

CHAPTER I

INTRODUCTION

A. BACKGROUND OF THE STUDY

Marriage is an important event in human life, marriage will be sacred and remembered by the wedding ceremony. Monger (2004:ix) states wedding ceremony function as a public announcement to the community that a new family unit has been established. In the Batak tradition itself, marriage is a sacred, large and complicated event. This is because the traditional ceremony is the most decisive time, whether the marriage is considered valid or not according to custom. Sinaga (2012:212) says that the marriage will be valid or not according to the Dalih Natolu custom is not from a religious marriage, a civil marriage or a lavish reception. But by custom, where those present at the customary event consist of *Dalihan Natolu*, the distribution of *jambar juhut* (meat) and giving of *ulos* as has been done by *ompu si jolo-jolo* (ancestors). In *Dalihan Natolu*, a philosophy of the Batak tribe, there are two ways to get married: proposing and without proposing. Proposing is a form in which all activities starting from a pre-wedding ceremony until to a traditional wedding ceremony or *marunjuk* are done in accordance with *Dalihan Natolu*, whereas without proposing or what is called *mangalua* is a marriage which is carried out by eloping.

In the Batak Toba tribe, *Mangalua* is a way of getting married through elopement. It has become a popular way for couples to get

married when obstacles arise during the marriage process. *Mangalua* (elopement) is often associated with people who adhere to the patrilineal family line, which is a traditional society that regulates offspring by the father. Vergouwen (1964: 2) says that Batak society is built on a patrilineal kinship system with lineages, clans, and tribal groups connected by male lines. Thus, in order to validate the marriage by custom, *Pasahat adat na gok* ceremony is implemented, where this traditional ceremony are held in order to pay for the marriage tradition that has never been done before. Based on the preceding statement, we can conclude that the marriage in Batak Toba will be valid if there is a *marunjuk* or *pasahat adat na gok* event. The Batak Toba people from various religions are therefore still required to complete these three stages: affirmation according to their religion, affirmation according to law or civil and affirmation according to *Dalihan Natolu* customs. *Pasahat adat na gok* ceremony must be done by couples from various sub tribes of Batak to legalize marriage in accordance with *Dalihan Natolu* custom. Batak Toba, Batak Simalungun and Batak Pakpak mention the ceremony for couple after elopement or *mangalua* as *mangadati*, batak Mandailing called *horja*, and batak Karo as *ngadati*.

Along with the Batak tribe, in other areas, such as Makassar also have customary ceremonies to legalize marriage elopement or *silariang*. Marriage will be regarded as valid and recognized by the custom when the couple elopes or *silariang* gives *panai* (dowry) and a fine to the woman's family. The Sasak tribe also performs a *sorong serah* ceremony as part of

the legalization of the *merari* marriage (elopement). This ceremony serves to resolve all violations committed in the *merari* ceremony. And the last one is from the Southeast Sulawesi, *wuna* tribe who held *kafosulino katulu* which aims for official reception parents of the bride to the bridegroom as a member of the family in the wedding elopement or *pofileigho*.

During *Pasahat adat na gok* ceremonies, participants of the ceremony communicate by performing actions. These actions are called speech acts, which are part of pragmatics. Speech act is utterances of sentences intended to make the speaker's meaning more clearly to the listener. Searle (1969:16) says that speech acts are the fundamental unit of linguistic communication. Then Yule (1996:47) states that speech acts refer to actions involving utterances. Thus, it can be concluded that speech acts are utterances that include action as a functional unit in communication that considers aspects of the speech situation. Austin (1962:113) divides speech acts into three kinds of actions. First, is the act of informing or stating something and its called a locutionary act, second illocutionary, the act of wanting the speech partner to do something and the last is perlocutionay act, when actions have an effect on the speech partner or require certain reactions, effects and results from the speech partner. Searle in (1979) developed a speech act theory centered on illocutionary acts. The development of these kinds of action is based on the purpose of the act, from the viewpoint of the speaker. Searle (1979) defines the types of illocutionary action into five types: assertive, directive, commissive, expressive and declarative. The speech acts used in

this traditional ceremony are not the same as the speech used by the community on a daily basis. The speech act in the *pasahat adat na gok* ceremony has its own peculiarities because it is accompanied by the use of *umpama* and *umpasa* (proverb). The speech acts used contain deep meaning, moral values and maintain language politeness

The communication between the figures involved in the *pasahat adat na gok* ceremony results in utterances in the form of sentences. The language used contains meanings understood between speakers and speech partners. For example one of speech acts in the *pasahat adat na gok* ceremony is the words from *paranak* "*Sai sori gabe ma hamu anak nami ala naung gabe halak batak sagokna dohot manjalo adat jala budaya batak sadari on*" which means "Congratulations to our son for being a completely batak person and accepting the customs and culture of Batak today". With the speech that the speaker gives, it can be seen that speaker shows expressive speech acts by congratulating the couple and expressing family happiness for carrying out their customs. Expressive is a type of illocutionary act which expresses a speaker's psychological attitude towards a situation such as gratitude, congratulations, pardoning, blaming, praising and condoling

Many researchers have studied speech acts in various objects such as novels, films, talk shows, traditional ceremonies, and social activities. There are even researcher who have examined the speech acts in the Batak Toba Marunjuk wedding ceremony. Considering that Marunjuk and

Pasahat adat na gok are two different ceremonies, this study specifically focuses on speech acts in *Pasahat na adat gok* wedding ceremony.

The purpose of this paper is to study the *Pasahat Adat Na Gok* ceremony, how Batak language speakers arrange what they want to say according to who they are speaking to, where, when, and in what circumstances they are speaking to. In addition, as one language growing and developing in Indonesia, Batak plays a role as a vehicle for communication and establishing ethnic identity that can be passed on by that community and can be spared from extinction.

B. PROBLEM OF THE STUDY

The problems of the study were formulated in the following:

1. What types of speech acts act used in *pasahat adat na gok* ceremony?
2. How are the speech act realized in *pasahat adat na gok* ceremony?
3. Why speech acts are important in *pasahat adat na gok* ceremony?

C. OBJECTIVE OF THE STUDY

Based on the problem of study above, the objectives to be achieved in this study are as follows:

1. To find out the types of the speech acts are used in the *pasahat adat na gok* ceremony
2. To describe the realization of the speech acts in *pasahat adat na gok* ceremony.

3. To explain the reason of realization of speech acts in *pasahat adat na gok* ceremony.

D. SCOPE OF THE STUDY

This research specifically examines the speech acts in the *pasahat adat na gok* traditional ceremony through the utterances and *umpama*, *umpasa* used by the *raja parhata* (master of ceremony) of each representative of *dalihan natolu*. The theory used in analyzing speech acts is the speech act of Searle (1979). Data were analyzed using qualitative research methods from Creswell (2014).

E. SIGNIFICANCE OF THE STUDY

The findings of this study can add to and strengthen the theories of pragmatics, particularly in the area of speech acts, and can be useful for students and readers who are interested in speech acts and Batak Toba culture and can be used as a reference for speech act studies. This study can be useful for future researchers who would like to continue with this study or make comparison for other data from pragmatic or other research.