

## CHAPTER I INTRODUCTION

### A. The Background of the Study

As one of the ethnic groups in North Sumatra, Batak Toba has characteristics that become the identity, such as language and tradition (Hasselgren, 2000). Basically, the process of tradition was related to language which is language as communication tool in showing the uniqueness of Batak Toba itself. It causes Batak Toba people reflected the characteristics through the behavior in daily life. Batak Toba people were required to understand Batak Toba culture, including language and traditions.

The tradition and the culture of Batak Toba are inherited from generation to generation. Consequently, all tradition and culture activities preserved by society or it would be extinct by the times. When language extinct, the owner of language also extinct. If Batak Toba language is extinct, then the tradition and culture of Batak would be extinct. Language and culture have close relationship where the language is used as the communication tool in the tradition (Sinaga, 2012).

Every activity of tradition is realized in linguistics either verbally or non verbal (symbol), therefore, the activities of tradition remain the oral tradition in the life of the society (Hennilawati, et al., 2018). In Batak Toba society, one of important events in wedding ceremony *wasmarhata adat* (discuss about culture) which is handled by *parhata* (speaker) who masters of Batak Toba language. Every speech may contain different purposes depends on the context of the situation.

In Batak Toba tradition, *marhata adat* (discuss about culture) became one of the important events which should be preserved in every traditional event either wedding or death ceremony, etc. Basically, *marhata adat* (discuss about culture) presented by particular person who has important role in tradition called as *Dalihan Natolu* consists of *Hula-hula*, *Dongan tubu*, and *Boru*. When in the *marhata adat*, all of participants can not interacting directly then every group of participant decided to represent one person in each groups of participants as called *parhata* (speaker). *Parhata* (speaker) is a person who master in Batak Toba tradition and language. *Marhata adat* (discuss about culture) has purposed to convey the culture values which contained in every traditional event.

*Marhata adat* (discuss about culture) was known as cultural identity of Batak Toba society which is in the event all participants required to use Batak Toba language. As identity, *marhata adat* (discuss about culture) should maintained by society in hope *marhata* tradition wasn't lose by the times. Like as in era modern, the ways to maintain the tradition society was expressed the beliefs through practical wisdom of the people and serve encyclopedias in the community as library of wisdom and knowledge that teach, delight and move society into actions worthy of the society. As the result, *marhata adat* (discuss about culture) would not lose influenced by globalization (Taluah, 2015).

In Batak Toba wedding ceremony, usually *marhata adat* (discuss about culture) was held after lunch and deliver *Tudu-tudu ni Sipanganon* from groom's side. In *marhata adat* or often called as deliver *adat na gok* from groom's side to bride's side. In *marhata adat*, there are steps namely *pinggan*

*panukkunan*, *panggohi*, *panandaion*, and *tintin marangkup* contains culture values of Batak Toba. Generally, *marhata adat* was start with one question which is delivered by *parhata* (speaker) from bride's side and groom's side delivered *pinggan panukkunan* contains rice, betel leaves, and money by *boru*. In the steps of *marhata adat* everything was handled by *parhata* (speaker) either *parhata* (speaker) from bride and groom sides. Both of *parhata* (speaker) should be known every position of *Dalihan Natolu*.

The reason for choosing Batak Toba wedding ceremony, especially *marhata adat* event is not only interesting to the raised conflict in society, but also represent reality as well as being a critically effective medium of cultural criticism. Nowadays, *marhata adat* in Batak Toba society has been shortened and simplify for the reason at save of time. Finally, *marhata adat* was not meaningful anymore. In addition, many Batak Toba people, especially young people who do not speak Batak Toba language and understand the meaning of *marhata adat* for some reasons such as, their parents did not teach them speak Batak Toba language, they were born and live out of Batak region and also for some people, its such boring things and wasting time to hear *umpasa* (proverbs).

The language used in *marhata adat* actually describes the condition of tradition have functions to fulfill human need in daily life as social human, to exchange thought between bride and groom sides and to arrange every experiences which through by Batak Toba people time by time. All functions are related to speech function as the ways of speaker to delivers his/her ideas and exchange his/her listener thought or role. In *marhata adat*, there are types

of speech functions can be found, especially from *parhata* (speaker) from bride's side. Every step in *marhata adat* could be delivered by statement or declarative clauses, question or interrogative clauses, command or imperative clauses and offer. Where *parhata* (speaker) from bride and groom sides while *marhata adat* usually use language to deliver their ideas or ask other to do something.

The variation in form, function and meaning are determined based on the use of language according to the context of the situation of the speakers, traditions, and local culture. Generally, the language used by *parhata* (speaker) was based on philosophy life and it is different from everyday conversation. In addition, the language was used by *parhata* (speaker) has high of politeness, for example "*nung songoni, hupasahat hami ma partikkian tu hamuraja nami, raja ni pamoruon nami raja i Silaban. Buti ma* (thus, the time is yours our lord, relative from Silaban, please). In other words, *parhata* (speaker) asks his partner to deliver speech.

