

CHAPTER I INTRODUCTION

A. The Background of Study

Speech act is a part of Pragmatics which is interesting and unique to be analyzed when it's given more attention. The uniqueness of speech act is interpreted by its meaning. Speech act means a study about saying and doing, while someone uses utterances to perform action. Many sentences are uttered without knowing the function or being uttered in a wrong situation, this problem easily can be found in every social class after learn about speech acts.

The problem can belong to the speaker and the hearer. The speaker does not understand the function or the meaning of what he has said. The other side, the hearer does not get the meaning because he does not know the context. Relate to the context, every utterance has different meaning based on it. This case will cause a misunderstanding appear. For example: when someone said "Have you?" then his friend answered "it's hard". This conversation can be easily heard but it can't be understood without knowing its context, what is being discussed, why they utter those words, and where does it take place. The answer "it's hard" could be a declaration or a complaint which included into speech act. While speech act has 5 categorizations, they are: Representatives, Directives, Commissives, Expressives, and Declaratives (Searle, 1977).

The reason why the writer chose speech act was because the writer felt that speech act is unique. When she studied Pragmatics in the sixth semester, she found its uniqueness after got the speech act topic as a group task. Grouping

students technique is applied to make students easier master the topic. Teaching system or technique is ruled by curriculum which makes students more creative, active and participative in the class.

The uniqueness is every utterance has its own function. A comprehension about language meaning based on situation, we learn as Pragmatics. People usually use different language based on the situation and context. Pragmatics is concerned with the study of meaning as communicated by a speaker and interpreted by a listener (Yule, 1996:3). Context and situation cannot be separated in understanding the meaning of an utterance that produced by a speaker. Then, there is an action after the utterances called as speech acts. Thus, by doing this research the writer hopes it will help her to more understand language meaning based on its context.

The other reason of choosing speech act was to explain how to use a language refers to its meaning and function between theory of language which use English as its object and local language which used by the writer. The writer is a native of Toba Batak and uses its language in her daily life. She realized that as a native of Batak Toba, she was unable to use Batak language properly and so on another teenagers as her age and younger than her. Especially for Batak teenagers who are born and grown in town didn't understand Batak language anymore and also they who live in village are unable to use Batak language properly.

The reason of choosing *umpasa* in Funeral Ceremony as the media was caused by some possible answer. First, *umpasa* is a specific characteristic of Batak language and culture. It is used as a medium to express their minds and

tools to deliver many living values and philosophies. *Umpasa* is usually given in traditional ceremonies such as wedding, born of the baby, funeral giving baby's name etc. Batak traditional ceremony ruled by "*dalihan natolu*" known as living values that has 3 parts they are: *hula-hula*, *dongan sabutuha* and *boru*. Second, funeral ceremony is a part of culture that rarely noticed by teenager or young people. They usually thought that this ceremony was an adult's responsibility without realize they would face it or became included in such ceremony in their future. Then, the writer had invited young people or *naposo* to discuss and translate the *umpasa* in funeral in order to remind them how important for teenager or young people to understand *umpasa* in preserving culture.

Conclusively, *umpasa* is a way to communicate and express idea, in a poem form, which makes it more difficult to understand and also to arrange because it does not mean as its grammatical structures and words, but perform action as its function.

Example:

*"Marmula do inna nauli, marmula do na denggan,
Dipartuat ni amanami Oppu Bertua on
Asa baen damang majo gondang mula-mula
Laos padomu ma tu gondang somba nang hasahatan"*

Means: "Goodness has its beginning, kindness has its beginning,
in the funeral of this grandfather
just make *gondang mula-mula*
then combine to *gondang sombaand hasahatan*".

'Goodness has its beginning, kindness has its beginning' this *umpasa* belonged to representative acts which gave information and descriptions because the utterance informed that goodness and kindness had the beginning and means as its lexical meaning there was no another implicit meaning. Meanwhile, 'in the

funeral of this grandfather' this utterance was in representative act form which insisting but its function was different with the meaning. It showed happiness eventhough the sentence was 'in the funeral' that usually expressed grieve or sorrowhilbut based on the type of its funeral, *saurmatua*, it became happiness because in the *saurmatua* ceremony we thank to our God because the one who died had long age, also all his children had married and already got great-grandchildren. For Batak Toba, having many children, grandchildren and great-grandchildren is happiness as their philosophy said '*anakkon hi do hamoraon di au*' means my children are my richness. Then, 'just make *gondang mula-mula* then combine to *gondang somba* and *hasahatan*' belonged to directives acts which requested or ordered *gondang* or batak traditional music.

