

## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

Language is a means of communication in social interactions. It plays a great role in human life. It has various functions, such as to express ideas, feelings, and desires, and most of human's knowledge and culture stored and transmitted through languages. It means that use language is used as a social instrument to show the language users identity in a society.

There are many languages all around the world. They do not only vary bilinear countries but also they vary within a country (Thomas & Waring, 1999: 9). The statement indicates that there are more than one language in a country for example in Indonesia. Indonesia language is very important because of its function as a national language. This function is needed to integrate many ethnic groups in the country. Every ethnic group has its own language which is called the local language or verna culars. Most of the Indonesian people use at least two languages in their daily life, firstly, their mother tongue or the verna culars or it is also called a local language and second is national language. They use national language either in formal or informal situation. According ( Akdiah 1999: 5), the local language functions a means of expansion of regional culture, so the local language is also expected to develop regional culture.

Language is absolute for cultural development. It is a key to analyze the culture of a particular society. In fact it is difficult to know and understand

a certain society without knowing or mastering the language since language is a dominant part of a culture. Keller (1997: 97) states that language has enabled people to store meanings and experiences and to pass this heritage on to new generations. It means that language is used to convey a culture to a new generation because culture as a tradition or custom that is inherited from one generation to another. It is conveyed through languages as a tool of communication. Language is the basis of all communication. Without language, no culture in the society would be developed because people will lack a means which they can express their ideas to one another.

Language can not be separated from human life because it plays an important role in the process of social interaction. Through language, there happens cooperation and interaction between people. Talk to our friends, families and associates by using a language as a medium of communication though they can use body language without language people cannot express their opinions, ideas and their minds. All people in the society communicate and express their feeling by using a language. Siburian (2002: 5) states the language cannot be developed in a vacuum and there is no society alive without language. It means that language is a resource that is available to everyone in a society can exist with the presence of language.

Indonesia consists of many ethnic groups spreading from Sabang to Merauke. One of them is Batak. Batak people are spreaded to Batak Toba, Simalungun, Karo, Pakpak Dairi, and Batak Angkola Mandailing. Simalungun Batak language is one of the ethnic languages in North Sumatera, the people of

Simalungun use language to communicate. Actually many Simalungunese still use Simalungun Batak language in their daily speaking. Simalungun Batak Culture is one of the Indonesia cultures. The effect of developing the Simalungun Batak culture itself not only to enrich the varieties of Indonesian culture but also to develop norms and qualities. Simalungun Batak language as a local language is spoken not only in Pematang Raya, but also in out side of Pematang Raya. As a native language, Simalungun Batak Language has function as a medium of communication among societies in social interaction occurs in the ceremony is performed by using Simalungun Batak Language.

Language and culture are interlinked the practices of culture with the level of the people. Learning process new forms by accumulating knowledge and skill, for example performance of forms of expression. The process of seeking this form does not mean that every procedural learning is always producing new forms that are positive. Culture is all the actions and resuklts made by humans that give meaning to the natural surroundings. In other words culture is a form of human effort and results to maintain his/her life in the nature of reality with the power of though (Poedjawajatna, 1987 : 138). Thus to be able to understand people, it is important to understand the context. This is because the native carriers its cultures. That is, culture is a dimension of live with human behavior. Humans are born, grow and develop not only determined by the environment bur must be supported culture. So closely the human relationship with their culture so that human beings intrinsically called cultured. So the culture is everything related to activities in life. Art is one of the elements of culture, the ability of a person or

group of people to create implus through one element senses or perhaps also through a combination of various elements of the five senses taste touch environment that will fine sense of birth and values of beauty. There was a work of art. One of a kind of literary is an art in which there is an oral tradition. Oral tradition is the ancestral customs and delivered orally transmitted from generation to generatio. Oral tradition consist of several types, when exposed to still be grouped in to shapes, such as the language of the people, foklore, poetry, and songs (Danandjaya, 1984 : 22).

*Masyarakat Simalungun memiliki salah satu tradisi lisan yang dapat dikelompokkan ke dalam puisi yang panjang, yang dixebut Uppasa. Uppasa disusun oleh istilah – istilah berirama dan diperkuat lagi oleh jumlah baris dan suku kata tertentu. Kata – kata yang disusun dalam bentuk kalimat pada Uppasa tertentu , nilai – nilai puitis adalah filosofi hidup,etika, kesopanan, hokum dan social. Uppsa lebih cenderung untuk meminta cita – cita kehidupan, kekayaan, rasa hormat, umur panjang dan kemakmuran. Penggunaan Uppasa dilakukan ketika upacara pernikahan tradisional berlangsung sebagai komunikasi dan petisi kepada Tuhan. Suasana akan hidup ketika pembicara dari kelompok yang menggunakan Uppasa lancar sambil menunjukkan dan memahami ritual dengan benar. Budaya Simalungun adalah sopan santun dan kebiasaan itu adalah karakteristik orang Simalungun yang dapat ditemukan pada upacara pernikahan, kelahiran, kematian, mereka berbicara terikat budaya Simalungun dan norma budaya yang berarti aturan berbicara dalam masyarakat tertentu.*

