

CHAPTER I

INTRODUCTION

A. Background of the study

Language has a big role in human life. By language people can communicate with one another without misunderstanding and misperception. Language is used by everybody to communicate and express their thoughts and feelings to other people by sound, gestures, and signals.

Raharjo (2012: 205) distinguishes the function of the language into two: pragmatic and magic functions. The pragmatic function which emphasize more on their role to communicate in everyday life, including the use of narrative language and the use of active language. A speaker must be able to choose and use the language appropriately so that the meaning of the speech can be understood by the audience. And the magic functions are concerned with ceremonial activities, religious rituals, and culture.

Yule (1996: 3) states that pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by listener (or reader). It has more to do with the analysis of what people mean by the utterances which might mean by themselves. Pragmatics generally is the study of the natural understanding and specifically how people comprehend and produce a communicative or speech act. It then explains the relationship between language, meaning and situation.

According to Austin (1962) speech acts are actions that arise when saying something. Where the speech act produces three elements, namely: the speaker says something, the speaker signifies the related speech act and the speech act causes an effect on the listener or the participant.

Indonesian society is known as a plural society consisting of various ethnic groups, cultural traditions, religions and other natural resources. Tribal diversity is one of the nation's assets that are rarely owned by other nations. There are over 300 ethnic groups in Indonesia including Javanese, Sundanese, Madurese, Acehnese, Malay, and one of them is the Batak. Batak is a collective term used to identify a number of closely related Austronesia ethnic groups predominantly found in North Sumatra, Indonesia who speaks Batak languages.

Batak tribes are divided into several sub-ethnic groups, namely: Toba Batak, Simalungun Batak, Angkola Batak, and Mandailing Batak. In the Batak culture there are traditions used in ceremony, it has called *Manulangi Natuatua*.

Manulangi Natuatua is a traditional ceremony in Batak society where children feed their parents. The term of *Manulangi Natuatua* comes from Batak Toba languages, which consists of two words, namely: *Manulangi* which means to feed and *Natua-tua* which means old father or mother. Thus *Manulangi Natuatua* means to feed an elderly father or mother to beg or ask for blessings. *Manulangi Natuatua* is made to parents when they are in old age and who already have grandchildren. This ceremony can be performed if each descendant has agreed to do it. In this ceremony, each descendant and grandchildren will feed their parents or grandparents. There is

something unique in this traditional ceremony, that is the meat held during the event is not meat purchased at the supermarket but must be self-owned, in other words meat must be prepared by the people who carry out this ceremony, and meat that is usually used is pork or buffalo, On the day the event was held all children would give bribes, starting with the first child with his wife and giving several words and then feeding food and drinks, Finished the eldest child fed, after that the daughter-in-law fed her father-in-law as had been done before. If there are grandchildren, so is the grandson feeding his grandfather. If the son and daughter-in-law feed, fish and meat are given. The procedures and words are the same as before, and then continued until the youngest child and his family.

Each child has words that are spoken to represent their hopes for their parents and actions to express something that is occurred in the traditional ceremony of *Manulangi Natuatua* in Batak culture. Below is an example of conversation which takes in *Manulangi Natuatua* ceremony:

From sons and daughters-in-law

1. First, the eldest son said: *On ma amang sulang sulang na tabona pinasahat ni hami gellengmu. las ma roham manjalo sajala sai las ma among roha name tu joloansa on* (“this is the father of good food that our children do. Glad your heart accepts and so do we”).

Disulangkon ma muse juhut sulang sulang I huhut didok (Then this meat is fed while saying): *Amang, husulang a damang on manumpak ma tondina,*

*manuai sahalana marhitehite pasupasuan Amanta Debata di hami
ianakkonna saluhutna. Sai horas ma damang on manggomgom hami sai
horas jala gabe nang hami gomgomonna. Sai tanggal ma sahit sian damang
on so diboto, asai bo hami tibu marlas ni roha.*

("May be a blessing, by being fed by this father, his soul is formed, blessed is his soul with the blessings of our Lord, for us all his children. Be healthy, sir, to protect us as well as we who are still guided. Apart and all your pains are gone so that all of your children can rejoice").