The second example:

Asa gala-gala ma inna
Si jakkiton ni si zakeus
Debata ma namamasu-masu
Marhite Kristus Jesus

Means: As polevault
 For Zakeus to climb
 May God Bless
 In the name of Jesus Christ.

How this *umpasa* could be interpreted by its context? This *umpasa* used to close prayer. 'As polevault, For Zakeus to climb' showed declarative acts as approving and confirming. 'May God Bless, In the name of Jesus Christ' showed Expressive acts as praying and hoping. The interpretations were first, Zakeus is one of character from the Bible that was known as the one who climbed so that he could see Jesus because he was short and second, this *umpasa* was

given in the funeral ceremony to close the prayer because they are Christian. This *umpasa* would not be used or given in another different religion.

The third example:

*Asa liat parhorasan, Liat panggabean
Di panadingkon ni amang namion
Asa anggiat songon on ma tutu ra saurmatua
Si paborhaton name sian keluarga nami
Baen damang ma gondang liat-liat i*

Means : So that we are save and happy
After our grandfather died
So that we have long age and dye as our father
Please make *gondang liat-liat*

‘So that we are save and happy, After our grandfather died, So that we have long age and dye as our father’ this *umpasa* belonged to Expressive acts as praying and hoping, they wished they would die with long age, many grandchildren and also have *saurmatua* funeral. All Batak people wanted the same funeral ceremony as the dying grandfather had. ‘Please make *gondang liat-liat*’ this showed directive act for requesting and ordering music. The interpretation was the speaker just want to request a *gondang* or music but he made it in *umpasa* and related it to the context while it was funeral and *gondang liat-liat* was a music and danced when they would form circle which symbolize unity that could be interpreted as ‘they will full of happiness and safety’.

The writer caught adaptive action or the *umpasa* was adapted refers to the context which made difference in the function. The writer had analyzed *umpasa* used in funeral ceremony and got more understanding about *umpasa* meaning and function based on speech act classification and also understood funeral ceremony by the *umpasa* used in it.

The previous research had been done by Akinwotu (2013), analyzed speech acts in selected speeches and he found assertive acts had the highest number based on his analysis because his object was formal political speeches. The data include stating, suggesting, or informing that usually used by politician when they campaigned. The research by Rois (2012) which analyzed illocutionary in a novel, she got directive acts as the most dominant in the novel as used by the main character, a teacher who always performs questioning, requesting, commanding, encouraging and suggesting. The third, a research by Ilyas (2012), analyzed status updated on Facebook and found expressive speech acts as the dominant type relate to the Facebook function itself which allow people to express their minds in status column by instruction line '*what's on your mind*'. Lastly, the same topic research by Simbolon (2015) which analyzed speech acts in *umpasa* Toba wedding ceremony, he got directive acts as the most dominant in the wedding because mostly used for giving moral message or advice.

Those previous research dealt with the types of speech acts, the most dominant and why it became the most dominant that's why the writer had made it different as theirs, because the writer found there was a phenomenon in the *umpasa* Toba funeral ceremony which could not be found in another ceremony such as wedding.

Therefore, those explanations became the reasons why *umpasa* in Toba funeral ceremony decided to be the object of this study in order to analyze speech acts's classifications and how they realized in the *umpasa*.

B. The Problems of Study

As related to the background of the study, the problems of the study were formulated as the following:

1. What types of speech acts used in *umpasa* in the process of the Toba funeral ceremony?
2. What is the interpretation of each *umpasa* based on its speech acts classification which had found in the process of Toba funeral ceremony?

C. The Scope of Study

In Toba Batak tradition, funeral ceremony has many steps to do from preparation till laying to rest and other rituals based on local custom. Those rituals are *mangulosi* or giving *ulos*, ceremony based on religion and ceremony tradition based on the type of funeral ceremony. The scope of the study were be limited to the types of speech acts as found in *umpasa* the process of Toba funeral ceremony, specifically choosed *saurmatua* funeral ceremony as the type of funeral to be observed refers Searle's theory (1977).

D. The Objectives of Study

In relation to the problems, the objectives of the study were:

1. To find out the types of speech acts in *umpasa* in the process of Toba funeral ceremony.
2. To analyze interpretation of each *umpasa* based on its speech acts classification which is found in the process of Toba funeral ceremony.

E. The Significances of Study

The findings of this study were expected to be useful for:

1. The readers who want to have wider insight about speech acts, as in its application in *umpasa* Toba funeral ceremony.
2. Batak teenagers who interested in culture and want to know about how to use or to make *umpasa* in Toba funeral ceremony and also other ceremony.
3. Other researchers who are interested in doing further research related to the use of speech acts in other culture and tradition.