

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Speaking is the interaction that happens when one with another do the communication in their daily activity. According to Brown (1994; Burns & Joyce, 1997), Speaking is an interactive process of constructing meaning that involves producing and receiving and processing information. Its form and meaning are dependent on the context in which it occurs, including the participants themselves, their collective experiences, the physical environment, and the purposes for speaking. It is often spontaneous, open-ended, and evolving. However, speech is not always unpredictable. Why speaking happens in society because people need communication when they want to say something, transmit information or need to speak. Speakers use communication when they want to express or inform someone about something. They use language according to their purpose and it is necessary for there to be a listener and a speaker for effective communication. (Harmer, 2007: 46).

According to Levirede (2010), the relationship between language and culture is deeply rooted. Language is used to maintain and convey culture and culture ties. Different ideas stem from different language use within one's culture and the whole aspects of these relationships start one's birth. It is obvious that language plays a paramount role in developing, elaborating and transmitting culture and enabling us to store meanings and experience to facilitate communication. Each culture has its own

peculiarities and throws special influences on language systems. Language is a key component of culture. Without language, culture would not be possible. On the other hand, language is influenced and shaped by culture, it reflects culture. Cultural differences are the most serious areas causing misunderstanding unpleasantness and even conflict in cross-cultural communication. As Trudgil (2003) argues that, language is closely associated with social structure and culture value system. And he also states that language as a social phenomenon is loosely tied up with the social structure and value system. By language, a culture will be exist. We can know the culture of someone by their language or the way of they speak to another.

When language is expressed, we can express the same idea but different in ways when we convey it. We may make a direct informative statement of fact or we may use figurative language. According Mahmood (2014), Figurative language is a type of language that uses words or phrases different from literal meaning. Figurative language is used in any form of communication, such as in daily conversation, articles in newspaper, advertisement, novels, poems, so forth. Figurative language may be said to occur whenever a speaker/ writer for the sake of freshness or emphasis departs from the usual denotations of words. Figurative language is same with Figures of speech, Figurative language are not devices to state what is demonstrably untrue. Indeed they often state truth that more literal language cannot communicate, they call attention to such truths. Every use of Figurative language involves a risk of misinterpretation, though the risk is well worth taking. Tirajoh (1988) also argues that the Figures of speech help to communicate the experience because they appeal to the

reader's own experience. The Figure of speech gives depth and richness to the experiences. According to Arp & Perrine in Rose (2003), Figurative language can be divided into ten namely simile, metaphor, personification, apostrophe, metonymy, symbol, allegory, paradox, overstatement or hyperbole and irony. In *Saur Matua* ceremony so many words that they use to say something and the words has each meaning from the words. It's make the writer to know more deeply about the meaning of utterances that happen in *Saur Matua* ceremony. In line with this phenomenon, we can see example in this below:

Balok ma balok ni hauma
 „border in the field“
Balokan ni balok ni huta
 „as border in the village“
Batapasahatma natua-tuan on tu ruma Na
 „this time we enter this parents to her/his house“
Baholan imana Na punasa
 'to the God as create him/her'

From the example we can see the meaning of the sentence not talk about "House" but the meaning of the Umpasa is "Paradise" the place of God. If we know all about the words that Batak tribe used in *Saur Matua* we can find so many Figurative indeed. In example above use Simile. Toba Batak people would not say words with a direct statement but they use figurative word and had a deep meaning. *Umpasa* tend to give cultural meaning with comparing characteristic, behaviors of vegetation or objects what are round humans.

Toba Batak Language (TBL) is one of the ethnic language in North Sumatra, which is used by the Toba Batak people to communicate within or in the areas in *Saur Matua* Ceremony. It is Death Ceremony in Toba Batak Society. One of them is

Toba Batak society, which also has varieties kinds of culture and custom. The custom way of Toba Batak society includes into a system. The real national culture is rooted in territory culture, according to the principal archipelago concept so that there is an absolute defense in facing the foreign culture or unlucky situation from inside. As a Bataknese, she wants to explain about ceremony “*Saur Matua*” that ceremony is a part of the series of the Death Ceremony and until now has been still held and considered as an important thing for Toba Batak society.

Saur Matua is the one who died superbly well to have children and grandchildren of the boys and of girls. *Saur* means complete or perfect where it is said that those who had died had been perfect in kinship, have had children and have grandchildren. So if the deceased perfect in kinship then customary burial ceremony was held perfectly (*Saur matua*). If it had been a perfect death, then it must be made perfectly in that event, called *ulaon na gok* (event with full custom). *Ulaon na gok* implemented *maralaman* (*on the home page*). *Boan* (food) prepared is *sigagat duhut* (*buffalo*). They are present, unite, come together to deliver the final resting place of the bodies.

