

## CHAPTER I

### INTRODUCTION

#### A. Background of the Study

Every human in this world has a culture. Culture itself is knowledge, belief, behavior, outlook, attitudes, values, goals, traditions, and practices shared by a group of people that cannot be attributed to genetics. It can be defined that culture is as the universal human ability to encode and transmit experiences symbolically. And mostly they respect their culture to become a tradition which can be important and sacred value or it can be the guidance for their life, for instance an oral tradition. Thus, oral traditions are the community's traditionally cultural activities inherited from one generation to generation, either the tradition is verbal or non-verbal (Sibarani, 2012:47).

Indonesia is well known as an archipelago which means there are a thousand of islands which is big or small. It makes Indonesia rich of ethnics and traditions. Each of ethnics in Indonesia has their own tradition as the wealth of nation. As one of the largest ethnic groups in Indonesia Malay also has many traditions that can be continued for instance *Pantun* as an oral tradition in traditional wedding ceremony. Arifin (2009:2) said that there are so many kinds of Malay in Indonesia as follow: Langkat Malay, Deli Malay, Serdang Malay, Asahan Malay, Kualoh Pane, Kota Pinang, Labuhan Batu, Lingga, and Bilah.

In this research the researcher analyzed Langkat Malay. One of an oral tradition custom in traditional wedding ceremony in Langkat Malay is *Pantun* in *palang pintu* or *empang pintu* which in this section, bridal party from groom and bride will utter *Pantun*. This customs is not only for Langkat Malay, but all Malay ethnics in Indonesia own this tradition, but they sometimes call it *hempang pintu* not *palang pintu*.

*Palang pintu* custom is a process in Malay traditional wedding ceremony in this section the process of *palang pintu* spends time where the groom and entourage arrive at bride's yard, then their comings are blocked by stretching cloth which is held by two guards, commonly the stretching cloth is odd numbered. It is to prevent the groom and entourage until they tell their purpose. In this custom each groom and bride has *telangkai* to convey the *Pantun* as the tool of their polite communication until the groom is allowed to enter by the bride. The use of *Pantun* in *palang pintu* is identical as malay tradition, on the other hand has a function for conveying meaning, message, moral, and as entertainment.

Supported with preliminary data by asking, currently not all young generations in Langkat totally understand when the *Pantun* conveys during *palang pintu* custom. They just listen without realizing the meaning and the reason why the *Pantun* is uttered. Perhaps one of the factors is global culture or modernisation, like in daily activity they pass Malay language, use another slang language which is more modern, just use *bahasa* to communicate each other, or they are reluctant to inherit. Here is one of the example of *Pantun* in Langkat Malay traditional wedding ceremony.

*Lenggak lengkok gadis menari  
Tangan diayun ke kanan dan ke kiri  
Terimalah tarian sebagai persembahan kami  
Untuk menyambut tamu kebanggan negeri*

The content of the text had the theme like welcoming guests, in the delivering that pantun was accompanied by Malay dance as the co-text, so theme of the pantun is clearly supported by *tari persembahan*.

Based on that phenomenon the researcher wanted to dig up, investigate, and interested in analysing the formation in *Pantun*. The formation itself is text, co-text, and context in *Pantun* that exist in *palang pintu* (Sibarani, 2012:322).

Text, co-text, and context become a formation that could be analyzed by using anthropolinguistics studies. Anthropolinguistic is a branch of linguistic which deals with language and human life including human's culture. According to Sibarani (2012:322) anthropolinguistics studies the oral tradition into several parts firstly to find the form from text, co-text, and context, secondly to dig up values and norms that could be interpreted based on meaning, message, and the function of oral tradition (content), thirdly is to investigate the local wisdom which could be applied in daily life, lastly is a revitalization process to manage inheriting the oral tradition. And in this research just focused on part which structure or form of oral tradition in anthropolinguistics studies.

Text is the unity of language which regards to written or spoken that aims to understand the meaning. In oral tradition, a text often accompanied by elements of nonverbal called co-text. And co-text in oral tradition according Sibarani

(2012:333) can be divided into paralinguistic, kinetic, proxemic, and material elements. Co-text may also serve to clarify the message or meaning of an oral text, but may also have its own meaning in an oral tradition. The role of context is also very important in studying oral tradition, because the meaning of the elements of the text in oral tradition is highly dependent on the context. According to Sibarani (2012:338) kinds of context are cultural context, social context, situation context, and ideology context.

The researcher deals with text, co-text, and context because supported by some previous research that have already done. First Winona, Sinar, Sibarani, and Takari (2017) their research entitled “The Performance, Text, and Context *Cenggok Cenggok Malay Panai Labuhanbatu*” the result of spoken text *Cenggok Cenggok* showed theme of the text in pantun, and context of poems and rhymes are described and analyzed including cultural context, social context, the context of the situation, and ideological context. Another research declared by Puspitasari (2015) entitled “*Penelitian Terhadap Struktur Cerita, Konteks, Ko-teks, Proses Pewarisan, Fungsi, Nilai-Nilai, dan Ancangan Model Revitalisasi Tradisi Lisan Jemblung Jawa Timur*” explained the findings in that study include: the structure, aspects of context (cultural, social, situation, ideology), aspects of co-text, the process of inheritance, the function of the oral tradition as follows *jemblung* values are found in the oral traditions *jemblung* dominated by religious values and cultural values. Last “*Batombe: Warisan Budaya Bangsa dari Nagari Abai Provinsi Sumatera Barat*” by Eva (2016). In her studies towards *Batombe* have done in observing 3 things, as follow: context, text, and co-text.

Based on the explanation about the journal above, it saw that text, co-text, and context have a big deal in oral tradition. So as a further researcher, the writer was interested in analysing text, co-text, and context in another oral tradition that has not analyzed before, and as the object that have been decided is *Pantun* of Langkat Malay traditional wedding ceremony especially in *palang pintu* custom by using Sibarani's theory.

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

Based on the background of the study, the following problems of the study were formulated below

1. What is the text meaning (theme) in each *Pantun* of *palang pintu* custom in Langkat Malay traditional wedding ceremony?
2. What co-texts are found in *Pantun* of *palang pintu* custom in Langkat Malay traditional wedding ceremony?
3. How are context applied in *Pantun* of *palang pintu* custom in Langkat Malay traditional wedding ceremony?

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

1. To investigate the meaning in each *Pantun* of *palang pintu* custom in *Langkat* Malay traditional wedding ceremony.
2. To describe co-texts in *Pantun* which used of *palang pintu* custom in *Langkat* Malay traditional wedding ceremony.

3. To explain contexts applied in *Pantun* of *palang pintu* custom in *Langkat* Malay traditional wedding ceremony.

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

There were so many custom processes in *Langkat* Malay traditional wedding ceremony but the researcher just focused on *Pantun* in *palang pintu* custom, and for analysing just focused on text, co-text, and context in *Pantun* which was exist in *palang pintu*.

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

1. Theoretically, for beloved young Malay generation in *Langkat*, this research informs you about there is a useful knowledge about text, co-text, and context in *Pantun* which is exist in *palang pintu* custom.
2. Practically, the researcher hopes that this research be useful for anyone especially literature students who want to appreciate the literary work especially *Pantun* as original traditional poetry in Indonesia, and also this research became a reference for further researcher who want to investigate *Pantun* deeply.