CHAPTER I

INTRODUCTION

A. Background of the Study

People communicate or speaking with other people by using language because language is a verbal system of communication used by people to talk with others in their daily life. With language people can show what they need, express their feeling, or make a protest. Language is very important in our life, by using language we can communicate with our family, friends, colleague and other people. Language and people cannot be separated. If we communicate with other people without language it is impossible.

When people communicate with others, they produce speech acts. Speech acts is part of language, it concerns with what people say through the language such as in meaning of the utterance. When they communicate, the meaning of their language can be in semantics and pragmatics. So, the language can be analyzed based on the aim and meaning of the speaker whether it is semantics (real meaning) or pragmatics (contextual meaning).

According to Poultridge (2006) pragmatics is the study of meaning in relation to the context in which a person is speaking or writing. This includes social, situational and textual context. It also includes background knowledge context; that is, what people know about each other and about the world. There are some concepts in pragmatics, such as: deixis, reference and inference, presupposition, entailment, implicature and speech acts.

Speech acts is a subdivision of pragmatics. Speech acts itself is basically the performance of language functions. According to Austin (in Horn and Ward, 2006:54) the action performed by producing an utterance will consist of three related acts. They are locutionary act (utterance), illocutionary act (process of meaning from the utterance) and perlocutionary act (utterance effect on the hearers). There are five types of speech acts based on Searle's (1976), they are: declaratives, representatives, expressives, directives, and commissives.

Research conducted by Tomson (2008) is one of the studies relating to speech acts. He conducted the study of *"Tindak Tutur Dalam Upacara Pernikahan Batak Toba"*. He used documentary technique for collecting the data. The data is taken from the speech utterances spoken by speaker intend the fact, so on doing communication the speaker always produces an act. The result of the research shows he found 13 kinds of speech acts. From those kinds of speech acts the dominant speech acts is asking which is used by *Hula-Hula* and *Dongan Sabutuha*. While answering and explaining are dominant to *Boru*. The strength of this thesis is the writer explains all the types of speech act clearly not only that but also the writer explains all the utterances of *Toba Batak* Wedding Ceremony. But the weakness founded in this thesis is the writer did not put any journal in his thesis and also did not classify the type speech act. Based on the research the researcher would like to develop the speech act with a more specific analysis of the types of speech act that represent in the offering of *Dayok na Binatur* in Simalungun Wedding Ceremony.

In the ritual of Simalungun Batak wedding ceremony, they use *Dayok na Binatur* (cooked chicken) as their traditional food. *Dayok na Binatur* has meaningful cultural and ritual for Simalungun people. People who can give *Dayok na Binatur* are people who are married. The first give *Dayok na Binatur* is the groom's parents to the couple, the bride's parents to the couple and their uncle to the couple. In wedding ceremony, chicken or *Dayok na Binatur* used to apply as a symbolic from groom's parents, bride's parents and bride's uncle that deliver to a bride as expectation, as a blessings prayer, and as a petition.

Different person has different expressions and actions to express something. It occured in wedding ceremony of the Simalungun Batak culture. Below is an example of conversation which takes in a dayok na binatur ceremony:

1. Groom's father : *"On ma Dayok na Binatur, sai songon paraturni Dayok na Binatur on ma paraturni parrumah tanggaon nasiam. Pangidoanta hubani Tuhan andohar ma sahur matua ma nasiam janah horas-horas ma parumah tangga on nasiam."* (This is *Dayok na Binatur*, may like this regular *Dayok na Binatur* your regular household. Hopefully you have a long life and God bless your family)

   Bridegroom : *"Sonai ma Tongon"* (We hope so)

This utterance shows that the speaker (Groom's father) bless their (Bridegroom) to have a long life and hopefully almighty God blesses bridegroom. It is a kind of blessing in declarative types of speech acts. After that

the bridegroom replied: “We hope so” This utterance shows they agreeing what the speaker uttered. It is a commissive types of speech acts.

