CHAPTER I

INTRODUCTION

1.1. The Background of the study

Indonesia is a multicultural country which has various ethnicities, religions, races, cultures, and dialects. This diversity is one of the characteristics and is the main point for Indonesian State to introduce its country to other countries. One of them is the regional language which always has its own word structure that differentiates among one regional language and another regional language in Indonesia.

The writer in this study set limits on her research regarding on the construction of the one of the languages in one of the island in Indonesia, namely North Sumatera. North Sumatra is a multi-ethnic province. The Malay people are regarded as the native people of this province. The Javanese reside around Deli Serdang Regency, including Medan, while the west coast of the province is mainly inhabited by Pakpak, Mandailing and Minangkabau people. The central region around Lake Toba, is predominantly inhabited by Bataks. Nias people reside mostly in Nias Island and the surrounding islands.

Batak Language is one of the languages used by Batak tribe in Indonesia for their communication in their community. Batak Language has so many types, namely Batak Toba Language, Batak Karo Language, Batak Mandailing Language, Batak Angkola Language, Batak Pakpak Language, and Batak Simalungun Language. In this research, the researcher was interested in to research Batak Toba Language (BTL) utterances.

Batak Toba tribe is one of the famous tribes in the North Sumatera Province. This tribe is known of their loud way for speaking. Many people say that Batak Toba people speak like someone who is angry. However, this has become a characteristic of the Batak Toba people who have the habit of looking for family or relationship with same clan. This habit of loud voices is also based on their place of residence in the mountains where in communicating, they should use loud voices.

According to Badaruddin.2013 said that Batak Toba gets stereotyped as "rough" people, especially in terms of narrative language. Batak Toba people have attitude that an expansion is so strong that they pay less attention to other people's feelings. As we know, human need other human in their life, during their process of communication, people think polite or impolite words to use because politeness itself can support the communication smoothly.

In expressing their politeness the Batak Toba people do not use soft pronunciation but they use more polite words or we can called it with euphemism words. Kate Burridge. 2012 stated that euphemism as expression that sound sweet and inoffensive as alternatives terms of speakers or writers that they prefer not to use in a specific communication process or occasion. Asmah. 2008 said that:

"Penggunaan eufemisme bukan saja untuk melembutkan kata kata yang agak kasar, sebaliknya eufemisme digunakan sebagai satu strategi berbahasa yang sopan untuk tidak menyinggung hati dan perasaan orang lain."

Table 1.1. The Euphemism words Found in Batak Toba Language

Euphemism in Batak Toba Words

Harsh Word	Euphemism Word	Meaning
maridi	martapian	Take a bath
mangan	mardaonpogu	Eat
baba	simangkudap	Mouth
jongjong	Tindang, marhehenauli	Stand up
mamereng	manonggor	Look, see
pinggol	sipareon	ear
Hobuk	jambulon	Hair
igung	parnianggoan	Nose

The marriage ceremony in Batak tribe is one that is quite long and complicated in its implementation. Not only related to the traditional procession, but Batak customs are very strict in matters of marriage with their own tribe. There are several uniqueness of The Batak Toba people which are very interesting, namely:

- Married with *Pariban*.

  The ideal marriage for Batak Toba is a marriage with *pariban*. *Pariban* can be called by cousin. Batak Toba people think that their cousin is their soul mate and it is a good thing to marry their own cousins. In Batak Toba people,

marriage with their cousin called with *pariban* has a goal to strengthen the ties of brotherhood between two close families into one.

- *Martarombo*

  Indonesia do not have a uniform nomenclature system as in the western families who use a surname after their name, however, in certain tribes, the use of the surname must be given to their lineage. This is known as the clan. The clan is the name of the alliance of people who are brothers, blood relatives, descended according to the father's line, who have inherited names from generation to generation. *Martarombo* is one of Batak Toba people habitual for looking family relationship with people who have the same clan. If you are a Bataknese and you got to know someone who is Bataknese and you have a same clan, so that you will try to make a relationship with them.

- Tuhor

  In Batak Toba Marriage, the man is responsible for all costs incurred during the wedding ceremony. Tuhor is called by money, the purpose of this money is to buy a woman, this money will be used for all purposes during the wedding. Level of Tuhor is depended on Woman's level education, if the woman has a high education and jobs, so that the exchange rate will also be more.

