

CHAPTER I INTRODUCTION

A. The Background of the Study

Language used as communication system that very important for human. Human unable to communicate with each other without language. In the daily life of almost all human activities using language, both spoken language, written language and body language. Humans as social beings interact, cooperate, and establish social contacts in the community. In doing so, people need a communication tool of language.

Language and culture are two major things that can not be seperated in human life. It means that language as means of communication, which is used in human life to interest another. In Indonesia there are many tribes with different cultures from another. However, a difference that is the identity of the Indonesian, is not a distinction that led to the dispute.

Indonesia has diverse cultures and ethnicities and languages, for example, Batak, Nias, Mandailing, Javanese, Karo, Coastal, etc. Each tribe has a different language in communicating to channel ideas, ideas or provide an understanding of their culture. For example, in the form of works of oral or written literature (poetry, rhymes, folk songs or poetry, legend, folktale, *talibun*, etc.) are expressed through dances, wedding ceremonies, or certain rituals.

Literature that a part of culture as literature was born from the creativity, taste and human initiative embodied in the form of the beautiful language, both oral and written. Besides the creation of a literary work is taken from the

experience of life at the time of the birth of literary works. Thus, to be able to know the habits of an area at a given moment through literature. Basically, all that is communicated through the language of the form of words, phrases or sentences that contain a lot of meaning. In this case the approach used to assess the meaning or significance called semantics.

As an ethnic, tribal coastal is rich in tradition or customs or art that deserves to be preserved. One oral tradition coastal communities that *Talibun* contained in the lyrics *Sikambang*. *Talibun* has long been and still lives among coastal communities and actively used in traditional ceremonies that were held in wedding ceremonies, *khitanan*, *aqiqah* or as an accompaniment to a dance tradition.

Coastal poetry called *Talibun* that reveals something of advice rhyme rhythmic and often reveals something with different styles, languages, figure of speech is far from everyday language and often using rhyme customs or languages that contain special meaning as the lyrics of song. The meaning of a message delivered in the form of words and may only be understood by the people of Coastal. *Talibun* not just a rhyme sung or chanted the traditional events and serves as a medium of communication, entertainment, or have some other function. But most core that *Talibun* describe a feature, philosophy of life, norms, advice, belief or culture Coastal communities through poems or rhymes and convey meaning contained in the text or poem.

Looking at the situation and the condition of existence of coastal culture (*Sikambang*) nowadays, extincted without a documented propensity

indeed can occur at any time due to a lack of enthusiasm and knowledge of the younger generation coastal communities for different cultures that previously existed. This is ultimately blurs the original form of the coastal tradition, because the more simplified or shortened by implementing a custom event, (Pasaribu, 2014: 101).

Many coastal communities, especially young people who do not understand the meaning of lyrics *Sikambang* or *Talibun*. So, many appear diverse understanding in interpreting *Talibun* and a debate between the coast. Besides, as the development of civilization increasingly sophisticated and modern, *Talibun* sung which language Coastal already disappeared and raises many variations of the poem that is different because these days the singer or speaker *Talibun* reliable or called *Anak Alek* been minimal. They died and were buried along with their knowledge. So many coastal communities do not know what the meaning or figures of speech used in *Talibun* in the wedding.

There have been some previous study that related to the meaning of *Sikambang* in *Sumando* wedding ceremony. Manalu (2012), aims at determining how the role of *sikambang* of wedding ceremony in coastal communities *sumando* Sibolga Tapanuli Tengah. In this research tells us that the musical performances *sikambang* in a ceremony clearly not only as a supplement or additional elements of wedding ceremony but *sikambang* musical is a part of the content of the ceremony.

And almost similar with previous studies above, Sitompul (2013) discussed about oral traditon of *Baralek Gadang* in *Sumando* Traditional Wedding

Ceremony in Sibolga Coastal Communities. Describe and find the meaning of social semiotic of the oral tradition of *Baralek Gadang* of *Sumando's* wedding ceremony in Sibolga coastal community, and to find out the local wisdom of *Baralek Gadang* process of *Sumando* wedding ceremony in Sibolga coastal community.

From those previous studies above, this research will be different. This research will focus on analysis the figures of speech in *Talibun* of *Sumando* wedding ceremony that can be caused by a variety of meanings of words so that there arose such as hyperbole, simile, metaphor and personification or others. Based on the description above, the researcher uses the object *Talibun* that used in some coastal ceremonies especially in the wedding ceremony.

The researcher will examine figures of speech in *talibun* contained in the marriage and what the values and the messages contained. *Talibun* contains rows of words that are arranged in either a style that is attractive by the speaker or singer who sings that can be enjoyed by the listener. Thus, the author will apply semantic theory, namely identifying the figures of speech in the lyrics *Sikambang* called *Talibun* in *Sumando* wedding ceremony in the coastal ethnic based on theory of Alice Maclin (1992).

B. The Problems of Study

Based on the background, the problems of study were formulated as the followings:

1. What types of figures of speech are used in *Talibun* of *Sumando* wedding ceremony in Sibolga Tapanuli Tengah coastal?
2. What type of figures of speech is dominantly isused in *Talibun* of *Sumando* wedding ceremony in Sibolga Tapanuli Tengah coastal?
3. Why is it dominantly used in *talibun* of *sumando* wedding ceremony in Sibolga Tapanuli Tengah coastal?

C. The Objectives of the Study

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

1. to describe the type of figures of speech is used in *Talibun* of *Sumando* wedding ceremony in Sibolga Tapanuli Tengah coastal.
2. to find out the dominant type of figures of speech is used in *Talibun Sumando* wedding ceremony in Sibolga Tapanuli Tengah coastal.
3. to elaborate reason for the used of figure of speech.

D. The Scope of the Study

The main concern of this research focuses on analysing the figures of speech to know what the dominant type of figures of speech used in four *Talibuns* of *Sumando* wedding ceremony in Sibolga Tapanuli Tengah coastal. The writer analyzed the types of figures of speech based on the concept proposed by Macline

(1992) they are simile, methapor, symbol, metonymy, synecdote, personification, hyperbole, apostrophe, allegory, or parable, paradox, pleonasm, irony, and litotes.

E. The Significance of the Study

Finding of the study were expected to offer theoretical and practical significance.

1. Theoretically the findings can add up more horizons in theories in literature. In addition the findings can be reference for further studies.
2. Practically the findings are expected to give an accurate information to the readers around the field of figures of speech through *Talibuns* and this research can be used as a reference of their understanding how figures of speech is applied in *Talibuns*.