Sipange district is a small district located in the area of Tukka, Tapanuli Tengah, North Sumatera, Indonesia. Sipange is a district which has been influenced by several cultures, such as coastal and Sumando tradition. Those issues take attention of Batak Toba tradition in Tapanuli has differences from other place, such Sibolga, Tarutung, Humbahas and Tobasa, as proverb says "*lain huta, lain lubuk*" means "*every places has differences in tradition*". Because of the differences, a *parhata* (speaker) should competent to handle the continuance of the tradition. In addition, details of Batak Toba tradition, kinship, *Dalihan Natolu* (three pillars), genealogy, include the using of

language in the traditional event are requirements that should be controlled by *parhata* (speaker). In wedding ceremony during *marhata adat* (discuss about tradition), *parhata* (speaker) adapts his language while interacting with his partner or other participants, such as *Hula-hula* (woman giver), *dongan tubu* (brothers) and *boru* (daughters).

Utterances of speaker could be analyzed by using systemic functional linguistic approach, speech function theory as the way to deliver speaker's ideas or express feeling or giving and demanding information (Halliday and Matthiessen, 2014). The utterances uttered by *parhata* (speaker) in wedding ceremony contain social value which must be kept by next generation to maintain the culture and the tradition. The role as mediator, *parhata* (speaker) determines the continuance of event in Batak Toba tradition. Also a *parhata* (speaker) must be disposed to give full time while the event is ongoing, because *parhata* (speaker) is a person who open and close the event until everything has been done and be successful.

Unfortunately, nowadays only some of old people know and competent became *parhata* (speaker) in traditional event, especially in *marhata* event (discuss about tradition). In addition, most of young generations of Batak Toba can not speak Batak Toba and lack of enthusiasm for Batak Toba culture (Simamora, 2016). This case made a question how to maintain Batak Toba culture if old and young generation don't understand Batak Toba culture. In addition, many of researchers from other country are interest and do research about Batak Toba culture. It has been a serious problem if Bataknese don't maintain their culture because unconsciously they

kill their own culture let it claimed by people from different country. Finally, it is predicted in the next generation there is no more Batak Toba tradition such *marhata adat* includes *parhata* (speaker) in Batak Toba traditional event.

Batak Toba tradition has been examined by many researchers, such as Simamora (2016) who focused her study on the illocutionary act in Batak Toba wedding. She found that *parhata* (speaker) in *Adat Na Gok* clearly used types of illocutionary, such representative, directive, expressive, and declarative.

Sari (2016) observed the speech function of participants at Dalihan Natolu (three pillars) namely *Hula-hula*, *dongan tubu* and *boru* through the text used by participants in *Dalihan Natolu* (three pillars) in Batak Toba wedding ceremony. She found that all participants used speech function, and the dominant type was statement used by *Hula-hula*, followed by command and the last was question.

Ambarita (2011) analyzed the speech function realized by three pillars in *Mangongkal holi* ceremony. The result showed that in *Mangongkal holi* there were three types of speech functions, namely statement, command and question. He found statement as dominant type uttered by *Hula-hula* as the highest position from three pillars in Batak Toba society, followed by *dongan tubu* and last followed by *boru*.

Based on the phenomena and the role of *parhata* (speaker) in Batak Toba tradition, this study focused on the analysis of speech functions of *parhata* (speaker) utterances in *marhata adat* in Batak Toba wedding

ceremony. This study was applied Systemic Functional Linguistics theory, namely speech function based on theory by Halliday and Mattiessen (2014).

### B. The Identification of the Problems

Based on the explanation of background of the study, some problems were identified as follows:

1. The social life of Batak Toba people is inseparable from traditions.
2. Many Batakneses, especially young generation are not understanding about Batak Toba culture and traditions.
3. Not all Batak people are capable to a speaker and *marhata hata* Batak (discuss using Batak Toba language).
4. The role of *parhata* (speaker) in every traditional event, such as wedding, start from *marsibuhai-buhai* (pick up bride) and *marhata adat* (discuss about tradition).
5. There were speech functions used by *parhata* (speaker) during the wedding ceremony.

### C. The Problems of the study

In relation to the identification, the problems were formulated as the following:

1. What types of speech functions are used by *parhata* (speaker) from bride and groom sides in *marhata adat* in Batak Toba wedding ceremony?
2. How are the types of speech functions realized by *parhata* (speaker) from bride and groom sides in *marhata adat* in Batak Toba wedding ceremony?

#### D. The Objectives of the study

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

1. To find out the types of speech function used by *parhata* (speaker) from bride's one and groom's one in Batak Toba wedding ceremony.
2. To describe the realization of speech functions used by *parhata* (speaker) from bride and groom sides in *marhata adat* in Batak Toba wedding ceremony.

#### E. The Scope of the study

This study was focused on all utterances used by *parhata* (speaker) from bride and groom sides in *marhata adat* in Batak Toba wedding where it started by *pinggan panukkunan* (discuss the purpose of their association and thanksgiving), *panggohi* (complete dowry) *panandaion* (giving money as symbol to introduce bridegroom), *tintin maramkup* (giving money to groom's uncle called as *upa tulang*) (Sinaga, 2012)

#### F. The Significance of the Study

The findings of the study were expected to offer theoretically and practically significance, like:

1. Theoretically,
  - a. To be reference for the further research in Speech Function and Batak Toba culture.
2. Practically,
  - a. For students of language to gain the interest in studying about speech function in the Batak Toba wedding ceremony.
  - b. For Bataknese to maintance language and culture of Batak Toba.