

## CHAPTER I

### INTRODUCTION

#### A. The Background of the Study

Language is such a needs for human being in daily life. When people speak or write, they produce a language. As a social being, language is needed to interact with other people. People will get difficulty if they don't use language to interact because they cannot communicate or deliver their thoughts and feelings without language. The important things for people in using language are to talk about their experience, to describe events and state the entities involved in them to influence their behaviour and to express their own viewpoint and things in their messages.

According to Halliday (2004:29) language is a system of meaning. That is to say that, when people use language, their language acts are the expressions of meaning. The language can be categorized into spoken and written language. In doing interaction, spoken language is very important because through spoken language, people can express their feelings, and ideas, but in written language, they send their messages by using a sequence of letters, write poem or novel to express their feelings.

Spoken language is an interaction of two or more, it means that the speaker and listener involved in it. There are types of spoken language, formal and informal. Formal is known as the official communication and need prepared before the communication, example of formal communication is social gathering, speech and ceremony. Informal communication doesn't take places true the officially and the context of conversation is stretched in all direction. In

communication both spoken or written form, people need to look at the connection which is made between one clause and another clauses to make the language more logic.

*Saur Matua* ceremony is spiritual maturation in their customs and religion. This was realized because in the *Saur Matua* ceremony, the Batak people could gather with the entire extended family. The idea of spiritual maturity they got after reflecting on the saur matua ceremony became a form of thanksgiving from all children and grandchildren who died to God, not again to ancestral spirits.

*Saur Matua* is the condition of someone who died superbly well and the deathman have children and grandchildren. *Saur* means complete or perfect where it is said that those who had died had been perfect in kinship, have had children and have grandchildren. So if the deceased perfect in kinship then customary burial ceremony was held perfectly (*Saur Matua*). If it had been a perfect death, then it must be made perfectly in that event, called *ulaon na gok* (event with full custom). *Ulaon na gok* implemented maralaman (*on the house yard*). *Boan* (food) prepared is *sigagat duhut* (*buffalo*). They are present, unite, come together to deliver the final resting place of the bodies.

The object that the researcher wants to analyze is the utterances of *Raja Parhata* in *Saur Matua* ceremony by Functional Grammar approach. Functional grammar recognizes metafunction. Halliday (2014:30) says Metafunction as a language provides a theory of human experiences, and certain of the resources of the lexicogrammar of every language are dedicated to that function. It is called by ideational metafunction and it distinguishes into two components the experiential

and the logical. Logico-semantic relations uses preposition, punctuations and certain conjunctions to relate one clause to another clause in making up logic language. The logical relationship between one clause to another clause will be analyzed in order to increase the listeners's understanding about the information they hear. There are two basic systems which determine how one clause is related to another namely the system of taxis and logico semantic. Taxis is classified into parataxis and hypotaxis, while logico semantic deals with how the ideas or meaning of language is structured in combination of clauses in clause complex. Logico-semantic relation is classified into two relationships they are expansion and projection.

In this study, the theory is used to analyze a way of expressing ideas that used by *Raja Parhata*. The researcher is interested in analyzing logico-semantic relations of *Raja Parhata* in *Saur Matua* ceremony because in Batak Toba *Saur Matua* ceremony has many events from the the beginning till the last part lead by *Raja Parhata*. *Raja Parhata* has an important role in Batak Toba ceremony, to present the formulate of ceremony process. Until now *Saur Matua* ceremony has been still held and considered as an important thing for Batak Toba society. Nowadays young generation does not understand about *Saur Matua* ceremony. They just know that *Saur Matua* is one of Batak Toba tradition and in what occasion it is conducted. Young generation normally just accept what their legacy predecessors give to them without understood the culture. Based on the phenomenon, as young generation we need to protect our culture and keep preserving it in this modern era.

*Marhiteon tung mandok mauliate do hami tu amatta martua Debata, ||*

*1*

*jadi paboahon las ni roha nami naeng manortor ma hami.*

*x2*

(On this occasion we are going to say thanks to our Lord, so to show our gratitude we would like to *manortor*.)

(We will *manortor* to our music players, so please play a *gondang mula-mula* and proceed to *gondang somba*.)

The example is paratactic enhancement. In clause complexes the example is indicated by the conjunction *so*. The secondary clause *jadi paboahon las ni roha nami naeng manortor ma hami* enhances the meaning of the first clause.

However, several studies on logical metafunction have been done previously. Muliani (2015). Logico Semantic Relation In Sri Mulyani Indrawati's Speech. This research showed that there are eight types of logico-semantic relation found in Sri Mulyani Indrawati's speeches that are paratactic elaboration, hypotactic elaboration, paratactic extension, hypotactic extension, paratactic enhancement, hypotactic enhancement, hypotactic locution and hypotactic idea. The paratactic extension is type which mostly occurs in Sri Mulyani's speech. Another research Wahid (2013) studied The Logical Semantic Relation in the Skripsi Background of Qualitative Researches of English Education Department of Muria Kudus University in 2012. This research uses qualitative method. The finding of this research is most of the students use expansion especially elaboration. He used Halliday (2004) as the theory.

Based on explanations, therefore this research is focused on the logico-semantic relations used by *Raja Parhata* in *Saur Matua* ceremony in order to find out the messages and how the ideas are combined through utterances that used by *Raja Parhata* in *Saur Matua* ceremony. This study entitled "Logico-Semantic

Relations Of *Raja Parhata* Utterances In *Saur Matua* Ceremony” has never been conducted by other researchers before.

### **B. The Problems of The Study**

Based on the background of the study, the problems of the study are formulated as the following :

1. What kinds of logico-semantic relations are used by *Raja Parhata* in *Saur Matua* ceremony?
2. How are the logico-semantic relations realized by *Raja Parhata* in *Saur Matua* ceremony?

### **C. The Objectives of The Study**

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

1. To analyze the types of logico semantic relations used by *Raja Parhata* in *Saur Matua* ceremony
2. To describe how logico-semantic relations used by *Raja Parhata* in *Saur Matua* ceremony.

### **D. The Scope of The Study**

This study is related to *Raja Parhata* utterances in *Saur Matua* ceremony. The data are taken from video of Batak Toba *Saur Matua* ceremony that has 3 hour duration. Specifically, the study focus on analyzing the types of logico-semantic relations both expansion and projection relation used in his utterances.

### **E. The Significances Of The Study**

This study is expected to give the contribution theoretically and practically to the readers. Theoretically, the results of the study are expected to give contribution to develop the study and analysis on linguistics study related to the study of logico-semantic relations on *“Raja Parhata’s Utterances In Saur Matua Ceremony”*.

Practically, the results of this research are expected to give information and knowledge about logico-semantic in others material and the researchers who are interested in conducting the similar study to get further information.

