

CHAPTER I

INTRODUCTION

A. The Background of The Study

As a social creature, human needs to interact each other. Language is the primary vehicle through which ideas or experience is shared and transmitted. Therefore, language is an essential role in all societies namely communication. Communication is the way for people to make interaction to each other which is divided into spoken and written. Written language is defined as language that conveyed through writing such as: letters, memos, email, etc. While, spoken language is defined as language that conveyed orally such as: speaking, story telling, audio etc. Language functions as one of the most important component in human life which is the tool to transfer the information.

Additional metafunction distinguished into two components, the experimental and the logical (Halliday, 2014:30). Experiential meaning is used to describe ideas and logical in concerned with the relationship between or among classes will lead to the cohesion. Meanwhile, logical function occurs in clause complex uses certain conjunctions to relate one clause to another clause.

As a part of psycholinguistic, Indonesia has around 703 dialects in Indonesia, includes Batak. Batak Toba has dialects that take for each ceremony to reach the purpose in its custom. According to scholars of Sumatran languages the differences between the various Batak dialects are so great that some of them must be considered as separate languages. Yet Batak dialects are closely related, forming the Northern group

of Batak languages that also includes the Alas dialect (Voorhoeve, 1955: 9). Batak Toba has some traditions to thank, to bless, to hope, to advise according to the context of the event, for instance wedding ceremony, death ceremony, etc. Batak Toba has philosophy called “*Dalihan Na Tolu*”. The philosophy of Batak Toba (*Dalihan Na Tolu*) which is connected with social relation in this ethnic is an intangible heritage that needs to be maintained. It has 3 parts, *somba marhula-hula* (respect for *hula-hula*), *manat mardongan tubu* (be careful for brothers), and *elek marboru* (love for sisters) as explained below *hula-hula* is the greeting to the parents and brothers of the bride, *dongan tubu* are people who have the same surname with Suhut (bridegroom's family), and *boru* is the husband of bride's sister. *Hula-hula* speech is an important role in the wedding ceremony and the most respectable guest at this ceremony. The use of language by *hula-hula* expresses his ideas by preparing language and required to have sufficient knowledge about Batak Toba wedding ceremony.

Traditional wedding ceremony of Batak Toba is led by a master ceremony called *Raja Parhata* from two sides, bride and groom. It has a different name in every ethnic. The wedding ceremony is an oral tradition that this case will let the guest to give them prayer within their division. There are steps in wedding ceremony, but the study will be focused on *mangulosi* (giving the traditional sarong) held in *mangadati* processing in Batak Toba.

Nowadays, wedding ceremony in Batak Toba is a common thing and found in many places in Indonesia, where the Bataknese is spread including in urban area and rural area. Hence, the ethnic wedding ceremony of Batak Toba between urban area and rural area in this era has been different because it is affected by 3 main factors:

education, overseas, and globalization. The three factors caused the wedding being simplified (Pasaribu, Sukirno, & Sri, 2017). People who live in urban area are less understanding of the procession than people in rural area of the Batak Toba wedding ceremony especially understanding the oral tradition in the wedding ceremony. Giving a blessing and hope that delivered orally are often simplified.

The logico-semantic relations are the interdependency (Taxis) and logico-semantic relations. Taxis classified into two they are parataxis and hypotaxis. Parataxis (equal status, symbolized by 1,2,3,...) is the linking of element which both the initiating and continuing are free, for example, Nelly plants the rose and Cinny plants jasmine. The first clause is numbered with "1" while the second clause is numbered with "2". While hypotactic (unequal status, symbolized by $\alpha, \beta, \gamma, \dots$) α is always used for the dominant clause while β is used for a dependent clause in the main clause. For example, Leonardo is going to US when I arrives at his home. The first clause is symbolized by α while the second clause is symbolized by β . On the other side, logico-semantic relations deals with the meaning of language combined in clause of clause complex. It is divided into expansion and projection that combined with paratactic and hypotactic by using conjunction, preposition, prepositional phrase, verb and adverbial clause to relate one clause to another clause in making up the logic meaning.

The analysis of logico-semantic relations are presented in the meaning of daily conversation, especially in this case as Batak Tobanese wedding ceremony speeches. The speeches deal with advice or prayer. The logico-semantic relation in speeches, especially in a Bataknese wedding ceremony which conveys the clause complexes by the speaker. The way it is created in the context of clause complex and other specific

time realized in the ceremony. The realization of the simple clause in a clause complex as the connection of the specific logico-semantic relations. So, the study was focused on the logico-semantic relations in *Hula-hula* speeches in Batak Toba wedding ceremony.

