

**IDIOMATIC EXPRESSION IN UMPAMA PAKPAK
WEDDING CEREMONY**

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ABSTRACT

Aguni Berutu. 2122220001. *Idiomatic Expression in Umpama Pakpak Wedding Ceremony*. A Thesis. English and Literature Department. Faculty of Languages and Arts. State University of Medan. 2017

This study deals with idiomatic expression in Pakpak wedding ceremony. The objectives of this study were to find out the categories of *umpama*, to describe the meaning of *umpama*, and to find out the dominant category of *umpama* used in Pakpak wedding ceremony. This research was conducted by using descriptive qualitative design. The data were 25 utterances of idiomatic expression (*umpama*) taken from Pakpak wedding ceremony records. The findings indicated that there were three categories of *umpama* Pakpak, they were: *umpama* related to flora, fauna, and daily activities. The total percentages of *umpama* for each category were: related to flora (52%), fauna (8%), and daily activities (16%), while not categorized (24%). The meaning of *umpama* in Pakpak wedding ceremony were containing wishes, hopes, prayers, and advices. The dominant category was related to flora (52%).

Keywords: semantics, idiomatic expression, Pakpak wedding ceremony.

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INTRODUCTION

Background of the study

A wedding is a ceremony where two people are united in marriage. Wedding traditions and customs vary greatly between cultures, ethnic groups, religions, countries, and social classes. In a marriage there is cultural structure that embodies a set of rules, views of life, values, or certain underlying principles and lives in the culture of the society in question, (Rismawati, 2011).

There are a lot of ethnic groups in North Sumatera. It is good, because the various culture that exist in a country give many good impact to another culture. We can learn from another culture and know more about culture in Indonesia. Beside that, it is also important to know more about one culture, because all cultures in this country have differences with another one.

In North Sumatera all of those ethnic groups are dominated by Batak. Batak consists of five sub ethnic groups, they are Batak Toba, Batak Karo, Batak Pakpak Dairi, Batak Mandailing/Angkola, and Batak Simalungun. In wedding ceremony of Batak Toba, there are thirteen ways of the marriage, such as *mangaririt*, *mangalehon tanda*, *marhori-hori dinding*, *martumpol*, *marhata sinamot*, *martonggo raja*, *manjalo pasu-pasu parbagason*, *ulaon unjuk*, *mangihut di ampang*, *ditaruhon jual*, *paulak une*, *manjae*, and *maningkir tanda*, (Sinurat, 2005).

It is different with Batak Karo that there are six things to do, such as *nungkun kata*, *ngerana-ngerana*, *mbaba belo selambar*, *pemasu-masu*, *pesta adat*, and

mukul. Those are an ideal wedding in Batak Karo wedding ceremony, (Bangun, 1986).

Umpama is one of continual tradition almost in all ceremonial activities in Pakpaknese including wedding ceremony. In urban territory, people are less talking using their original language, because they are affected by their environment. When this culture is not used anymore, eventually it would be lost and extinct. When people do not know about their own culture, they would not love to their culture. People who love thier culture, they would care and want to get to know about the culture. But when people do not know about their own culture, they would never love to their culture themselves. For instance, people tend to use *umpama* in a wedding ceremony.

When someone does not know what *umpama* is, it is impossible that he likes to hear *umpasa*, or might be she doesn't care. This is actually the big problem that will be going to be solved. What would happen in the future when people are almost forget about their culture. Probably people would not care about the mores anymore. Those who do not care about culture would not know about the rules in a certain territory.

In Batak Toba, people believe that *umpasa* is a tool of ommunication for petition to God. There are three things containing in *umpasa*, they are to have *hagabeon* (sons and daughters), *hamoraon* (wealth), *hasangapon* (authority and regarded). All things contained in *umpasa* of Batak Toba have meaning and relationship to the human life, (Pardosi, 2008).

Therefore, this research will be focused on idiomatic expression in Pakpak wedding ceremony. There are some expressions that will be analyzed from the wedding ceremony.

REVIEW OF LITERATURE

Semantics

Discussing about sentence meaning, we communicate with utterances, and each utterance is an instance of a sentence. But how can we explain what 'sentence meaning' is? Two points are obvious. First, the meaning of a sentence derives from the meanings of its constituent lexemes and from the grammatical meanings it contains. So if people know all the lexical and grammatical meanings expressed in a sentence, they know the meaning of the sentence, and vice versa. Second, at least if the sentence is a statement, if people know the meaning of the sentence, they know what conditions are necessary in the world for that sentence to be true, (Kreidler, 1998:56).

