

# CHAPTER I

## INTRODUCTION

### A. The Background Of the study

Language is used as communication system that very important for human. Human uses language as a tool of communication to convey thought by a person to another one either in written or spoken language. Human as social beings interact, cooperate, and establish social contacts in the community. Therefore, people need a communication tool of language. Language and culture are two major things that cannot be separated in human life, cultures are Everything that people have, think, and do as member of society. Indonesia has many cultures and has different characteristic such as ceremonies, local languages and clothing. Culture includes a society's art, belief, costumes, institutions, inventions, languages and values.

Cultural values as national identities should be maintained so the identification and character of the nation can be found in the culture. Cultural values which can be used wisely to overcome the social problems and to increase the people's welfare and peacefulness may refer to local wisdom. Local wisdom is not the opposite of national, international or global wisdom, but it refers to the wisdom discovered from the cultural traditions in one's own ethnic or place.

The local wisdom had been applied as the value of local culture wisely to manage the social order and social life of community, the local wisdom can relate to the local knowledge which has the essence from the fundamental value of

cultural tradition and gives orientation to people's conduct or existence (Sibarani, 2012:114).

One of the cultures that is still living and developing in Indonesia is Batak Toba culture. Batak Toba culture has a well-known concept and still maintained today, Dalihan Na Tolu is a concept that can maintain the peace and harmony in the society. It is because each individual must be able to maintain although they are not in their own land. It is because, this value cannot be removed from the values incorporated in this concept, such as togetherness, kinship which is based on tolerance, respecting difference and love. Therefore, the rights and responsibilities of the society will be connected according to their positions, and can control the behavior of the member of the community in the social, cultural, economic aspects in their lives.

Batak refers to collective theme useful to identify elements of cultural values. Batak has a traditional ceremony, from pregnancy, birth, marriage, until death. Dalihan Natolu has important role to make the decision for each tradition in performing the cultural event in Batak toba, Dalihan Natolu which takes important part in Batak toba cultural event that takes a long process of talks and discussion during the event.

Harahap and Siahaan (1987:34) analyzed cultural values of Batak Toba in specifically connect to everything about social life of Batak Toba, which is very important; consist to nine of cultural value.

Cultural values in Oral tradition was conducted by Suhardi (2017) analyzed about Analysis of Culture value in oral tradition *Tanjung Pinang Society*. The result of the study show that Cultural values contained within oral literature in Tanjung pinang include: religious values, discipline, hard work, love of peace, environment, social, and responsibility. Panjaitan (2014) analyzed culture values in *Namatua Limang* Oral Tradition; He found that the dominant type used in *Namatua Limang* were Respect (*hasangapon*), Kinship (*hagabeon*), and Religion (*haporseaon*).

Culture values is the community's wisdom or local genius deriving from the lofty value of cultural tradition in order to manage the community social order or social life. Based on the theory of Sibarani (2007) the cultural values is the local wisdom come from the ancient value culture tradition to regulate the social life in reaching the community progress.

Culture Value can be seen in the traditional event such as Death ceremony. The Death Ceremony in Toba Batak Society, which also has varieties kind 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. *Saur Matua* 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 means complete or perfect where it is said that those who had died had been perfect in kinship, have children and have grandchildren.

So if the deceased perfect in kinship then customary burial ceremony was held perfectly (*Saur matua*). Then, it must be made perfectly in that event, called ulaon nagok (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.

The Batak kinship system puts one's position in the same way must have since born to die in three positions called *Dalihan Na Tolu*. From the three composition of Batak toba the most dominant is hula – hula, which is dominant because the hula - hula is very decisive in all indigenous activities of Batak Toba community. In the death ceremony, hula hula utterances are gives a blessing to their boru, and it is has meaning that culture value inside. Below is an Example of the Hula hula utterances takes in Ulaon Saur Matua event:

*Balok ma baloknihauma*

Border in the field

*Balokanni balok nihuta*

As border in the village

*Bata pasahatma natua-tuan on turuma Na*

This time we enter this parent to her/his house

*Baholani manampunasa*

To the God as create him/her

There are culture value used in *Ulaon saur matua* by Hula hula utterances, but, nowadays, young generation does not understand about *Ulaon Saur Matua*. They just know that *Saur matua* is one of Batak Toba tradition and in what occasion it is conducted. Young generation normally just accept what their legacy

predecessors gives to them without understood the values of the cultures. Based on the phenomenon, as young generation we need to protect our culture and keep preserving it in this modern era. Therefore, this study will be designed to examine cultural values of Batak toba by Hula hula utterances *Ulaon Saur Matua*.

### **B. The Identification of the Problems**

Based on the background of the study, some peroblems could be be identified as follows:

1. There are elements of local wisdom that develop on the cultural values of *ulaon saur matua*.
2. Many young generation are not understanding about Batak Toba culture and Traditions.
3. Dalihan Na tolu which takes important part in Batak toba cultural event that takes a long process of talks and discussion during the event.
4. There are many utterances delivered by Hula hula during the *ulaon saur matua* event.

### **C. The Problem of the Study**

Based on the background presented, the problems of the study were formulated as follows:

1. What types of cultural values were found in *Ulaon Saur Matua* by Hula-hula Utterances?

2. How were Cultural Values in *Ulaon Saur Matua* tradition Linguistically Realized?
3. Why Hula hula utterances was used cultural values in *Ulaon Saur matua*?

