

# CHAPTER I INTRODUCTION

## A. Background of Study

In this world every human being need a language and it cannot be separated because According to Gleason and Ratner (1998:2) Language is so basic to our existence that life without words is difficult to envision. Sanggam Siahaan (2008:1) states that Language is a unique inheritance that plays the very important role in human's life, such as in thinking, communicating ideas, and negotiating with other.

By these statements we can conclude that human being cannot live without language, without language we cannot interact and communicate each other, and we cannot express our feeling and our idea. When we use the language, we have to know the meaning of words or sentences we utter. Therefore we need to study about Semantic. Yule (2006:112) defines Semantics is the study of the meaning of words, phrases and sentences. In Yule semantic analysis, there are phrases or expressions consisting of more than one word or sentence, whose meaning cannot be translated from the meanings of the individual words. For these expressions, the usual semantic rules for combining meanings do not apply. Such expressions are called idioms. Idiom is a phrase or a sentence whose meaning cannot be literally translated.

Language and culture has the important relation, According to Yule (2006:216) states that use the term culture to refer to all the ideas and assumptions about the nature of things and people that we learn when we become members of

social groups. It can be defined as 'socially acquired knowledge'. This is the kind of knowledge that, like our first language, we initially acquire without conscious awareness. We develop awareness of our knowledge, and hence of our culture, only after having developed language. These statement indicates that cultural development begins with the development of language in life. Kramsch (1998: 3) states that Language is the principal means whereby we conduct our social lives. When it is used contexts of communication, it is bound up with culture in multiple and complex ways. To begin with, the words people utter refer to common experience. They express facts, ideas or events that are communicable because they refer to a stock of knowledge about the world that other people share. Words also reflect their author's attitudes and beliefs, their point of view that are also those of other. In both case, language expresses cultural reality, by both of statements we can conclude that Language and culture cannot be separated and also people need language to communicate the process of the traditional wedding ceremony.

Indonesia is well known as an archipelago which means there are a thousand of island which is big or small. Each of them has its own traditions and customs that is a wealth of the nation. Malay is one of the famous ethnic groups in Indonesia that believes in traditions and customs. In North Sumatera Malay divided into some ethnic. According to Arifin (2009:2) states that there are so many kinds of Malay such as: Malay Tamiang, Malay Seruwe, Malay Langkat, Malay Deli, Malay Serdang, Malay Asahan, Kualoh, Pane, Kota Pinang, Labuhanbatu, Lingga, Bilah. Malay also has many traditions were to be continued for instance Traditional Wedding Ceremony.

Traditional wedding ceremony is one of a universal phenomenon exist in Society, a wedding is a ceremony where two people are united in marriage. Wedding traditions vary greatly between cultures, ethnic groups, religions, countries, and social classes. In a marriage there is a cultural structure that personifies a set of rules, views of life, values, or certain underlying principles and lives in the culture of the society concerned Malay Wedding Ceremony implemented by Islam rules. The implementation of Malay Labuhanbatu Wedding is generally the same as the Malay tribe in North Sumatra. In wedding ceremony their style of language will eventually be used in it, such as an Idiomatic expression. Idiomatic expression commonly used in the wedding process. In this study the researcher present the idiomatic expression in the *Meminang* (Proposing) Process of Malay wedding ceremony as the preliminary data as following:

Luckman (2005: 62)

*“Kami ada mempunyai seekor kumbang bernama Fahrurozi Kumbang kami sungguh sudah bersayap tetapi baru pandai terbang. Rupanya suatu hari waktu ia belajar terbang kesana kemari, melintastlah ia di rumah bertuah ini. Tiba-tiba terpandangnya olehnya sekuntum bunga dalam taman ini, rupanya pandangan pertama itu sungguh merasuk sukmanya”*. The words *seekor kumbang* doesn't mean the kind of insect, it means *seorang laki-laki* (A man), and the words of *sudah bersayap* it means *sudah dewasa* (adult) and the word of *terbang* it means *mencari jodoh* ( looking for mate) and the clauses of *sekuntum bunga dalam taman* it means *seorang gadis di sebuah rumah* (a girl inside the house).

Based on the explanations above the researcher interested in conducting a research related to the Idiomatic expression used in Malay Labuhanbatu Wedding Ceremony. The researcher's reason to conduct the kind of research about idiomatic expression in Malay Labuhanbatu are to preserve the traditional wedding ceremony in Malay Labuhanbatu and also this study has never been studied previously so that this study expected to enrich the knowledge about Malay Labuhanbatu wedding ceremony, and the researcher want to know how idiomatic expression can contribute in the proses of Malay Labuhanbatu Wedding ceremony.

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

1. What types of idiomatic expression found in Malay Labuhanbatu Wedding Ceremony ?
2. How are the idiomatic expression realized in Malay Labuhanbatu Wedding Ceremony ?
3. Why are the idiomatic expression realized in Malay Labuhanbatu Wedding Ceremony as they are ?

#### **C. The Objectives of The Study**

1. to find out the types of Idiomatic expression realized in Malay Labuhanbatu Wedding Ceremony
2. to explain how the idiomatic expression realized in Malay Labuhanbatu Wedding Ceremony
3. to clarify the reason of using idiomatic expression in Malay Labuhanbatu Wedding Ceremony.

#### **D. The Scope of The Study**

The scope of the study was focused on the idiomatic expressions in Malay Labuhanbatu Wedding Ceremony. This research was focused on five processes on the Malay Labuhanbatu Wedding Ceremony. The Processes are 1) *Membuka Pintu*, 2) *Hari Bersanding*, 3) *Tepung Tawar*, 4) *Makan Nasi Hadap-hadapan*, 5) *Menyembah Mertua*.

#### **E. The Significant of The Study**

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

##### **1. Theoretically**

This study is expected to enhance the knowledge about Malay Labuhanbatu Wedding Ceremony which contains subject matter of Idiomatic Expression and give a deeper understanding about it.

##### **2. Practically**

- a. English teachers or lecturers who are interested in teaching the subject matter of Idiomatic Expression in Culture.
- b. Students and those who are motivated to explore more information and knowledge about Idiomatic Expression to Culture, especially Idiomatic Expression in Traditional Wedding Ceremony.
- c. The researchers who are interested in conducting the similar study to get further information. This study can be addition and comparison to the theories, results, and others related to Idiomatic Expression.