

## **CHAPTER I INTRODUCTION**

### **A. The Background of the Study**

Linguistics is the study of language, to procure rule of human language. linguistics is concerned with the nature language and communication. Language can be described as the most effective means of human communication.

Human beings communicate in lots of ways, but the most effective way of human communication is linguistic communication that is the use of language. Communication in general can be defined as the transmission of information between a source and a receiver by means of signs. A sign is something physical, which represent something other than itself. Sign have an exponent and a meaning. The exponent of a sign is its physical manifestation, something which can be perceived (heard, seen, touched, etc).

As a human that live in the community and always have interaction with other people, human need communication tool to make each other understand about the meaning of something called sign. But, sign has no always understood correctly because everyone has their own sense.

In daily life, we can be found many sign. Such as in the street, there are many traffic sign, for example sign of 'DO NOT TURN LEFT' it means we or vehicle banned turn, and sign 'NO PARKING' it means we banned park vehicles in that place. There are many sign that have single meanings. Sign also presented in event and ceremony, the study about sign is semiotic.

Previous research on signs that have been studied by Lumbangaol (2007) about "*Signs in the Toba Batak Marriage Ceremony*" (*Semiotics Review*). This research discussed about signs in the form of objects that have meaning in the *Toba Batak* marriage ceremony in Dolok Sanggul, Humbang Hasundutan.

The other research by Purba (2014) took a chicken as a symbol in wedding ceremony of Simalungun. He found that people called *dayok na binatur*. Presentation *dayok na binatur* intends to convey a message or admonished the people to be given food (*dayok na binatur*) is "*Ase lambin taratur tene ma pargoluhan haganupan songon paraturni dayok na binatur on*. (hopefully our life as regular as this regular *dayok na binatur*)".

The research of Juliani (2015) about "*Speech Analysis of Javanese Wedding Ceremony in Helvetia*", (*Semiotics Review*). The study discussed the symbols found in the *Wiji Dadi* Ceremony or breaks the eggs in Javanese Wedding Ceremony and the symbolic meaning of the *Wiji Dadi* Ceremony or breaking eggs in Javanese Wedding Ceremony.

Pasaribu (2017) in her research about "*Semiotika Umpasa Dalam Perkawinan Batak Toba*" got the data of umpasa from 3 tradition ritual, *manortor* (dancing *tortor*), *marsipanganon* (eating) and *mangulosi* (embedding *ulos*) to ask God two brides are always healthy, long live and given fortune in marriage.

The research of Simamora (2017) about "*Linguistic Expression With Reference To Semiotic In Ulos Of Wedding Ceremony of Batak Toba*", discussed about semiotic of 3 *ulos* that using in wedding ceremony of *Batak Toba*, they are

*ulosragidup, ulosragihotang, and ulossadum.* All of the *Ulos* have good meaning for married life.

Marpaung (2018) studied about “*The meaning of Tepak Sirih Tradition in Tanjungbalai Malay Wedding Ceremony*” she founded that offering tepak sirih has different meaning in different event.

Berampu (2017) in her research about “*Analisis Simbolik Pada Upacara Pernikahan Adat Pakpak (Kajian Semiotik)*”, found 17 symbolics forms used at the Pakpak traditional wedding ceremony which were symbols of respect for family members and the symbol of having carried out a large traditional ceremony.

Indonesia has various kinds of ethnic on of them is *Mandailing*. *Mandailing* people domiciled in South Tapanuli which is spread in several Districts, namely; Aek Bilah, Angkola Barat, Angkola Timur, Arse, Marancar, Batang Angkola, Siais, Sipirok, Sayur Matinggi, Batang Toru, and Saipar Dolok Hole. The researcher focused to wedding culture in Sipirok.

Marriage is a social bond between individuals who form relationship skinship, formalizing interpersonal relationships based on ties covenant of law and culture in every ethnic. Wedding ceremony at Indonesia is diverse, has its own uniqueness and privileges, procedure of marriage is different, depending on the culture, because of the wedding a man and woman have a new status in community environment. Marriage does not only involve the two brides but the family, as well as the entire local community.

*Pabuat Boru* is marry off a daughter. *Pabuat Boru* is also a ceremony to release a bride. *Pabuat Boru* as interesting ceremony in *Mandailing* wedding culture attended by *Dalihan Na Tolu* (*Kahanggi, Mora, Anak Boru*). *Pabuat Boru* ceremony is usually led by *Raja Adat*. *Raja Adat* is someone who appointed as a traditional leader in the environment. *Raja Adat* holds an important role in a traditional ceremony and *Raja Adat* who considered an expert on culture (Diapari, 1990).

