CHAPTER I
INTRODUCTION

A. Background of the Study

Conversation is the most basic form of human activities to establish relationship each other. By doing the conversation, human can express their thoughts and feelings with each other and exchange information to fulfill their needs.

Effective conversation is determined by the elements of language itself and factors beyond the language called social context. Systemic Functional Linguistic (SFL) theory set of three strata of social context, from the highest and most abstract to the concrete include ideology, culture, and context of the situation. If the use of language is determined by the social context, the structure of the conversation is determined by the social context. Therefore, different situations and cultures will produce different structural conversation too.

Someone will use language to interact; they are doing the establishing a relationship between the person speaking now and the person who are probably speak next. Afterword, the dialogue is 'a process of exchange' involving two variables: a commodity to be exchange: either information or goods and services, and roles associated with exchange relations: either giving or demanding. The simultaneous cross-classification of these two variables of exchange commodity and exchange role defines the four basic speech functions.

The fundamental purposes in any exchange are giving (and taking) or demanding (and being given) a commodity of some kind. From the speaker's point of view in a verbal exchange, the commodity that the speaker may be giving or demanding is **information**. In such cases, the speaker makes a **statement** to give information, or asks a **question** to demand it and the listener receive (understands) the information that the speaker gives or provides the information demanded (answers the question). But sometimes the demanding of information or goods and services is not always done by the making the statement, it can be done by making order or question. It depends on the relationship between the addressee and the addresser. It means that, whether the addressee or the addresser must be focus on what will be done by them to exchange their experiences – giving and demanding information or goods and services because the exchange of commodity is closely related with the use of speech functions.

Speech function is a way someone delivers ideas in communication to make the listener understand the ideas well. The speaker and listener should also know how and when to use speech function in order to avoid misunderstanding between them. By using speech function well the listener can understand what the speaker means.

Language itself is used in an interaction where the interaction has system and structure. System is used by speaker to make the conversation better. Each participant must pay attention to talk for interlocutor, must care about the topic in conversation and must know the situation. A speaker will produce the effective communication when the speaker known the system. Another rule must

be observed by speaker are age, status and gender. The process itself involves an interaction which occurred between speaker (addresser) and listener (addressee). When speaker talk to one another, they transmit information. This information is very useful for their social interaction and for the improvement of their knowledge about the world.

Every culture has their own language with varieties conversation anyway. Like in Mamandailing for example, the conversation between traditional ceremony have a different. In their culture there are some events that are always followed by the traditional customary like entering the new home (*marmasuk bagas)*; birth of a child (*haroan anak*); marriage and death. Those events divided in to two parts, ceremonies that categorize as happiness called S*iriaon* and ceremonies that categorize as sadness called *Siluluton* (Nasution, 2005:441). in the event of S*iriaon* ceremony there are some ceremonies such as wedding, entering a new house, birth of a child and giving name to the child. Whereas, the activities on *Siluluton c*eremony like death.

In Mandailing Culture marriage has many steps. One of the step is propose ceremony called *Patobang Hata Ceremony.* In this study research the writer will focus on the propose ceremony called *which* is an event officially that the groom making a proposal by giving dowry (*tuhor)* to the family of bride.

In this *Patobang Hata* ceremony there was a conversation between the two sides of bride. The family of the bridegroom called *Anak Boru* while the family of the bride called *mora*. The ceremony begun with a direct conversation by side of

male bride (*mora*), in this case the conversation was opened by men (*kaum ama*) first and then followed by the women (*kaum ina*). After *mora* convey the intent and purpose of their arrival to *Anak boru*, and then the conversation was replied by *Anak boru* start from *Kaum ama* and ended by *Kaum ina*. While both of groom and bride are not allowed to express any words because it is up to each family. The short conversations were occurring can be seen below:

Kamu ama (mora)   :*Songonon mada ito, baenna rope hami tu son, parumaenku pe madunggodang ma songoni muse dohot anak ku, madung sakirona mattong hita parsada halai. Jadi onma sada alas an name baenna lalu hami tubagas munu on.*

