

# CHAPTER I

## INTRODUCTION

### **1.1 Background of the Study**

Language is a basic needs for humans as a tool to communicate each other. Both humans or people and language can not be parted away. The relationship between people and language is that people can communicate his or her thought by using the language. A language is a complex system of symbols, or signs, that are shared by members of a community (Kreidler, 2002:20). People use language to interact and establish relations, influence their behaviors and express their expressions of the world.

Language has an important role while doing communication and will be meaningful when the meaning is conveyed through the language itself. Language can be seen as part of human psychology, and a particular sort of behaviour, the behaviour which has its principal function that of communication. It means the communication which carried out by human can not be separated from context that accompanies it. Thus, context is defined as anything that accompanies a text or anything that goes with a text (Saragih, 2014:17). The context is necessary so that people is capable to understand the purpose of the communication itself. When a communication exists, it is almost impossible if a speaker does not refer to something else, whether it is something that exists in the communication as well as outside of the communication itself. In this case, the deixis phenomenon is the most obvious way to describe the relationship between language and the context in the structure of the language itself.

Deixis is one of materials studied in pragmatics that has connection with certain words or sentences that change because of the context. In pragmatics, deixis describes words or expressions the references of which rely absolutely on concept. Deixis concerns with the encoding of many different aspects of the circumstances of surrounding utterances, within the utterances itself. Deixis refers to the capacity of some words to shift their reference, depending on who says or writes them and/or the speaker's position in space and time (Jeffries, 2006:190).

Deixis appears in our daily life communication in spoken and written text. Deixis has capacity to make direct links with the situational context of the speaker or writer. There are many words that can be found in our utterances that can not be interpreted if we do not know about the context, especially the physical context of the speaker. The words such as *here* and *there*, *this* and *that*, *now* and *then*, *yesterday*, *tomorrow* or *today*. Like in English pronouns such as *I*, *you*, *her*, *him*, and *them*. All of those words have contextual meaning when they are being conveyed. In this research, the researcher wants to analyze the usage of deixis in spoken texts. When people do spoken communication they will deliver thoughts, and certainly the usage of deixis is very closely related. In spoken communication, people can recognize the person, place and time of deixis because the one who is being talked about by the speaker is also known by the hearer and the time when the speaker utters some utterances. Every word or phrases spoken are interpreted by deixis, because it encodes features of context utterances.

There have been some previous researches related on the using of deixis. One of them is "The Deixis in Raditya Dika's Utterances in Stand-up

Comedy Show” by Harna Malau (2013). Her study is intended to describe the types of deixis that used by the participant in a comedy show. In the discussion, she found that there are five types of deixis in it and the most dominant one is person deixis.

Moreover, another study was done by Lestari (2017) “A Study on Deixis in Interview between Barack Obama and Chuck Todd in Meet The Press” shows there are five types of deixis which are employed by Barack Obama and Chuck Todd in the “Meet the Press” interview. They are; person deixis, spatial deixis, temporal deixis, discourse deixis, and social deixis. In the study, the most often apparent types of deixis found in this interview are the use of the words *I* and *We* derived from Barack Obama’s utterances.

Based on the two previous studies above, it can be concluded that they focused on analysing the types and the interpretation of deixis in spoken texts. Those previous studies inspire the researcher to do same research but will apply it to a local language. Thus, the researcher is interested in Simalungun language especially in its cultural events to be analyzed. A study on deixis in local language and will be translated into English is rarely seen. Besides, a research which deals with local language has an important meaning for people and also the local language itself.

The Simalungun people have various cultures and customs. One of them is wedding ceremony. The traditional ceremony in Simalungun wedding cannot be separated from giving *hiou* which known as *Manghioui*. It is one of the customary rules of simultaneous ethnic marriage in Simalungun wedding ceremony. Basically, *Manghioui* is the act of giving or dressing *hiou* accompanied by prays rhymes or called *umpasa* and it is believed as blessings,

affections, hopes and other good things from families to the brides. The purpose of giving *hiou* is to receive the blessings from many parties who take part in the wedding ceremony. These customary rules are still done by Simalungun people because the function of this tradition is very worthwhile to maintain the kinship between the bridegroom's and bride's families. If there are three hundreds people come to the ceremony, all of them will pray for the brides to live together until death separates them. From the ceremony, the researcher can take some examples of deixis used by *Parsahap* (Master of Ceremony):

*“Lang pala marhadiah **hita** on, langsung ma halani **on** tohonan do **on** asli, molo tunan asli boi **hita** sambil marjoget.”*

*“Ya, **on** ni uhur **nami** bani **nasiam** hasuhuton tene iserahkon **hanami** ma.”*

*“We don't need to give gifts, just go on because **this** is the most important and **this** is original, if original fabric **we** can dance as well.”*

*“Yes, **we** give **these** as **our** intention to **you** as the owner of the party.”*

From the examples, there are some types of deixis delivered by *Parsahap* (Master of Ceremony) while leading the Simalungun *Manghioui* wedding ceremony namely person deixis and discourse deixis. The words *hita* (we) are person deixis which refer to *Parsahap* (Master of Ceremony), the brides and people who participated in the ceremony. However, the words *hanami* or *hita* (we) are person deixis which only refer to *Parsahap* (Master of Ceremony) himself. Furthermore, the words *on* (this, these) in the text are discourse deixis which refer to items that is *hiou*, *gotong*, and *bulang* which given by bride's

family and *Parsahap* (Master of Ceremony) to the brides. It can be seen that there are many contextual information used in the text of *Manghioui* ceremony which delivered by the participants and translated into English so that it will be easier to analyze the use of deixis and its types on it.

Based on the explanations above, the researcher is interested in conducting a research about deixis in spoken text precisely in a Simalungun cultural event. The researcher would like to write the thesis entitled “Deixis in Simalungun *Manghioui* Wedding Ceremony”.

## **1.2 Problems of the Study**

With the reference to the background, the problems of this study are formulated as the following.

1. a) What types of deixis are found in Simalungun *Manghioui* wedding ceremony?  
b) What is the dominant type used in Simalungun *Manghioui* wedding ceremony?
2. How are deixis realized in Simalungun *Manghioui* wedding ceremony?
3. Why are deixis used in the ways they are?

## **1.3 Objectives of the Study**

In line with the problems, the objectives of this study are

1. to identify the types of deixis and the dominant one in Simalungun *Manghioui* wedding ceremony,

2. to elaborate the use of deixis in Simalungun *Manghioui* wedding ceremony, and
3. to investigate the reasons of using deixis in Simalungun *Manghioui* wedding ceremony.

#### **1.4 Scope of the Study**

The study will describe all types, realizations, and reasons of using deixis. This research is limited on analysing deixis in the transcriptions of *Manghioui* ceremony used by the participants in a Simalungun wedding.

#### **1.5 Significances of the Study**

Findings of the study are expected to offer theoretical and practical significances. Theoretically, the findings are expected to

- a) add up new horizons to theory of deixis and
- b) becomes a reference for further studies.

Practically, the findings of the study are expected to be useful for viewer and who would like to enlarge their knowledge about deixis especially for the students who are interested in analysing deixis and its types which are used in spoken text.