

CHAPTER I

INTRODUCTION

1.1 Background Of the Study

Linguistics is a science that studies language in which the language can affect other people and the surrounding environment. When someone speaks, there is an intention or idea to be conveyed to others. With language, then we will be able to understand what is in someone's mind. As Chomsky in Barman, B (2012) The conceptual framework of Chomsky's early work on syntax has been extremely influential among philosophers. His distinction between deep and surface structure seemed to sit well with the tradition within analytic philosophy, going back to Russell's theory of descriptions, that the surface appearance of a sentence often masks its true structure.

When we are talking about linguistic, its mean that there is a semantic that a language study that discusses language groups ranging from phrases, sentences and texts to the largest or broadest context, namely text. Semantics is the science of language. As Kreidler,C.W (1998: 3) says Semantics is the systematic study of meaning, and linguistic semantics is the study of how languages organize and express meanings. Linguistic semantics is to limit ourselves to the expression of meanings in a single language, English.

Talking about language is how the language gives meaning to an object, which is called semiotics. As Chandler, D (2005: 59) that semiotics is often encountered in the form of textual analysis, there is far more to semiotics than this. Indeed, one cannot engage in the semiotic study of how meanings are made in texts

and cultural practices without adopting a philosophical stance in relation to the nature of signs, representation and reality.

Batak community is one of the tribes found in Indonesia which is originated from Tapanuli, North Sumatra. It is divided into 5 sub-ethnics; one of them is Toba Batak community. The Toba Batak tribe in the past was located in the Toba area which was dominated by the Toba Batak tribe, for example Samosir, Tarutung etc. This community has law, habits, culture, arts, and literature itself. Batak Toba community is also known as the tribe that has been held its citizen with their own law and tradition cultures in all the part of society living started from birth, marriage and death tradition. This sub-ethnic of batak community also has many of their own wisdom expressions like proverbs, pantuns, philosophies (*Umpasa in Toba Batak Language*), poetry of songs and others that usually used in all the ceremonies held in Batak Toba community.

The geographical location of Batak Toba Language is in the middle or the center of all other Batak geographical areas. Nevertheless, Batak Toba Language can be said not to be influenced by the language around it. According to Silitonga et al. (1976: 2), this is made possible by the state of the area itself, which is bounded by mountains and the Lake Toba region. As mentioned in Sitanggang (1996: 26) the Toba Batak people, especially those living in the North Tapanuli area, use the Toba Batak language in their daily lives. The Batak Toba Language area can be divided into four regions, namely Samosir Island, Toba Holbung, Silindung / Pahae and Humbang. But the times are growing, and many children or descendants (the generations) of the Toba Batak community want to develop and want to be more advanced. Due to the strong reason, the descendants of the Toba Batak community

began to migrate to the capital or urban areas that were more advanced and modern than in their hometown. This is because the persistence of the Toba Batak community developed outside of his hometown, the Batak community, especially the Toba Batak community is considered a tribal child who is able to adapt and adopt wherever they are. With this, the Toba Batak community has the symbol one of the animals on this earth such as the lizard. Lizard is considered a kind reptile that can live wherever the lizard is located. The intention is to want to mop or be on the wall of any house, lizard can live and breed. Thus, the Batak community is also symbolized by the lizard reptiles, which means that wherever the Batak community goes from his village or wanders, the Batak tribe will have no difficulties in adapting. So, the Toba Batak community can work without any help wherever they are.

All tribes commonly have great respect for their parents for example the Toba Batak people are very respected to their parents. Wherever they are, the amount of advice which are given by their parents have to beremembered wherever they are. Sitanggang(1996: 68) says“The advice of ancestors is passed on by members of the community on an ongoing basis from one generation to the next”. Citizens who dare to dismiss ancestral advice are considered to be in violation of the order of life being described. It is related to the belief that adat is inherited by the predecessors. It is taken from the book of“*Mulajadi NaBolon*”. This is because all the descendants of the Batak people are always called *Raja or King*. Son is namely as Anak ni raja, and daughter is namely as boru ni raja. That is why all the descendants of the Batak tribe were very obedient to their parents, because all their offspring were spoiled or treated like a king.

