

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Language is human needs; it is a system of signs (indices, icons, symbols) for encoding and decoding information. Language can combine with art in order to find various kind of communication or to entertain people with messages contain in it. Language is an inseparable part of human life to express thoughts, feeling, desires and intension both in spoken and written way. Spoken is the process of expressing ideas and feelings or giving information orally, song, speech, and conversation. Written is done in writing activity, available in short story, article, novel, newspaper, poetry letter, magazine poem, song lyrics, and etc. The word meaning is commonly found in spoken or written language.

According to Turkish linguist Muharrem Ergin, “Language is a natural medium enabling communication among humans, with its own peculiar rules, and it is a living thing developing only within these rules; it is an invisible system of contracts whose foundation was laid in times unknown and a social institution of interwoven sounds” (Ergin, 1985:3). The language informs the way we think, the way we experience, and the way we interact with each other. (Thompson : 2003).

Tarigan (1990:2) written that the use of language as means of communication, both in oral and written form, varies according to the knowledge of language competence owned by the users. Language may refer either to be specifically

human capacity for acquiring and using complex systems as communication, or to a specific instance of such a system of complex communication.

According to Leviredge (2010) stated that the relationship between language and culture is deeply rooted. Language is used to maintain and convey culture and culture ties. Different ideas stem from different language use within one's culture and in the whole aspects of these relationships start one's birth. It is obvious that language plays a paramount role in developing, elaborating and transmitting culture and enabling us to store meanings and experience to facilitate communication. Each culture has its own peculiarities and throws special influences on language systems. Language is a key component of culture. Without language, culture would not be possible. On the other hand, language is influenced and shaped by culture, it reflects culture. Cultural differences are the most serious areas causing misunderstanding, unpleasantness and even conflict in cross-cultural communication.

According to Thompson (2003) 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 structure and value system of society. It means that language cannot be separated with the social structure and culture value system. By language, a culture will exist.

Language is adaptable and lends itself to imaginative usage. We can express the same idea in different ways. We may make a direct informative statement of fact or we may use figurative language, language that has an emotional appeal. Figurative language goes beyond the literal meanings of words

to achieve particular effect. It is well known that figure of speech or figurative language is often used in speaking and writing to express ideas and emotions, and to affect the views and attitudes of others. However, there is increasing evidence that the use of figurative language varies depending on the nature of the communicative activity, or, more specifically, depending on factors such as topic, audience, mode of communication, situational context, and so on.

Figurative language is language that uses words or expressions with a meaning that is different from the literal interpretation, when a writer uses literal language, he or she is simply stating the facts as they are. Figurative language, in comparison, uses exaggerations or alterations to make a particular linguistic point. "Figurative language seeks to clarify and accentuate meaning by referencing a word or phrase in terms of something familiar to the audience, usually to achieve special meaning. According to Reaske(1996:27) stated that figurative language is language which employs various figures of speech. Figurative language is a kind in order to beautify their language, so that the reader feels interesting to read it, and especially the reader knows about the types of figurative language such as simile, metaphor, personification, etc.

According to Francis in Masruri (2012), figurative means imitations, meanwhile language is a set of signals and the structures and can be studied by human being. In other words, the figurative language is a way of saying something else in order to bring about impressive effect. According to Rp & Perrine in Rose (2003), figurative language can be divided into ten namely simile, metaphor, personification, apostrophe, metonymy, symbol, allegory, paradox, overstatement or hyperbole, and irony.

Language and culture are two major things that can be separated in human life. It means that language as means of communication, which is used in human life to interest another. Indonesia is a big country and has many tribes as well as their languages. One of the tribes in Indonesia is Bataknese. The Batak's society consists of a few sub tribes, such as Simalungun, Karo, Pak-pak, Toba, Angkola, and Mandailing. Batak society is not a homogeneous entity. Batak Karo culture is one of the Indonesian cultures. The effect of developing the Batak Karo culture itself is not only to enrich the varieties of Indonesian cultures but also develop norms and qualities.

Karonese are the indigenous people of the Karo plateau in North Sumatera, Indonesia. They tend to belong the Batak people but often consider themselves as separate. They speak the Batak Karo language. There are six Bataks in North Sumatera: Batak Karo, Batak Toba, Batak Mandailing, Batak Simalungun, Batak Angkola and Batak Pak-Pak. Tanah Karo locates in one of the highlands of Northern Sumatera in Indonesia, and it is not far from Medan City. It takes two hour drives from Medan City to Tanah Karo. Karonese people are often called as *Kalak Karo*.