Idiomatic Expression

Riyadi (1994:3) defines idiomatic expression as a form of language which is a combination word meaning that can not be derived from the meaning of the combined elements or any quirks in a language. Idiom includes all expressions, strings of words as well as the wording indicates specificity in a language that distinguishes it from other languages.

Oral Tradition

The term oral tradition is seen in different perspectives. Vansina (2015:57) describes oral tradition as “the testimony of the past which are transmitted from mouth to mouth.” This connotes that oral tradition must necessarily be of the past, and transmitted through spoken words from one generation to the other. Basically, the term means the transmission of facts, values and fiction through oral means. It would not be termed "tradition", however, if it were just a momentary and temporary method of approach to historical knowledge.

Proverbs

Proverbs are wise sayings that address the heart of the discourse in any given context, truthfully and objectively. It is the short sentences that people often quote to give advice or make general comments about life. A proverb is therefore, a short well-known expression that states a general truth and gives an advice. (Joshua, 2012:47).

Pakpaknese Wedding

Ideal ceremonies of marriage in Pakpaknese called *sitari-tari* (*sitAritAri*), or *merbayo* (*m3:rbAyo*). Once this kind of marriage should be accompanied by traditional musical (*merkata genderung sipitu*). This ceremony is called *merbayo*. This ceremony can also be called *sinima-nima* or *memuat mende* (*sinimAnimA m3:muAt m3:nde*). Berutu (2006) states that there are some stages to pass through before ceremony of *merbayo* is done, as follows:

- a. *Mengririt/mengindangi* (proposing) (*m3:ɳririt/m3:ɳindɳɳi*)
- b. *Mersibereen tanda burju* (rings exchanging) (*m3:rsib3:re:n tɳndɳ burju*)
- c. *Menglolo / Mengkata Utang* (*m3:ɳlolo/m3:ɳkɳtɳ u: 'tɳɳ*)
- d. *Muat nakan peradupen* (*muɳt nɳkɳn p3:rɳdup3:n*)
- e. *Tangis berru pangiren* (*tɳɳis b3:rru pɳɳir3:n*)

Berutu (2013:67-95) categorizes umpama Pakpak into three parts, they are umpama related to flora, umpama related to fauna, and umpama related to daily activities.

a. Related to Flora

In these kinds of umpama, Berutu uses any names of fruits, vegetables, trees, and another thing related to flora. For example:

Ari – arin bage mangan iopih (*ɳri ɳri:n bɳge mɳɳɳn yo: 'pih*)

If translated lexically the meaning is ‘like eating on the stem of banana’. But the purpose of this expression is actually for someone who wants something from other people without doing anything for himself.

b. Related to Fauna

In these *umpama*, there are kind of tiny animals, small and big. For example:

Gajah merubat pelanduk terkapit (*gɳjɳh m3:ru:bɳt p3:lɳdu:k t3:rkɳpit*)

If translated lexically the meaning is ‘elephants fight mouse deer impacted’. But the meaning of this umpama is aimed for the great people who cause society to suffer when they have problems.

c. Related to Daily Activities

Umpama in this part related to all daily activities, such about job, profession or another related to that. For example:

Ndates penangkihen ndates ma mula ndabuh ('ndΛt3:s p3:nΛηkih3:n 'ndΛt3:s mΛ mula: 'ndΛbuh)

If translated lexically the menaing is 'climbing high to fall high too'. The purpose of this *umpama* is actually 'the higher position of someone, the more responsibilities, risks, and challenges that he has to face.

RESEARCH METHODOLOGY

Methodology

This research was conducted by using descriptive qualitative design. Ary (2002) states descriptive qualitative method is to understand human and social behavior from the insider's perspective – that is, as it is lived by participants in a particular social setting (for example: a culture, school, community, group or institution). The purpose of this descriptive qualitative data is to create a description, illustration, facts, characteristics, and the relationship between investigated phenomenon related to the study.

The source of the data was the records of Pakpaknese wedding ceremony.

DATA AND DATA ANALYSIS

This study deals with the description of the idiomatic expression meaning in the Pakpaknese wedding ceremony. The data were 25 utterances of idiomatic expression (*umpama*) from Pakpak wedding ceremony.

After collecting the data, the researcher firstly identified and then classified them based on the three categories of *umpama* in the wedding ceremony. Those three categories were: *umpama* related to flora, *umpama* related to fauna, and *umpama* related to daily activities. There was also the data which was not included into the three categories of *umpama*.

1. *Umpama* related to flora

Umpama 1

Banban kacimara mo nina banban kacimeru merbuah dahan parira, maseh ate Tuhan ndaoh karina mara ndaoh karina begu.

