

CHAPTER I

INTRODUCTION

1.1 The Background of Study

Language is a mean of communication among human being. We can not live alone, so we need communication with another to fulfill our necessities. All languages events consist of a piece of language in social context. They give names to concepts of cultural importance and mark certain conceptual categories in their grammars, e.g. differences between male and female, differences between one and more than one, so forth. Every different social context determines that particular form of language. The language informs the way we think, the way we experience, and the way we interact with each other (Thompson : 2003).

According to Leviredge (2010) states that the relationship between language and culture is deeply rooted. Language is used to maintain and convey culture and cultural ties. Different ideas stem from different language use within one's culture and the whole aspects of these relationships start one's birth. It is obvious that language plays a paramount role in developing, elaborating and transmitting culture and enabling us to store meanings and experience to facilitate communication. Each culture has it own peculiarities and throws special influences on language systems. Language is a key component of culture. Without language, culture would no be possible. On the other hand, language is influenced and shaped by culture, it reflects culture. Cultural differences are the most serious areas causing misunderstanding unpleasantness and even conflict in cross-cultural communication.

As Trudgill in Thompson (2003) argues that, language is closely associated with social structure and culture value system. And he also states that language as a social phenomenon is closely tied up with the social structure and value system of society. It means that language cannot be separated with the social structure and culture value system. By language, a culture will be exist.

Language is adaptable and lends itself to imaginative usage. We can express the same idea in different ways. We may make a direct informative statement of fact or we may use figurative language, language that has an emotional appeal. Figurative language goes beyond the literal meanings of words to achieve particular effect. It is well known that figure of speech or figurative language is often used in speaking and writing to express ideas and emotions, and to affect the views and attitudes of others. However, there is increasing evidence that the use of figurative language varies depending on the nature of the communicative activity, or, more specifically, depending on factors such as topic, audience, mode of communication, situational context, and so on.

Figurative language is the one that uses figures of speech. Figurative language is used in any form of communication, such as in daily conversation, articles in newspaper, advertisements, novels, poems, so forth. Figure os speech may be said to occur whenever a speaker / writer for the sake of freshness or emphasis departs from the usual denotations of words (Kennedy, X.J : 1993). Figure of speech are not devices to state what is demonstrably untrue. Indeed they often state truth that more literal language can not communicate, They call attention to such truths. Every use of figurative language involves a risk of misinterpretation, though the risk is well worth taking. Tirajoh (1988) also argues

that the figures of speech help to communicate the experience because they appeal to the reader's own experience. The figure of speech gives depth and richness to the experience. According to Francis in Masruri (2012), figurative means imitation, meanwhile language is a set of signals and the structures and can be studied by human being. In other words, the figure of speech is a way of saying something and meaning something else in order to bring about impressive effect.

Three of the most important figures of speech are simile, metaphor, and personification. Metaphor and simile are both used as a means of comparing things that are essentially unlike. The only distinction between them is that in simile the comparison is expressed by the use of some word or phrase, such as like, as, than, similar to, resembles, or seems. According to Arp & Perrine in Rose (2003), figure of speech can be divided into ten namely simile, metaphor, personification, apostrophe, metonymy, symbol, allegory, paradox, overstatement or hyperbole, and irony.

Indonesia is a hugely diverse nation. It is a country of many ethnicities, namely Javanese, Batakese, Sundanese, Madunese, Minangkabau, Betawi, Bugis, Banten, Banjar, other or unspecified ethnics. It has some 300 ethnics groups, a result of both the country's unique geography and history. Each province has its own language, ethnic make-up, religions and history. Many Indonesian may see themselves first by ethnic and cultural group and secondly as Indonesians. Every ethnic group has its own language which is called the local language or vernaculars. Most of Indonesian people use at least two languages in their daily lives. Firstly, their mother tongue or the vernaculars or it is also called as a local

language and secondly the national language. They use the national language either in formal or informal situation.

Batak society is not a homogeneous entity. They consist of various subethnic of Batak who have different identity and cultures. Toba Batak Language (TBL) is one of the ethnic languages in North Sumatera, which is used by the Batak Toba people to communicate within or in the areas in wedding ceremony. Batak Toba culture is one of the Indonesian cultures. The effect of developing the Batak culture itself is not only to enrich the varieties of Indonesian cultures but also to develop norms and qualities.

According to Carle (2001), the ceremonies of the Batak people in detail but have some basic elements in common, such as the self-representation as three social kinship group known as *dalihan na tolu* or investor worship. *Dalihan Na Tolu* is the principle tradition of Batak. It is a triangle bond between brothers, sisters, and brothers of the mother. In Toba Batak ideology, the use of language is known to speak based on the pulse and speak softly. It means that when Batak Toba people speak, they should speak based on the place, context, and should be polite. In social interaction, Toba Batak language has functions as a medium of communication and also as a medium of cultural expression, for example in wedding ceremony.

In a Batak wedding ceremony, *dalihan na tolu* of the groom and *dalihan na tolu* of the bride will be involved. They have to say some speech in the wedding ceremony. The writer feels interested in finding the kinds of figures of speech used in Batak Toba wedding ceremony since figure of speech has function to make the listener more impressed to the sentences or the utterances.