According to Carle (2001), the ceremonies of the Batak people in detail but have some basic elements in common, such as the self – representation as three social kinships group known as *rakut sitelu*. Rakut sitelu is the principal of Batak. It is a triangle bond between *anak beru*, *senina*, and *kalimbubu*. In Karo Batak ideology, the use of language is known to speak based on the place and speak softly. It means that when Batak Karo people speak, they should speak based on the place, context, and should be polite. In social interaction, Karo Batak language

has functions as a medium of communication and also as a medium of cultural expression, for example in wedding ceremony.

In a Batak wedding ceremony, *rakut sitelu* of the groom and *rakut sitelu* of the bride will be involved. They have to say some speech in the wedding ceremony. The writer feels interested in finding the kinds of figurative language used in Batak Karo wedding ceremony since figurative language has function to make the listener more impressed to the sentences or the utterances.

Most important, language used in a wedding ceremony such as Karo Batak wedding ceremony always uses figurative language to express an essential aesthetic purpose, widening and deepening the range of perception and response to the word of objects and ideas. It is too danger if the utterances of speakers in wedding ceremony break the norms, principles and even the rules in society and it can be received by people. Because Karo Batak people especially *senina*, *anak beru* and *kalimbubu* have to understand and develop the way they deliver their speech in the wedding ceremony so that they can to express ideas and emotions, and to affect the views and attitudes of others.

As we know that there is *kuan – kuan* in Bataknese tradition. The meaning of *kuan kuan* is the Bataknese tradition has a deep meaning in delivering advice, blessing, hope and health. So they may not add mis information to deliver it, so it has meaningless, and break its meaning. The speakers or *protokol* must have a skill in communicating and delivering *kuan kuan* well. They must be able to deliver in 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 is regarded.

In Bataknese tradition, *kuan kuan* has strong meaning as symbol of blessing, suggestion, and pray. It means that there are differences between the theory and the reality in the wedding ceremony. There are many *kuan kuan* which are delivered by the speakers in wedding ceremony. There are free to develop them but their destination are the same. There are some differences among the speakers in delivering them. In line with this phenomenon, we can see example in this below:

Enda reh temanku simaba kampil

‘This comes my partner carrying the offerings’

‘Ate kami reh ngelegi kena

‘Our goal is to pick you up’

Sendah ola kami kari la tampil

‘Today do not let us not be able to unite’

Adi la tampil keru nge suina

‘If not able to unite so sick’

This *kuan kuan* meant that *mbaba kampil* itself means in this case is, bringing the honor of a family of men who will surround the family of the women while dancing up to the male family back. The one who is obliged to bring such a skill is *anak beru* from the male family. This is included symbol.

And we can see the other examples below:

Tutus erjabu. Tutus erdahin,

“the bride and the groom must be serious in their marriage and working”

emeka persada ukurndu bebere kami, arih-arih kam muat simehuli e.

“one mind one heart in all things, love one another”

The above statement also shows how a *Kalimbubu* humility wants to love new children and greet with respect. So that those newly married must be serious in marriage they are loyal to their partners, and still surrender to God. This is included allegory.

In the life of every society (tribe/nation) wherever he is always has an order of life in that society adopted and followed by the community groups . This order is also commonly called customs (Customary Law) and for members people who do not obey it will subject to sanctions (punishment) according to custom apply. This customary law governs everything life in society one of them is a marriage problem. Marriage is a natural must implemented for community members who normal, except for certain people because there are certain reasons not to implement marriage. In Karo’s tradition society, that is good deeds to people other. This good deed is done on a regular basis continuously towards each other in a manner taking turns doing something good. This behavior eventually become as habit that is often done between fellow members of the Karo community. Finally is a required rule implemented into a rule of law Karo’s customary (Sempa Sitepu, 1995:88). Marriage in Karo society, as in the tribe other nations also have an order or rules that should be legally enforced Karo’s custom which is still adopted until now, although there is a possibility influence of the times.

Marriage system in Karo people is very complex due to some rules that must be followed. Batak Karo's wedding ceremony was chosen due to its uniqueness, such as diversity of traditional elements and culture that gives color and developed within the ceremony. The culture of Batak Karo wedding contains values which its meaning are valuable specifically for the bride and generally for Karo people.

