CHAPTER I

INTRODUCTION

A. The Background Of The Study

Language is used as a communication system that is very important for humans. Communication is the way for people to make interaction with each other which is divided into speaking and writing. People need a communication tool of language and every language must consist of meaning. One of the aspects that influence the meaning itself is a culture. Language and culture are two major things that cannot be separated in human life. Cultures are everything that people have, think, and do as a member of society. Culture includes a society's art, belief, costumes, institutions, inventions, languages, and values. Indonesia as a rich country with culture and custom as heritage that spread from Sabang to Merauke and consists many of ethnics with different customs, cultures, languages, and every tribe has its uniqueness.

Cultural values as national identities should be maintained so that the identification and character of the nation can be found in the culture. Cultural values that may use wisely to beat the social problems and to extend the people's welfare and peacefulness may refer to local wisdom. The local wisdom as the value of local culture apply to manage the social order and social life of the community. The local wisdom relates to the local knowledge which has the essence from the elemental value of cultural tradition and provides an orientation to people's conduct or existence (Sibarani, 2012). In addition, UNESCO (2009) defines culture values as the set of distinctive spiritual, material, intellectual,

emotional features of society and social groups that encompass art and literature, lifestyles, ways of living together, value system, tradition, and belief.

Tradition is a part of the culture, but it does not mean that culture covers tradition only but it covers many aspects of life such as lifestyle, literary work, song, music instrument, food, belief, and values. The tradition includes belief and values which can influence people behavior. For example in Batak Toba society, they believe God called *Mula Jadi Nabolon* and a culture that they ought to respect for *Hula-hula*. Tradition can reflect the situation, condition and tradition in society. The tradition of society has a big togetherness behavior than an individual one. The oral tradition also contains the cultural value that done by the society in the village. Sibarani (2007) defines that oral tradition tells from mouth to mouth, because of that way many of oral tradition almost lose. Oral tradition is the part of the culture, as the mirror in society and description of society situation and life.

The culture of Batak Toba is one of the culture that is still living in Indonesia. Batak Toba has a philosophy called *Dalihan Na Tolu* (three-legged furnace) which is connected with the social relationship in this ethnic is an intangible heritage that needs to be maintained. It has 3 parts, *somba marhula-hula* (respect for the wife giver), *manat mardongan tubu* (be careful for the same clan) and *elek marboru* (showing kindness for daughters). *Hula-hula* is the greeting to the parents and brothers of the bride. *Dongan tubu* are people who have the same clan with *suhut* (bridegroom's family) and *boru* is the husband of the bridegroom's sister. From the three components of Batak Toba the most

dominant is Hula-hula, which is dominant because the *Hula-hula* is very decisive in all indigenous activities of Batak Toba community.

A wedding ceremony is an important thing in traditional rituals for Batak Toba society. Batak Toba society conduct special traditional rituals for those that marry. According to Sinaga (2012) traditionally, stages are leading toward marriage ceremony in Batak Toba, they are *Marhusip* (limited discussion), *Marhata sinamot* (discussion on the Bride's dowry), *Ulaon unjuk* (marriage ceremony).

Cultural values can be seen in traditional events such as a wedding ceremony. In the wedding ceremony *Hula-hula* utterances give a blessing to their *boru*, and it has meaning that cultural value inside but many of the young generations do not understand about it. They just know that the wedding ceremony is one of Batak Toba traditions without understanding the cultural values in that tradition. While as the young generation they need to protect the culture and keep preserving it in this modern era.

Cultural values in Oral tradition was conducted by Suhardi (2017) analyzed about analysis of *Culture value in oral tradition Tanjung Pinang Society*. The result of the study shows that cultural values contain within oral literature in Tanjung Pinang include: religious values, discipline, hard work, love of peace, environment, social, and responsibility. Panjaitan (2014) analyzed *culture values in Namatua Limang Oral Tradition;*. He found that the cultural values in Namatua Limang were respect (*hasangapon*), kinship (*hagabeon*), and religion (*haporseaon*).

The researcher was interested in doing this research because based on the researcher had observed and based on the previous research, culture values in wedding ceremony by *Hula-hula* utterances never examined before. Then in this research, the researcher observed the cultural values of Batak Toba in the wedding ceremony by *Hula-hula* utterances consist of nine namely kinship, religion, extended family, respect, wealth, modernization, justice and nurture and conflict (Harahap & Siahaan, 1987). The researcher also observed the realization of cultural values of Batak Toba and the reason of the realization of cultural values in the wedding ceremony.

A. The Problem Of Study

Based on the background of the study, the problem of the study formulate as follows :

1. What cultural values were found in the wedding ceremony by *Hula-hula* Utterances?
2. How were cultural values realized in the wedding ceremony?
3. Why were cultural values realized in the ways they are?

B. The Objective Of Study

Based of the problem of the study, the objectives of this study were formulated :

1. To describe the cultural values of Batak Toba in the wedding ceremony by Hula-hula utterances.
2. To describe the realization of the cultural values of Batak Toba in the wedding ceremony.
3. To give the reason why cultural values realized in the ways they are.

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C. The Scope of Study

The scope of the study focused on the subject matter of cultural values of Batak Toba in the wedding ceremony, while the object of this study was focused on *Hula-hula* utterances in the wedding ceremony. This study specially investigated the types of cultural values, the realization of cultural values and the reason of realization of cultural values in the wedding ceremony based on Harahap and Siahaan theory (1987).

D. The Significance of Study

The findings of the study are expected to offer theoretical and practical significances.

1. Theoretically, the findings of this study are useful for expanding the knowledge for other researchers or the students who are attracted in learning the cultural values of Batak Toba.
2. Practically, the findings expected are useful for the other Batak Toba societies in keeping their cultural values, especially for the young generation in keeping their cultural values.

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