

# CHAPTER I

## INTRODUCTION

### 1.1 The Background of Study

Talking about language, we knew the function of it, especially in social humanity. Language is a system of conventional spoken, manual, or written symbols by means of which human beings, as members of a social group and participants in its culture, express themselves. The functions of language include communication, the expression of identity, play, imaginative expression, and emotional release. In the social was as a creature that we elaborate from language itself to social aspect.

Language set the people apart from all other creatures. Every human society had had a language and though some non-humans may be able to communicate with one another in fairly complex ways, none of their communication systems begins to approach language in its ability to convey the information. Nor is the transmission of complex and varied information such an integral part of the everyday lives of other creatures. The other communication systems share many of the design features of human language, such as the ability to communicate about events other than in the here and now. But it was difficult to conceive of a human society without a language.

Language is notable for its unity in diversity: there are many languages and many cultures, all different but all fundamentally the same, because there is one human nature and a fundamental property of this human nature is the way in which it allows such diversity in both language and culture. So in this research

The writer analyzed the fundamental aspect based on the minangnese culture. The writer analyzed the perspective meaning on the euphemism of "*Sambah Manyambah*" tradition that using on minangnese wedding ceremony. In here the writer found the euphemism meaning and aspect from custom ceremony. The custom ceremony spoke to the guest. "*Sambah Manyambah*" tradition was happened when the custom ceremony achieved the guest to take him up "*Manjampuiik marampulai*" before coming to the wedding ceremony at the girl's house "Baralek place". In this process the researcher analyzed the euphemism point in their dialogue.

Euphemism or Euphemization is one of the most intensive tendencies in linguistics. Therefore, it is not surprising that in literature there are numerous research works devoted to it. Euphemism is a linguistic device which draws linguists' attention again and again and it still remains one of the central problems in Modern English. According to Alkaire though that euphemisms have Latin roots and most of them came into the language after the Norman Conquest of England, when Latin was the main language of the ruling classes and the aristocracy, Alkire (2002) Stated that the term "euphemism" comes from the Greek language and it means "to talk in a correct way".

Regarding to communicators utilize euphemism was as an intentional facility in all facets of life to lubricate their social engagements. The code replacement could operate in professional conducts, cultural norms, religious issues, ceremonial activities, etc. As euphemistic expressions might activate as a concealment of altruism in certain quarters; they could also help in eliminating

social taboos in society. In all these, interact might deploy language nuances to cover or expound communication practices.

Every language can demonstrate the culture of the people who use it. As mentioned before, it should not be ignored that the use of euphemisms varies from culture to culture because of different history, social customs, values, religions, and moral standards. Cultural was differences to dissimilar form and content of euphemistic expressions in various languages. Depending on from which culture a text was translated to which culture, the amount of using euphemisms could change.

In the field of social semiotics was fundamental as it functions in different orders in connection to the environment. The first order in relation to the scope of the study is sign constructed within the signifier and signified domains. The second level is appreciated as denotation and connotation, Dalamu (2018) stated that Denotation and connotation display the degrees at which the signified expounds the signifier. Chandler (2012) stated that illuminate of sign as something referring to another object outside itself. That comment implies that a sign is an illustration of an object in which human beings derive meanings.

Euphemism is a part of semantics. Semantic means the study about meaning of words, phrases, and sentence structure. Yule (1996) mentioned that “Semantics is the study of the relationships between linguistic forms and entities in the world; that is, how words literally connect to things.” In other word, semantics is commonly is considered to be the study of meaning in language or

the study of linguistics reference and truth conditions in language. However, cutting defined that semantics is the study of what words mean regardless its context. The meanings of words depend on themselves, not context nor anything else. Meaning can be classified into several types. Leech (1991) argued that in 'Semantics: The Study of meaning breaks down meaning into seven types. They are: (1) conceptual meaning, (2) stylistic meaning (social meaning), (3) affective meaning (emotive meaning), (4) reflected meaning, (5) collective meaning, (6) thematic meaning, and (7) connotative meaning.

