vergonwen 1964:171). He also describes marhata sinamot is to determine the amount of the marriage payment. Bovil (1986:139) expands that marhata sinamot is a public announcement of the agreed-upon bride-price and the form of the ceremony.

3. Marunjuk (Marriage Blessing)

Marunjuk is the performance of marriage ceremony. Bovil (1986:139) points that marunjuk is the wedding ceremony itself, which is followed by

formal visiting, usually Christian elements, including a church ceremony are also incorporated. In marunjuk, there are some process started from tudu-tudu sipanganon event until maningkir tangga event as the end of the wedding ceremony.

From the three steps above, it is necessary to discuss metaphor in the traditional Toba Batak wedding ceremony. It is known that there are some ceremonies in Toba Batak society, such as birth ceremony, death ceremony, the ceremony to enter a new house, and the wedding ceremony. Wedding ceremony is chosen to be analyzed in this thesis since a wedding has a very significant role in one's life. It is usually celebrated by inviting many guests, families, and relatives.

It is a long process with many discussions. In performing the cultural events in Bataknese, there are three components of Bataknese interconnected which takes important part in every Bataknese cultural event that takes a long process of talks and discussions. In relation with the talks and discussions during the wedding ceremony, they use metaphor. For example in the utterance of

marhata sinamot :

Tombak sulu sulu parasaran ni haluang

Hula hula nabasa do hamu na so mohop mida uang

Mohop literally explain about feeling so hot because of weather of sickness, but metaphorically, *mohop* in this utterance is the people expect to take so much money from this wedding.

Based on explanation above, Many people that have come to the batak toba wedding party many people do not know yet about the metaphorical expressions on utterances which are delivered by the speakers especially for the young people, therefore the researcher is interested to investigate the types of metaphor in utterances of Batak Toba wedding ceremony.

1.2 The Problems of the Study

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

1. what metaphorical expressions are found in wedding ceremony of batak toba ?
2. how are the metaphorical expressions delivered ?
3. why are the metaphorical expressions delivered the way they are ?

1.3 The Objectives of the Study

In accordance with the problem above, the objectives of this study are:

1. to investigate metaphorical expressions in wedding ceremony of batak toba.
2. to describe the metaphorical expressions are delivered in wedding ceremony of batak toba.
3. to explain the reasons of the metaphorical expressions are found in wedding ceremony of batak toba.

1.4 The Scope of the Study

A scope needs to be set to avoid a misdirection or further study on this topic. The analysis of this thesis is focused on metaphors and their meanings found in wedding ceremony of Batak Toba.

1.5 The Significance of the Study

Findings of the study are expected to be relevant and useful theoretically and practically. Theoretically, the findings of this study is to enrich the theory of metaphors between language and culture towards meaning. Practically, the findings are expected to be useful for; (1) Batak Toba people, as the actor of Batak Toba culture, to preserve and maintain their culture tradition, (2) local government as the reflection to preserve the local tradition, (3) other culture actors as comparison , and (4) other researchers who wants to use the findings of this research as the references.