Most important, language used in a wedding ceremony such as Toba Batak Wedding Ceremony always uses figurative language to express an essential aesthetic purpose, widening and deepening the range of perception and response to the word of objects and ideas. It is too danger if the utterances of speakers in wedding ceremony break the norms, principles and even the rules in society and it can be received by people. Because Toba Batak people especially *Hula-hula* and *paranak* have to understand and develop the way they deliver their speech in the wedding ceremony so that they can to express ideas and emotions, and to affect the views and attitudes of others.

As we know that there is *umpasa* in Bataknese tradition. The meaning of *umpasa* in the Bataknese 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 or *parhata* must have a skill in communicating and delivering *umpasa* well. They must be able to deliver in speech well, especially in expressing it. It means that the speakers can develop it depends on its context. In Bataknese tradition, the more he can deliver it, the more tremendous is regarded.

In Bataknese tradition, *umpasa* has strong meaning as symbol of blessing, suggestion, and pray. It means that there are differences between the theory and the reality in the wedding ceremony. There are many *umpasa* which are delivered by the speakers in wedding ceremony. They are free to develop them but their destination are the same. There are some differences among the speakers in delivering them.

Marriage is the most important part in someone's life, especially for the Bataknese in which the marriage ceremony consists of a long process of activities which are divided in three steps.

1. *Marhusip* (Limited Discussion)

In this ceremony, each side is represented by the mediator practiced secretly, *Marhusip* is where the groom's side directly consults the bride's side on the dowry, usually only very close relatives are invited. *Marhusip* literally means 'to whisper'. It refers to offering aspect. In the first stage of a traditional wedding, where the whispering which takes place as the bride's parent instruct their negotiations.

2. *Marhata Sinamot & Marpudun Saut* (Discussion on the bride's payment)

The second step after *marhusip* in Bataknese traditional wedding is called *marhata sinamot & marpudun saut*. This step is the discussion of the financial aspects. *Marhata sinamot* is a public announcement of the agreed-upon bride-price and the form of the ceremony.

3. *Marunjuk* (Marriage Blessing)

Marunjuk is the performance of marriage ceremony which is followed by formal visiting, usually Christian elements, including a church ceremony are also incorporated.

From the three steps above, it is necessary to discuss the use of figure of speech in the traditional Toba Batak wedding ceremony. It is known that there are some ceremonies in Batak Toba society, such as birth ceremony, death ceremony, the ceremony to enter a new house, and the wedding ceremony. Wedding ceremony is chosen to be analyzed in this thesis since a wedding has a significant role in one's life. In performing the cultural event in Bataknese, there are three components of Bataknese are interconnected namely *Dalihan Na Tolu* which takes important part in Bataknese cultural event that takes a long process of talks and discussions during the wedding ceremony.

Based on the explanation above, the writer is interested in analyzing and exploring deeply about the figures of speech in Toba Batak wedding ceremony that are used by *Hula-hula* and *Paranak*. All of the figures of speech will be explained. It aims to make Batak Toba culture exists, the researcher feels that it is important to conduct the study on the use of figures of speech at Toba Batak wedding ceremony generated by the philosophy of *Dalihan na Tolu*. The figure of speech can be a device to maintain Toba Batak's culture. The writer also hopes that the finding of this study will give many contribution to all people to be proud about their culture and introduce Toba Batak wedding ceremony process deeply.

1.2 The Problems of the Study

Related to the background of the study, the problems of the study are formulated as the following.

1. What figures of speech are used in the Toba Batak wedding ceremony?

2. What kind of figure of speech is dominantly used in Toba Batak wedding ceremony generated by the philosophy of *Dalihan Na Tolu*?
3. How does figure of speech reflect Toba Batak culture in the wedding ceremony?
4. Why is the figure of speech used in the Toba Batak wedding ceremony?

1.3 The Objectives of the Study

Related to the problems, the objectives of the study are.

1. Describe figures of speech in the Batak Toba wedding ceremony.
2. Derive the dominantly used figures of speech in Toba Batak wedding ceremony generated by the philosophy of *Dalihan Na Tolu*.
3. Elaborate the way of figure of speech reflects Toba Batak culture.
4. Elaborate the reason the figures of speech used in Toba Batak wedding ceremony.

1.4 The Scope of the Study

There are several kinds of Toba Batak ceremony and one of them is in wedding ceremony. In this case, the study is limited on figure of speech that is used in the Toba Batak Wedding Ceremony generated by the Philosophy of *Dalihan Na Tolu* who lives in Medan and Dolok Sanggul areas and are involved in Toba Batak wedding ceremony in *Marunjuk* event. The writer chose the areas because both of the wedding ceremonies were from the writer's sibling and her

neighbour. This study is intended to discover the existence of figure of speech that is delivered by *Hula-hula*, *Dongan Tubu*, and *paranak* in Toba Batak wedding ceremony.

1.5 The Significance of the Study

The writer assumes that the research findings will be useful theoretically and practically.

1. Theoretically, the findings of the study potentially add up new horizon in theories of sociolinguistics. In addition the findings can be references for further studies. It can be regarded as the additional resources for lectures in teaching sociolinguistics, especially these who are not fully aware of Batak Toba people. They can learn how the Batak Toba culture is performed and applied in Batak Toba society. In addition, it is intended to discover the application of the theoretical aspects.
2. Practically, the findings are expected to be a guidance for those who are interested in widening their horizon on Batak Toba culture especially Batak Toba wedding ceremony and for those who want to be speakers in wedding ceremony (*parhata*) in Batak Toba wedding ceremony.