Simalungun Batak community has one of the oral tradition which can be grouped into a long poem,called Uppasa. Uppasa composed by these terms,rhyming and rhythmic and amplified again by the numbers of rows and certain syllables. The words are arranged in the form of the sentence on Uppasa contain the values to puitis, is the pyilosophy of life, ethics, decency, law and social. Uppasa more likely to aks for the ideals of public life every Simalungun batak, in the form happiness, wealth, respect, long life and prosperity. Use of Uppasa done when the traditional wedding ceremmony took place as a communications and petitions to God Almighty. The atmosphere will be live when the speaker of the groups using Uppasa fluently and rhytmically while showing his skill as a symbol of that group know and understand the rituals properly. Cultural in Simalungun is manners and custom of a people, and it is a characteristics of Simalungun people on marriage ceremonies, birth, death specially in “Uppasa“, going speech event of the party. As the community in this thesis is Simalungun people, they talk bound to Simalungun culture and norm. Culture means the habits in society and norm means the rules of speaking in certain society.

It is impossible for any culture to exist if there is no society. In sociolinguistic view, the unique relationship between culture and social group is often described through a unique process between them that sometimes they have the same strength. On one side, the development of attitude and social behaviour, always influenced by culture that is determined the attitude of the group of society.

In Simalungun Batak language there are some ceremonies in that society, such as death, birth, enter a new house, and wedding ceremony. The researcher limit its research in the values *Simalungun Uppasa*, especially in Wedding ceremony, the most important part in some one's life. It is believed that when someone get married so she/he will enter a new life. The wedding ceremony is usually celebrated by inviting many people. That will be a long process with many talks and discussion. In relation with the talk and discussion during wedding ceremony, they use Simalungun Batak Language.

Some of the Simalungun cultures activities are *tor-tor* (uttering), while dancing, *Uppasa* (proverbs), *tangis-tangis* (lamentations) and *doding* (conducting), etc. One of them that is usually performed in wedding ceremony is *Uppasa* which is just like as proverbs.

*Uppasa* is a poetic tradition. Through *Uppasa*, understand Simalungun mind, identity, character, society and tradition. *Uppasa* may be well understood describes the action norms of the Simalungun society. Which contain values, namely social cultural values, values to which the groups members must agree to fulfill the welfare of the groups.

In this research, the writer is very interested in the socio-cultural performance of *Uppasa* which is always found in Simalungun Batak cultural wedding ceremonies.

One of the uniqueness of Simalungun Batak culture is the beneficial or sourced intention of the giver. Otherwise, it would be a worthless gift. The presentation of *uloses* is always followed by enunciating *Uppasa*. That is the background of this research namely the values of Simalungun Batak culture, as it is the researcher's culture herself. When viewed from language use, *Uppasa* is a poetic tradition and the researcher always observes, that is has been a habit in each traditional ceremony in Simalungun Batak society, presenting *ulos* which is followed by leading the *Uppasa*.

## **1.2 The Problems of the Study**

As it has been stated previously, Batak people categorize *Uppasa* wedding whit certain values such as ethics, religious, social, and educational. Here, it is important to note that the scope of *Uppasa* is restricted to the *Uppasa* text. Text is any linguistic unit which is functional in a context. Linguistic itself is any unit of language such as a sound, word, phrase or group of words, clause, paragraph, passage, book, etc.

Based on the background of the study, the the researcher formulates the research problems in general question: "What are the sociocultural values based in the Simalungun *Uppasa*"?

The problems of study are stated in the following :

1. What are the values of the Uppasa?
2. Why are the values coded in the Uppasa?

### **1.3 The Objectives of the Study**

A research is designed to discover some results with some purposes. In this research, it is hoped that the following objectives can be obtained, namely:

1. to find out the values of Simalungun Batak Uppasa in wedding ceremony.
2. to find out the values of Simalungun Batak coded in the uttered Uppasa text in the wedding ceremony.

### **1.4 The Significances of the Study**

The findings of this study have two general significances, theoretical and practical significance.

From the theoretical view are :

1. it will develop the theory of speech acts.
2. As an idea for other researchers to investigate other values of Uppasa on the wedding ceremony.

From the practical view are:

1. to educate Simalungun Batak people to understand more about the practices of traditions especially the youngsters of Simalungun Batak people particularly to appreciate their own culture.

2. to give an opportunity to other tribes to learn about the way of life on the philosophy of Simalungun Batak people linguistically coded in Uppasa.

### **1.5 The Scope of the Study**

This study deals with an investigation of the way the values concept of Simalungun Batak linguistically realized in the Uppasa text uttered during the wedding ceremony and the reason why the Uppasa realized the way they are.