In the other explanation Allan & Buridge (1991) say that divide types of euphemism into thirteen categories, they are: Metaphor, Hyperbole, Circumlocution, Abbreviation, Acronym, Omission, Clipping, Remodeling, Reduplication, and General- for specific (synecdoche), Metonymy, and Idiom. While, Luchtenberg (2005) stated that functions of euphemism into two, they are: concealing and veiling. The using of euphemism language reveals on '*Sambah Manyambah*' tradition, the writer will take kinds of euphemism based on the process of '*Sambah Manyambah*'. '*Sambah manyambah*' tradition is the legacy of the culture and still has the value that achieving and using in minangnese tradition.

Talking about '*Sambah Manyambah*', it had the deep meanings and purposes in wedding ceremony. '*Sambah Manyambah*' can elaborate in social culture and make the relationship. In Minangkabau there are two types of customs; the first refers to the one which nobody can change it at any time,

therefore, it is called '*nan indak lakang dek paneh nan indak lapuak dek hujan; dibubuik indaknyo layua dianjak indak nyo mati*' (it is neither easily cracked by heat, nor obsolete by rain; when being transformed, it is not withered and when being revoked, it is not perish). So minangnese always keep their norm and the value of their culture to the generations. '*Sambah Manyambah*' tradition is a characteristic of Minangkabau as society reflects the value that is used as a role model for people's lives which is known as the value of Minangkabau culture.

Djamaris (2002) says that the prominent values in '*Sambah Manyambah*' tradition are as follows;

1. The value of humility. This is seen from the beginning of the addition. Spokesman (or spokesperson) the host greeted guests one by one by calling his customary title. This is marked as all the guests valued by the host.
2. The value of deliberation. Deliberation is used to decide on the spearhead that will be the spokesperson and the answers to be submitted by the spearhead.
3. The value of accuracy and accuracy. In this case, an interpreter must be careful and careful in listening to what is conveyed by the interlocutor.
4. The value of obedience and compliance with the applicable customs. In addition, everything that is done must be in accordance with the applicable customs. One of the principal requests can be approved if the request is in accordance with the applicable customs.

Minangkabau is a tribe that populate in West Sumatera, Indonesia. Minangkabau or commonly called as Minang is an ethnic group who speak and respect to the Minangkabau costume that is applied in all aspects of life. Minangkabau culture is a culture owned by the Minangkabau community and thrives throughout the region along the Minangkabau overseas territory. Minangkabau culture can also be said as anything that affects the system of ideas and mindset of ethnic communities who respect to the Minangkabau costume, and relate to the daily life of the community.

Minangnese wedding ceremony has the philosophy, the culture or Islam in Minangkabau has brought positive consequences in which Islamic teachings are determined as the basic guidelines that regulate the life of Minangkabau. One of the most important transitional periods in life is the marriage. The matrilocal system in Minangkabau allows the marapulai (husband) living in the area around his wife's residence so that he is regarded as a new comer or an honorable guest. Therefore, he is required to be able to get along well with his wife's family.

'*Manjapuik marapulai*' tradition is full of significant elements of morality which is reflecting the rules of oral composition and in an oral environment, it is necessary to retain the rhyme units and the rhythms that can be heard from the expressions, proverbs, or recitation so that the oral heritage remains alive in the memory of the Minangkabau people. The tradition is carried out by members of bride's family, namely *urang sumando* (some men who are tied by marriage relationship like son-in-law, brother-in-law).

Tanjung (2018) says that '*Manjapuik marapulai*' tradition is closely related to an understanding of moral values which are based on the traditional teachings in accordance with the *Minangkabau* philosophy. The revitalization model for such tradition has three components, namely, resurrection or reactivation, management, and inheritance. In connection with the first component, some efforts are to socialize *Minangkabau* culture in schools, to re-function the process of '*Manjapuik marampulai*' tradition and to form youth organizations.