In performing the cultural event in Bataknese, there are three components of Bataknese are interconnected namely *Dalihan Na Tolu* which takes important part in Bataknese cultural event that takes a long process of talks and discussion during the Death ceremony.

In our daily activity we do the communication with another by use the real meaning. We talk to another with simple language to make the listener easy to catch the idea so communication will be happen. One common problem many people face

in literature is difficult to interpret and understand Figurative language because Figurative language has another meaning and this research the writer focuses in *Saur matua* ceremony. *Saur Matua* ceremony depends on the socio-economic status that organizer for those who are classified as social high status (rich people), because when we held the *saur matua* ceremony we need much money to held that ceremony. As for poor families, they can't able to held the ceremony because need much money. So, they hold the event which simple. The condition of social economic makes families who cannot afford difficult to follow the ceremony because to need much money to held *Saur Matua*.

Related to the topic in this thesis, the writer finds some previous studies. Friska (2016) has been analyzed about figures of speech in wedding ceremony. She found There were 5 out of 10 kinds of figures of speech in the *umpasa* of Toba Batak wedding ceremony in Medan which are simile, metaphor and etc. And the most dominant figure of speech in Toba Batak wedding ceremony in Medan is simile. Besides, the use of figurative language has been examined by some researchers also. These researchers have analyzed figurative language in some journals. Firstly, Lian (2011) in here He discusses about how Malaysian university students construct meanings of advertisements found in Men's magazines, centring on their interpretation of figurative language. Four second-year TESL undergraduates were asked to interpret ten selected advertisements of various products and services using McQuarrie and Mick's Rhetorical Figures Framework (1996). Secondly, Rashid Mahmood (2014) have analyzed about a Critical Discourse Analysis (CDA) of Figurative language in Pakistani English Newspapers. A corpus has been compiled

from four English Newspapers: Dawn, The News, The Nation and The Express Tribune on the basis of best readership across the country. It explores how Figurative language is used in communicating ideas to facilitate the readers and to uncover the manipulation through its usage.

Based on the explanation above, the writer is interested to analyze and explore more deeply about figurative language in Toba Batak *Saur Matua* ceremony that are used by *Hula-hula*, *Dongan Tubu* and *Parboru*. The writer hopes that the findings of this study will give many contributions to all people to be more love and to be care about their culture and to introduce the process of Toba Batak *Saur Matua* ceremony deeply.

1.2 The Problems of Study

Related to the background of the study, the problems of the study were formulated as the following.

1. What kinds of figurative language are used in the Toba Batak *Saur Matua* Ceremony?
2. How do these figurative languages reflect the principle of Toba Batak culture in *Saur Matua* Ceremony?
3. Why is the figurative language used in Toba Batak *Saur Matua* ceremony?

1.3 The Objectives of the Study

Related to the problems, the objectives of the study are to:

- 1) describe kinds of the figurative language in the Toba Batak *Saur Matua* ceremony.
- 2) derive the patterns is the use of figurative language in the Toba Batak *Saur Matua* Ceremony.
- 3) elaborate the reasons for the use of figurative language reflects Toba Batak culture.

1.4 The Scope of the Study

There are several kinds of Toba Batak ceremony and one of them is in *Saur Matua* ceremony. In this case, the study is limited on figurative language that is used in the Toba Batak *Saur Matua* Ceremony Generated by the Philosophy of *Dalihan Na Tolu* who lives in Tarutung and Rantau Prapat areas and are involved in Toba Batak *Saur Matua* ceremony in “*Marhalaman*” event. This study is intended to discover the existence of Figurative Language that is delivered by *Hula-hula*, *Dongan Tubu*, and *Parboru* in Toba Batak *Saur Matua* ceremony.

1.5 The Significance of the Study

It is assumed that the research findings are useful theoretically and practically.

1. Theoretically

The findings of the study potentially add up new horizon in theories of Sociolinguistics. In addition the findings can be references for further studies. It can be regarded as the additional resources for lectures in teaching Sociolinguistics,

especially these who are not fully aware of Toba Batak people. They can learn how the Toba Batak culture is performed and applied in Toba Batak society. In addition, it is intended to discover the application of the theoretical aspects.

2. Practically

The findings are expected to be a guidance for those who are interested in widening their horizon on Toba Batak culture especially Toba Batak *Saur Matua* ceremony and for those who wants to be speakers in *Saur Matua* ceremony (*Parhata*) in Toba Batak *Saur Matua* ceremony.