There are two ways that can be taken in a marriage, through the mediation of parents, after the first approach to sicalon, meaning that the parents sipemuda apply to the parents of the girl, and the second is between the young man and the girl has a bond romance through youth relationships. The way to go is as follows (Prinst, Darwin, 2004: 88-128).

a. Nangkih

Every beginning of a marriage is marked by an activity called "nangkih", that is, on a given day the youth brings the girl home to the family with one or two persons. Usually the girl is brought by her own family home youth that is to the house of Berang Children. The way it is meant so that the child is willing to know directly the meaning and at the same time take steps as necessary. In this connection, the responsible child to contact the girl's family is the child and the parents and the parents to arrange the next custom ceremony.

b. Maba Belo Selambar

Maba belambar Selambar is a marriage ceremony for girls according to Karo Batak custom. The goal is to ask the willingness of the girl, parents, sembuyak, anak beru, kalimbubu on the proposal.

c. Nganting Manuk (Muduni / Maba Luah)

Events nganting manuk is an event held as a continuation maba belambar selambar to talk about the size of bumble tumba / unjuken (dowry / gige) that must be accepted by the women. For that, in this event must be present sangkep berguh (close family) of each party. Gantang tumba / unjuken it was also not the same for each region. When finished discussing bushel tumba / unjuken (dowry), then the conversation continued on the day of the party and ose (traditional clothing). The point is where the party will be done, what time, ose (custom clothing) that will be used by the bride, parents (nande / father) sembuyak and senina and signs for children beru.

d. Kerja Nereh Empo (Wedding Tradition Party)

On the appointed day there is a traditional wedding feast. That day all sangkep bubbles from both sides present to glorify the wedding party. If the party is sintua (majestic), that is by cutting the buffalo and the drum words, and kalimbubu bring child's ose(sukut). However, in the Karo Ginger (Langkat) area when the party is in sync, the marriage begins with the *erpangir kulau* (bathing to wash into the river). Where the two brides paraded around the village kesurang for erpangir then to the party. The groom at the time of this parade is not wearing a shirt (shirt).

d. Mukul

In the evening after the wedding party held the event mukul, where still join some of the closest relatives of each party. Mukul is the final event in completing the requirement in the inauguration of a marriage according to Karo Batak custom, because it contains a kind of shedding with the contents of life and dead.

e. Ngulih Tudung / Ngulih Bulang

Usually after four days after the bat, ceremony held ngulih tudung / ngulih bulang. Ngulih tudung is a ceremony where the two brides are paraded to the parent's home; while ngulih bulang is a ceremony where the bride paraded from the house of the bride's parents to the house of the groom's parents. After this event, the bride and groom are brought to their place to start a new life independently.

It must be admitted that the process and procedure of Karo Batak marriage is very long and convoluted. This is thought to be a waste of time, energy and material. With the process and procedures are long and tiring, it seems to bring a positive influence, namely rarely divorce / polygamy in Karo Batak society.

Where the Batak Karo people also recognize the form of monogamous marriage. Monogamy is a marriage between a man and a woman. Monogamy is a form of marriage that is generally recognized and based on the sanction of customs and religion, then the marriage will be able to survive (Khairuddin, 1997: 22).

From the steps above, it is necessary to discuss the use of figurative language in the traditional Karo Batak wedding ceremony. It is known that there are

1.2 The Problems of the Study

Related to the background of the study, the problems of the study are formulated as the following.

1. What kinds of figurative expressions are applied in Karo Batak wedding ceremonies?
2. How are the figurative expressions realized in Karo Batak wedding ceremonies ?
3. Why are the figurative expressions realized as the way they are in the Karo Batak wedding ceremonies?

1.3 The Objectives of the Study

Related to the problems, the objectives of the study are

1. to describe of figurative expressions in Karo Batak wedding ceremonies?
2. to elaborate the way of figurative expressions realize Karo Batak wedding ceremonies, and
3. to elaborate the reasons the figurative expressions used in Karo Batak wedding ceremonies.

1.4 The Scope of the Study

There are several kinds of Karo Batak ceremony and one of them is in wedding ceremony. In this case, the study is limited on figurative expression that is used in the Karo Batak Wedding Ceremony generated by the *rakut sitelu* who lives in Tongkoh, Aji Julu, Aji Jahe and Berastagi areas involved in Karo Batak wedding ceremony in *rakut sitelu* event. The writer chose the areas because both of the wedding ceremonies were from the writer's sibling and her neighbour. This study is tended to discover the existence of figurative language that is delivered by Kalimubu, senina, and anak beru in Karo Batak wedding ceremony.

1.5 The Significance of the Study

The writer assumes that the research findings will be useful theoretically and practically.

Theoretically, the findings of the study potentially add up new horizon in theories of sociolinguistics. In addition the findings can be references for further studies. It can be regarded as the additional resources for lectures in teaching sociolinguistics, especially these who are not fully aware of Batak Karo people.

They can learn how the Batak Karo culture is performed and applied in Baak Karo society. In addition, it is intended to discover the application of the theoretical aspects.

2. Practically, the findings are expected to be a guidance for those who are interested in widening their horizon on Batak Karo culture especially Batak Karo wedding ceremony and for those who want to be speakers in wedding ceremony in Batak Karo wedding ceremony.