

CHAPTER I INTRODUCTION

A. The Background of the Study

A wedding is a ceremony where two people are united in marriage. Wedding traditions and customs vary greatly between cultures, ethnic groups, religions, countries, and social classes. In a marriage there is cultural structure that embodies a set of rules, views of life, values, or certain underlying principles and lives in the culture of the society in question, (Rismawati, 2011).

There are a lot of ethnic groups in North Sumatera. It is good, because the various culture that exist in a country give many good impact to another culture. We can learn from another culture and know more about culture in Indonesia. Beside that, it is also important to know more about one culture, because all cultures in this country have differences with another one.

In North Sumatera all of those ethnic groups are dominated by Batak. Batak consists of five sub ethnic groups, they are Batak Toba, Batak Karo, Batak Pakpak Dairi, Batak Mandailing/Angkola, and Batak Simalungun. In wedding ceremony of Batak Toba, there are thirteen ways of the marriage, such as *mangaririt*, *mangalehon tanda*, *marhori-hori dinding*, *martumpol*, *marhata sinamot*, *martonggo raja*, *manjalo pasu-pasu parbagason*, *ulaon unjuk*, *mangihut di ampang*, *ditaruhon jual*, *paulak une*, *manjae*, and *maningkir tanda*, (Sinurat, 2005).

It is different with Batak Karo that there are six things to do, such as *nungkun kata*, *ngerana-ngerana*, *mbaba belo selambar*, *pemasu-masu*, *pesta adat*, and

mukul. Those are an ideal wedding in Batak Karo wedding ceremony, (Bangun, 1986).

Pakpaknese is the focus in this research, because Pakpaknese is one of ethnic of the five sub ethnics in Batak. Because people would not know about this ethnic, this research tries to explain about Pakpak tradition. Commonly, all of these sub ethnic groups have their own tradition, lifestyle, customs, and another concerning to the culture. In Pakpaknese, there is a tradition that always used in some particular ceremonial activities such as wedding ceremony, birth ceremony, death ceremony, and another ceremonial activities, it is *umpama*. Wedding ceremony and death ceremony are both more using *umpama* compared to birth ceremony, so one of those is chosen to be the source of research.

In Pakpaknese wedding, *umpama* is a tradition that always used. It is used when the families are going to give some advices or prayers to the bride and groom. For example: *bage sukat i rebeen* (bagaikan talas di tepi jurang). *Sukat* is a plant which grows in the edge of ravine. The purpose of this *umpama* is, we are as human being, we must help each other. People could not work well alone in our life. People need another people in their daily life. Another meaning is, in Pakpaknese the meaning of this *umpama* is for all Pakpak society. They must be like *sukat*, which lives with another without separate, (Berutu, 2013).

Umpama is one of continual tradition almost in all ceremonial activities in Pakpaknese including wedding ceremony. In urban territory, people are less talking using their original language, because they are affected by their environment. When this culture is not used anymore, eventually it would be lost

and extinct. When people do not know about their own culture, they would not love to their culture. People who love thier culture, they would care and want to get to know about the culture. But when people do not know about their own culture, they would never love to their culture themselves. For instance, people tend to use *umpama* in a wedding ceremony.

When someone does not know what *umpama* is, it is impossible that he likes to hear *umpasa*, or might be she doesn't care. This is actually the big problem that will be going to be solved. What would happen in the future when people are almost forget about their culture. Probably people would not care about the mores anymore. Those who do not care about culture would not know about the rules in a certain territory.

Concerning to this research, it has relationship with those problems. When in a wedding ceremony people do not use *umpama* anymore, it proves that they do not not care about their culture, or maybe do not love about that. To prevent this problem, it is important to know about what *umpama* is and what the meaning of *umpma* is. In this research there will be lots of *umpasa* used in the wedding ceremony. People do not use *umpama* maybe caused because their understanding about *umpama* is less.

As in Batak Toba, people believe that *umpasa* is a tool of ommunication for petition to God. There are three things containing in *umpasa*, they are to have *hagabeon* (sons and daughters), *hamoraon* (wealth), *hasangapon* (authority and regarded). All things contained in *umpasa* of Batak Toba have meaning and relationship to the human life, (Pardosi, 2008).

Beside of giving advices, there are a lot of things that are usually brought to that wedding ceremony. Sometimes there are some things they give like foods, clothes (*oles*) or another things related to that ceremony. Not only that three things, chicken is also an usual thing that always be brought to a wedding ceremony. Sometimes people would not know why many people should bring it.

From the previous studies and explanation about some cultures above, this research will be different. Therefore, this research will be focused on idiomatic expression in Pakpak wedding ceremony. There are some expressions that will be analyzed from the wedding ceremony.

B. The Problem of the Study

The problems of the study were formulated as the following:

1. What categories of umpama were used in Pakpak wedding ceremony?
2. What is the meaning of idiomatic expressions in umpama Pakpak in the wedding ceremony?
3. What was the dominant category of umpama used in Pakpak wedding ceremony?

C. The Objective of the Study

The objectives of the study were formulated as the following:

1. To find out the categories of umpama Pakpak wedding ceremony.
2. To describe the meaning of umpama used in Pakpak wedding ceremony.
3. To find out the dominant type of umpama in Pakpak wedding ceremony.

D. The Scope of the Study

The scope of the study was focused on the idiomatic expressions from the records of wedding ceremony. During the wedding ceremony there were so many advices. The advices were sometimes idiomatic, and sometimes not. Thus, the scope of the study was focused on the use of idiomatic expressions from the beginning until the end of wedding ceremony.

E. The Significance of the Study

The significance of this study was expected both theoretical and practical contribution in semantics studies, especially in analyzing idiomatic expression used in Pakpak wedding ceremony.

1. Theoretically, through the findings of the research the students of English and Literature Department need to learn more about idiomatic expression, especially in cultural ceremony, such wedding ceremony.
2. Practically, the students of English and Literature Department must be able to understand about the use of idiomatic expressions, especially in wedding ceremony.