

CHAPTER I

INTRODUCTION

A. The Background of the study

Finegan (2008: 22) states linguistics is the study of these knowledge systems in all their aspects: how is such a knowledge system structured, how is it acquired, how is it used in the production and comprehension of messages, how does it change over time. Linguistics analyzes human language as a system for relating sounds (or signs in signed languages) and meaning. Linguistics also includes non-formal approaches to the study of other aspects of human language, such as social, cultural, historical and political factors. Linguistic structures are pairings of meaning and form. Linguistics has many sub-fields concerned with particular aspects of linguistic structure that is phonetics, phonology, morphology, syntax, semantics, pragmatics, discourse analysis, stylistics, and semiotics.

Porcar (2011:22) states semiotics is usually defined as the study of signs. Semiotics appears to be a paradoxical discipline, meaning we find it all around us and, yet, nowhere specifically. Semiotic is important in our daily life, because our life is full of semiotic system which we have learn and understand it unconsciously. It is a behavior of society to make something have their own value, even sometimes semiotic will make some different perspective, but the goal would be to explore the meaning for something better in future. Semiotics is closely related to the field of linguistics, which, for its part, studies the structure and meaning of language more specifically. The semiotic tradition explores the study of signs and symbols as a significant part of communications.

Sebeok (2001:3) states sign is any physical form that has been imagine or made externally (through some physical medium) to stand for an object, events, feelings, etc., known as a referential domain. It means that our daily life also full of events, feelings, object that we found around of us, and many more, which called as sign. We can found it around of us, and we have to comprehend everything that happen in our daily life. Sign is friendly with human, so we have a connection and also we have to comprehend every sign around of us to get something better in every step our life.

Moffatt (2012) states Indonesia is a country with many kinds of culture, like Dayak, Javanese, Minang, Betawi, Batak and any more. Tabalujan (2008) states culture has the hidden meaning that can be found in the text, sign, art, sound, gesture where in the every object can be had different meaning. The young generation must be preserved and developed it to keep the essentials of the culture. Even in this modern era, it will be an obstacle to keep it. The relationship between language and culture, language is just as culture-bound as are the traditional habits and value orientations characteristic of the society whose member use it. When one talks about a culture, any particular language is a form of learned behavior and therefore a part of the culture.

In Batak culture there are some characteristics which is become their identity such as tor-tor, gorga, song, ulos, and many more. One of the most popular characteristic of Batak culture is ulos. Ulos is a heritage from the ancestor, and be trusted have the supernatural power.

“Ulos considered as a blessed thing by supernatural power. If ulos made by a certain patern, ulos can be use as a preceptor in our life” (Takari, 2009:12).

Sitompul (2009) states many kinds of ulos by the type, design, and function, such as ulos jugia which contain with a high culture value, and also with a high price. Ulos jugia have a function as prosperity and used by the old people who have the grandchild from all their son and daughter. Ulos sadum is another kinds of ulos, which usually used in happy ceremony, and also as souvenir. Ulos Ragihotang is an ulos which symbolize as have a trong body, strong soul, and strong faith, and many more kinds of ulos.

Takari (2009:13) states ulos has many ornaments form that show their characteristic, includes color, length, arts, etc. The weaver created something not only for looking beauty, *ulos* also contain the different message each other, a sincere and glorious hope. Ulos have some functions in daily life of Batak people, that is : as clothes, as scarf, as headband, as waist fastener, as carrying cloth, and as a symbolize in sacred ceremony.

Sitompul (2009) states that at first, the color of ulos at least two color and three colors at most, they are red, black, and white. three of them have their own meaning, such as red means life, white means holy, and black means good attitude. Ulos also have the leaven in the making. Leaven also one of another way to show the kinds and meaning of ulos. There are seven leaven at most in making the ulos. By that leaven, will make some ornaments in each ulos of Batak Toba.

Thus, based on the reason above, this study is proposed to find the meanings of ornament in ulos that are used in wedding ceremony of Batak Toba.

B. The Problem of the Study

Based on the background of the study, the problem of this study are as the following :

1. What kinds of the ornament in ulos of wedding ceremony of Batak Toba?
2. What are the meaning of each ornament in ulos of wedding ceremony of Batak Toba?

C. The Objective of the Study

Related to the problem above, the objectives of this study are :

1. To find out the kinds of ornament in ulos of wedding ceremony of Batak Toba.
2. To describe the meaning of each ornament in ulos of wedding ceremony of Batak Toba.

D. The Scope of the Study

This study focuses to the ornament of ulos of Batak Toba, where the numbers of ulos that are being analyze are limited. This research only focuses to the ornament in ulos of wedding ceremony of Batak Toba.

E. The Significance of the Study

The findings of this study are expectedly useful whether it is theoretically or practically to the readers,

Theoretically, this study is expected to enhance the knowledge about the linguistic meaning of ulos in reference of semiotic in wedding ceremony of Batak Toba.

Practically, this study is expected to be useful for:

1. The researcher in improving his knowledge about the semiotic and ulos.
2. The English Department of State University of Medan who want to do a similar study about linguistic expression and semiotics, this study is expected as one of the reference to do the analysis.
3. Batak people, expected as a study that will make them comprehended about the meaning of ulos that is used in their wedding ceremony.
4. The readers who want to know deeper about analyzing the semiotic meaning, this study is expected as one of the sources of the additional knowledge.
5. Indonesia as our country with motto “Bhinneka Tunggal Ika”, to bring our culture especially Indonesia to the world.