

CHAPTER I

INTRODUCTION

1.1. The Background of the Study

In Mandailing Batak wedding ceremony, there is *Mangupa* event. It is the core of Mandailing wedding ceremony. It is attended by the elements of Dalihan Na Tolu (*Kahanggi, Mora, and Anak Boru*), and other people such as King and Head or certain family name (*Harajaon and Hatobangon*) as well. Those people are invited to give speeches (*Hata-hata*), which is usually contained with advises, expectation, or even prayer that pointed to the new couple. Furthermore, this event is conducted by using verbal communication and employ many kinds of things which symbolize expectation and prayer of the attendants.

Mangupa event is the most unique and interesting event within the weddings ceremony in Mandailing culture. Beside that, this event is usually crowded by many people who are invited to celebrate the ceremony, including those who are asked to give the speech (*Hata-hata*) in the event. There will be long speeches and many cultural verses and expressions.

According to Joos (1967:153-155) that there are five categories of language styles, they are: frozen style, formal style, consultative style, casual style, and intimate style. Joos (1967: 153-155) defines that frozen style is used for a very formal setting such as in palace, church, speech of state ceremony and some other occasions. Example expressions of frozen style as below:

Paragraph 1

*“Harajaon Na **Mulia**” (“Kingdom which Great” or “The Honorable Kingdom”)*

Paragraph 2

“Allah Swt. Na Uli Basa i” (Allah Swt. The Almighty and Merciful)

Paragraph 2

*“Tuhanta Na **Gumorgo** Langit and Na **Tumompa** Tano(God, The Ruler of heaven and earth)*

Verse 1

*“Adat mi ompunta na **Robian**” (The customs of our Ancestor)*

Paragraph 32

*“Mangidao maf ma hami ima tu Harajaon Na **Mulia**” (I would like to apologize to my Honorable Kings)*

The second style is formal style. It is used for important situation. It is also used in addressing spectator, especially when the spectator is in large number.

Example special expression from the groom side to the bride’s side:

1. *“Parjolo au marsantabi tu barisan ni dalihan na tolu, kahanggi, anak boru, mora songoni tu barisan ni harajaon, sumurung lobi tu raja panusunan bulung nadung juguk di juluan ni bagas godang on”. (Paragraph 1)*

(First of all, I would like to apologize to *Dalihan Na Tolu, Kahanggi, Anak Boru, Mora* as well as *Harajaon* particularly to

Raja Panusunan who are all now sitting on the uluan of this Bagas Godang). Below are the descriptions of the first paragraph:

a. *Parjolo au marsantabi tu tu Dalihan Na Tolu*

S P O

b. *Au marsantabi tu tu Kahanggi*

S P O

c. *Au marsantabi tu tu Anak Boru*

S P O

d. *Au marsantabi tu tu Mora*

S P O

e. *Au marsantabi tu tu Harajaon*

S P O

f. *Au marsantabi ima tu tu Raja Panusunan*

S P O

g. *Sudena nadung juguk di juluan ni Bagas Godang On.*

S P Complement Adverb of Time

The third is consultative style. It is used for semiformal situation. It is kind of language which is required from everyday speaker. It is common from of speech in a tiny group. Example Special expression in asking something uttered in

Bataknese ceremony :

1. Orang Kaya : “*Maidia nakkin anak boruna?*”

Anak Boru : “*Olo*” (paragraph 6)

In this case, Orang Kaya (Mc) asks Anak Boru to open the cover of the rice, which is served in front of the couple. The clause “*Maidia nakkin anak boruna?*”. In English becomes “Where is his anak boru?” it means that, firstly, the Mc consults the presence and readiness of anak boru to lift up the rice cover, and at the same time anak boru responded by saying „yes”.

The fourth is casual style. It is used for conversation in our relaxed or normal condition that is proper to the conversation with our friends or some, such as outside the classroom, when the students have a chat. Positively, casual style is characterized by the use of the first name or even nickname rather than a little name and the last name in addressing one another. Example Special expression in – group friends uttered in Bataknese ceremony :

1. “*Buka hamu bo pacopat anak boruna...!*” (paragraph 6)
(open it fastly, anak boru....)

The fifth is intimate style. It is used for a completely private language developed within families, lovers and the closest friends. After identifying all the clauses, intimate style was not found in the participants’ transcripts speeches. It was due to the fact that all the speakers of the event employed custom (formal), consultative, casual, and frozen styles while delivering the speeches and it was not allowed using such intimate words since *Mangupa* event is a cultural occasion.

Based on the above explanations, the writer of this study is interested in analyzing this topic because there are some changes of language styles uttered by

the Bataknese and the process of Mandailing Batak that takes much more time in managing a marriage ceremony starting from *Mangalap Boru* until *Mangupa* event as the final session of the wedding ceremony.

1.2 The Problems of Study

1. What language styles are used in Mandailing Batak wedding ceremony?
2. How are language styles realized in Mandailing Batak wedding ceremony?
3. Why are language styles realized in Mandailing Batak wedding ceremony the way they are?

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 Mandailing Batak wedding ceremony.
- 2) Explain the language styles realized in Mandailing Batak wedding ceremony.
- 3) Discover the reasons of the language styles realized in Mandailing Batak wedding ceremony.

1.4 The Scope of the Study

This study covers the analysis on the language styles used by Mandailing Batak wedding ceremony. This study intended to find the existence of language styles proposed by Joos namely frozen style, formal style, consultative style, casual style, and intimate style in Mandailing Batak wedding ceremony particularly in *Mangupa* event.

1.5 The Significance of the Study

1. - Theoretically, the findings are expected to be a guidance for those who are interested in enlarging their horizon on Mandailing Batak culture, particularly Mandailing Batak wedding ceremony (parhata) in Mandailing Batak wedding ceremony.
2. - Practically, to keep using the language styles of wedding ceremony the way it is.
 - Findings are expected to be useful for other researchers who are interested in analyzing language styles in Mandailing Batak wedding ceremony. And the last for academically, findings can be helpful way for developing and increasing the world science especially in sociolinguistics subject. Furthermore, it is the specific contribution to the language itself.