Diapari (1990) gives explanation of the three traditional elements, as follows :

- 1) *Kahanggi*, is the family group that have same *Marga* (*Marga* is the name of the sign of the family where someone came from). In Toba, is called *Dongan Tubu* or *Dongan Sabutuha*.
- 2) *Anak Boru*, is the family group that take the wife of the first group. In Toba, is called *Boru*.
- 3) *Mora*, is the family group that gives the wife to the first group. In Toba, is called *Hula-hula*.

*Pabuat Boru* ceremony using various kinds of objects as symbols can be realized in text that containing advice or parables. At this stage, *Pabuat Boru* ceremony has several parts, namely *makkobar tuntunan pernikahan*, *makkobar pabuatkon boru* and *makkobar mangupa*. *Makkobar* is give advice to the bride and groom from the family. This traditional ceremony from South Tapanuli, North Sumatera which has special implementation order and advice for the bride and groom to live in married life.

In every *Makkobar of Mandailing Pabuat Boru* ceremony there are objects, such as food, chicken, salt, nasi *sitalli-talli*, *sarong*, *paroppa sadun*, etc. Every objects have meaning. For example, the meanings of the chicken is kinship. Because if the rain comes, the chicken will save their children first. That is why brides are expected to be like chicken that take care of their family. The meanings of sarong when weather is hot, sarong used as a head protector. The meaning is you should like sarong, whatever happens, pain or pleasure you should endure.

*Mandailing Pabuat Boru* ceremony especially in Sipirok is a series ceremony that emits the greatness of a culture and life order the social community of *Mandailing* for generations. The meaning of the objects at *Mandailing Pabuat Boru* ceremony will not be separated from the symbolic function for the community and symbolic meanings that have been agreed upon community. Functions and meanings of symbols that exist in the *Mandailing Pabuat Boru* ceremony have a function as a reflection of the personality of the *Mandailing* community.

The *Mandailing* community is expect to maintain all rules, forms and the use of the *Mandailing Pabuat Boru* objects, so the composition of the culture of the *Mandailing* community can continue. However, because of the influence of the modern times and other cultures from abroad, the function and meaning of the symbols will be ignored and the possibility will slowly disappear, because the *Mandailing* community now only performs these tradition just for formalities, without knowing the meaning behind the symbols that exist in this tradition.

The younger generations do not understand about symbolic function and meaning of objects in *Mandailing Pabuat Boru* ceremony. Therefore, from this research the researcher will explain the meaning of symbols in objects of *Mandailing Pabuat Boru* ceremony, and determine the benefits of the objects of *Mandailing Pabuat Boru* ceremony for the community of *Mandailing*.

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

In *Mandailing* culture, *Pabuat Boru* ceremony as an important parts of *Mandailing* culture, the researcher analyzed the semiotics of *Mandailing Pabuat Boru* ceremony in Sipirok, South Tapanuli. The problems of the study were formulated as the following :

- 1) What are meaning of symbols conveyed in *Mandailing Pabuat Boru* Ceremony?
- 2) How are the meaning of symbols realized in *Mandailing Pabuat Boru* Ceremony?
- 3) Why are the meaning of symbols used as they are?

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

Related to the problems above, the objectives of the study were :

- 1) to find out the symbols used in *Mandailing Pabuat Boru* Ceremony
- 2) to describe the interpretation of the meaning of symbols used in *Mandailing Pabuat Boru* Ceremony
- 3) to explain the reason for the use of symbol

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

The scope of this study was semiotic. The researcher analyzed the meaning of the symbols that can be found in *Mandailing Pabuat Boru* Ceremony. The researcher interviewed two *Raja Adat* (someone who knows about culture in *Mandailing*) who are considered competent to provide any information about *Mandailing Pabuat Boru* Ceremony. The interview conducted in unstructured interview. The study also focused on *Mandailing Pabuat Boru* Ceremony in Sipirok.

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

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

Theoretically: the finding can add up the theories of semiotics that related to culture. The findings also can be reference for the next studies. The findings are expected to be useful for people who study about symbol and meanings.

Practically: for people who interesting about semiotic. To promote the culture of North Sumatera especially *Mandailing*. For *Mandailing* people especially in Sipirok to study more about their culture.