Batak toba people usually respect their culture, this culture is meaningful and loved by batak people. The culture that are always celebrated are marriage, birth, seventh month pregnancy, entering house and many more. However in this study the writer only focuses on death ceremony of batak toba culture. There are ten (10) kinds of death batak toba culture, they are:

1. Mate pupur means someone who died without any children.
2. Mate Punu means someone who died with daughters but no sons.
3. Tilahon means, a son/ daughter died but still have living parents
4. Mate Mangkar, means a mother or a father died but still have living children
5. Ponggol Ulu means a father died but still has a living wife and living young children.
6. Matompas Tataring means a mother died but still has a living husband and living young children.
7. Sarimatua means someone who died with grandchildren from his/ or her son but still have any son/ daughter still doesn't get married.
8. Saurmatua means a father or a mother died with all her son and daughter have all got married but still any of them do not have any children.
9. Saurmatua Gabe means some a father or mother died whose sons have got children, grand children and great grand children.
10. Maulibulung means a father or mother died whose sons and daughters have got children, grand children and great grand children.

There are 10 types of death for the Toba Batak tribe, but the writer will only discuss 3 of the 10 types of death. This happened because for the Toba Batak tribe, these 3 types of death are commonly carried out by custom. For example, when a person who died without any children was called dead of pupur which means that the deceased

has no children, but at the time of the implementation of the custom of his death, a matte mangkar death will be carried out because it is the same as the family left behind still asking for prayer to the almighty. That is why the customs or events that takes place on the death of the Toba Batak tribe is only 3 types of death that are common to be carried out.

What happened from the 10 types of death in the Toba Batak tribe were 3 types which were discussed in this case because the 3 types of death were representative of all. Such as matte pupur, mate punu, mate tilahon, ponggol ulu, manopas tatarang it is generally said that it is mate mangkar with the intention that death means that you have not had offspring, either from the side of a wife who does not have children or has children. but no one is married yet. That's what the default mattes say in general.

Out of ten (10) kinds of death ceremony, the writer is interested only three kinds of them they are namely, in Mate mangkar, Sarimatua, and Saurmatua. The reason the writer chose this three kinds of death ceremony because of firstly, the writer really respects to her own parents whereas her mother have died several years ago. Secondly, the writer would like to dig up/ know more about batak ceremony especially in death ones. Finally, the writer would like to prove that she really loves her parents and wants to dedicate.

There are several aspects that can be seen from the 3 types of death of the Toba Batak tribe

1. Age aspect

a. Matte mangkar : for Batak Toba people, this type of death usually occurs at a relatively young age

b. Matte sarimatua : in this type of death, it is common to die in the 30s because you already have children.

c. matte saurmatua : is at a fairly old age in other words above the age of 50 because usually they already have grandchildren.

2. aspects of worship procedures

a. matte mangkar : in this type of aspect the traditional event is relatively short and not many events are carried out because they only ask for prayers to God.

b. matte sarimatua : in this aspect the death of sarimatua is relatively long with many events being carried out because it has been carried out in front of the house/marpage.

c. matte saurmatua : the aspect of this type of death is very long, sometimes it takes up to 3 days or even more depending on the number of relatives of the deceased family.

And also from how far their families are to be waited for in carrying out the traditional ceremony of the death of the saurmatua. This is because at the death of Saurmatua already has children, grandchildren and great-grandchildren.

3. Customary aspects

a. Matte mangkar : the custom that is carried out in the death of matte mangkar is to only pray for the family who died and only accompanied by music such as a piano in the implementation and only to feed the mourners

b. matte sarimatua : this custom which was carried out at the death of sarimatua has been going on for a long time and has been carried out with the gondang, namely the Toba Batak tribal musical instrument that is used in every Toba Batak tribal event, namely the gondang. In addition, he has also fed the mourners according to their position, namely dalihan natolu.

c. matte surmatua : in this type of death the Toba Batak tribe is carried out the same as the death of Saurmatua but the time it takes is quite long.