#### **D. The Objectives of Study**

With reference to the problems above, the objectives of the study were:

1. To find out the types of Cultural values by Hula-hula utterances *Ulaon Saur Matua* Batak Toba
2. To elaborate how cultural values of Batak toba realized in *ulaon saur matua*
3. To describe the reason culture values used in *Ulaon Saur Matua*.

#### **E. The Scope of the Study**

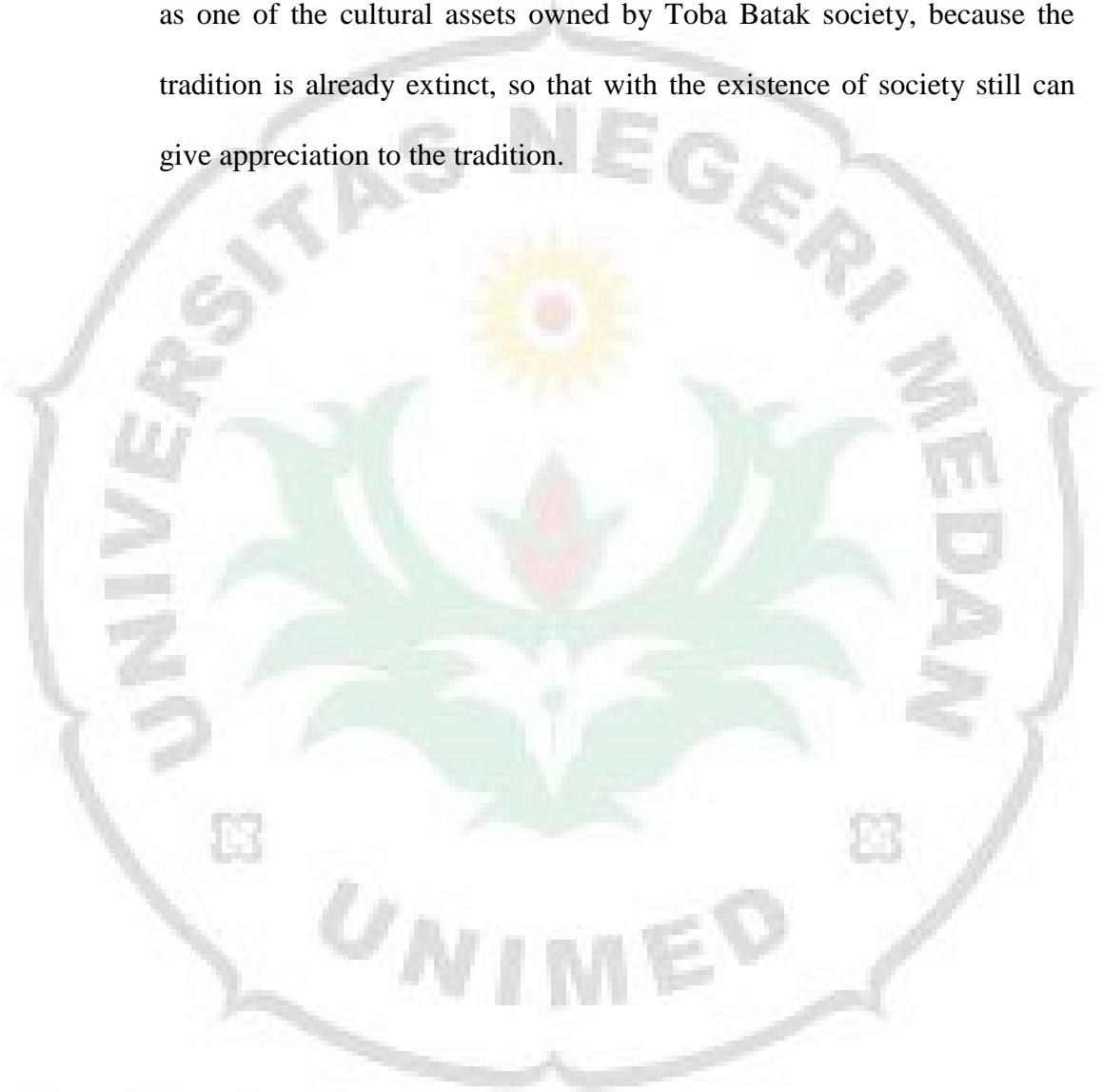
This study was focused on the cultural values in *Hula-hula* utterances in *Ulaon Saur Matua* Batak Toba by the video. They are kinship, Religion, Extended Family, Respect, Modernization, Justice, Nurture and Conflict, realization of cultural values of Batak Toba linguistically and the reasons of using culture values in *Ulaon Saur Matua*.

#### **F. The Significance of the Study**

Findings of the study were expected to offer theoretical and practical significances.

1. Theoretically, the findings of this study are useful to expand the knowledge for other researchers or the students who are attracted in learning cultural values of Batak Toba.

2. Practically, this research is to Preseve the tradition of *Ulaon Saur Matua* as one of the cultural assets owned by Toba Batak society, because the tradition is already extinct, so that with the existence of society still can give appreciation to the tradition.



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