They brought customary gifts with them, which would be donated to the bride-groom and the gifts might be different contents in different nagari. In Pariaman, the gifts consist of '*sirih dalam carano*' (betel leaves in the container /box), complete wedding gowns from head to toes, and food. Meanwhile, at the bride-groom's house, the preparations are made to wait for the envoy that would pick the bride-groom up. When the envoy arrives, they convey their *pasambahan*, which is communicated in indigenous language and consists of figures of speech, regarding to the purpose of their arrival.

Nurmatians (2016) argued that the existence of the oral tradition '*Sambah Manyambah*' Tradition has seemed in caressingly alien from the supporting community, especially for the lives of young generation. The young generation of *Minangkabau*, Nowadays are unable to recognize and to understand it do not have the ability to perform the '*Sambah Manyambah*' Tradition.

In the study, the writer got some problems to find in understanding the meaning of custom speech to know the meaning of the speaking. This verse was euphemism of semantic shift which refers to substitution of the whole, or a similar generality to achieve for the humanity especially minangnese itself. Many aspects to get the euphemism in ‘*Sambah Manyambah*’ Tradition, in West sumatera we will know the different rules of the custom speech, between pariaman wedding ceremony and padang wedding ceremony. Thus, the researcher will describe the euphemism used in ‘*Sambah Manyambah*’ Tradition.

- The statement of ‘*Sambah Manyambah*’, namely

- *Kok mamakai sapanjang adaiak, ‘marungguih’ sapanjang pusako, ado duo jalan nan dituruik, nan partamo jalan karano Allah, kaduo jalan karano dunia.*

- If wearing along the culture, **continue** along the heirloom. There are two paths that should be followed; the first is due to Allah. Both of roads are because of the world.

In this word, the word of ‘*marungguih*’ is ‘continue’ which is the meaningful, the word ‘*marungguih*’ is the type of euphemism of semantic change which refers to substitution of the whole, or a similar generality, for the specific part do not choose to discuss about semantic shift, because the word ‘*marungguih*’ has the same meaning to show because in this word we can give the other explanation that from the people to the people too. Sometime the people of minangnese can use the simple word for example ‘*lanjuik*’.



- Another example of euphemism in 'Sambah Manyambah'.

- *Kok Sirieh minta dicabiak, kok pinang mintak 'digatok', kok gambia minta dikupia, kok sadah minta dipalik karajo nan bapokok 'silang nan bapangka', untuakurang sumando-manyumando di Caniago.*

- If the betel need to cut, if the betel need to **hit**. If the coconut needs to peel, if it has needed to taking of the way of the **family** itself, for the visitor is of the Caniago family.

The word "digatok" and "silang nan bapangka" have the meaning of the kind's euphemism itself. The word "digatok" has concluded by semantic of widening. Because on this word of "digatok" refer to hit or the other word is bite. It will be the euphemism shown bite is an omit of the specific feature that would unequivocally. But for the word "silang nan bapangka" is not specific point on euphemism because it is not words by words or in shortening point of euphemism but it is like a phrase in 'Sambah Manyamba' tradition. The processes can use for making a simple word to change from the first word to the other word. The people usually use the way of the family itself but the hand of people can use the one of fellowship or descendants of household. Then the people of west Sumatra would know in using the simple word.

- For the last example the writer concluded below:

- *Kok lai nan 'takana' di ati nan takilang dimato, di kami, jauh manjalang, ampia manuruik. Kata kahitu bana parundiangan ko.*

- If we 'remember' in our heart it lost by the eyes, with us, the further arriving with the speech that discussion itself.

In the last example, the writer concluded of 'takana' in the categories of Remodeling of reduplication. It is like a repetition of a syllable a word is particularly present. But for the decision the writer find the different condition because usually it is used in children's vocabulary but for this aspect the writer found out for the formal situation in the man as the speaker in 'Sambah Manyambah' processes. The word 'takana' has the meaning of remember but the other hand the writer concluded to remind the felling. To avoid misinterpretation of meaning in it especially the people of west Sumatra know what the word make the simple in the formal or informal situation.