In this research, there are three gaps or discrepancy happens namely social gap, theoretical gap and research gap. Social gap discrepancy means a discrepancy

between a social and the culture itself which cases the young generation reluctant to get involve in that culture which leads finally to be unaware of the culture. For example, if the young generation do not care of batak toba culture automatically the batak toba culture will extinct or death. Theory gap discrepancy is a discrepancy between theory and the culture itself which tends the culture missed some knowledge, skills and attitude itself. Since, this study concern of semiotic meaning so, it will discuss about signs that consist of signified and signifier. Signs is an identification of an object. Signifier is a sound that associate with the things. While, signified an idea of a concept of thing. As an example, “book”, as a signifier is the book itself and as a signified is a book which can be used for expressing ideas, thought, imagination to describe the book itself. Research gap discrepancy is discrepancy between the researcher and the purpose of the study. To sum up, it can be said that the discrepancy gap on this study can be proofed between verbal and non verbal communication. To make it clear, verbal coding is a code that is use in written and spoken communication between one another. For example, batak toba culture can be easily understood by batak toba people or the people who are not batak but know or learn about batak culture itself. Whereas, non- verbal coding is a code that can be interpreted as what the people like to do, for example in batak toba culture rice is used for blessing (boras sipirnitondi), this rice is always given for anyone who needs to be blessed. The giving of rice or boras sipirnitondi can be interpreted which depends on when, where and who gives it. If, it is given from parents to their children in the house it means the children are hope to be happy and welfare forever. On the contrary if the rice given to other people can mean rice for eating. In other words the meaning of rice depends on the situation.

In this study, the writer finds out the gaps lied on the batak toba culture competency (knowledge, skills, and attitude) of batak people interpretation and the way of batak people communication.

The reason of the writer chooses this topic because of several reason, firstly the writer wants to dig up more about batak toba death ceremony. Secondly, the writer is eager to know how much the young generation likes or loves batak toba death ceremony. Finally, the writer would like to introduce the batak toba death ceremony to other ethnics in or out of Indonesia.

However, what the writer hoped from the reasons produce different reality or expectation such as first of all the unexpected budget, it means that in every cultural batak toba ceremony usually may spend more money than predicted. Compare to making a common event. As a result of this, it makes batak toba people relucten to make an event with batak cultures. Then, it cuased by long time consuming. In batak toba event usually spend almost a day, so for some people this can make feel bored or waste time and energy aswell. Finally, it is caused by the sifting of a new religions belief. According to the believers of new religion attending batak events nowadays can cause wasting too much time because, for the believers believe in God is better than wasting time too much for batak toba culture events and it against the rules of commentment of Gods.

In related to this study, as Tindaon (2016) “Mangandungi in Batak Toba Society Death” in her research There is a belief that death never separates humanity totally, it is revealed through the ritual performed when family members died, the context of death in Batak Toba society is their custom. One of the customary rituals

of death is the habit of mangandungi bodies. From the statement, the writer can conclude that “mangandungi” with sobbed may interpret many meanings seen from the point of culture, sign, signifier and signified. As an illustration, a wife lost her husband was crying with sobbed it can be interpreted as she loves or hates her husband or she miss or un aware of her husband or more other interpretation can be happen.

Furthermore, Tomy Tius (2018) writes the meaning and the tradition of dowry in batak toba in kecamatan Mandau that the expensive dowry can be symbolized as self- esteem to both sides, female and male sides, because the both side are usually regarded as the son or the daughter of the king. Moreover, dowry is measured by ones status such as education, economic, and profession. Therefore the cultural events of batak toba is usually regarded cause lot of money.

There are some verbal and non- verbal communication always appear in Cultural batak toba ceremony. Verbal communication means an activity that use proverbs (umpasa) in this case. Whereas, non- verbal communication means a communication which is symbolized by an a sign, which marked by a dead object. For instance, coffin, a kind of a long box which use to buried a dead body.

In addition to highly respecting their parents, the Batak tribe is also highly respected to the cultural customary that they have had since time immemorial. These customs refer to laws that have been regulated and obeyed long ago. Furthermore, Sitanggang (1996: 40) states that “The Law was created of course with the intention that people obey it”. However, legal sanctions can be avoided if the parties to the conflict, for example, are willing to be reconciled in an adat meeting.

In order to avoid a fight, customs are a law that must be obeyed by all the Toba Batak people”.

