

# CHAPTER I

## INTRODUCTION

### A. The Background of the Study

Language has very important role in human being's life. Life would be nothing without language. Language is one thing that compare human from other creatures. As human being, absolutely we need language to communicate with the others in an interaction. By using language, we can express our ideas, feelings, intentions, desires and most of human's knowledge and culture stored and transmitted through language. It means that we use language as a social instrument to show our language identity in a society (Chaer, 1995:113).

There are many languages in all around the world. It was not only various between countries, but also various within a country. The language indicates that there are more than one language in a country.

Indonesia language is very important because of its function as a national language. The function is needed to integrate many ethnic's groups in Indonesia. Every ethnic's group has its own language which is called as local language or vernacular. Most of the Indonesian has language at least two languages in their daily communication. Firstly, their mother tongue or the vernacular and it is also called as a local language. Secondly, the national language, the use of the national language either in formal or informal situation.

Languages enable people to store meanings and experiences to pass this heritage to new generations. It means that language is used to convey a culture to a new generation because culture is a tradition or custom that is inherited from

one generation to another generation. It is conveyed through language as a tool of communication.

Language style has a way to express the idea with special language show the writer's soul, spirit and concern (Joos, 2001). He discussed there are five language styles used in the society, they are frozen, formal, consultative, casual and intimate style. Each of them used in different location and situation. When a person talks to the older one, the person will use formal style due to the position of the older one.

However, some empirical facts occur in Batak Toba wedding ceremony can be seen when the Bataknese speak in formal situation, they use formal style. And when the Bataknese ask something to another one, they use consultative style. If it has been printed or the word has been frozen, they use frozen style. But when in their daily conversation, it is used in informal style and also they can use casual style and intimate style.

Batak Toba culture is one of the Indonesian cultures. The effects of developing the Batak culture enrich the varieties of Indonesian cultures such as norms and qualities. Batak Toba Language as a local language is spoken not only in North Tapanuli but also outside North Tapanuli. Batak Toba Language is one of the ethnic languages in North Sumatera which is used by the Batak Toba people to communicate within or in the areas in wedding ceremony. Many Bataknese still use Batak Toba Language in their daily speaking. As a mother tongue, the function of Batak Toba Language is 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 (Sinaga, 2012).

Batak Toba language used in the wedding ceremony becomes a topic to discuss. In fact, nowadays the other ethnics regarded that the Batak society is the harsh ethnic because of the Batak dialect. But actually Batak society looks like calm and polite in wedding ceremony because they use language style and they respect their family. They honor their in-law-families/*hula-hula* (Sihombing, 1989).

The language style used by the participants of *Dalihan Na Tolu* in Batak Toba wedding ceremony is formal style such as *Horas jala gabe* (be healthy) or *Emmatutu* (amin). Because in the wedding ceremonies, if Bataknese talk with family's wife (*hula-hula*) it should be most polite to honor the family and to appreciate the custom of Batak Toba. They use the style to show respectability to their in-law-families (*hula-hula*). So, especially for the speakers in wedding ceremony (*parhata*), either the bridegroom side's speaker or the bride's side speaker must use the politely tone to show the formal style.

**Table 1.1** List of Batak Toba translated words

No	Words	Meaning	Language styles
1.	<i>Raja ni hula-hula nami</i>	Our honorable chief of hula-hula	Formal style
2.	<i>Horas jala gabe</i>	Be healthy/we agree with it	Frozen style
3.	<i>Emmatutu</i>	Amin/ That's right	Frozen style

Marriage is a sacred process that becomes a particularly special moment in someone's life, especially for the Batakese. The process of marriage in Batak Toba divided in three steps. Namely, *Marhusip* (Private Discussion) is the first step in marriage but it is not yet a formal meeting. *Marhata Sinamot* (Discussion on the bride's payment) is official introduction between the parents of man and the parents of the woman. *Marunjuk* (Marriage Blessing) is the performance of marriage ceremony.

From these three steps, it is necessary to discuss the use of language styles in the traditional Batak Toba wedding ceremony. There are some ceremonies in Batak Toba society, such as birth ceremony, funeral ceremony, the ceremony to enter a new house, and the wedding ceremony (Martial, 2016).

Wedding ceremony is one of the big feast in Batak Toba that has a very significant role in Batakese's life. It is believed that when someone gets married that's mean she/he is entering a new life. Joos (2001) discussed five language styles used in the society, they are frozen, formal, consultative, casual and intimate style. Each of them will be used in different location and situation. So, itevidence that during a wedding ceremony on the use of language style that will be different from the language style in daily communication.

Sipahutar district is a small district located in the area of Tapanuli, North Sumatra, Indonesia. The district is situated to the south of Lake Toba and is one of the smallest in the province. Sipahutar become one of the Batak villages that keep the nature of Batak culture.

The previous researcher, Beth (2014) analyzed language style matching and police interrogation outcomes. She used language style theory to investigate how the language styles were used in police interrogation outcomes. She found two types of language style, they were frozen and formal style. Umam (2007) observed English language styles used by the members of Pondok Pesantren Darul Abidin pare Kediri. He found three types of language style, used were formal, frozen, and consultative style. Arianto (2010) observed the language style in speech event of mangupa in Angkola Mandailing wedding ceremony. He found two types of language style, they were formal and consultative style.

Based on these explanations, the researcher interested in analyzed of language styles used in Batak Toba wedding ceremony. It is caused some of language styles used by the Bataknese and in the process of Batak Toba wedding ceremony that take much time to manage marriage ceremonies starting from *tudu-tudu sipanganon*, *panandaion*, *tintin marangkup*, *mangulosi* and *maningkir tangga* event as the final session of the wedding ceremony.

## **B. Identifications of the Problem**

Based on the explanation in the previous sub-chapter, the problems can be identified as in the following.

1. The language style is not used by all people in all conditions, the style of language used aims to express the beauty of speech and as a person's creativity in expression.

2. The realization of language style used by the community, that in speaking the sentences, to be able to speak well, we must be able to compose a good sentence.
3. Language styles make the people feel sure and trustful toward what is being said by the speaker.

### **C. The Problems of the Study**

In relation to the background and the identifications of the problem, the problems were formulated as the following:

1. What types of language styles were used in Batak Toba wedding ceremony in Sipahutar?
2. How are the language styles realized in Batak Toba wedding ceremony in Sipahutar?

### **D. The Objectives of the Study**

In connection with the problems of the study, the objectives were to:

1. to find out the types of language styles were used in Batak Toba wedding ceremony.
2. to describe the realization of language styles used in Batak Toba wedding ceremony.

### **E. The Scope of the Study**

This study were focused on the analysis on the language style used by Batak Toba speakers who live in Sipahutar areas and involved in Batak Toba wedding

ceremony that starting from *tudu-tudu sipanganon*, *panandaion*, *mangulosi*, *tintin marangkup*, *maningkir tangga* event. This study was intended to discover the existence of language styles, namely frozen, formal, consultative, casual and intimate style in Batak Toba wedding ceremony by take the data from the wedding ceremonies itself by used Joos's theories (2001). This research needs the utterances of the five events of two event wedding ceremonies.

#### **F. The Significance of the Study**

The research findings would be useful theoretically and practically.

1. Theoretically, the findings of the study can be regarded as the additional resource for lecturer in teaching sociolinguistics, especially those who are not fully aware of Batak Toba people.
2. Practically, the findings are expected to be a guide for those who are interested in widening their horizon on Batak Toba culture, especially Batak Toba wedding ceremony and for those who want to be speakers in wedding ceremony (*parhata*) in Batak Toba wedding ceremony.