

CHAPTER I
INTRODUCTION

1.1 The Background of the Study

North Sumatera has six *Batak* sub-ethnics such as *Toba*, *Simalungun*, *Karo*, *Pakpak*, *Angkola* and *Mandailing*. Every tribe has its own ceremonial culture which is their wedding ceremony.

Wedding ceremony is an important thing in traditional ritual for *Batak* people. *Batak* people conduct special traditional rituals for those who get married. Based on *Batak* culture, *Batak* people practice namely: *Mangaririt*, *Mangalehon Tanda*, *Marhusip*, *Martumpol*, *Marhata Sinamot*, *Martonggo Raja*, *Paulak Une* and *Maningkir Tangga* as the introductory rituals before holding the traditional wedding ceremony. These procedures are done due to the importance of marriage for *Batak* people.

Since wedding ceremony is a major event, inviting the *Hulahula*, *Boru*, *Dongan Tubu* and *Dongan Sahuta* as the witnesses of the prevailing custom is an obligation. It is true that the application of *Dalihan Na Tolu*, i.e. *Somba Marhulahula*, *Manat Mardongan Tubu*, *Elek Marboru* and the actualization of the concept of *Batak's* life that once someone gets married, prevent them from getting a divorce easily.

The real meaning of *Dalihan Na Tolu* estiology is three stones stove which are used for cooking. The size of three miles stones is to support cooking device and it indicates that the three stones are supporting the loan or activities to

get the objectives. The metaphorical meaning of *Dalihan Na Tolu* is a triangle bond between brothers, sisters, and brothers of the mothers *Hula-hula* as respected person from the other elements, which are *Boru* and *Dongan Tubu*.

One important aspect of the wedding ceremony is *Marhata*. *Marhata* is the realization of communication among the three elements. Based on Austin theory (1962) the meaning of the utterances can be divided into three kinds, they are locutionary acts, illocutionary acts and perlocutionary acts. For instance, could you pass the salt? It is identified as locutionary act because this utterance indicated as literal meaning, then the utterance above on illocutionary act means “pass the salt, please” it is indicated as the hearer would assume whether the addressee would be able to pass the salt. As a perlocutionary act, the utterance above is indicated to realize the speaker’s intention to ultimately get hold of the salt. From the explanation can be realized if one utterance may have some interpretation.

Different person has different expressions and actions to express something. It occurred in wedding ceremony of the *Batak Toba* culture. For instance, when the speakers or elements of *Dalihan Na Tolu* started to speech on *Marhata*, some of the speaker are directly say “*Mauliate ma hudok hami parjolo tu Amanta Debata*”(Firstly, we say thanks to the Almighty God). This utterance shows that the speaker has lost their honors or manners as a cultural values to hearer because some of them have not used greeting speech act on their speech. Greeting speech act is honored words that used by *Toba Batak* society to greet king, *Hula-Hula* (*in-law-families*), *Dongan Tubu* (*ancestor of the clan*), *Boru*

(daughter) and *Dongan Sahuta* (a hometown friends) in wedding ceremony event. So, in wedding ceremony of the *Toba Batak* culture the speaker should greet the participants by say “ *Sattabi di hula-hula, Dongan Tubu, Boru dohot sudena na adong di paradatan on*”. It is clear that in *Toba Batak* culture upholds cultural values because on given speech the speaker should be more respect for the people who attended the wedding.

Based on the phenomenon of language use on wedding ceremony, it is believed that the elements of *Dalihan Na Tolu* have different acts. Therefore, the speakers on wedding ceremony must know which one is exactly to say firstly.

These ceremonies, like other ceremonies in *Toba Batak* Culture, are the realization of *Batak* cultural values. *Toba Batak* is famous for their life culture. It is believe that the life culture governs the behavior of the owner of the culture and this also happens in *Batak* people life. Many officials and successful men in Indonesian actualize this life culture. The cultural values of *Toba Batak* consists of three parts which are usually abbreviated with 3H which stands for: Descendant (*Hagabeon*), Wealth (*Hamoraon*), and Pride (*Hasangapon*) Ihromi (1990:207). It is found that wherever *Batak* people go and whatever they do; they keep practicing these *Hagabeon, Hamoraon, Hasangapon* (3H) in their life. In addition there is one thing that makes *Batak* people different from other tribes, that is they have statement. Statement is commonly used by *Batak* people when they perform traditional ceremonies such as wedding ceremony.

It is interesting to study the linguistic realizations of *Toba Batak* cultural values as the communication between the three elements of *Batak* culture in *Toba*

Batak wedding ceremony. The focus of the study will be on the illocutionary acts used by each element in to show how they put themselves and others in the relation through the illocutionary acts they perform.

Research conducted by Tomson (2008) is one of the studies relating to speech acts. He conducted the study of “*Tindak Tutur Dalam Upacara Pernikahan Batak Toba*”. He used documentary technique for collecting the data. The data is taken from the speech utterances spoken by speaker intend the fact, so on doing communication the speaker always produces an act. The result of the research shows he found 13 kinds of speech acts. From those kinds of speech acts the dominant speech acts is asking which is used by *Hula-Hula* and *Dongan Sabutuha*. While answering and explaining are dominant to *Boru*. The strength of this thesis is the writer explains all the types of speech act clearly not only that but also the writer explains all the utterances of *Toba Batak* Wedding Ceremony. But the weakness founded in this thesis is the writer did not put any journal in his thesis and also did not classify the type speech act. Based on the research the researcher would like to develop the speech act with a more specific analysis of the realization of illocutionary act that represent in Cultural Values of *Toba Batak* Wedding Ceremony.

1.2 The Problems of the Study

Based on the background of the study, the problems that are formulated as the following:

1. What are the linguistic realizations of illocutionary acts in the *Toba Batak* Wedding Ceremony?
2. What are the linguistic realizations of *Toba Batak* cultural values wedding ceremony?
3. Why are the linguistic realizations of illocutionary acts represented as the ways they are?

1.3 The Objectives of the Study

Based on the problem, the objectives of the study are to

- 1) describe the linguistic realizations of illocutionary acts in the *Toba Batak* Wedding Ceremony.
- 2) describe the linguistic realizations of *Toba Batak* cultural values wedding ceremony.
- 3) explain the reasons why the linguistic realizations of illocutionary acts are represented the ways they are.

1.4 The Scopes of the Study

Referring to the problems of the research, this study covers of the linguistic realization of illocutionary act of *Toba Batak* cultural values in *Toba Batak* wedding ceremony used by *Toba Batak* speakers who live in Sidikalang 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.

1.5 The Significances of the Study

Findings of this study were expected to give contribution theoretically and practically.

- (1) Theoretically, the research finding were expected to enrich the theories of linguistic speech acts, specifically the spoken medium by certain community, mainly the *Toba Batak* culture especially the elements of *Dalihan Na Tolu*.
- (2) Practically, the findings is useful to identify and understand speech acts for social interaction, which have the same characteristic with the *Toba Batak* culture in expressing statement, question, apologizing and so on. The researcher hopes that it is useful for teachers and lecturers of sociolinguistics to apply the speech acts.