As the cultural value system says that to be the highest and most abstract level of customs. It states because cultural value is the concept of everything that lives in the mind of most citizens. The form can be an aspect of life that is considered valuable, and important in life so that it can be treated as a guide for the lives of its citizens (Koentjaraningrat, 1986: 190). As a concept, the nature of cultural values is very general, the scope is very broad, and usually is difficult to describe rationally and concretely. Generally, the cultural value in a culture is within the emotional realm of the citizens' mentality or behavior.

Culture considers as the citizens of the community have been infused with cultural values that live in the world around them. Thus, the concept becomes a part of life and is rooted in the nature of his soul. However, Koentjaraningrat (1987: 2) says that the culture of a tribe in the world can be studied through three aspects, namely (1) culture as human etiquette, (2) human behavior, and (3) the results of human behavior.

Customs or rules or laws that have been made by the elders of yore which is very noticed and implemented by the Batak tribe. In life, Batak people always have rules or customs that are in accordance with what they have been running for. There are various activities or events in the Batak tribe that must have or Rules. There is a custom that must be implemented by the Batak tribe and there is also something that may not be done (not mandatory). The meaning of this non-mandatory is that if there is no culture (adat in Toba Batak Language), then there

will be no social punishment from the local Batak tribe people. carried out any condition or condition we as Batak people. Or the obligation is birth, marriage and death.

Meanwhile there are also some customs that are not mandatory, for example, (1) entering a house, (2) making a pond, (3) Toba Batak's wedding anniversary, and (4) graduation ceremony. From birth to death, when a child was not born into the world or still in his mother's womb, the Batak community already had a custom or rules that must be implemented before the child was born into the world, at the age of 7 months the cyanak content will be carried out a seven-month custom or in the Batak community said *Mambosuri*. it means the activities or rules that are carried out after a woman in the Batak tribe has been pregnant for 7 months, then it will be carried out a custom where the pregnant woman will be allowed to eat whatever she wishes she had known. For example during pregnancy pregnant women are forbidden to eat very spicy in order to maintain their contents, then at the seven-monthly event the woman can eat it. After the child is born, the custom will be carried out or the rule is *Maersek-eseek* in Toba Batak language which means that all relatives or close relatives are welcome to come to see the child who has just been born. After the child is born and mature, he will plan to get married. When planning to get married there will be customs or rules that are very important to carry out before the wedding runs smoothly. Various methods or customs implemented in the event. Various rituals start from preparing the proposal (*marhori-hori dinding* in Toba Batak language), *marhusip*, *marpudun saut* (fiance), traditional parties (*ulaon na gok*). Finally is the custom or event of death for the Batak people.

Events or customs that are required are customs where the agreed-upon rules have been carried out from time immemorial to be implemented. Where is the obligation to carry out these customs? That is when there are rules or events that must be carried out in certain places both at home (*jabu*) and building (*sopo*). For example when the event or carrying out the custom of childbirth the place of use is at home (*jabu*), while when the wedding ceremony the place used is the House and the building, likewise with death the place where the implementation of the custom is the house and also building.

When carrying out these customs, especially customs that must be carried out, in this case if a person does not carry out the customs that are not required to perform or run the customs, then the person is said to be a person who is not having a tradition (*naso maradat*). In carrying out the customs there are some things that must be known, namely the presence of guests who come, there are people who understand rules of batak (*parhata adat*).

Batak Toba society has three (3) people who play an important role in carrying out the tradition of the candidate known as *Dalihan Natolu*. They are namely people who have an important role in every event or customs of the Batak community. Next, Sitanggang (1996: 20) says "Every traditional activity in the Batak Toba community is always attended by three functional groups within the established social structure". The three elements are (1) *dongan sabutuha*, (2) *hula hula*, and (3) *boru*.

In daily interactions through the use of greetings that are found by someone to the interlocutors, their position in the *Dalihan Natolu* social structure can be

determined. Correspondingly, language speech can also be determined as befits the relatives of the hula, dongan sabutuha, or boru. Speech behavior is especially seen during the marhata in Batak Toba language event in an adat activity. Boru, for example, based on the kinship structure must not or never gives 'blessing prayers, thanks to the relatives of his hula-hula. Conversely, the subjects can only be conveyed by the hula to the boru or the older person to the younger in a kinship environment.