There were the utterances of *hula-hula*'s utterances in wedding ceremony. The utterances taken from a speaker and their position are *hula-hula* in the wedding ceremony. There were 6 clause complexes and it was found that both kinds of taxis, parataxis and hypotaxis were exist, while there were 2 types of logico-semantic which 2 of the utterances were elaboration expansion and 4 of them were extension expansion, as presented below:

|||1 *Bintang na rumiris ombun na sumorop*, ||2 *anak pe tung riris nang boru pe tungtorop*, ||3 *sai dipajonok Tuhanta ma akka nadenggan*. |||

(The star is very much and the cloud is bunch up, hoping the son and daughter will be delivered in great quantities, hoping God gives His blessing)

The utterances above are *umpasa* which the Bataknese' proverb. The meaning of utterances is shown below:

1. *Bintang na rumiris ombun na sumorop* (**The star is very much and the cloud is bunch up**) It is a parable to the next utterance that has relation. The utterances paint the enormous stars and cloud that can not be counted and exist in a height. It is symbolized with "1" which is parataxis and means can stand alone.
2. *Anak pe tung riris boru pe tung torop* (**hoping the son and daughter will be delivered in great quantities**) This utterance is the continued sentence related to the previous sentence which is extending the meaning (something new) with + symbolization and can stand alone symbolized by "2". It is showed that the son and

daughter are hoped to be gotten by the bridegroom in the future like the amount of star and cloud.

3. *Sai dipajonok Tuhanta ma akka na denggan (hoping God gives His blessing)* This utterance is parataxis which can not stand alone and related to 2 previous utterances. It is extension projection which is extended by the first and the second sentence in order to close and conclude the speaker's hope. It symbolized by "2" and "+" as it's function.

The last sentence is kind of umpasa in Batak Toba which is about the coda of the speaker's intention of their speech which is hoping and giving advance for the bridegroom to get their descent. In addition, the third clause changed become Elaboration which specifying into greater detail (symbolized by =). First hypothesis found that the extension which is extending something new will be found in the utterances that full of hope and advice to the bridegroom's life in the future.

From the previous data found that clause complexes were exist in Batak Tobanese. The main problem investigated concerns with the types of the logical meanings, the way each of them is created in the context of the clause complexes, the reason why their specific types dominate the wedding speeches and the meaning and relation of the clause and continued clauses was confused disoriented especially for those who have not ever heard it in the wedding ceremony of Bataknese. The logico-semantic relations played its rule in this study in order to obtain the relation between those clause complexes.

However, several studies about logico-semantic relations by Siahaan & Napitupulu (2014), Yuniar (2018), Lubis (2018), Anggara & Sunardi (2015), Ginting

(2014) and Purba (2018) studied the logical function, some of them focused on traditional ceremonies and they found that the logico-semantic relations were exist in Batak Toba speeches which the ceremony were purposed to give bless and hope for the shoulders in the ceremony.

The choice of logical meaning is meant to analyze the text in order to comprehend the relation of one clause to another clause. This is interesting to analyze the speeches in the wedding ceremony of Batak Toba using the logical meaning to find out how the reader can obtain the relation of the clauses and the meaning of the logico-semantic relation in the *hula-hula*'s utterances (H). In another way, to obtain better meaning even to avoid misunderstanding to predict the speaker's utterances.

B. The Problems of the study

Based on the background of the study, the problems were formulated as the followings:

1. What are the types of logico-semantic relations in *hula-hula*'s utterances (H) in Batak Toba wedding ceremony?
2. How are the types of logico-semantic relations realized in *hula-hula*'s utterances (H) Batak Toba wedding ceremony?

C. The Objectives Of The Study

Related to the problems of the study, the objectives of this study were to describe as follows:

1. To find out the types of logico-semantic relations of *hula-hula*'s utterances (H) in Batak Toba wedding ceremony.

2. To describe the realization of logico-semantic relations in *hula-hula*'s utterances (H) Batak Toba wedding ceremony.

D. The Scope of The Study

The study was limited to the use of taxis (hypotaxis and parataxis) and logico-semantic relation (expansion and projection) of *hula-hula*'s utterances (H) in Batak Toba wedding ceremony. The study was focused on *mangulosi* which is part of the Batak Toba wedding ceremony.

E. The Significance Of The Study

The findings in this study were expected to be significant in two aspects:

1. Theoretically
 1. The study is expected to give more specific theories about the Batak Toba wedding ceremony related to logico-semantic theories.
 2. To give more information, more knowledge, for those who have interest for Batak Toba wedding ceremony, especially to the new researchers.
2. Practically
 1. For readers, the finding is expected to present the local potential tradition of Batak Toba wedding ceremony in scientific paper as one of the tradition of tribe in Indonesia. And enrich their knowledge and information about logico-semantic relations. The finding can be the way for Bataknese to comprehend their own tradition especially for the urban generation.
 2. The finding is expected to make easier for the those who interest to study logico-semantic relations.