

CHAPTER I

INTRODUCTION

A. The Background of the Study

As living in a society nowadays, social class has become a core of issue appearance. Social class distinguishes one who is upper and another who is lower. The upper, exactly has power that further defeat the position of the lower. The lower class, on the social class influenced by economic, politic, education, race, that being majority in a country. As the impact of this, those who have higher capability, however do oppression toward the lower. They easily do that due to the power they own and then realizing that those who are in lower position will not against them due to their insufficient capability.

Social class in society has varied over time. According to philosopher Karl Marx, (1983) is defined as the relationship to the means of production (their relation of production). The classes in modern capitalist society, according to Marx, are the proletariat, who are in lower class that do not own the means of production; and the bourgeois, who are in upper that invest and live off of the surplus generated by the former.

As the effect of gap existent between upper and lower social class, those who are in upper class or are called as capitalist one oftentimes do some oppression to the lower class or usually called proletariat. Gill (1994:233) states that oppression refers

to relations of domination and exploitation-economic, social and psychological-between individuals; between social group and classes within and beyond societies; and, globally, between entire societies. Injustice refers to discriminatory, dehumanizing, and develop-inhibiting conditions of living.

Traditionally, social conflict is determined aspect stage of contradictions development in the relations between individuals, groups of individuals, social environment as a whole : this stage is characterized by appearance of contradicting interest, aims, positions of subjects of interaction.

Social conflict theory suggests that the professional powerful and wealthy represent the elite and ruling class in society. Social conflict theory also views financial crime as a function of the conflict that exists in society (Siegel 2011). Brown (1980:192) clarifies that style ranges from formal to informal depending on social context, relationship of participants, social class, sex, age, physical environment, and topic of the event.

Language is one of the vital factors that differentiate human beings from other creatures (Lado 2001:126). As a means of communication in social interactions, language functions as an instrument to share ideas, feelings, desires, and most of human knowledge and culture stored and transmitted through languages. In addition, language being used becomes social instrument and shows the language users identity in a society (Gleason and Ratner 1998:78). The use of language allows one to maintain relationship with other people in an interaction.

In our country, Indonesian language functions as a national language and integrates many ethnic groups in the country.

North Sumatra is one of province that also known as multicultural province which consists of ethnics and religion. Beside Batak and Melayu as the original citizen of this province, there are a lot of other ethnics community who always live together. At least, there are 13 ethnic groups which are original tribes and four tribes as stranger tribes. This variety of tribes does not include Java, China and India yet who live together with them. The development of social culture is relative good and the level of people's awareness and measurement to understand the pluralism, variety of culture, mosaic of culture and manners and also the harmony of inter-religion follower is high enough.

The *Nias* tribe is one of the tribes that still uphold the customary values and customs of its heritage. It can be attested from the traditional ceremonies that are still valid until now, such as the ceremony of birth, marriage, death and other traditional ceremonies. *Nias* people are also not responsible for the name dowry, they will not give their daughter to marry by men who are unable to give a set of dowry, namely with 25 pigs, rice that is sufficient to deal with, and give much money to the women, so that in terms of this dowry, many men who are objected and reluctant to marry, except for the wealthy male or the skipper in the village.

Different from the *Minang* people who are the women who give dowry to men who are called *uang japuik*. This money will be handled by the uncle of the party or *Mamak* women. After that, the agreement both sides will decide the amount of dowry that will be given to the event Akad. In addition, when married to the traditional *Minang* tradition, must go through several stages. Namely *Maresek* (meeting), *Maminang* and *batimbang Tando* (ask and Exchange signs), *Mahanta Siriah* (Request permission), *Babako-Babaki* (carrying various parcels),

Night Minangnese (giving *inai* to the nails of the Bride), *Manjapuik Marapulai* (pick up the bride The man for marriage contract), a welcome in *Daro* children's home, and there are also traditions after the akad. Local means regional and wisdom equal with prudence. In other words, local wisdom can be understood as local ideas, values, the point of views which have a wise characteristic, full of knowledge, have a good value that embedded and followed by its community members.

In *Mandailing* wedding, there is a pretty interesting tradition. If you want to marry a woman from a *Mandailing* tribe, then the man must buy the woman from her parents. The buying process of this woman is called *Sinamot*. *Sinamot* is the price of dowry determined by the parents of the bride so that the groom's party could have and have rights to his daughter.