Banban kacimara mo nina banban kacimeru merbuah dahan parira,



= banban kacimara is banban kacimeru fruits branch tree

maseh mo ate Tuhan ndaoh karina mara ndaoh karina begu.



goodness God far all evil far all ghost

Banban kacimara and kacimeru are the fruts and parira branch fruits, may by the goodness of God far away all the evil and ghost.

Kacimara is a kind of plant which grows in the forest. It is far away from human, because it is not found in village territorial. Thus, everything that can irritate the works will go away from activities of all people, like kacimara far away from human. The purpose of this *umpama* is as a hope that conveyed to all people. The hope contains everything that is being done will be finished without any constraints to the people who do the works.

2. *Umpama* related to fauna

Umpama 1

Kabang mo nina renggisa senggep i nggala page, mangan ngo kami mbisa pemales nami oda kade.

Kabang mo nina renggisa senggep i nggala page.

↓ ↓ ↓ ↓ ↓ ↓
 = fly the bird perch in haystack

mangan ngo kami mbisa pemales nami oda kade.

↓ ↓ ↓ ↓ ↓ ↓
 Eat we can deed our nothing

A bird flying and perching on haystack, we can eat but our deed is nothing.

Renggisa is a kind of birds which likes perching in the stack of paddy. When it perching, it usually brings nothing from its nest, and even eats anything it finds in around the paddy. This *umpama* is delivered by the people who received foods in a wedding ceremony. This *umpama* is conveyed to *perberru* as *kula-kula* in the wedding ceremony, because *perberru* has brought *siluah* like foods to *peranak*. In this *umpama*, *peranak* is going to say

that they can eat only, but can not give anything as to what has been given to them by *perberru*.

3. *Umpama* related to daily activities

Umpama 2

Asa mpihir mo tendi ndene mi juma dekket mi rumah, ndaoh karina hali ndaoh karina habat.

Asa mpihir mo tendi ndene mi juma dekket mi rumah,
↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓
= so strong soul your to garden and to house

ndaoh karina hali *ndaoh karina habat.*
↓ ↓ ↓ ↓ ↓ ↓
Far all disturbance far all disturbance

So your soul be strong to garden and house, far away all disturbances.

Mpihir mo tendi if translated, the meaning is a strong soul. Then if connected to the next words, there is no meaning found if someone doesn't know what the meaning of *umpama* itself. But actually, *mpihir tendi* is symbolized as a strong person. When someone is *mpihir tendi*, s/he is a strong person. The speaker in this *umpama* also hopes, that all family in the wedding ceremony will always be healthy wherever they go, whatever they do in their life.

4. Not categorized

Umpama 1

Nakan sibuka-bukaen dekket merembahken roroh merorohken peddasna.

Nakan sibuka-bukaen dekket merembahken roroh merorohken peddasna.

↓ ↓ ↓ ↓ ↓ ↓ ↓

= rice open and bring vegetable with hot

Bringing rice just opened and the vegetable still hot.

This *umpama* is delivered to *peranak*, where the side of *perberru* is going to give their thankfulness for the day that their daughter has become family of *peranak*. *Nakan sibuka-bukaen* means hopes, and so is *merorohken peddasna*. If translated, the meaning of *nakan sibuka-bukaen* is the rice just opened, and the meaning of *merorohken peddasna* is with a warm vegetable. They actually can not be separated, because they have close meaning. When rice is just opened, it is still hot, and it is added with vegetables. The purpose of this *umpama* is to convey hope, so that all the family of the groom side will be like *nakan sibuka-bukaen merorohken peddasna*. They will always be healthy, and all of fortunes and lucks will be opened to them.

CONCLUSION AND SUGGESTION

Conclusion

After classifying and analyzing all the data, the findings of this research are concluded that:

1. All categories of *umpama* Pakpak were found in Pakpak wedding ceremony. They were: *umpama* related to flora (52%), fauna (8%), and daily activities (16%). Beside of these three categories, there were also *umpama* found not categorized as these three categories. However, there was also *umpama* not categorized as these three categories.
2. The meaning of idiomatic expression (*umpama*) in Pakpak wedding ceremony referred to someone's feelings that conveyed to another people. That feelings can be like hopes, prayers, wishes, and advices conveyed to the family of the bride and groom's side.

Suggestion

After concluding all the results of the data, some suggestions are offered to the readers to be considered by those who are interested to study about idiomatic expression or make further research about it. They were for both theoretically and practically:

1. Theoretically, through the findings of the research, the students of English and Literature Department are suggested to learn more about idiomatic expression, especially in cultural ceremony, such wedding ceremony.

2. Practically, the students of English and Literature Department are suggested to understand about the use of idiomatic expressions, especially in wedding ceremony.

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