CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Relationship between the speaker and the hearer create depends on the situation. Many situations occur in daily life, such as ceremony or any other rituals. In Indonesia, many celebrations h as a part of the ritual tradition; for instance, the wedding ceremony that is an essential part of life. As a part of Indonesian tradition, wedding ceremony held to depend on the culture of each region or area. There will be considerable differences in each area because as an archipelago country, Indonesia has many islands spread along within the country with each their own culture.

A wedding is an essential ceremony where two people are united. Wedding traditions and customs sort greatly between culture, ethnic groups, religions, countries, and social classes. Each region in Indonesia has its own features in holding wedding ceremony that related to the habits of the people in the area. So there will be so many differences in each are of the way they held the wedding ceremony.

In North Sumatra, the major ethnic group is Batak. Batak consists of five sub-ethnic groups; they are Batak Toba, Batak Karo, Batak Pakpak Dairi, Batak Mandailing/Angkola, and Batak Simalungun. Commonly, these sub-ethnic groups have their tradition, lifestyle, customs, and many concerning to the culture.

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Following these several of the ethnic group, each of them has its own traditional culture applied in the wedding ceremony including Batak Toba. For Batak Toba, a wedding is a sacred ceremony which has its own rule and takes time to do. There are sequences of Batak Toba wedding ceremony divided into *Marhori-horidinding* (plan the wedding day), *Marhusip* (whispering), *Martumpol* (engagement), *Marhatasinamot* (talking about brideprice), *Martonggo Raja* (discussing about the caretaker of wedding), *Pestaunjuk* (wedding ceremony), *Paulakune* (escorting the bride to the groom family's house), and *Maningkirtangga* (the bride visiting the home of groom parent's).

Along with the wedding ceremony, there will be a master of ceremony who leads the sequences of the wedding — the master of the ceremony called *Parhata*. *Parhata* is a term that refers to a spokesperson in Batak Toba wedding ceremony. *Parhata* has an essential role in the wedding to organize the wedding sequence.

As the organizer of the wedding ceremony, *Parhata* has to know about the customs and traditions of Batak Toba, especially for his tribe related to his comprehension about the traditions and customs of Batak Toba. *Parhata* has to deliver information to the audience at the wedding ceremony to lead all the audience following the wedding ceremony. *Parhata* leads the audience, assuming they will have the same background information about the wedding ceremony and get the shared information through *Parhata*'s utterances. Both *Parhata* and audiences giving and achieving knowledge to each other, assuming they will understand what to do in the ceremony.

The audience follows *Parhata* as the lead or the master of the ceremony along with the wedding ceremony held. Considering *Parhata* and the audience background information, *Parhata* will give a short command, and the audience presupposes what to do and after following the given command. There will be subtle or implicit information from the master of ceremony (*Parhata*) to the audience, but still, they can short a piece of information. In the other word, how the audience can catch additional information alongside with their interpretation.

When people communicate, they want to share information. In some cases, the speaker assumes that the hearer or hearer has similar background information, so the accepted information concise the same interpretation. The speaker does not tell the whole report and leaves it as a piece of subtle information or subtle to interpreted. Besides, to acquire the right interpretation in meaning is by making an assumption.

People assume or presuppose to comprehend the same interpretation of information given by the speaker or the utter in utterances. This situation occur by considering or presuming the hearer concise possibilities that can occur based on the news. The audiences try to understand something to be right before it has proven. They consider any subtle information that not directly delivers through the utterances. Relationship between the speaker and the audience create a similar background of information related to the statements.

Batak Toba was the focus of this research as one of five sub ethnics in Batak. Bataknese have a tradition to invite a particular person as the leader of ceremony—called *Parhata*. The existence of *Parhata* in Batak Toba wedding ceremony made

the researcher decided to choose Batak Toba wedding ceremony videos as the source of the data of the current research.

The researcher found gap in some previous research of presupposition that commonly focus around written text such as advertisement, novel and some short story. The researcher also found that only a few researches that conducted on spoken words or uttered words. The gap was enthused the researcher to conduct a research from spoken words of *Parhata*.

The researcher concerned in conducting a research about presupposition analysis of *Parhata* on Batak Toba wedding ceremony. As told above, the speaker (*Parhata*) utters a piece of information that contains implicit information that will presuppose by the audiences in order to follow the sequence of the event. Therefore, this research focused on presupposition that occur in Batak Toba wedding ceremony of *Parhata's* spoken words.

1.2 The Problem of the Study

Based on the background of the study, there are two problems formulated related to the research:

1. What are the types of presupposition used by *Parhata* in the Batak Toba wedding ceremony?

2. How the types of presupposition realized in utterances of *Parhata* in Batak Toba wedding ceremony?

1.3 The Objective of the Study

Concerning to the problems, the objectives of the research are:

1. to investigate types of presupposition used by *Parhata*

2. to elaborate the realization of presupposition in *Parhata*'s utterances

1.4 The Scope of the Study

This study payed attention to the presupposition used in utterances by *Parhata* in the Batak Toba wedding ceremony. The research limited to the types of presupposition used in utterances and its realization by *Parhata*.

1.5 The Significance of the Study

Theoretically, the current research conducted to enrich knowledge about Batak Toba traditions and customs. Practically the research conducted to reveal the presupposition types used by *Parhata* that hopefully will be useful for any further research. Moreover, considering the social approach, this study is hopefully served much more information about Batak Toba customs and interactions in the wedding ceremony. The researcher expected that this paper could be useful in learning as a new science in learning pragmatics, especially presupposition.