

# CHAPTER I INTRODUCTION

## 1.1 The Background of the Study

Language exist as a system of symbol in terms of abstract thinking and sense, it reveals a method and pattern to describe the objective world. (Dong, 2014). Language is a classified system of communication that is carried out by means of sounds and symbols. Language defines the cultural identity, which makes it crucial for a person to know his language well, and to identify with a group of people of common language. Languages become the principle used by human being to communicate with one another.

Language has an important role in communication. The role of communication cannot be separated from the social context and culture. In North Sumatera one of the ethnic is Bataknese and one of the regency is Mandailing Natal. There are many medium of communication used by Bataknese in Mandailing Natal; one of the medium of communication is *markobar* in Traditional Wedding Ceremony. *markobar* is a ceremonial activity which is given meal to the groom and brides. The purpose of the ceremonial is to strengthen the spirit of the couple.

Many people use language to express their thoughts and feeling. Communication exists because of language, it makes human cannot be separated from language. Language in discourse is primarily a social interaction phenomenon, so discourse analysis studies the language of utterances in relation to its function in social interaction. When people speak or write, they produce text, the term “text refers to any instance of

language, in any medium, that makes sense to someone who knows the language (Halliday 2004: 3). Human in society need to interact to communicate or to show their ideas with many people. It is one of the ways to communicate or express one's idea.

The researcher uses language to construct a text, to carry on arguments, to convey information from one person to another, to entertain, in short, to communicate. *Markobar* is one of the ways to communicate or express one's ideas. Language is not only a means of communication, but also a social phenomenon. *Markobar*, for some cases, could be a social phenomenon. For example, a *Markobar* can motivate somebody or group of people to do or to express something.

Mandailing language is one of the ethnic languages in North Sumatera, which is used by the Mandailing people to communicate within or in the areas in *markobar* traditional ceremonies like wedding ceremony. Actually many Mandailing people still use TBL in around their daily speaking Mandailing culture is one of the Indonesian cultures. The effect of developing the Mandailing culture itself is not only to enrich the varieties of Indonesian culture.

But also to develop norms and qualities, Mandailing language as a local language is spoken not only in Mandailing but also outside Mandailing. Asia mother tongue Mandailing language has the function as a medium or communication among societies in social interaction and also as the medium of cultural expression, for example in *markobar* traditional ceremonies, like

wedding ceremony. Every social interaction occurs in the *markobar* is performed by using Mandailing language.

As we know that there are many utterances in Mandailing tradition. The meaning of the utterances in the Mandailing tradition has a deep meaning in delivering advice, blessing, hope, and health. So, they may not add misinformation to deliver it, so it has meaningless, and break its meaning. The speakers must have a skill in communicating and delivering the utterances well. They must be able to deliver a speech well, especially in expressing it. It means that the speakers can develop it depends on its context. In Mandailing tradition, the more he can deliver it, the more tremendous he is regarded by the participants

There are many the utterances which are delivered by the speakers in *markobar* traditional ceremonies like wedding ceremony. The utterances that delivered by the speakers have the metaphorical expression. Many people that have come to the *markobar* traditional ceremonies, like wedding party still confuse about the meaning of the utterance which are delivered by the speakers especially for the young people, because many people do not know yet about the metaphorical expressions on utterances that is used in *markobar* traditional ceremonies in Mandailing Natal.

In the context of Mandailing culture, *Markobar* can be interpreted as an official conversation held in Mandailing traditional ceremonies; Siriaon (a party in an atmosphere of joy) like wedding ceremony.

Ceremonies for Mandailing peoples in some their life such as the ceremony escapes from distress, the ceremonies recover from illness, the promotion ceremony, the passing examination ceremony, the academic degree, the pilgrimage ceremony, the ceremony of setting up and entering a new house, a birth ceremony, and a marriage ceremony.

