

CHAPTER I

INTRODUCTION

A. The Background of Study

Literature is a part of life as a social institution it reflects the state of society and cultural life at a certain era. Esten in Ermelina (2015) defines Literature is a form of creative art and the work that the object is a human being and language as the medium. From the definition above, it is clear that literature can't be separated from language, because language is the medium of literature. Literature is a national cultural heritage, which needs to inherit down to the next generation.

Indonesian nation consists of several islands and ethnicities, rich with art and literature such as folk games, folk dances, folk songs, fairy tales, folklore, legend, chronicle, myths, customs, and so forth. Cultures are born simultaneously with the birth of language. Languages grow and develop in line with the society and culture of native speakers. At first, the language only viewed as a tool to express their thoughts and feelings. Fundamentally, the language is a communication tool. Moreover, the language used to unite people, improve the culture and life. Wibowo in Ermelina (2015) defines Language is a system of symbol that are meaningful and articulate sound (generated by said tool) that are arbitrary and conventional, which is used as a means a communication by a group of men to give birth to feelings and thoughts .

There are so many languages in the world. Indonesia has many cultures

and ethnics, and every ethnic has different language, such as Karonese language, Batakese language, Javanese language, Acehese language, Balinese language, Malay language etc. Different ethnic has different way to express their language especially in their local literary works.

Literary works divided in to two, oral literature and written literature. Oral literature referred to oral tradition is collective culture product of traditional people, so a culture product is not only a result individually but simultaneously. Because its spread and inherited orally or hereditary makes a variety culture which is not fit to the original context, because when inherited process from generation to another generation the culture product is only save in people mind (not concrete).

In general, oral literature has pack with signs that contain a lot of meaning. The content of meaning in the oral literature reflects the reality that exists in the community of native speakers. One of oral literature found is mantra in the tradition of *Erpangir Ku Lau* in Karonese.

Erpangir ku lau is an ancient cultural practice that has become a sacred activity for the Karo people. *Erpangir Ku Lau* is a bathing ritual in the river and also a ritual of giving offerings so that the Almighty God will bless them. It's still carried out in some places for wedding ceremonies, naming ceremonies, and ceremonies for preventing evil diseases. The ritual begins with prepare concoction. Everyone who attended the ritual can do the gathering.

In general, concoction (pangir) is spelled first by Shaman (Guru Sibaso). Mantra (tabas) is believed to have magical power to influence or cure certain

diseases. The language in mantra (tabas) is generally made using rhyme, and has a high literary value but language is much intermingling, which consists of a variety of languages. In general, the dominant language is the Karo language, with a few foreign words. Mantra is one of the oldest old poetry in Indonesia.

Mantra as the beginning of the traditional forms of poetry has unique characteristics when compared to other traditional poetry. There are no previous researches have discuss about the analysis ideology of mantra especially in oral tradition as *Erpangir Ku Lau*.

In this study, the ideology is the foundation or schemes to reveal the meaning of the ideology contained in the mantra of *Erpangir Ku Lau* ritual in Karonese. Van Dijk in Pasaribu (2014) concisely defines ideology as system of ideas and system of belief. As the nation's character and culture, ideology is the foundation of thinking and instruments to interpret and realize the things seen, heard or read. That is an ideology grounded in the cultural system and the nation. Related to some views to the ideology, the following is stated several aspects of how ideologies seen in the aspect or perspective of culture in society.

In mantra of *Erpangir Ku Lau* ritual in Karonese predicted there is an element of religious ideology. In mantra there are statements that discuss about matters relating to religious such us :

1) *Turun me kam Dibata diatas*

“Go down from heaven God”

2) *Kusuroh kam ndahi Dibata*

“I ask you to meet God”

3) *Bismilah irrohman man irrohhim*

“In the name of God, most Gracious, most Compassionate”

The mantras show the ideological perspective of Karo people that is religious or divinity. In general, Karo society embraced Christianity and Islam. Beside that there are still many gods and spirits that are related to their forefather spirits. In other words, ideology is realized in the text explicitly or implicitly in the issue an opinion based on the idea that someone was ideological in which the situation is a decisive factor text.

Associated with efforts to assess the ideology in mantra of *Erpangir Ku Lau* in Karonese, there are several reasons that will be presented by the writer. Include: (1) The researcher as a Karonese wants to assess what the underlying ideology contained in the mantra of *Erpangir Ku Lau* ritual (2) To preserve the traditional ceremony in Karo society, identity and cultural heritage (cultural heritage) Karo people. As we know today the ceremony endangered and very rarely done by Karo society, resulting *Erpangir Ku Lau* among Karo society has been reduced. (3) *Erpangir Ku Lau* as one of the elements of regional culture needs to be preserved for assessing the distinctiveness of patterns and the use of the language contained in the mantra of *Erpangir Ku Lau*. (4) In order to revitalize the culture *Erpangir Ku Lau* to be known for the next younger generation (5) as one of the research efforts of the culture that is still relatively limited, compared to other regions.

B. The Problem of the Study

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

1. What are the ideologies found in *Erpangir Ku Lau* mantra in Karonese?
2. Why does the ideologies *Erpangir Ku Lau* applied in mantra?

B. The Objectives of the Study

The objectives of the study are relations of the problems are:

1. To find out the ideologies in *Erpangir Ku Lau* mantra in Karonese.
2. To explain the ideologies applied in *Erpangir Ku Lau* mantra.

C. The Scope of the study

This research focuses on the ideology of *Erpangir Ku Lau* mantra in Karonese. The researcher will analyze the mantra used by the Shaman in home. The limitation of the study is only analysis the ideology of the mantra.

D. The Significant of the Study

There are some significance of the study:

Theoretically, this research can be useful for:

1. The students of English Literature Department as their reference when they analyze the ideology of oral tradition especially mantra.

2. Helpful to the next researchers for analyzing the ideologies in oral tradition.

Practically this study useful to keeping the existence of mantra in *Erpangir Ku Lau* ritual and to add the knowledge of the value of oral tradition as a local wisdom are still present in the life of Karo ethnic.