In the three important person that carrying out the tradition (*Dalihan Natolu*) when they follow the custom or the way that the Batak people are obliged to carry out, they also have to bring something (boanboan) during each traditional event. When the child is born, hulahula brings rice, boru brings money, dongan sabutuha brings rice and other gifts. When they married their children hulahula brought goldfish, rice and money, the boru brought rice. At the event of death hulahula brought boru rice to bring money while dongan sabutuha brought rice or money (Sihombing, 1989: 39).

Basically, it is usually said or expressed at every traditional Batak event. As stated by Arbun and Hutapea (1987: 13), it is a union of spiritual and social culture that covers various aspects of life, such as religion, decency, law. kinship system, language, art, and technology. for example [1] of Batak at death event as follows;

Landit bulung pinasa
Porhot bulung hahompu
Manumpak ma Debata
Mangasii angka ompu(UM¹)

means:

Licin daun nangka

Sepat daun bakung
Kiranya merestui Sang Dewata
Mengasihi arwah leluhur

The meaning that can be described is, may God Almighty bless all the family descendants and so Will the spirit of the ancestors.

When the customary event of death on Batak Toba Society runs, especially in conveying the hopes or prayers that are given, then what happens is the existence of a given or spoken speech followed by the presence of symbols or signs that represent or describe the aspiration.

Something that comes out orally which we can listen to is said to be said or what we know is verbally spoken, while a sign or symbol is an object that has meaning or expression that is not spoken but can be felt that through the sign or symbol there is a meaning conveyed. This sign or symbol is also said to be a Non-Verbal greeting.

Language forms in the society. There is no language without society and there is no society without language. As language and society are closely related, they are inter-deterministic or interdependent in the sense that they are mutually induced or affected; this is to say that at one time the society or social context determines or depends on language and at another time in its turn language determines or depends on the society or social context. Such a relation between language and society or social context is known as a **construal-semiotic relation**. One of the implications of the construal-semiotic relation is that things occurring in the society or the reality perceived being related to social needs are reflected or realized in language at one time and at another time things occurring in language or

realized in language specifically in the lexicogrammatical systems affect the society or social context. In other words, this is to say specifically that the perception of (member of) the society is influenced by the lexicogrammatical system of their language Saragih (2017:1).

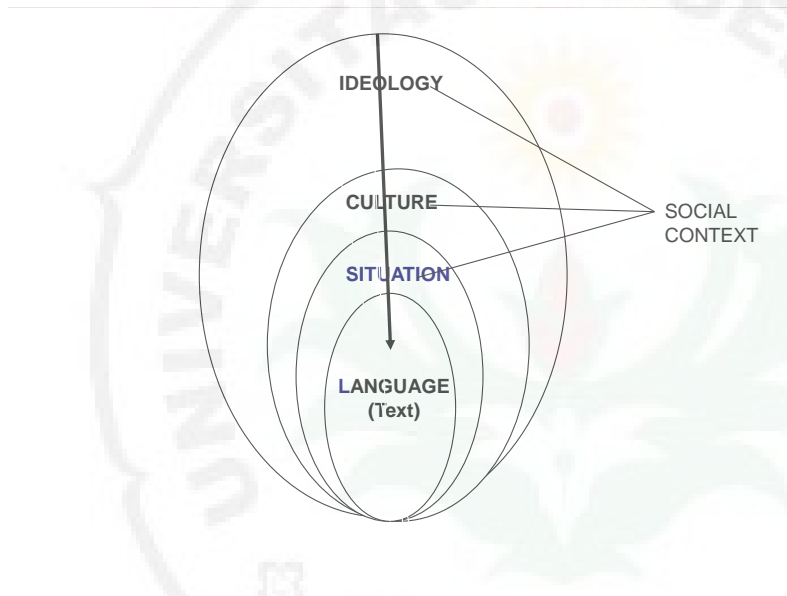


Figure 1.1 Relation between language and social context

In Figure 1.1 There are two steps that can be seen, first every people use a language in their daily life that we say it verbally and non-verbally. Meanwhile the second step is social context, when we speak we should to know the situation. Next, situation can be a reflection of us as a culture. As the last part of social culture is ideology. When language (text) has taken place and we know the situation wherein then is culture, what is meant here is a group of people who have the same understanding in the same situation. So because of that, ideology occurs or emerges that are carried out in accordance with a collective agreement that is decided jointly by a group of people.

