

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Language is human needs; it is a system of signs (indices, icons, symbols) for encoding and decoding information. Language can combine with art in order to find various kind of communication or to entertain people with messages contain in it. Language is an inseparable part of human life to express thoughts, feeling, desires and intension both in spoken and written way. Spoken is the process of expressing ideas and feelings or giving information orally, song, speech, and conversation. Written is done in writing activity, available in short story, article, novel, newspaper, poetry letter, magazine poem, song lyrics, and etc. The word meaning is commonly found in spoken or written language.

In social life, consciously or unconsciously people use metaphor at the time to communicate both orally and in writing. Therefore, we do not realize also that the metaphor is part of our lives. Goatly (2005) emphasizes that metaphor is an essential topic in linguistics to be discussed. He says that the study of metaphor is important for two basic reasons. Because, consciously or not people are employing metaphor all the time. And also because the working of metaphor shed light on the ways in which operates literal language. Therefore, the metaphor plays an important role in the use everyday language.

Saragih (2011) states that metaphor is defined as representing meaning or interpreting meaning from two sides of perspectives. He also says that metaphor is

coding by one of signified (expression) by the other signifier (meaning) and produce the similarities between them.

Metaphor is also found in cultural language. The language being used is cultural language that refers to the cultural understanding. To understand them, it is needed to know the cultural meaning. Cultural meaning refers to the metaphorical meaning. It shows that cultural understanding plays important role in cultural ceremony understanding in order to understand the meaning. To understand the meaning, in cultural situation, it needs to know the concept of metaphorical meaning.

Leviredge (2010) states that the relationship between language and culture is deeply rooted. Language is used to maintain and convey culture and culture ties. Different ideas stem from different language use within one's culture and it the whole aspects of these relationships start one's birth. It is obvious that language plays a paramount role in developing, elaborating and transmitting culture and enabling us to store meanings and experience to facilitate communication. Each culture has it own peculiarities and throws special influences on language systems. Language is a key component of culture. Without language, culture would no be possible. On the other hand, language is influenced and shaped by culture, it reflects culture. Cultural difference are the most serious areas causing misunderstanding unpleasantness and even conflict in cross-cultural communication.

Toba Batak culture is one of ethnic language Indonesian, the Part of North Sumatera. People from North Sumatera use Toba Batak Language in their daily

communication. Marriage is one of the big tradition in Toba Batak tradition. In wedding ceremony they use formal utterances between bridegroom's side to the bride's side. The formal style use to their in-law-families (hula-hula) to show their honor. In the Bataknese the meaning of the utterances has a deep meaning in delivering advice, blessing, hope and health.

According to Carle (2001), the ceremonies of the Batak people in detail but have some basic elements in common, such as the self – representation as three social kinship group known as *dalihan na tolu* (kinship in the Batak tribe). *Dalihan natolu* (kinship in the Batak tribe) is the principal of Batak. It is triangle bond between brothers, sisters, and brothers of the mother. In Toba Batak ideology, the use of language is known to speak based on the pulse and speak softly. It means that when Toba Batak people speak, they should speak based on the place, context, and should be polite. In social interaction, Toba Batak language has functions as a medium of communication and also as a medium of cultural expression, for example in wedding ceremony.

In a Batak wedding ceremony, *dalihan natolu* (kinship in the Batak tribe) the groom and *dalihan natolu* (kinship in the Batak tribe) of the bride will be involved. They have to say some speech in the wedding ceremony. Most important, language used in a wedding ceremony such as Toba Batak wedding ceremony always uses *umpasa* to express an essential aesthetic purpose, widening and deepening the range of perception and response to the word of objects and ideas. As we know that there is *umpasa* in Bataknese tradition. The meaning of *umpasa* is the Bataknese tradition has a deep meaning in delivering advice,

blessing, hope and health. So they may not add misinformation to deliver it, so it has meaningless, and break its meaning. The speakers or *protokol* must have a skill in communicating and delivering *umpasa* well. They must be able to deliver in speech well, especially in expressing it. It means that the speakers can develop it depends on its context. In Bataknese tradition, the more he can deliver it, the more tremendous is regarded.

“Marhata sinamot

Tombak sulu sulu parasaran ni haluang

‘Sulu jungle for the nest of giant bat’

Hula hula nabasa do hamu na so mohop mida uang”

‘uncles who are greedy about money’

Mohop literally explain about feeling so hot because of weather or sickness, but metaphor, *mohop* in this utterances is the people expect to take so much money from this wedding.

