

CHAPTER I

INTRODUCTION

A. The Background of the Study

Every human who lives in this world is created as a social creature. In order to meet their social needs as a social creature, people have to be able to communicate or interact with society. According to Gartside communication is the art of sharing anything. In its vital sense it means a sharing of ideas and feelings in a mood mutual understanding (1986:1). To communicate, people need tools of communication in which language is one of them. Language deals with meaning beyond the language of what speakers mean and understand the particular structure in context related to pragmatic.

Deixis is one subfield of pragmatics. Deixis is interpreted based on the grammatical features which is used and on the context utterances (Levinson, 1992: 54). Deixis is traditionally subdivided into a number of categories those are person at certain things, such as people, object, place, or time like here, now.

The understanding of deixis depends whom the speaker and the hearer, based the situation, time and place. Deixis plays important role to know the meaning of utterances from the speaker. The speaker say the word 'here' and 'there' or 'I' and 'you' but the hearer can misunderstanding. The situation makes miscommunication. If the hearer knows about whom, where, and when the language will be clearly understand.

Indonesian society is known as a plural society consisting of various ethnic groups, cultural traditions, religions and other natural resources. Tribal diversity is one of the nation's assets that are rarely owned by other nations. There are so many ethnics in Indonesia including Javanese, Sundanese, Maduranese, Acehnese, Malay, and one of them is Bataknese.

The Bataknese people have various cultures and customs. One of them is death ceremony which known as *Saur Matua*. *Saur Matua* is for people who already passed away have a son or daughter and grandson/daughter. Before the traditional custom there are '*mandok hata*'. Every people has words that are spoken to represent their hopes, and give thanks for the people whom passed away and actions to express something that is occurred in the traditional ceremony of *Saur Matua* in Batak culture and it is called *Mandok Hata*. *Mandok Hata* is family time to say thankful to people whom passed away.

In Toba Batak society, there are groups symbolized named *Dalihan na Tolu* (The Three Stones or tripod system). *Dalihan Natolu* is a philosophical or social-cultural insight that concerns Batak society and culture. One of them are *somba marhula hula*. *Somba Marhula hula* is bride-giver marga or daughter giving group for marriage. They play an important role in every ceremony such as marriage and death ceremony.

Below is an example of *Mandok Hata* utterance which taken from Parhata (Master of Ceremony) in *Saur Matua* Death Ceremony :

Data 1 :

*Mauliate ma tu hamu **Rajanami** naung di pasahatan hamu ulos parpudi tu **damang** nami ima ulos saput.*

Give thank to our **Master** who has delivered *ulos* to **him** that is *ulos saput*.

The speaker using social deixis *Rajanami* (Master) referred to the person which is older than the speaker. It means 'Master' hold highest strata in Toba Batak that is called *Hula-hula*. The speaker say '*damang*' (him) referred to social deixis because there are distance of family relation. It shows the speaker respect kinship of family. The deixis is referred the person whom already passed away.

Data 2 :

*Laos na mangido ma **hami** di **hamu** sude na pinarsangapan, asa unang lupa **hamu** maniangkon **hami** na di tinggalhon ni amanta naung monding i, asa tumibu tarapul rohanami.*

We ask all of **you** to pray to **us** who have been gone by him so that **we** didn't sad anymore.

The data above show that Bataknese prefers using deixis. The speaker using *hami* (we,us) for respect the hearer. The word 'we' and 'us' are person deixis which only refer the grieve family who participated in the ceremony.

There have been some previous researcher related on the using of deixis. One of them is "Deixis in Simalungun Manghioui Wedding Ceremony" by Sinaga (2018). The objective of research is to identify kinds of deixis and dominant type

deixis used. She found that there are five types of deixis in that. They are person deixis, spatial deixis, temporal deixis, discourse deixis, and social deixis. In this study, person deixis was dominant used.

Malau (2013) analyzed deixis in Raditya Dika's Utterances in Standup Comedy Show, and found that there are five types of deixis and the most dominant type was person deixis. She also analyzed reason about dominant deixis used in it. She concluded Raditya Dika used person deixis because he spoke based on his own experience or observation to the audience. Moreover, another study was done by Padang (2016) discussed about deixis in oral literature on Pakpak. The researcher interested with this topic because deixis is important in oral tradition to know and understanding the language. His research aims to find type and meaning of the deixis used in Pakpak society. He found type person deixis, place deixis, time deixis like now, yesterday.

From the previous studies above, this research will analyze deixis through spoken text with different object but still in local language. When using spoken text people know the speaker who talks, place and time specifically because the speaker and the hearer also know each other. Then, the message of language or words can be analyzed with the deixis because we can understand what the speaker assumption can be clearly.

Deixis are interesting to investigate since the sentences can't be understand. Deixis shows an important meaning which expressed by many sentences. It can be help the writer and the readers to understand the sentences. The researcher chooses *mandok hata* in *Saur Matua* because the event can be analyze with kind of deixis

form. The research is a new issue that has a good value to be analyze and also can be new reference for the next researcher.

Based on those explanation above, the researcher are interesting analyze entitled 'Deixis on *Mandok Hata* in *Saur Matua* Death Ceremony'. The researcher wanted to know, investigated to analyze deixis in Saur Matua.

B. The Problem of the Study

The problems of the study are formulated as the following :

1. What kinds of deixis are used on Saur Matua Death Ceremony?
2. How are the deictic items realized in Saur Matua Death Ceremony?
3. Why are deictic items used in Saur Matua Death Ceremony as the way they are?

C. The Objectives of the Study

Related to the background of the study, the objective of the study are formulated as following:

1. To analyze kinds of deixis used on Mandok Hata in *Saur Matua* Death Ceremony.
2. To evaluate the realization of deixis on Mandok Hata in *Saur Matua* Death Ceremony.
3. To explain the reason for using deixis on Mandok Hata in *Saur Matua* Death Ceremony.

D. The Scope of the Study

In this study is limited to analyze utterances of the speaker in the traditional ceremony of *Saur Matua* in the video using the theory of Stephen C. Levinson (1983) focused on the kinds of deixis, realization the deixis and the reason of using deixis in *mandok hata* on *Saur Matua*.

E. Significance of the Study

From the objectives of the study divided in two parts are:

1. Theoretically, this research could give more contributions for readers to help readers to get and know information about deixis and each type especially those which are used on *Mandok Hata* in *Saur Matua*.

2. Practically

- a) Students

This research could improve their ability by understanding form of deixis, related to writing skill. This study leads the English learners to understand based on the context of utterance; by understanding who is speaker and addressee, time occur, and place where speech event occur.

- b) Lecturer

The findings could be used as an example of how to analyze deixis in the culture and could be an alternative idea to teach English using culture.

- c) Readers

For readers who want to know about deixis as a reference or just for knowledge.