If the girl has a bachelor degree, she is highly appreciated and if the girl is only a high school, then the buying price of the girl is not very high. Dowry prices are not always determined from education. Usually, education is used as a benchmark for future husband to be educated higher than the bride. To be in the family, the groom is already able to provide for his family. Sometimes dowry becomes a problem resulting in a planned marriage to fail. The women gave a high price of dowry to his son. Whereas if the male party does not have a lot of money to be able to buy the woman, then there is no agreement.

There are three kinds of wedding in Indonesian culture as example for this research. Furthermore, the phenomenon of social conflict in wedding especially about dowry also occurs around us, most of the people's utterances make the

reader think for a moment to understand what the meaning of the utterance, because the people's utterance sometimes has a meaning or purpose that is different from what was said. From the preliminary data, there are many social conflict in wedding about dowry that found in the dialogue of both families or speeches (hata-hata) that can support the data. For example :

M: Adong lana karejomu na jeges sehingga berani ho manyapai boru kasayangan sian bagason, nabisa memenuhi kebutuhan nia? Molo adong antong ahamaile?

(Do you have a steady work to meet the needs of a beloved child in this home?)

Y: *sannari madung karejo ma au tukang di bank sebagai karyawan na.*

(I am currently working as a banker employee, sir)

From the dialog above, it can be assumed that Y already good enough. Y could have said '*saat ini saya bekerja sebagai karyawan*' to make a more complete answer, but he obeys the cooperative principle by making his contribution in the conversation as much as required which means that the utterance, "*saat ini saya bekerja sebagai karyawan*' can be assumed by the hearer without the speaker saying so. The example above shows that The above example shows that the women are the opportunity to give another question to the male and there is the possibility to raise the value of dowry to be delivered.

Dowry is the cost that man will give to woman to proposal with a set of agreed procedures (Khamiddin. 1997:89). This research is very interesting because there is a marriage is not given a full custom due to several factors, including the expensive dowry that must be fulfilled by the man, so that finally do a dash that is considered dowry will be more cheap than before.

Septian (2014), analyzed about the kinds of marriage, which dowry of *Boru Nadilojongkon* and who made it different order given. Sources come from the many teenagers who do early marriage due to mistakes in their morals. The result, maternal mortality rates increase and the ease of divorce cases that occur due to age and emotional factors between the two families that trigger serious problems.

Several studies presented above have different focuses even though they are in the same field. The present research focuses on analyzing how social conflict in *Mandailing* wedding about of dowry from conversation that used by the people's utterance or speeches (hata-hata) when the both family do the negotiations. The researcher focuses on the concept of social conflicts by using Karl Marx theory (1983).

B. The Identification of The Problems

Based on the background of the study, some problems were identified as follows:

1. The utterances that contain of the conversational of social conflicts in negotiation about dowry in *Mandailing* wedding ceremony
2. There are implied meaning that occur in every conversation between both family in the dialogue of the negotiation

C. The Problem of The Study

Based on the background presented, the problem of the studied can be formulated as follows:

1. What types of social conflicts in Karl Marx theories found between upper class and lower class in *Mandailing* Wedding ceremony ?

2. Why social conflicts occur in the process of marriage *Mandailing* especially in the dowry negotiations.

D. The Objective of The Study

Based on the formulation of the problems above, this research were intended:

1. To identify the types of the social conflicts in Karl Marx theories found between upper class and lower class in *Mandailing* Wedding ceremony
2. To explain the reason why the social conflicts occur in the process of marriage *Mandailing* especially in the dowry negotiations

E. The Scope of The Study

This study was done within the scope of sociolinguistics study focused on social conflicts between upper class and lower class that appear in dialogue of negotiation of dowry. This research were limited to the speeches (*Hata-hata*) on the negotiation of dowry by the both families.

F. The Significance of The Study

1. Theoretically

This study was expected to broaden the sociolinguistics analysis especially, in social conflicts between upper class and lower class in a conversation and to formulate the new supposition which perfects the existing theory and also expected to be useful as a reference. Hopefully, this study can help the reader about linguistic focusing on social conflicts.

2. Practically

For the researchers, the results of this study are references for the next research and experience, so as to optimize the theory obtain for doing an analysis

of data that occurs to be able to draw conclusions objectively and naturally. In addition, it can be a reference for the next researchers who are interested in analyzing social conflicts about negotiation of dowry in *Mandailing* wedding ceremony.



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