Furhermore, Saragih(2011: 51) says “Social context occurs from 3 elements, namely the context of the situation, cultural context and ideological context”. The three elements of the social context are arranged on the text which forms stratified semiotics. The element that is close to the text or language is the context of the situation and is called a more concrete semiotic. The other element farthest from the text is called abstract semiotics. Based on the strata of closeness to text or language, the social context is sequential starting from the context of the situation, culture and ideology”

As for the writer is interested in analyzing the semiotic sign of language in the Toba Batak tribe is due to maintain the culture found in Indonesia, especially in North Sumatra, which there are many tribes among them are the Toba Batak tribe. language retention is also one of the things that researchers expect in this study. Many young people today do not even know the language of their tribes, for example the Toba Batak language itself. As for the signs - the signs used or used in a traditional Batak tribe customs ceremony is a legacy from the previous ancestors.

This can be seen from the attitude or behavior of the generation of Toba Batak generations who are less interested in taking part or coming down to see how the ritual or culture of death itself is caused by various reasons, among others; the time that does not allow young people to participate directly in carrying out the culture of the death of the Toba Batak, a distant area or location where in general the Batak Toba tribe if they have died in general carry out a customary burial event is carried out in their hometown. This has caused the young generation of Batak not to participate directly in how the Toba Batak culture is carried out especially at the time of death.

1.2 Research Focus

Birth, marriage and the three parts or elements of death ceremony (mate mangkar, sarimatua, and saurmatu) in Batak Toba people are very respected. This study is focussed on the Death Ceremony of Batak Toba. In this research the researcher will do on Batak Toba death ceremony, especially the signs that appear during the event of Batak Toba Batak itself. There are several types of deaths in the Toba Batak tribe, namely Mati Makkar, Sarimatua, and Saurmatua.

1.3 Problems of the Study

Based on the some explanations above, the writer makes questions that will be the problems of this research.

1. What semiotics meanings are conveyed in Toba Batak Death Ceremony?
2. How are the meaning verbally and non- verbally realized in the Toba Batak Death ceremony
3. Why are the semiotic meanings realized in the ways they are?
4. What ideology is underlying the Toba Batak Death Ceremony?

1.4 Purpose of the Study

The purpose of this research the writer is to find out

1. The semiotic meaning that conveyed at the Toba Batak Death Ceremony
2. The meaning verbally and non- verbally that realized in the Toba Batak Death Ceremony conveyed.
3. The reasons of semiotic meaning realized in the ways they are.
4. The ideology underlain of the Toba Batak's death ceremony.

1.5 Significance of the Study

There are some significances about this research that related to the others in theoretically and practically

1.5.1 Theoretical Significance

Theoretically, this research is to discuss how a science of language has a role in the death of the Toba Batak tribe. In practice, it is a sign that has a meaning that is able to make that the sign is not just an object. But with the semiotic theory, the sign has a close relationship with the Batak Toba culture, especially at the event of death. How a language has its own meaning in an object both verbally and non-verbally. And in the end, how does an object that has meaning play an important role in the ideology of a Batak Toba community.

1.5.2 Practically Significance

Practically this research will be useful for future generations, especially for the Batak tribe and for other tribes to always be able to preserve their respective cultures so that they are not lost. The younger generation is better able to maintain its culture which is the legacy of our ancestors, especially in terms of objects that appear at every cultural event that has their respective roles.

1.6 Organization of the Research.

This research consists of three chapter:**Chapter I** is Introduction, that consists of background of study, research focus, problem of study, purpose of study, organization of research.**Chapter II** is review of related literature, that consists of systemic functional linguistic, the object of linguistic, language, semiotic, classification of semiotics, Ferdinand Desaussure model, Charles Sanders Peirce

model, Roland Barthes model, sosial semiotic, culture as a semiotic, semiotic resources, culture, Batak Tobaness death, previous research. **Chapter III** that is research methodology, that consists of research design, time and place of research, subject and objective research, procedures of research, instrument of collecting the data, technique of data analysis, validity of research, triangulation. **Chapter IV** it is about Data analysis, research findings and discussion The last part is **Chapter V** is about Conclusion and Suggestion that related to the data.

