

CHAPTER I

INTRODUCTION

A. Background of the Study

Language is traditionally defined as a tool for interacting or communicating, which in turn means conveying thoughts, ideas, concepts, or even feelings. The idea that language is merely a tool for conveying ideas has a long history. However, sociolinguistic thought considers this to be too narrow because language activity is essentially a "who speaks what language to whom, when, and for what purpose?" As a result, from the perspective of sociolinguistics, language functions can be viewed from various perspectives, such as speakers, listeners, topics, codes, and conversation purpose (Chaer & Agustina, 2004).

In conversation matters, the use of address terms is an important feature of the interface between language and society. Wardhaug (2006) stated that there are various ways on how people address others such as by using their title, their first name, last name, etc. The choice of certain address terms is reflected according to the condition and status of the speaker. Terms of address are an important part of verbal behavior that can be used to identify a society's behavior, norms, and practices (Brown & Gilman, 1960). Address terms can also be used to infer and realize other issues such as sexuality, age, ethnicity, and religion. Given the ramifications of address terms discussed above, sociolinguistic studies have traditionally been conducted in domestic or familial settings. More recently, studies of address terms (sometimes aided by discourse analysis) have begun to make inroads into other social processes and practices

such as politics and religion (Dzameshie, 1997) indicating the importance of address terms.

In everyday conversation, personal address terms serve a variety of functions, including identifying the formality or informality of a given context, identifying power relationships between and among people, and expressing social identity (Emihovich, 1981). In fact, the way people address one another and the terms they use to address one another reflect the nature and type of relationship they have. Brown & Gilman (1960), who investigated the usage of pronominal address forms in some European languages and provided a universal model based on the dichotomic distinction between an informal, familiar pronoun (T) and a formal, polite pronoun (V).

In North Sumatra, there are eight native tribes with different customs. One of them is the *Batak Toba*. *Batak Toba* is a Batak tribe that has rules with words, called "*Partuturan*". There are many types of addressing (including kinship terms) in "*Partuturan*" of Batak Toba. One of the examples is "*Tulang*" (Uncle) and "*Nantulang*" (Aunt), these two kinds of addressing have different usage. "*Tulang*" is an address for men and "*Nantulang*" is an address for women. (Marpondang, 1992)

The use of the address "*Tulang*" and "*Nantulang*" are based on the philosophy of the Batak Toba tribe, namely "*Dalihan Natolu*", which means the relationship between kinship in the Batak Toba tribe. Based on the references that have been found, in this study, the author will analyze the "*Partuturan*" of the Batak Toba tribe and analyze its relationship with Brown & Gilman's theory (1960) of address terms in society.

In the process of interpreting text of arts in literature, the researcher must know the construct of the meaning. Text of arts and literature are not only books, but it could be dance, ceremony, tradition, and folklore (Endraswara, 2013). In *Batak Toba* culture, there are many traditional ceremonies. Considering the use of address terms within the culture, *Mangulosi* (the act of giving or covering Ulos is accompanied by a prayer) is one of the examples of tradition in *Batak Toba* wedding ceremony.

Mangulosi has a strong attachment to *Ulos*. *Ulos* is a piece of woven cloth that has been passed down from generation to generation among the *Batak* tribe. *Ulos* is a form of kinship that is addressed in every *Toba Batak* ceremony, one of which is the *Toba Batak* traditional wedding. The *Ulos* gift event is represented as a *Mangulosi* action. The bride's *ulos* gift has been provided, and the type and giver have been determined. So that the *Batak* who carry it out are recognized by the rest of the *Batak*.

Ulos is regarded as a medium of solidarity in individual and social life in *Toba Batak* society (Pangabeau, 2009). As a result, *Ulos* holds a significant position in the *Toba Batak* social order. Its presence is a required complement that cannot be separated in various traditional ceremonies, including the *Toba Batak* traditional wedding, which is the focus of this study. Due to changing times and the influence of outside elements, its development is not always in a "safe" position.