In Bataknese tradition, *umpasa* has strong meaning as symbol of blessing, suggestion, and pray. There are many *umpasa* which are delivered by the speakers in wedding ceremony. They are free to develop them but their destination are the same. There are some differences among the speakers in delivering them. In line with this phenomenon, we can see example in this below:

“Somba Marhulahula, Manat Mardongan Tubu, Elek Marboru

‘respect uncles, get along with friends, love the daughters’

Angka na so somba marhula hula, siraraon ma godangna

‘who respect to uncles.many blessing he got’

Molo so manat mardongan tubu, na tajom ma adopanna,jala na so elek

‘if not good friends,the bad one he got,if you don,t love your daughter

marboru andorabionna tarusna”

‘the doom is coming’

It means that those who do not honor their wife’s relatives will find it difficult to earn their living, those who do not want to appreciate their own group of the same Marga will not be helped whenever they have problems or during a special activity and those who do not love and care about their daughters and their daughter’s husbands will not be blessed prosperously by God.

According to Sihombing (1989) there are nine procedures of marriage ceremony conducted in the ceremony (wedding ceremony) based on Batak culture. In Toba Batak culture, marriage is a major event since this is time for inviting the *Hula-Hula, Boru, Dongan Tubu and Dongan Sahuta* as witnesses for the prevailing custom. In Batak Toba culture, custom marriage shall be established for indigeneous peoples on the basis of *Dalihan Na Tolu*, i.e *Somba Marhula-Hula Manat Mardonga Tubu, Elek Marboru*. In Toba Batak, the bond of marriage is very strong so it is not easy get divorce because during the ceremony of marriage there are many people involve and are responsible for it.

Related to the topic in this study, the researcher found there have been a number of researcher dealing with application the metaphors. Purba (2017) analyzed about metaphor in his study. His research used theory of Goatly to analyzed the data that states metaphor occurs when a unit of discourse is used to

refer unconventionally. The aim in this research is to elaborate the types of metaphor in Toba Batak wedding ceremony include marhusip (discussing), marhata sinamot & marpudun saut (discussing on the bride's price), unjuk (marriage ceremony). They are conceptual metaphor, poetic metaphor and conventional metaphor. This study also showed that there are three processes of metaphorical expressions.

Marriage system in Toba people is very complex due to some rules that must be followed. Batak Toba's wedding ceremony was chosen due to its uniqueness, such as diversity of traditional elements and culture that gives color and developed within the ceremony. The culture of Batak Toba wedding contains values which its meaning are valuable specifically for the bride and generally for Toba people.

The custom of Toba Batak wedding ceremony brings a lot of customary utterances that may contain certain language features such as metaphorical language. Therefore, this study was conducted in terms of metaphor in *Umpasa* in Toba Batak wedding ceremony.

1.2 The Problems of the Study

In relation to the background of the study, the problems are formulated as the following:

1. What kinds of metaphors are used in the Toba Batak wedding ceremony?
2. How are the metaphors realized in the *Umpasa* in the Toba Batak wedding Ceremony?

3. Why are the metaphors of the Toba Batak wedding ceremony used in the ways they are?

1.3 The Objectives of the Study

In connections with the problems of the study, the objectives are:

1. to describe the kinds of Metaphors used in Toba Batak wedding ceremony
2. to explain the realization of Metaphors in Toba Batak wedding ceremony
3. to elaborate the reasons the Metaphors used in Toba Batak wedding ceremonies.

1.4 The Scope of the Study

This study covered the analysis on Umpasa used by Toba Batak speaker in Binjai areas and involved in Toba Batak wedding ceremony that starting from *tudu-tudu sipanganon* (distributing the special meal) event until *maningkir tangga* (visiting the bride's family to the newlywed's house) event. Umpasa in Toba Batak wedding ceremony especially metaphor in its contents.

The wedding ceremonies were from D.S/N.S at Wisma Sopo Godang Binjai and J.S/D.S at Sopo Godang Binjai. The writer chose two wedding ceremonies due to the easiness of taking the data as the couples were writer's family.

1.5 The Significances of the Study

Research findings are expected to be useful theoretically and practically.

1. Theoretically, the findings of the study potentially adds up new horizon in theories of sociolinguistics. In addition the findings can be references for further studies. It can be regarded as the additional resources for lectures in teaching sociolinguistics, especially these who are not fully aware of Toba Batak people. They can learn how the Toba Batak cultures performed and applied in Toba Batak society. In addition, it is intended to discover the application of the theoretical aspects.

Practically, the findings are expected to be a guidance for those who are interested in widening their horizon on Toba Batak Culture, especially Toba Batak Wedding ceremony (Parhata) in Toba Batak Wedding Ceremony etc. In addition, it is intended to discover the application of the theoretical aspects.