  Even though in Batak Toba's life and language style community is harsh, but in fact, The Batak Toba people really glorify the values of politeness in their customs and in the surrounding community. This is proven when they perform their traditional ceremonies such as the death ceremony, marriage, and even the birth of child, they have great respect for their relatives or for people who are older than them. The research was applied in the Batak Philosophy, namely *Dalihan Na*

Tolu diversion, namely: somba marhula hula, elek marboru and manat mardongan tubu.

Sianipar (2012:12-15) gives some examples of the attitude and daily activity of Batak Toba into eight parts, such as:

1. Appreciate the principle of life "habatahon", the attention and commit the message (*tona*), agreement (*padan*), and law (*uhum*).

2. The self-esteem is very high, dynamic, can be categorized as aggressive person and do not want abused by others.

3. In general, Batak Toba people are extrovert and do not like to hold grudges.

4. Batak Toba people have high work spirit and willing to work hard.

5. In Principle, Batak Toba people belong to members of the public who live work hand in hand.

6. Batak Toba people love to sing a song and dance Tor-tor.

7. Batak Toba people like to speech and intelligent, do not shy / hesitant to express their idea.

8. Mothers derived from Toba tribes loyal to their family.

As we know, Batak Toba tribe has a unique in their language in communication. They usually use an inversion language which is put the verb before the subject in their communication. It is as one of their characteristic in their language. In the Fact, Batak Toba Language (BTL) structure dominantly in inversion type that is why it is called as inverted language. Inversion is a sentence which the order of Subject (S) and Verbs (V) are exchanged. In the Normal

Structure, Subject and Verb is placed in sequence, but in this research, the verb can be put before the subject.

For Example:

(1) *marsiajar   mangaloppa   ibana*
    V   O   S
    learns   cooking   she
    [she learns cooking]
(2) *dipodai   inang na   si butet*
    V   S   O
    was advised   by her mother   Butet
    [Butet was advised by her mother]

From the example (1) is active sentence and example (2) was passive sentence. Example (1) had a construction VSO and the example (2) is VSO. From those example above, BTL structure as inverted language is used to help the leaners to understand how to make simple sentence in Batak Toba Language.

According to Simanjuntak, P.A (2018) stated that there are two types of structure used in Batak Toba Language (BTL), they are VOS (Verb-Object-Subject) and VSO (Verb-Subject-Object) type. In declarative sentence of BTL, VSO type is used in both active and passive voice but VOS is used in active voice.

The Batak Toba's most famous philosophy is *Dalihan Na Tolu*. The word *Dalihan Na Tolu* means "*Tungku nan Tiga*" which is a symbol of the social system of Batak Toba community which also has three pillars consisting of *Hula-hula, Dongan tubu, and Boru. Dalihan Na Tolu* also used in Batak Toba Wedding Ceremony, for the Batak Toba tribe is a bond between a man and a woman along with relatives of men and women. Through marriage ceremonies they can enter the *Dalihan Na Tolu* system, carry out a life cycle, become adults and have the

right to enter the Batak lineage (*tarombo*). Because of the importance of the meaning of the marriage ceremony, the Batak Toba people continue to carry out this tradition. In Batak Toba wedding ceremony, the person who carrying the ceremony called *Parsinabung*, and those who carry out the event are also called *Horong Ni Hula Hula*. So in this research, the writer limited her research in *Horong Ni Hula Hula* utterances in their language using passive voice construction in clause.

Language is an important tool for communication. Language is the ability to acquire and use complex systems of communication, particularly the human ability to do, and a language is any specific example of such a system. The scientific study of language is called linguistics. Human uses language in order to communication with each other, to express their personal reaction toward the situations, and how to convey other person about what they mean. Stork (1982:9) says,' language, however, is not a natural phenomenon; it is a creation of man's social needs. Like all other living creatures we depend on the air, water and earth around us, and in the same way society depends upon language for its very existence.'' According to G.Trager (1949) say that a language is a system of arbitrary vocal symbols by means of which the members of society interact in terms of their total culture.

Language always has an increasing and changing, it is happened because there is a changing of social, economic and culture. Language consists of sentences which have regularly construction such as subject (S) and verb (VP). Structure or grammar is one of language aspects which play a very important rule in learning

language. Some rules are extremely complex, such as passive voice. It is frequently used in daily activities especially in Horong Ni Hula Hula utterances in Batak Toba wedding ceremony. Thomson and Martinet (1986: 263) states that passive voice tense is formed by putting the verb "to be" into the same tense as the active verb and adding the past participle of the active verb. The subject of the active verb becomes the "agent" of the passive verb. The agent is very often of mentioned, when it is mentioned it is preceded by "by" and placed at the end of the clause.