2. Bride’s father : “*On ma Dayok na Binatur, Pangarapan nami sai hot ma rumah tangga nasiam songon parhot ni dayok na binatur on anjaha sai tongon ma nasiam mar sianju-anjuan*.” (This is *Dayok na Binatur*, we hope you have many descendants and always healthy)

   Bridegroom : *“Sonai ma tongon”* (We hope so)

This utterance shows that the speaker (Bride’s father) bless their (Bridegroom) to have many descendants and always healthy. It is a kind of blessing in declarative types of speech acts. After that the bridegroom replied: “We hope so” This utterance shows they agreeing what the speaker uttered. It is a commissive types of speech acts.

3. Bride’s uncle (Tondong) : “*On ma Dayok na Binatur, sai songon paraturni Dayok na Binatur on ma paraturni parrumah tanggaon nasiam. Andohar ma diberkati Tuhan humbani haganupan horja nasiam”* (This is *Dayok na Binatur*, may like this regular *Dayok na Binatur* your regular household. hopefully God bless your work)

This utterance shows that the speaker (Bride’s Uncle) bless their (Bridegroom) work. It is a kind of blessing in declarative types of speech acts.

Based on the researches that have been found, it can be seen that there were two types of speech acts which found in the offering of *Dayok na Binatur* in Simalungun namely dieclarative and commissive. Where, declarative were

dominantly used because in the Simalungun wedding ceremony every speaker more emphasis sentences containing expecting to get happiness through descent sons and daughters, successes, a lot of wealth and longevity in the future. There were two way of performed the speech act in the offering of *Dayok na Binatur* in Simalungun which were direct and indirect.

The reasons why the speech acts used in the offering of *Dayok na Binatur* in Simalungun were to make the speaker to express their feelings in giving speech (expressive), to bless and agree (declarative), to tell or give information about something (representative), to agree what the speaker uttered (commissive) and to give the best suggestion (directive).

This study were carried out based on pragmatics study which is generally concerned with the relationship between language in a cultural event, speech acts and utterance. This is becoming the motive to the writer to conduct the research because it is an interesting topic to get knowledge and benefit for many people.

B. Problems of the Study

Based on the background of the study above, the problems of the study are formulated as follows;

1. What types of speech acts are used in the offering of *Dayok na Binatur* in Simalungun?
2. How are the speech acts realized in the offering of *Dayok na Binatur* in Simalungun?
3. Why are the speech acts used in the ways they are?

C. Objectives of the Study

Related to the problems of the study, the objectives of this study are

1. to analyze the types of speech acts are used in the offering of *Dayok na Binatur* in Simalungun,
2. to describe the realization of speech acts in the the offering of *Dayok na Binatur* in Simalungun, and
3. to explain the reasons why the speech acts are used in the ways they are.

D. Scope of the Study

The scope of this research is limited on analysing speech acts in the offering of *Dayok na Binatur* in Simalungun wedding ceremony used by participants in Simalungun wedding. The writer discussed the five types of speech acts based on Searle's theory such as: declaratives, representatives, commisives, directives, and expressives in the offering of *Dayok na Binatur* in Simalungun wedding ceremony

E. Significance of the Study

Findings of the study are expected to give valuable contribution theoretically and practically. Theoretically, the finding can add up theories of pragmatics. In addition, the finding can be references for futher student. Practically, the finding can be used for;

1. English students

   The result of this study is expected to be useful for english students to comprehend speech acts.

2. English teachers

   The finding of this study can give information and insight toward kinds of speech acts they are practicing during teaching and learning process.

3. General readers

   The finding of this research is expected to be useful for the readers to enrich their knowledge about pragmatics especially the theory of speech acts in order they can communicate in a better way.

4. Future researchers

   The writer really expects the result of this study can give valuable contribution to the future researchers who are interested in speech acts.

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