While being pronounced then fed 3 times in a row.

This utterances shows that the speaker expectations and requests that parents be healthy, happy and longevity, and still be able to give their children guidance and advice. It is a kind of blessing in declarative types of speech acts

Then given a drink of young coconut water or boiled water and given to parents who are fed.

Give the drink while saying: *on ma amang aek na tio inumonmu. Sai lam tu tiona
ma parngolan di hami angka gellengmu, ba lam tu tiona ma antong amang nang
parnidaanmu jala lam tu tabona nang pandatanmu, ai tung mansai porlu dope
hamu di hami. Boti ma.* (This is the father of clear water that you drink, may our lives of your children be clearer. And so also with your vision, hopefully you will recover sooner, because we still need your guidance. That is so).

This utterances show that the speaker (the oldest son) begs for blessings and prayers (their parents) to have long life, and hopefully almighty god blesses his parents. It is a kind of blessing, in declarative types of speech acts.

2. Then the answer from parents: *I mā tutu, alea, sai sahat ma pangidoan ni angka gellengku, sai sahat ma hamu sude gabe jalama mora. Sai malum ma tutu sahilton dope bahenon ni Amanta Debata.* ("Be it so, may your prayer and hope be made by my children, may you be successful. May my illness be cured by our Almighty God)

This utterances shows that the speaker (the parent's) answered by agreeing to the statement it explains a commissive types of speech acts.

Based on the researches that have been found, it can be seen that there were two types of speech acts which found in the *Manulangi Natuatua* ceremony that's namely declarative and commissive. Where declarative becomes dominant is used because every speaker more emphasis sentences containing expecting to get support moral and healthy, get a blessing and a long life. That there were two way of performed in *Manulangi Natuatua*, ceremony that is direct and indirect speech.

With the description above, the researcher examines the speech meanings contained in *Manulangi Natuatua* which has unique values and meanings of typical culture of the *batak toba* tribe, the uniqueness and meaning conveyed by the speaker are son and daughters in the traditional *Manulangi Natuatua* procession.

Concerning on the result above, the writer is interest to conduct a research entitled: "Speech Acts of *Manulangi Natuatua* in Batak Toba ceremony", The writer want to analyze *Manulangi Natuatua* Batak custom to add a new linguistic studying terms of pragmatic study. Moreover this research could give more contribution and benefit for readers and many people to help knowing and understanding ceremony of *Manulangi Natuatua* in Batak Toba ceremony.

B. The Problem of The Study

The problems of the study are formulated as the following:

1. What are the types of speech act used in *Manulangi Natuatua* ceremony?
2. How are the speech acts realized in *Manulangi Natuatua* ceremony?
3. Why are the speech acts used in the way they are?

C. The Scope of The Study

The study is limited to analyze utterances of the speaker in the traditional ceremony of *Manulangi Natuatua* in the recorder using the theory of Searle's they are: how the speaker express their feelings to giving speech (expressive), to give bid and blesses (declaratives), to tell or give about something (representatives), to agree and promise what the speaker uttered (commissives), to give the suggest and advise (directives), and Yule's theory: Direct and Indirect Speech.

D. The Objective of the study

Related to the background above, the objective of the study is formulated as following:

1. To find out of the types of speech acts that are used in the *Manulangi Natuatua* ceremony.
2. To described the realization of speech acts used in *Manulangi Natuatua* ceremony.
3. To explain the reasons why speech act are used in the ways they are.

E. The Significance of the study

From the objectives of the study divided in three parts are:

1. Theoretically, the results of this study were expected to enrich the knowledge of Pragmatics especially in speech act.
2. Finding how are the realizations of speech used in *Manulangi Natuatua* and why the speech act used?
3. Practically, this research could give more contributions and benefit for readers to help readers knowing and understanding ceremony of *Manulangi Natuatua*.