Based on the examples above, this research explained the functions of the speech by customary actor. The speech was conducted to many aspects to interpret the euphemism itself. This research analyzed word by word of speech and gave the classification of euphemism. In here the researcher got the point of euphemism, for example the word 'marunguih' is the specific meaning of semantic change. But the word 'silang nan bapangka' is not specific if the reseacher that take the words by words or in shortening point of euphemism but it is like a phrase in 'Sambah Manyamba' tradition. The processes can use to make

a simple word to change from the first word to the other word. The people usually use the way of the family itself but the hand of people can use the one of fellowship or descendants of household. It has the different of rule in euphemism classification so the researcher interested to analyze this point for the research especially in '*Sambah manyambah*' tradition.

The phenomenon of '*Sambah Manyambah*' Tradition especially the tradition of speech is an ideal concept, it has the different meaning to understand what point of speech from speech custom, the euphemism will be got by '*Sambah Manyambah*' tradition and find it has the aspect of euphemism itself because The '*Sambah Manyambah*' Tradition of Pariaman has the different ways from the other places in west Sumatera. This study analyzed about the Pariaman of "*Sambah Manyambah*" Tradition form the script of '*Sambah Manyambah*' for wedding ceremony. It is very important to make the research because it has the deep meaning and give the right moral value. Because this research found the processes of '*Sambah Manyambah*' and found where the different is the aspect of euphemism. The euphemism is as the aspect of the research has the different of the types of euphemism by Allan and Burrige. This study would analyze of words or phrase if it has the different ways to use euphemism in '*Sambah Manyambah*' tradition. So in this research is really much considering as the several aspects of command background and realization of one of the minangnese culture background.

## 1.2 The Problems of study

Based on the Background of the study above, The Problems of the study formulated with the euphemism of speech by customary actor in '*Sambah Manyambah*' Tradition of Minangnese wedding ceremony. It formulated operationally as the following aspects.

1. What were the types of euphemisms used in '*Sambah Manyambah*' Tradition of Minangnese wedding ceremony?
2. How the euphemisms were used in '*Sambah Manyambah*' Tradition of Minangnese wedding ceremony?
3. Why were the euphemisms used in the way they are?

## 1.3 The Objectives of study

1. To find out the types of euphemisms were used in '*Sambah Manyambah*' Tradition of Minangnese wedding ceremony.
2. To describe the process of customary actor used the euphemisms in '*Sambah Manyambah*' Tradition of Minangnese wedding ceremony.
3. To explain the reason of customary actor used the euphemisms in '*Sambah Manyambah*' Tradition of Minangnese wedding ceremony.

## 1.4 The Scopes of study

The research focused on the script was taken and was analyzed because it has some euphemisms in way of Minangnese wedding ceremony. The researcher

limited this study by only investigating one speech of ‘*Sambah Manyambah*’ Tradition on the script.

It had many aspects of this research, especially in the meaning of speech. We can know how to appreciate the guest and they want to make the relationship with marriage and know how to appreciate each other with language, especially ‘*Sambah manyambah*’ processes.

### 1.5 The Significances of study

The result of this research was expected to give some theories in using the meaning to do the practical of contributions. This researcher knew the types of euphemism used in ‘*Sambah manyambah*’ Tradition of Minangnese wedding ceremony in using the theory of Allan & Buridge. The researcher knew what the target of customary actor purposes in using euphemism. So, this researcher gave reason of customary actor using the euphemism in ‘*Sambah Manyambah*’ Tradition of Minangnese wedding ceremony to being polite as the customary actor for all minangnese and the quests in wedding ceremony.

In order to enrich their understanding on using euphemism certainty and properly are very important in public speaking. So the customary custom must use the euphemism word for making the differences in habit action to ‘*Sambah Manyambah*’ processes.