

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Intertextuality as one of linguistic aspects, generally refers to the shaping of a meaning of the text by another text. Intertextuality indicates all texts, whether written or spoken, whether formal or informal, whether artistic or mundane, are in some ways related to each other. Intertextuality was introduced by Julia Kristeva and has used intertextuality in a broad way and by this term she points to any relation between different texts. There is no self-born text and every present text is an inter-text with something happening between it and a text of the past.

Conducting intertextuality reveals that any text is in fact a combination of the texts within history and society (Kristeva, 1980). Any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another (Kristeva, 1980). The term 'text' here not only refers to written text as if people speak and write, they will produce text what listeners and readers engage and interpret (Haliday, 2014). Hatim and Mason (1997) also opine that text producers as well as text receivers rely upon their own and other people previous experience of other texts in order to communicate and comprehend the particular meanings that they are seeking to exchange. Intertextuality also illustrates the communicative events in relation to the previous ones, e.g. using words and phrases that have been used before by others (Fairclough,2006).

Some scholars and researchers considered intertextuality as the concept. Allen (2000) states that intertextuality is a critical concept defined variously by

different disciplines and researchers. Allen explains that different definitions denote the aspect of discourse analysis which seems to be related to the society and intertextuality is commonly considered as the dependency of discourse's meaning on a text produced previously.

Intertextuality makes the property up to texts which being full snatched by other texts, which may be explicitly demarcated or merged in, and which the text may assimilate, contradict, ironically echo, and so fond. In terms of production, an intertextual perspective stressed the historicity of texts: how they always constitute additions to existing chains of speech communication (Fairclough,2006). Hatim and Mason (1997) highlights that for maximum impact in communication, utterances interact with each other within and between texts.

AlAfnan (2017) conducted intertextuality and interdiscursivity study in electronic mail communication which resulted that the discourse community skillfully used three types of intertextuality namely referential, functional and generic intertextuality to achieve similar and contradicting communicative purpose. In addition, Al-Siyami (2013) studied intertextuality in newspaper advertising which explored the different ways in which intertextuality was realized in the advertising of Saudi newspaper. This study focused on textual features on advertisement which displayed social interactional meaning and indicated cultural values or reinforces a social behavior and the data showed religious and registered expressions, symbol and images within the local culture of Sausi society that were prominently used as intertextual references. They presented the promoted product relevant to the identity of the society in the

discourse of the advertisement. Intertextuality is an effective means to arouse the selling of any product when associating it with an identity.

As the previous intertextuality researches were mostly found in the written discourse, then it encouraged the researcher to conduct the intertextuality research in spoken or oral discourse such as in the cultural ceremony in batak toba. Spoken or oral discourse means speaking which is an interactive process of constructing meaning that involves producing and receiving and processing information. Its form and meaning are dependent on the context in which it occurs including the participants themselves, their collective experience, the physical environment, and the purpose for speaking. Speakers communicate to inform, express, transmit and say about information or something in society.

Moreover, the researcher discovered that intertextuality research or study is infrequently found in spoken or oral form which makes this research into something different with the previous intertextuality researches. Therefore, preliminary data below carried the researcher to find the phenomenon of intertextuality on oral discourse.

Example 1

*alai huingot hami hatani, **situa-tua mandok** asing lubukna asing sihaporna, asing luatna asing adatna*

(because we remember the elders said that “ different stream, different fish and different area, will be different custom”)

The text in example 1 was considered as intertextuality because of indirect quotation was occurring in this text. According to Genette (1997), quotation means explicit intertextuality expresses overt presence of a text in the other text.

The quoted phrase or sentence from another text directly or indirectly to construct new text structure is called as quotation. In example 1, the word of *mandok* in the phrase of *situa-tua mandok* indicates indirect quotation. Moreover, Genette (1997) adds if part of a text (text 1) attends in the other text (text 2), the relationship between them is intertextual. The text of *asing lubukna asing sihaporna, asing luatna asing adatna*_ which quoted from *situa-tua* attends in the present text. Then, example 1 showed intertextual text and intertextuality could be occurring *sari matua* batak toba ceremony.