Traditional marriage ceremony series of ceremonial (ceremonial) bridegroom which is bound to certain rules according to custom or religion commonly adhered or done since long time ago led by *pengetua adat* or religious leaders. (Ritonga and Azhar, 2002). Types of Traditional Ceremonies of South Tapanuli Istiadat (Mandailing Traditional Ceremonies) on mandailing cultures such as: 1) *Horja Siriaon*, 2) *Tahi Godang*, 3) *Manganaekkon Gondang*: 4. *Pajongjong Mander*, 5) *Maralok-alok*, 6) *Manortor*: 7) *Mambaca goar*, 8) *Patuaekkon*: 9) *Mangupa*, 10. and others (Ritonga and Azhar, 2002: 64-105). In simple terms, there is some types of Traditional Ceremonies of South Tapanuli such as *Horja Siriaon*, *Tahi Godang*, *Manganaekkon Gondang*, *Pajongjong Mander*, *Maralok-alok*, *Manortor*: , *Mambaca goar*, *Patuaekkon*, *Mangupa* The implementation of traditional marriage ceremony according to Nasution (2005: 270-413) there are several paths to be done are: a. Evenis at home *Boru Na Ni Oli* (pabuat boru) such as: 1) *manyapai boru*, 2) *mangaririt boru*, 3) *padamos hara*, 4) *patobang hata*. b. *Manulak sere*: c. *Mangalehen manganese pamunan*, d. *pernikahan*. e. *Horja Haroan Boru* such as: 1) *marpokat haroroan boru*, 2) *Mangalo-alo boru*, 3) *pataon koum sisolkot*, 4) *panaek gondang*. Ceremonial traditional ceremonies such as: 1) Bringing the bride to *Tapian Raya Bangunan*,

2) *Mangalehen Gorar* (embed the cultural title), and 3) *Mangupa*. In simple terms, *manyapai boru*, *mangaririt boru*, *padamos hata*, *patobang hata* are the activity in traditional wedding ceremony before *markobar* traditional ceremonies in wedding ceremonies.

Concerning with metaphorical expression, some experts have defined about it. Some of definitions of metaphorical expression are: a figure of speech that, for rhetorical effect, directly refers to one thing by mentioning another. It may provide (or obscure) clarity or identify hidden similarities between two different ideas, and text is a category that belongs to derives from the *markobar* traditional ceremonies.

Marriage is the most important part in someone's life, especially for the Mandailing in Which the marriage ceremony consists of a long process of activities which are divided in some Steps but researcher focus on three steps in this wedding ceremonial and they are ;

#### *a.Mangupa*

*Magupa* is the culmination of all ceremonies of the wedding ceremony. If the *mangupa* event has been completed, so the entire series has been completed wedding ceremony according to custom. If there are other events, that is as a complement.

In *mangupa* ceremony, the executors of the ceremony consist of from a number of relatives of the groom and local *adat* leaders to deliver a customary

speech. Customary speeches are delivered using a variety of separate languages that contain traditional literary values and also use oral literature.

The meaning of *mangupa* is to offer in a certain way something called with *upa-upa* to certain people or people through a ceremony (ritual) with the goal is that the person who is paid for it will benefit. What is referred to as *upa-upa* are several types of certain food ingredients that have been cooked in put on a special container. Respective food ingredients and containers serves to symbolize the various meanings of the expectations of those who present. In addition, *upa-upa* are objects of ceremonial equipment customary marriage.

Desti (2015:1) said that *hata* is speech that pronounced to give back the spirit (*tondi*) for Mandailing Natal society. While Pangaduan (1998:211) said that *pangupa* is some certain kinds of meals which contain symbolic meaning that dedicated to one person in *mangupa* ceremony. Parlaungan (2001: 49) define *Mangupa* as Mandailing Natal ceremony which is have important meaning as a unity (*domu*) and love (*holong*) symbol. Based on definition above *Hata Pangupa* is oral tradition in *Upa-upa* ceremony to give back the spirit to people in *mangupa* ceremony. In simple terms *Hata* is speech that used in *Upa-upa* ceremony while *pangupaan* is some meal that serve in that situation.

