CHAPTER I

INTRODUCTION

A. The Background of Study

Language plays important roles in human's life even though the civilization of human being is closedly related through language. It has various functions, such as to express ideas, feelings, desires, thoughts, and more importantly cultural development of human's being transmitted through language which means an identity of a social life has to be reflected in their language users. In communication process, human being conveys his/her messages by spoken and written form. There are many languages in human being may express and communicate their information, idea, thought, emotion and desire by using language as device of communication.

Moreover, Preferences of language style in social life create various interactions in communication. Each and every social interaction is copied to build new habit in group of people and consciously formed valuable culture from those habitual interactions. Apart from that, the awareness of keeping and developing valuable and historic culture is the most prominent thing to do. One of the most Holistic part of Cultural Development is Language. According to Edward Burnett Taylor (Founder of Cultural Anthropology) *"Culture is a complex whole, which has in it the knowledge, belief, art, morals, law, customs, and other abilities from any person as a member of society."* These complexities of cultures are realized in Language, specifically, it brings out meanings of

particular ideology both in oral and written. Moreover, these elements of cultures are important to learn from languages because culture and language have strong abandon that can always maintain massive history of particular group of people.

In systemic Functionl Linguistics (SFL) the Language is analysed through context where   semiotic meaning of language manifest by classifying Grammar. Halliday introduced (1994) that language has three difffrent metafunctions of meanings : Clause as message (Textual) , Clause as Exchange (Interpersonal) and Clause as Representation (Ideational). This study focuses on the last function which related to Transitivity

The ideational meanings are the meanings about how we represent experience in language. Whatever use we put language to, we are always talking about something or someone doing something. Eggins (2004) explains in SFL the ideational strand of meaning involving two components: that of experiential meaning in the clause, and that of the logical meaning between clauses in clause complexes. Experiential meaning is expressed through the system of transitivity or processes type, with the choice of process implicating associated participant roles and circumstances.

North Sumatra is one of province that also known as multicultural province which consists of ethnics and religion. There are a lot of ethnic's communities who always live together. At least, there are 8 ethnic groups which are original tribes.

The processes is related to Batak Angkola Language which is the local language of Most of people who live in South Tapanuli regency,

Padangsidimpuan city and Sibolga city. Some of them migrate to big cities such as Medan, Padang, Pekanbaru, Batam, Jakarta, Bandung, Surabaya, or even abroad.

For Batak Angkola people, communicating and sharing ideas can express in many ways. Besides for social interactions, they creatively use the function of their language into different aspects of traditional event, more specifically Wedding ceremony (*Siriaon*), Death Ceremony (*siluluton*) and customs Festival. These functional events continuously keep on as huge part of their civilization to enhance their culture and ideology through the next generation. The element of communication which is used is originally uttered to deliver meanings in such kind of happiness, sadness and for life lesson.

Wedding is one of important event in the Angkola community moreover done by their culture. Therefore, *Margondang* is symbol of big happiness (*siriaon*) and custom that is held in a huge wedding (*Horja Godang*) by rich community of Angkola. *Margondang* is doing dance in group (*Tortor*). In this event, we can find many equipments of the music such as flute, drums, marimbas and others. In this part of wedding, *mora* will dance first continued by *kahanggi*, *anak boru* and the last is both bride and groom. Beside from the dance, the song that performed in Margondang known as *onang-onang* and someone who delivered utterances in it called *Paronang-onang*. These are some examples of utterances in *onang – onang* Batak Angkola Wedding.

Bismillah do da hu jolo baya mulo I on (1)

(I would like to open by saying "Bismillah")

Di tor – tor ni namora pule on (2)

(This is tortor of namora pule)

Pangidoan tu Tuhan anso hamu pade (3)

(Praying to the God for your best)

The utterances above were taken from *onang – onang* of *Namora Pule* (bride and groom) of Angkola wedding. The researcher found 3 types of transitivity (verbal, relational and mental) along with participants (sayer, value and senser) are exists from those data. Meanwhile, there is only one *circumstances of cause*. The rest of clauses have no circumstances.

The word *bismillah* identifies as Verbal. The word *hu* shows in (1) clause is a pronoun known as sayer. The words *Mulo I* known as verb. In the clause (1) verbal process has been applied.

The word *di* identifies as Value. The words Namora Pule shows in the (2) clause known predicate value. The clause has no verb. In the clause (2) relational process has been applied.

The word *pangidoan* identified as Mental. The words *tu Tuhan* shows in the (3) clause is a pronoun known as Senser. The word *anso hamu pade* identified as Circumstances of Cause. In the clause (3) mental process has been applied.

Based on the explanation above, the researcher is interested in exploring deeply Transitivity System of *onang-onang* in Batak Angkola. By this study, the researcher could be able to reveal meanings of utterances in *onang-onang* in Batak Angkola and discover context of cultural values in that utterances by

classifying Grammar that is realized in Transitivity System as it always relates to human's experience.

B. The Problem of Study

Based on the Background of study that has been mentioned previously, the problems of the research are formulated as following.

1. What types of Transitivity system are used in *onang –onang* of *Batak Angkola*?

2. How the Transitivity system is realized in *onang –onang* of *Batak Angkola*?

C. Objective of Study

1. To find out types of Transitivity system used i*n onang –onang* of *Batak Angkola.*

2. To elaborate how the Transititvity system realized in *onang –onang* of *Batak Angkola.*

D. The Scope of Study

The Scope of the Study applies the concept of the systemic functional linguistics (SFL) proposed by Halliday. This research is limited to the analysis of Transitivity system of *onang –onang* in *Batak Angkola.*

E. The Significant of Study

Findings of the study are expected to give valuable contribution theoretically and practically. Theoretically, the findings can add theories of Systemic Functional Linguistics. In addition, the findings can be some references for further research. Practically, the findings can be useful for English students to comprehend Transitivity. They can be used for English teacher as the source of teaching material, especially about Transitivity. Lastly, Findings are useful for General readers to enrich their knowledge about Transitivity especially the theory of Transitivity in order they can get meanings in better way.