Ulos Pansamot, *Ulos Holong*, *Mandar Hela*, *Ulos Bere*, *Ulos to ale-ale*, and other types of *Ulos* are given at the marriage ceremony of the *Toba Batak* people. Based on the number of *Ulos* given based on the condition in general,

it means which is nearly the same, but the difference is the expression from the giver to the receiver. The gift of *Ulos Hela*, for example, is not the same as the delivery and giving.

This research focuses on address terms of *Parhata* utterances in Batak Toba wedding ceremony and the analysis of why they were doing so. The theory used in this study also shows that this study only covers parts of the use of address terms in kinship relations in the Batak Toba society in general in wedding ceremonies. namely terms of address used in Batak Toba society, with Brown and Gilman's theory. Brown & Gilman (1960), stated that address forms were derived, composed of personal name (PN), descriptive phrase (DP), title, catchphrase, kinship term, attention getter and pronoun. But in this research, the researcher just focuses on analyzing the use of personal name, descriptive phrase, title and especially, kinship terms in Batak Toba weddings.

Furthermore, the purpose of this research was to analyzed whether difference calls in address terms of gender fit into Indonesian language forms. According to (Yule, 1989), argues that "in different social contexts different terms of address will be used". Men and women use slightly different language styles. That is the reason of choosing Batak Toba society because in Batak Toba society has different nicknames they are, natural factors such as age, sex and kinship, social factors such as marital status, socio-political power, wealth, and education: factors related to the speech event like contextual factors, situational factors, friendship and intimacy, and the usage of certain pronouns.

This research is described as "Address Terms in Batak Toba Wedding Ceremony: A Case of Utterances by *Parhata*". The researcher believed that

address terms in *Batak Toba* was very interesting because the address terms is usually used to show the possession of formal and informal manners or show that he/she is male and female. In other words, employing a certain address term, the speaker wants to express his or her feelings of respect, solidarity, intimacy, and familiarity to the other people. Dunkling (2007: 22) argues there are many factors why people use various kinds of calling terms, such as age, profession, nationality, dialect, gender, social class, religious relations, race, homosexuality, individuality, and verbal incidents.

In this research, the researcher focused on the research of “*Address Terms in Batak Toba Wedding Ceremony: A Case of Utterances by Parhata*”, the scope of this research was only the speech uttered by the *Parhata* of the wedding ceremony. The researcher analyzed address terms in wedding ceremony *Batak Toba* using address terms in *Batak Toba* society. The researcher used the theory of address term by Brown & Gilman (1960). The data gained from Wedding Ceremonial from YouTube with title “***Pernikahan Adat Batak Deka S Saragih & Gabriella R S Simanjuntak Di Sarolangun 15 Februari 2020***” published in ALEXANDROSA Family YouTube Channel on February, 18th 2020 with 115.092 viewers. Video has become the most viewed *Batak Toba* traditional wedding video. Given the large number of viewers in the video, this allows researchers to gain objectivity regarding the authenticity of *Batak Toba* traditional weddings.

B. The Problem of the Study

The problems of the study are formulated as the following:

1. What types of address terms are found in a Batak Toba Wedding Ceremony?
2. How are the address terms realized from *Parhata* utterance in a Batak Toba Wedding Ceremony?

C. The Objective of the Study

In relation to the problems above, the objectives of this study are to find out:

1. To find out the types of address term used by *Parhata* in *Batak Toba* Wedding Ceremonial.
2. To describe the implementation of the address terms used by the *Parhata* in *Batak Toba* Wedding Ceremonial.

D. The Scope of the Study

In order to have specific research, the writer limited the study on the conversation in wedding ceremony uttered by the *Parhata*. The sociolinguistic focus on addressing using personal name (PN), addressing using descriptive phrase (DP), addressing using kinship terms, addressing using title, addressing use catchphrase, even addressing using attention getter and pronoun (Brown & Gilman, 1960). Moreover, this research focused on address terms of related people at *Parhata* utterances in Batak Toba wedding ceremonial, and the using of address terms in Batak Toba

E. The Significant of the Study

1. For the readers, this research expected to give more information about addressing system in Batak Toba Society.
2. For English Department students, this research was expected to make them obtain more about addressing terms, especially proper names, nicknames, in social context situation.
3. The research is significant for the people who are interested in doing further research related to the use of address terms in their society.