Undri (2009) purpose some of *Hata Pangupa* at the wedding ceremony, such as: 1) describe the context of oral literature *Hata Pangupa*, 2) describe text edits and *Hata Pangupa's* translation at the ceremony wedding, 3) describe *Hata Pangupa* as old poetry, 4) describes functions and values the teaching contained

in *Hata Pangupa*. Undri (2009: 148) define the function of *marhata-hata* is as an entertaint to teach, as an advice, as a means to give suggestion to the young generation. In simple terms, *marhata-hata* is used to give some advised and suggest. Considering the importance of those values found in oral literature of *Hata Pangupa* and conservation eppforts, need assessment against this *Hata Pangupa*.

From the step above, it is necessary to discuss metaphor in the Mandailing tradition ceremony. It is known that there are some ceremonies in Mandailing society, such as *Mangupa*. This traditional ceremony is already included in the *markobar* traditional ceremonies.

It is a long process with many discussions. In performing the cultural events in Mandailing, there are three components of Mandailing interconnected which takes important part in every Mandailing cultural event that takes a long process of talks and discussions. In relation with the talks and discussions during the wedding ceremony, they use metaphor. The researcher find preliminary data obtain from *markobar* traditional ceremony in video. The quote of conversation can be seen follows:

**Table 1.1 Preliminary Data**

Data	Explanation	Reasons of Expressing Metaphor
<i>Habang ma langkupa</i> <i>Na songgop tu hapadan</i> <i>Lungkap ma pangupa</i> <i>Pangupa ni tondi dohot badan</i>	<i>Tondi</i> (soul) literally explain about <i>Tondi</i> is a spirit that binds the breath of human life, gives soul power and personality, determines human destiny and provides direction and guidance for someones, but metaphorically, <i>tondi</i> in this	Explaining the Idea Which is Out of Human Life Experience
<i>burung ada yang terbang</i> <i>singgah ke hadapan</i>		

<p><i>di buka pangupa pangupa jiwa dan raga</i></p> <p>birds are flying come to the front open pangupa pangupa body and soul</p>	<p>utterance is the people expect to take so much spirit from this utterance.</p>	
<p><i>Laklak di ginjang pintu Singkoru di golom golom Maranak nian sampulu pitu Marboru sampulu onom</i></p> <p><i>kayu (kulitnya) di atas pintu enjelai di genggam banyak anak laki laki banyak anak perempuan</i></p> <p>wood (bark) above the door barley in handheld many boys many girls</p>	<p>The word of the have a children (maranak) describes that it has the parent (orang tua). They have children can make the meaning to give the parent, but it can make the disaster such as the parent. In this context, this maranak has the negative meaning. In another word, the have a children can determine the end of human life.</p> <p>From the explanation above, both of the groom and the bride have the nope to their markobar ceremony will be successfull.</p>	<p>Explaining an Abstract thing Concretely</p>
<p><i>Bintang na rumiris Tu ombun nasumorop Anak peantong riris Boru peantong torop</i></p> <p><i>Anak laki-laki pun berjejer anak perempuan banyak.</i></p> <p>The boys lined up Girls a lot.</p>	<p>The concept of metaphor for bride (boru) symbolized by dew (ombun). If start from the position, so the position of ombun (dew) is under bintang (stars). Have the meaning of the groom (anak). Therefore, the position bride (boru) is under the groom (anak).</p>	<p>Explaining Unknown Ideas through familiar Symbols</p>
<p><i>Di jujar mada arambir poso Namadabu baya arambir na tobang I palua mada adat ma poso Manopotkon adat matobang</i></p> <p><i>diambil kelapa muda yang jatuh kelapa tua di lepas waktu muda datang waktu tua</i></p> <p>taken young coconut that fell old coconut in lost my youth come old time</p>	<p>Commonly, planting is used for the plant. Like coconuth, bamboo, and etc. In this case, in utterance of the Mandailing peoples said that Plant the kinship. Every people know that the kinship is the relationship to each Other, and people can touch the relationship like arambir poso and arambir na tobang but Mandailing people express using metaphor. It means that if everyone going through old age (pernikahan).</p>	<p>Explaining the Untouchable to be touchable or tasteable</p>

Based on explanation above, many people that have come to the Mandailing tradition ceremony, do not know yet about the metaphorical expressions in utterances which are delivered by the speakers especially for the young people, therefore the researcher is interested to investigate the metaphor in utterances of Mandailing tradition ceremony.