Kaum ina (mora)   :*Narohakku pe madung jelas ma nakin nadidokkon ni kaum ama hami pe mangihutkon ma*

Kau Ama (Anak Boru): *Matumbuk sajo ma da haroro munuon, hami pe madung sada tahi ma manikahkon boru nami on harano tong umur pe macukup songoni dohot hagiotan ni boru name on.*

Kaum ina(Anak Boru): *songinimada, natarhormat sudena kahanggi nai, mora name sasudena, hami tarmo ma tawaran munui , porcaya ma hami tu anak munuon mangoban boru name on hatirkisan ottu giccatniari, tarsongoni mada hata sian kami hitalanjutkon ma naron tu acara perkawinanna, butimada.*

In the conversation above *Kaum Ama (mora)* is rising question, namely asking information, while *Kaum ina (Mora)* also asking the same question to *Anak Boru*. So, *Kaum Ama* called Primary knower (the person who knows the information) while *Kaum ina (Mora)* called k2 (secondary knower follow-up, the move is adding to the k1. *Kaum Ama (Anak Boru) is* responding to the question and *Kaum ina (anak boru)* affirm the answer, so *Kaum Ama (Anak Boru)* called

(primary knower, the move is responding to the question) and *Kaum ina (Anak Boru)* called k1f (primary knower follow-up, the move is responding to the additional response of k2f).

k2   *Kamu ama (mora):*   Honorable our *Anak Boru*, the reason we come to your lovely nice house that we saw that your daughter has growth up and my son too. It means that it is the right times to merry them.

k2f   *Kaum ina (mora)*   : It is clear enough the reason our coming to your house, I think *kaum ina* follow *Kaum ama*

k1 *Kau Ama (Anak Boru)*: you are very precise arrival to my hose, we also agreed to marry our daughter to the good people like you, my *Mora* because their age and desire also support.

k1f   *Kaum ina(Anak Boru)*: Honorable all my *Kahanggi, Mora,* like what my husband said we receive your offer. We also believe that your son will bring my daughter to the bright future. That is I can tell you for this opportunity, we can continue to the marriage late on, thank you.

The structure of exchange or conversation in English is **(k2) ^ (k2f) ^ (k1) ^ (k1f)** whereas ( ) indicates optional (Saragih: 2004)

B. The Problem of the Study

Based on the background presented, the problem of the study was formulated as follow:

How was the structure conversation of propose ceremony *(Pabuat Boru)* in Mandainling Culture?

C. The Objective of the Study

Based on the problem of the study, the aim of this study is:

To know the structural conversation of propose ceremony *(Pabuat Boru)* in Mandainling Culture?

D. The Scope of the Study

As mentioned in the introduction of this writing that in mandailing marriage ceremony there are several steps, they start from *mangaririt boru*, *padamos hata*, *patobang hata*, *horja* and the last was *mangupa*. The family of groom called *mora* and the family of bride called *Anak Boru* will gather together and doing the *Pabuat Boru* ceremony. So, the scope of this study was focused on the conversation from both of bride and groom family on *Pabuat Boru* ceremony, then analyzed the structural exchange of all the conversation, while the person who becomes the target of this conversations were the ones who are doing propose ceremony *(Pabuat Boru)* which was originally people from mandailing culture.

E. The Significant of the Study

Theoretically, this study was expected to be useful as a mean for:

1. this study will be useful for students who was interested in studying Structural Exchange in conversation,

2. giving contribution to the enrichment of knowledge of the university students who are interested in it,

3. to develop a structural conversation analysis of the speech function, especially the use of structural exchange on propose ceremony (*Pabuat Boru)* in Mandailing culture.

Meanwhile practically, this study will be useful for:

1. The researchers who want to know about structural exchange on propose ceremony (*Pabuat Boru)* in Mandailing culture.

2. Speakers and listeners for having an effective conversation in daily life communication.