CHAPTER 1

INTRODUCTION

1.1 The Background of The Study

Human, live and society cannot separated with language. Language is part of them. In the society people use language to communicate with each other. As human being, people need to express their feeling, ideas, emotions, and thoughts to people by using sound, gesture and signal that have pattern. Kridalaksana in Chaer (2007:32) describe the language "language is symbol of sound which arbitrer and used by social group to cooperate, communicate and identity themselves". Coupand stated (2007:11) However, language is complex. We not only need to know the meaning of word that uttered, but the context of situation and the culture of society must be understood, such as it is private or public condition, formal or info.

The ultimate goal of a person acquiring a language is not merely to produce or know the "correct" linguistic structure form, but to get the right meaning across and accomplish certain social purposes with that language. This kind of view is pretty much aligned with the notion of Systemic Functional Linguistic (SFL).

The problem that the writer have gotten shows that the language that they have produced need to be analyzed for focusing the need of reader. That is why, many experts of literature have done many research on written language. Systemic Functional Linguistic is one of the theories that has been created by them, it has introduced in literature program, especially in Functional Grammar. This theory used by the writer to analyze some texts in this research.

According to Halliday and Matthiessen (2004:56) Systemic Functional Linguistic (SFL) is broad term which covers various types of analyses, including the analyses of expression (phonetics and phonology), the analyses of content (lexicogrammar and semantics) and the analyses of context. Context is a pivotal concern because it significantly contributes to the process of meaning making. In SFL, the structure or form of language is important only to serve the function. Without function, structure would be completely pointless.

Halliday (1994) states in analyzing a text, one should begin with its context and type (register). These aspect relate closely to three contextual variables, namely: field (the topic being talked), tenor (the relationship of participants) and mode (the channel of communication). These variables help to explain how individual's use of language is predominantly dependent upon function. These organized as sets of choices that explains above called Register, which is this term is a semantic phenomenon in the sense that 'register is the clustering of semantic features according to situation type. At this interface, register is the necessary mediating concept that enables to establish the continuity between a text and its sociosemiotic environment.

Eggins (2014:3) stated that this semantic complexity, which allows experiential, interpersonal, and textual meaning to be fused together in linguistic units, is possible because language is semiotic system. Expereinetial states that language are organized around the small number of functional components. Interpersonal is one of the three register components (the others being ideational and textual). And textual is one of the three functional diversifications which enables the speaker or writer to construct texts. These semantic choices, themselves derived from the need to express context in language, are in turn realized through lexico-grammatical choices, with each semantic dimension relating in predictable and systematic way to choices, with each semantic dimension relating in predictable and systematic way to choices from three simultaneous system of grammatical structure, Mood, Transitivity and Theme.

The three simultaneous system of grammatical structure can be applied in mantra of karonese that realized in erpangir ku lau, Karonese mantra has a characteristic to be categorized as the text, where's Eggins (2104:1) states to understand the quality of text: why a text means, what it does and why it is valued as it is, we have first to underlying all these varied application is a common focus on the analysis of authentic products of social interaction (mantra text) considered in the relation to cultural and social context in which they are negotiated.

Joos in wardaugh (1976; 153-155) stated that people can speak very formally or very informally, depend on choice being governed by circumstance. Joos explain about the five clocks. The 'Clocks ' were levels of formality in spoken and written, which labeled frozen, formal, consultative, casual, and

intimate . It was based on an intuition about degrees of familiarity/ intimacy between people which, it is impacted on communicative style.

The register language occurs in karonese mantra text can be seen in the context situation of mantra. Mantra is one of the oldest kind poetry in Indonesia. Mantras are melodic phrases with spiritual interpretations such as a human longing for truth, reality, light, immortality, peace, love, knowledge, and action. Some mantras have no literal meaning, yet are musically/ uplifting and spiritually meaningful. Until now karonese still belief of Erpangir ku lau as the one of famous ritual in karo region that still used mantra as the medium to be connected with their God.

The researcher selected the mantra text because this study would be useful theoretical, to enrich the readers with register knowledge specifically about the five language styles. This research can be an advantages and useful to the readers for conversation understanding. The source of data was collected from the sections of opening, process of ritual, and closing in erpangir ku lau.

1.2 The Problem of Study

In relation to the background of the study, the problems are formulated to answer:

1) What registeral representation are implied in karonese mantras text?

2) Why are the registerial representation realized in the karonese mantra text?

1.3 The Objective of the study

Related to the problems the objectives of the study are:

1) To describe registerial representation are implied the karonese mantra text.

2) To discover the registerial representation in the karonese mantra text.

1.4 The Scope of the Study

The writer limits his analysis based on five types of language styles. They are frozen style, consultative style, formal style, casual style and intimate style. It can be analyzed through comprising three components called field, tenor, and mode. field concerns to the kind of action taking place and its social nature; tenor regards the interactive roles involved in the text creation (who is taking part, his or her status and discourse roles) and mode refers to the function of language in organization of the text.

It is important for the writer to limit the analysis of this study to focus on the specific object that has been chosen in order to get the best result on it. This research focus on analyzing the registerial representation in the mantra text of karonese after selected the various kinds of mantra were exist in karonese society. Then, the researcher choose the mantra of erpangir ku lau as the object of the research.

1.5 The Significant of the study

The findings of the study are expected to give relevant contributions to the following:

1) Theoretically

    a. The researcher hopes this paper can improve the knowledge about how this ritual becomes the instrument of karonese mantra text that relates to the Register theory

2) Practically

    a. As a reference for student to enrich their understanding of registerial representation, especially about karonese mantra text.

    b. For the reader, this research will inspire the other reader to enriches source of registerial study

    c. For further research, this research could be reference while doing research relates