Passive is used when the focus is on an action. It can be an important matter if we know the doer of the action, but in the passive sentences with indefinite agents, the doer is not necessary to know because the doer is not known perfectly. Geoffrey Leech (1973:257) "passive is used to describe the type of verb phrase which contains the construction Be + Past Participle; and also to describe the type of clauses in which a passive verb phrase occurs." In the other statement, passive was written by sentences. Sentences are mixed on grammatical of the part of speech that is stringed by words, phrases, and also clauses. According to Ruby Level (2001:923) "sentence is a group of words with a subject and predicate that expresses a complete thought." Mulyadi (2020; vol 24) in his Journal *Passive Construction of Batak Toba Language* "passive sentence types cannot be separated from the discussion of passive verbs and this actually can only be recognized within syntactic framework, namely in the construction of passive sentences.

Yannuar, Shitadevi, Basthomi and Widiati (2014) stated that passive voice construction is fruitful to project process, methods, and giving instructions. Sometimes, passive voice is use in academic writing in order to focus on who is

receiving or experiencing the action, avoid the use of informal personal pronoun, avoid naming the doer of the action so that the message of the text is less inflammatory.

The passive construction in BTL gave birth to the construction of a passive, transactional, inherited, generalized intransitive clause. This understanding with di- has universal passive characteristics, including:

a. The subject of the original clause descends its grammatical function into an obliquely related argument (marked by the preposition 'by')

b. The original clause subject argument loses a lot of the nature of pivot behavior,

c. The original object (inactive construction) is the only (core) argument in the inheritance intransitive clause (passive construction).

(1) *diallang   hamu   roti i*
        V   S   O
    was eaten by you   bread a

    [a bread was eaten by you]

from data (1), the construction of passive voice doesn't follow the exact rule of passive *diallang* (*Vpassive)* is be + past Participle, as we know that, be + past participle must be put between subject and by phrase. *Hamu* (S) as by phrase, in the data put after be + past participle *diallang* (Vpassive) and subject here, *roti I* (O) put behind a sentence, it must be put in the beginning of sentence as subject (S), so from the data (1), we can find that in Batak Toba Language (BTL), Passive construction is VSO .

(2) *ndang dilehon   ho   tu ibana   undangan i*
      (-) V   S   Comp   O
    Wasn't given   by you   to him   invitation an

[an invitation wasn't given by you to him]

from data (2), it is the negative construction of passive, according to the exact rule, it must be object as the subject + be + not + past participle + by phrase, but in this data be + not +past participle *wasn't given* (negative Vpasive) preceded object as the subject. Object as the subject *undangan i* (O) put in the end of the sentence, as we know, it must be put in the beginning of the sentence or as the subject, the form of by phrase *ho* (S) put after *ndang dilehon* (negative Vpassive), so from the data (1), we can find that in Batak Toba Language (BTL), Passive construction is VSCompO.

According to Muniz.Hannah (2015) in her book said that the passive voice is basically the opposite of the active voice. It's when the subject is acted upon the object, in the other words, the subject receives the action and the object does the action, and the basic structure is as follows:

Subject (recipients) $\longrightarrow$ Verb (past participle of "to be" form) $\longrightarrow$ Object (doer), or in the other words, the Construction of Passive voice is SVO. According to X-bar Theory, the basic form of passive voice are passive form of future tense, passive from of continuous tense, the special case inserting the word "by", and also the use of word "get".

Passive Construction can be recognized by some characteristics which are:

1. The subject of the passive clauses a direct object in the corresponding active.

2. The subject of the active clause is expressed in the passive in the form of an agentive adjunct or is left unexpressed.

3. The verb is marked passive.

Wanner.2009 defined that passive requires a passive participle, an implicit external argument that is not in subject position and a propositional content equivalent to that of its responding active sentence.

In this case, the writer did pre investigation in the Batak Toba Wedding Ceremony by observing Horong Ni Hula Hula utterances in Passive Voice, so that, the writer found her preliminary data which was strengthened by Horong Ni Hula hula utterances that is shown the construction of passive voice, for example (Utterances from speaker of groom's family) called by *Parsinabung* from groom's family:

> *(1)* Dijoloni, ro do hami mambuan songon sibua-bua i, sai anggiat ma mamboan na uli, mamboan na denggan di angka partuturonna. tung Songgonnon pena boi **_dipatupa_** hami di hita namamboan aek na uli, mamboan aek na denggannon.

