

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Tagliamonte and Fox Tree discusses the basic meaning of *like can be* used as a discourse marker indicating 'loose language' or as being a deliberate marker of vagueness. An example might be '*I was there at like 3 o'clock and stayed for like two hours*' where the speaker might want to indicate vague timings. So, the meaning of like in the discourse marker as a pause filler. Pause Fillers are words which does not have meaning, spoken by language users which have purpose of waiting the next appropriate words.

When the speakers of *Dalihan Na Tolu* starts to speech (*markobar*) in wedding ceremony of *Padang Bolak* culture, there are some pause fillers as pragmatics/discourse markers put in the utterances as showed below :

"Sattabi sappulu diraja, sattabi di namora, kahanggi, anak boru sasudena na adong di pattar paradatan on. Attong(filler), Patujolona hita ucapkan puji dohot syukur tu Tuhan na maha kuaso artina.....(filler) na mangelehen kesehatan tuhita sude di parlagutannta di pantar siriaonon attong(filler). sunguni muse tu koum koumta".

("Dengan segala hormat yang sebesar besarnya kepada Raja, Rasa hormatku juga kepada Mora, Kahanggi, Anak Boru dan semua yang hadir.

Attong.....(filler), Pertama tama kita ucapkan puji syukur ke pada Tuhan Yang Maha Kuasa artina....(filler) yang telah memberikan kesehatan kepada kita semua yang berhadir diruangan majelis pernikahan ini, artina(filler) begitu juga kepada para saudara saudara kita”).

Clark and Fox Tree (2002) found that its realization as Uh signals a minor delay in speaking, whereas Um announces a major delay in speaking. However, based on the observation done in wedding ceremony of Padang Bolak culture, mostly the speakers of Dalihan Na Tolu performed the kind of pause filler in the form of lexicalize.

It is clear that in wedding ceremony when giving speech, the speaker using pause filler in wedding ceremony of *Padang Bolak* culture, they are *attong* and *artina*. *Attong* is used once as pause filler in the above utterance and *artina* is used twice as pause filler in the speech.

(Maclay and Osgood : 1959, Goldman Eisler : 1961, Rochester: 1972) state Pause Filler are divided into “filled pause” and “unfilled pause).(i. D silence). Filled pause are further divided “unlexicalized” (eg, uh and um) and “lexicalized” (eg, well and you know).

This research is very potential to do, because the speakers of *Dalihan Na Tolu* when give speech in wedding ceremony often get critics from the listeners. When listeners focused and heightened their attention to the speaker’s speech, the speech was followed by pauses such as *artina*, *jadi.....*, *attong* In

which these words/phrases don't have meaning just to process upcoming words. Listeners complained as they wasted time and it became inefficient because the time which is given to the speakers had been determined. Their complain can be accepted because filled pause which are used by the speakers of *Dalihan Na Tolu* spend much time, so, there is no more time left to the next speakers.

The listeners also get miscommunication. There is miscommunication to the outsiders or the people of *Batak* who do not know much about *Batak* culture, when they listen their speech, the listeners assume certain words like *artina*, *songondia ma attong*, *jadi etc* have meaning like other words. They do not know that such words are only to fill the pauses in the speech..

In *Padangbolak* culture *Dalihan Na Tolu* has a meaning as three components, which is pedestal. In performing cultural events, the three component of *Dalihan Na Tolu* unified one another. The three components are *Mora*, *Kahanggi* and *Anakboru*. According to Parlaoengan Siregar (1997), *Mora* is the component of *Dalihan Na Tolu* which highest position on cultural event because; *Kahanggi* is a group of family from one clan of *Mora*; *Anak Boru* is a group of family that takes a wife from *Mora* side.

Relate to the speech situation, speakers can formulate utterances by disfluency and fluency. It is inevitable in disfluent speaker that the words in the utterances when the person speaking cannot come up with anything else to say they need thinking process to speak the more suitable words in their mind.

Disfluency speakers can happen when they face with challenging choices. Indication that speakers are unsure about what is being

said. The second is the hesitation phenomena, a crucial factor underlying all hesitation phenomena is the fact that all of them entail the delay of message transfer in some way etc. That is the background, why filled pauses are inevitable in disfluent speaker, even, fluent speaker uses filled or unfilled pauses until the next speech content resulting from the thinking process arrives at the speaking process.

Relating to the explanation above, the researcher interested in choosing this topic because 1) People communicate with each other fluently and disfluently, fluently and disfluently become a moment's reflection will reveal the unreliability in using pause filler, 2) The types of pause filler used by speakers in giving speech in wedding ceremony of *Padang Bolak culture*.

The reason mentioned above are considered as the reason why this research should be done, that is in order to find the types of pause filler or filled pause and the process of communication in fluent and disfluently embedded with filled pause used by the elements of *Dalihan Na Tolu* which are observed by the researcher to the research entitled "Pause Filler in wedding ceremony in *Padang Bolak Culture*."

1.2 The Problems of the Study

Based on the background of the study, as a way will be conducted a study about pause fillers in the wedding ceremony of *Padang Bolak culture*.

Problems which can be analyzed by doing observation, interview and recording will be formulated operationally as in the following:

- a) What kinds of pause filler are used by the speakers of *Dalihan Na Tolu* in wedding ceremony of *Padang Bolak culture* ?
- b) How are the pause fillers produced by the speakers of *Dalihan Na Tolu* in wedding ceremony of *Padang Bolak culture* ?
- c) Why are pause fillers performed in the speech of wedding ceremony ?

1.3 The Objectives of the Study

In line with the problems, the objectives of the study are

- a) to find out the kinds of pause filler which are used by the speakers of *Dalihan Na Tolu* in wedding ceremony of *Padang Bolak Culture*.
- b) to derive the way the elements of *Dalihan Na Tolu* perform pause filler,
- c) to state the reason of using fillres

1.4 The Scopes of the Study

The scope of this study is limited into the pause filler as pragmatics/discourse marker. Their utterances uttered by native speakers of *Portibi Julu*. They live in *Portibi Julu village Regency of Padang Lawas Utara*.

This study attempts to describe and to explain the paused filler as pragmatics/discourse marker used by the elements of *Dalihan Na Tolu* in wedding ceremony of *Padang Bolak Culture*. The main aspect of this study is to describe and investigate the kinds of pause filler of *Dalihan Na Tolu* in their speech.

1.5 The Significances of the Study

It is expected that findings of the study are relevant and useful theoretically and practically. From the theoretical perspective, the findings of this study are expected to give further explanation about psycholinguistic research, especially about pause filler in the wedding ceremony.

Practically perspective, the findings of this research are expected to become one of the basic reference for another relevant research especially for the students of university who interest with psycholinguistic related to pause filler and also give more understanding about pause filler. For another researcher, the findings of this study are expected to become a guide lines to conduct more in depth study in line with psycholinguistic related to pause filler.