

# CHAPTER I

## INTRODUCTION

### 1.1 The Background of the Study

Language style is a style of someone in delivering a speech, such as advice, suggestion, hope, blessing, and pray. The language style can change based on the social context. Social context encompasses addressee, addresser, topic, time, and place.

Indonesia is a hugely diverse nation. It is a country of many ethnicities, namely Javanese, Bataknese, Sundanese, Madurese, Minangkabau, Betawi, Bugis, Banten, Banjar, other or unspecified ethnic. It has some 300 ethnic groups, as a result of both the country's unique geography and history. Each province has its own language, ethnic make-up, religions and history. Many Indonesians may see themselves first by their ethnic and cultural group and secondly as Indonesians. Every ethnic group has its own language which is called the local language or vernaculars.

Most of the Indonesian people use at least two languages in their daily lives. Firstly, their mother tongue or the vernaculars or it is also called as a local language and secondly the national language. They use the national language either in formal or informal situation.

Language is absolutely used for cultural development. It is a key to analyze the culture of a particular society. In fact, it is difficult for people to know and understand a certain society without knowing and mastering the language since

language has a dominant part in cultures. Keller ( 1997:97) points out that language enables 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. It is conveyed through languages as a tool of communication.

Toba Batak Language (TBL) is one of the ethnic languages in North Sumatera, which is used by the Toba Batak people to communicate within or in the areas in wedding ceremony. Actually many Bataknese people still use TBL in around their daily speaking.

Toba Batak culture is one of the Indonesian cultures. The effect of developing the Batak culture itself is not only to enrich the varieties of Indonesian cultures but also to develop norms and qualities. TBL as a local language is spoken not only in North Tapanuli but also outside North Tapanuli. As a mother tongue, TBL has the function as a medium of communication among societies in social interaction and also as the medium of cultural expression, for example in wedding ceremony. Every social interaction occurs in the ceremony is performed by using TBL.

A case when a person talks to the older one, the person will use formal style due to the position of the older one. However, some empirical evidences occur in Toba Batak wedding ceremony can be seen in the following detailed explanation. If we speak in formal situation, we use formal style. If we ask someone, we use consultative style. If it has been printed or the word has been frozen, we use frozen style. But if it is spoken in someone's daily conversation or in the relaxed communication, it is used in informal style, can be casual style and intimate style.

The language style used by the participants of *Dalihan Na Tolu* in Toba Batak wedding ceremony is usually formal style, especially the utterances of the bridegroom's side to the bride's side. They use formal style to show the honor to their in-law-families (*hula-hula*). So, especially for the speakers in wedding ceremony (*parhata*), either the bridegroom side's speaker or the bride's side speaker must use the polite tone, namely: formal style, so that the participants of *Dalihan Na Tolu* will not be offended or the destination of what they convey, can be understood well, especially when we speak to our in-law-families (*hula-hula*).

The most important thing to remember in this era is, it is too danger if the utterances of speaker in wedding ceremony break the norms, principles and even the rules in society and it can be received by people. There are differences of language styles uttered by the speakers in delivering their speeches or in communicating to the participants of *Dalihan Na Tolu* in wedding ceremony. Some of speakers say "*Amanta Soripada*", and some of them say "*Amanta Raja*". It is clear that there a difference between those words, but we must know that the speakers have to know which one is right, *Amanta Soripada* or *Amanta Raja*.

As we know that there is *umpasa* in Bataknese tradition. The meaning of *umpasa* in 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 must have a skill in communicating and delivering *umpasa* well. They must be able to deliver a 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 he is regarded by the participants of *Dalihan Na Tolu*

In Bataknese tradition, *umpasa* has strong meaning as symbol of blessing, suggestion, and pray. It means that there are differences between the theory and the reality in the wedding ceremony.

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. The differences of *umpasa* uttered by the speakers is not influenced where they come from. Not because the speakers come from Balige, samosir, Tarutung, so they must have some certain *umpasa*. The most important is the speakers must know and understand the destination from what they say.

Marriage is the most important part in someone's life, especially for the Bataknese in which the marriage ceremony consists of a long process of activities which are divided in three steps:

1. *Marhusip* (Limited Discussion)

In this ceremony each side is represented by the mediator practiced secretly. *Marhusip* is where the groom's side directly consults the bride's side on the dowry, usually only very close relatives are invites.