According to data (1) Parsinabung of groom utterances, the writer found passive voice sentence, such as:

tung Songgonon   pena boi   **dipatupa**   hami   di hita namamboan aek na

   Conj   *S*   *V*   *O*   *Comp*

 even though   *this*   *is given*   *by us*

uli,mamboan aek na denggan non.

[even though , this is given by us to those of us who bring clear water, to bring good water]

The sentence is a kind of subordinate clause because it is use the word *tung songgonon* that is a kind of conjunction, then followed by *pena boi* refers to meals

which are brought by groom's family to bride house, *pena boi* here as Subject in passive (S), and then *dipatupa* means is given as Verb (V), then *hami* means by us, in passive by us is the doer of the action, so in this utterance of Horong Ni Hula Hula, this utterances is a kind of passive voice with definite agents, and the construction is Conj S V O.

(2) *Parsinabung* from groom's family:

Otik sosadia sibua-bua i **naboi dipasahat** hami *tu hamuna* saipanggabean
Conj S V O
May *the food* *is being brought* *by us*
parhorasan tu sude hamuna.

[may the food is being brought by us to you, may it will be a blessing to all of us]

From data 2, still *Parsinabung* or groom's speaker utterance using passive voice. In this case, we can see that the speaker of the groom hoped that the food that is brought can be a blessing to all family especially for the bridegroom's families. From the data is also kind of subordinate clause, it is use *otik sosadia* means may that has a meaning hope, it is a Conjunction (Conj), then followed by *sibua-buai* (the food) as Subject (S), then *naboi dipasahat* (is being brought) as Verb passive (V), *hami* (by us) as Object in passive or we can say (by phrase) the doer of the action (O), this utterance also a kind of passive voice with definite agents. So the construction of the data is Conj S V O.

Based on those preliminary data above, the researcher became interested in analyze the constructions of passive voice are used by Horong Ni Hula Hula utterances in Batak Toba wedding ceremony. Horong Ni Hula Hula utterances in

Batak Toba wedding ceremony helped the writer to understand about the passive

voice constructions which have difficulties to study. The researcher had a decision

to choose a topic about "The Passive Voice Construction of Horong Ni Hula Hula

utterances in Batak Toba Wedding Ceremony."

1.2. The Problems of the Study

Based on the background above, the problems of the study can be

formulated as the following:

1. What constructions of passive voice are used by *Horong Ni Hula Hula* utterances in Batak Toba wedding ceremony?

2. How are the types and patterns of passive voice of *Horong Ni Hula Hula* utterances syntacally realized in Batak Toba wedding ceremony?

3. Why are the constructions of passive voice realized in the way they are?

1.3. The Objectives of the Study

In the objective of the study, the writer want to answer all the questions

that influences the problems, they are:

1. To analyze what constructions of passive voice are used by *Horong Ni Hula Hula* utterances in Batak Toba wedding ceremony.

2. To describe how the types and patterns of passive voice of *Horong Ni Hula Hula* utterances syntacally are realized in Batak Toba wedding ceremony.

3. To explain the reason why the constructions of passive voice are realized in the way they are.

1.4. The Scope of the Study

The scope of this study was Passive Voice Construction. The researcher focused in Passive Voice construction in Batak Toba Language (BTL) which was used by *Horong Ni Hula Hula*.

This study was limited into *Horong Ni Hula Hula* utterances such as: *Hula Hula* (the bride's family), *Tulang* (Groom's and bride's Uncle), *Bona Tulang* (the groom's and bride's father uncle), *Bonaniari* (the groom's and bride's grandfather uncle). This study used formal situation setting in which the real Batak Toba wedding ceremony took place. The site of this study was in Batak Toba Wedding ceremony in Balimbingan, Tanah Jawa, Pematang Siantar on 22th September 2016.

1.5. The Significances of the Study

Batak Toba tribe has so many tradition ceremonies such as engaged ceremony, wedding ceremony, death ceremony and also baby birth ceremony. The researcher took wedding ceremony as her research in passive voice constructions.

Theoretically on *Horong Ni Hula Hula* utterances in Batak Toba wedding ceremony will be useful for the researcher who took deep interest in linguistics of passive voice construction problems. This marriage ceremony video can help the researcher to understand about another passive itself with find it in its content.

Practically, the readers of this thesis will get a benefit from Batak Toba wedding ceremony about his manner to understand about Passive voice structure dominantly in Batak Toba Language (BTL)

Furthermore, the readers can learn many valuable thing about grammatical especially to build passive sentences with other construction.