The reason of using Metaphorical Expression of *Markobar* Tradition Ceremony in Mandailing Natal deal with some factors, as to what Fadhil (2013) discusses the use of figurative language such as deep metaphors everyday life. Metaphors are used not only in conversation but also in poetry, essays and even song lyrics. In this article we examine the metaphorical expression based on category, meaning and function. These three things exist on the song lyrics of one of Dream Theater's albums, entitled Images and Words. By analyzing metaphorical expressions this article provides an explanation, description and more details regarding the types, meanings and functions of various kinds of metaphorical expressions found in the song lyrics Images and Words, so that readers can enrich their knowledge about metaphorical expression optimally.

Related to the topic in this study, there are a number of researchers dealing with Metaphorical Expression of *Markobar* Tradition Ceremony in Mandailing Natal. (James 2017). This research dealt with the metaphorical expression in Batak Toba wedding ceremony. The purpose of this study were: (1) to investigate metaphorical expression in wedding ceremony of Batak Toba, (2) to describe the metaphorical expression are delivered in wedding ceremony of Batak Toba, and (3) to explain the reason of the metaphorical expression are found in wedding ceremony of Batak Toba.

Addition Sactica (2020). found the objectives of her study were to describe the kinds of metaphor, to explain the realization of metaphor, and to elaborate the reason of using metaphor in Toba Batak Wedding Ceremony. This study used the theory of Lakoff and Johnson (2013:14) which were divided

metaphor into three categories, such as. (a) structural; (b) orientation; and (c) ontological metaphor.

This study refers to the use of Metaphorical Expression of *Markobar* Tradition Ceremony in Mandailing Natal. *Markobar* tradition is one of the oral traditions in mandailing society which conveys many good values. In spite of its being useful for the community as guidance to talk and act, it gradually dies down. Sad to say that in some occasions *markobar* is carried out by unskillful people and it is done basically for money. There are several things that we can do to keep the well-being of this oral tradition namely by inserting it in the local curriculum and by publishing more books about oral traditions, as for the instances. And there are some functions of *markobar* they are: (a) *Markobar* activities are considered as something sacred. (b) *Markobar* is considered a traditional activity. (c) *Markobar* is an attractive activity. (d) *Markobar* is an artistic activity.

This study was focused on metaphorical expressions of *markobar* tradition ceremony in Mandailing Natal which is really found on conducted due to the limitation of the data source. These facts serve to be a motivation to conduct the present study dealing with metaphorical expressions used in the metaphor in order to discover the metaphorical expressions of *markobar* tradition ceremonies in Mandailing Natal.

## 1.2 The Problems of the Study

Based on the background of the study, the problems to be investigated are formulated as the following:

1. What types of metaphorical expressions are found in *markobar* tradition ceremonies of Mandailing Natal?
2. How are the metaphorical expressions realized in *markobar* Tradition ceremonies of Mandailing Natal?
3. Why are the metaphors in *markobar* realized in the ways they are?

## 1.3 The Objectives of the Study

In accordance with the problem above, the objectives of this study are:

1. To investigate types of metaphorical expressions in *markobar* tradition ceremonies of Mandailing Natal.
2. To describe the metaphorical expressions are realized in *markobar* traditional ceremonies of Mandailing Natal.
3. To explain the reasons of the metaphorical expressions are found in *markobar* traditional ceremonies of Mandailing Natal.

## 1.4 The Scope of the Study

A scope needs to be set to avoid a misdirection or further study on this topic. The analysis of this thesis is focused on metaphor covering types,

realization, and reason found in *markobar* tradition ceremony of Mandailing. The scope is limited to specify the event of the *markobar*.

### **1.5 The Significance of the Study**

Findings of the study are expected to be relevant and useful theoretically and practically. Theoretically, the findings of this study to enrich the theory of metaphors between language and culture towards meaning. Practically, the findings are expected to be useful for; (1) Mandailing people, as the actor of Mandailing culture, to preserve and maintain their culture tradition, (2) local government as the reflection to preserve the local tradition, (3) other culture actors as comparison, and (4) other researchers who wants to use the findings of this research as the reference.