Example 2

Mauliate ma amang raja ni dongan sahuta,
‘Thank to the chief of community’

The text in example 2 was considered as intertextuality because of reference was occurring in this text. According to Tsakona (2017), our utterance or texts respond to previous utterances or texts, and they reflect, re-contextualize, or even re-accentuate them via implicit or explicit references. In example 2, the text of *Mauliate ma amang raja ni dongan sahuta*, means the respond to previous utterance or text delivered by previous speaker. Moreover, the phrase of *raja ni dongan sahuta* indicates reference to *amang* who is the chief of community in the environment or in bahasa STM (*Serikat Tolong Menolong*). Then, example 2 showed intertextual text and intertextuality could be occurring *sari matua* batak toba ceremony.

This preliminary data showed phenomena that intertextuality appeared in oral discourse (spoken text) which taken from *sari matua batak toba* ceremony. The data will be limited on the verbal text only which obtained from *sari matua*

batak toba ceremony and transcribed into transcription. These verbal texts were the speech (consisted of sentences) which classified into clauses. These clauses are considered intertextually because they disclosed the characteristics of intertextuality such as the text may draw on prior text as a source of meaning to be used at face value. This occurs whenever one text takes statement from another source as authoritative and then repeats that authoritative information or statement for the purposes of the new text (present text).

The researcher obtained the data from *sari matua batak toba* ceremony because in this kind of event, there are statements or speech which can usually be found when family members bid farewell to someone who passed away, advices from relative to the main members of family, happy and sad past stories, and histories or experiences. These things will be mostly presented verbally and not be on purpose by the families and relatives which unaccidentally contain intertextuality. It will be marked by utterances and statements of the participants in this event which contain past text and it is expressed on this present time then considered as intertextuality. Therefore, the researcher would like to find the occurrences of intertextuality on the data that obtained by recording the event and transcribed all of the verbal text only in *sari matua batak toba* ceremony.

In regarding to the explanation above, it can be approved that no text is self-born and every text of the present is an inter-text with something happening between it and a text of the past. This research made differences from the previous intertextuality relevant studies which discussed mostly intertextuality on written text applied in media since how intertextuality is managed in oral (spoken)

discourse has been relatively unexplored. It makes this study becomes interesting to conduct as this phenomenon is infrequently found in oral discourse (spoken text). Therefore, this research discussed the intertextuality occurrences related to cultural ceremony to find the kinds, realization and reason of intertextuality occurrences on oral discourse in *batak* funeral ceremony.

1.2 The Problems of the Study

Related to the background of the study, the problems of the study are formulated as the following.

1. What kinds of intertextuality did occur on oral discourse in *Sari Matua Batak Toba* Ceremony?
2. How were intertextuality texts on oral discourse realized in *Sari Matua Batak Toba* Ceremony ?
3. Why was intertextuality on oral discourse realized in *Sari Matua Batak Toba* Ceremony?

1.3 The Objectives of the Study

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

1. Investigate the kinds of intertextuality on oral discourse in *Sari Matua Batak Toba* Ceremony.
2. Describe intertextuality were realized on oral discourse in *Sari Matua Batak Toba* Ceremony.
3. Explain intertextuality were realized on oral discourse in *Sari Matua Batak Toba* Ceremony.

1.4 The Scope of the Study

This research deals with intertextuality and the data are limited on verbal text obtained from *sari matua Batak Toba* ceremony. *Sari Matua Batak Toba* ceremony consisted of two sessions which were *Martonggo Raja* and main ceremony. In this present research focused on the these two sessions as they were the necessities of death ceremony for bataknese people.

1.5 The Significances of the Study

It is assumed that the research findings are useful theoretically and practically.

1. Theoretically

The findings are expected to add up new horizon in theories of intertextuality which took place in the different medium which was spoken text as the intertextuality discussion mostly found in literature, mass media and another written discourse. It was expected that another intertextuality researcher have encouragement and interest to conduct oral (spoken) intertextuality in another field which rarely found in and has been relatively unexplored and this research gave essential impact to the researcher in doing the intertextual discussion in the discourse analysis.

2. Practically

The findings were expected to be a guidance for those who are interested in widening their horizon on intertextuality, and for those who are not fully aware of *Batak Toba ceremony*. They also can learn culture which is performed and applied in *Batak Toba* society as well as theoretical aspects of intertextuality.