*Marhusip* literally means "to whisper". It refers to offering aspect. In the first stage of a traditional wedding, where the whispering which takes place as the bride's parent instruct their negotiators. According to Bovil

(1986:139), *marhusip* is preliminary interaction in which negotiations about bride-price (*sinamot/tuhor*).

2. *Marhata Sinamot & Marpudun Saut* ( Discussion on the bride's payment)

The second step after *marhusip* in Bataknese traditional wedding is called *marhata sinamot & marpudun saut*. This step is the discussion of the financial aspects (Vergonwen 1964:171). He also describes *marhata sinamot* is to determine the amount of the marriage payment. Bovil (1986:139) expands that *marhata sinamot* is a public announcement of the agreed-upon bride-price and the form of the ceremony.

3. *Marunjuk* ( Marriage Blessing)

*Marunjuk* is the performance of marriage ceremony. Bovil (1986:139) points that *marunjuk* is the wedding ceremony itself, which is followed by formal visiting, usually Christian elements, including a church ceremony are also incorporated. In *marunjuk*, there are some process started from *tudu-tudu sipanganon* event until *maningkir tangga* event as the end of the wedding ceremony.

From the three steps above, it is necessary to discuss the use of language styles in the traditional Toba Batak wedding ceremony. It is known that there are some ceremonies in Toba Batak society, such as birth ceremony , death ceremony, the ceremony to enter a new house, and the wedding ceremony. Wedding ceremony is chosen to be analyzed in this thesis since a wedding has a very significant role in one's life. It is usually celebrated by inviting many guests, families, and relatives.

It is a long process with many discussions. In performing the cultural events in Bataknese, there are three components of Bataknese interconnected, namely *Dalihan Na Tolu* which takes important part in every Bataknese cultural event that takes a long process of talks and discussions. In relation with the talks and discussions during the wedding ceremony, they use language styles.

In the process of the ceremony, one has a language style which is considered as the style in delivering a speech. Language style is a way of speaking - how speakers use the resource of language variation to make meaning in social encounters (Coupland, 2007). The language style can change based on the social context. Social context encompasses addressee, addresser, topic, time, and place.

According to Joos (1967:153-155) there are five language styles used in the society, namely (1) frozen style, (2) formal style, (3) consultative style, (4) casual style and (5) intimate style. Each of them will be used in different location and situation. It is understandable that during a wedding ceremony on the use of language style that will be different from the language style in daily communication.

Based on the above explanations, the writer of this study is interested in analysing this topic because there are some changes of language styles uttered by the Bataknese and the process of Toba Batak wedding ceremony that takes much more time in managing a marriage ceremony starting from *tudu-tudu sipanganon* event until *maningkir tangga* event as the final session of the 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 are the language styles used in Toba Batak wedding ceremony?
2. How are the language styles realized in Toba Batak wedding ceremony?
3. In what context are the language styles realized in Toba Batak wedding ceremony?

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

In connection with the problems of the study, the objectives are to:

- 1) describe the language styles used in Toba Batak wedding ceremony.
- 2) explain the realization of language styles in Toba Batak wedding ceremony.
- 3) discover what context the language styles are realized in Toba Batak wedding ceremony.

### **1.4 The Scope of the Study**

This study covers the analysis on the language styles used by Toba Batak speakers who lives in Medan areas and involved in Toba Batak wedding ceremony that starting from *tudu-tudu sipanganon* (distributing the special meat) event until *maningkir tangga* (visiting of the bride's family to the newlywed's house) event.

This study is intended to discover the existence of language styles, namely frozen style, formal style, consultative style, casual style, and intimate style in Toba Batak wedding ceremony.

### 1.5 The Significance of the Study

The writer assumes that the research findings will be useful theoretically and practically.

1. Theoretically, the findings of the study can be regarded as the additional resources for lecturers in teaching sociolinguistics, especially those who are not fully aware of Toba Batak people, they can learn how the Toba Batak culture is performed and applied in Toba Batak society. In addition, it is intended to discover the application of the theoretical aspects.
2. Practically, the findings are expected to be as a guidance for those who are interested in widening their horizon on Toba Batak culture, especially Toba Batak wedding ceremony and for those who want to be speakers in wedding ceremony (*parhata*) in Toba Batak wedding ceremony.