Presupposition Analysis of Parhata in Batak Toba Wedding Ceremony

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ABSTRACT

This research aims were to describe the types of presupposition used by the *Parhata* in Batak Toba wedding ceremony and to reveal the realization of presupposition in *Parhata*'s spoken words in Batak Toba wedding ceremony based on Yule's framework (2000). In this study the researcher adapted textual analysis (Mc Kee, 2013) to analyze the data. The sources of the data were two videos of wedding ceremonies of Batak Toba. The data were taken from the script of *Parhata*'s spoken words during the wedding ceremonies. The current research findings showed that the existential presupposition was dominantly used in *Parhata*'s spoken words. As the mediator and informant in the wedding ceremony, *Parhata* tended to utter in positive statements. The realization of presupposition types in *Parhata*'s utterances was recognized according to the theme of presupposition in Yule's framework. Moreover, the six types of presupposition found in the current research although the findings from wedding ceremony video one and wedding ceremony video two as following; 40 existential presuppositions, five factive presuppositions, two non-factive presuppositions, four lexical presuppositions, one structural presupposition and two counterfactual presuppositions. The realization of presupposition types in *Parhata*'s utterances was identified by the characteristics of each presupposition, such as mentioning an entity or stating contrary to the fact.

Keywords:
Presupposition, Batak Toba wedding ceremony, types of presupposition, realization of presupposition.

INTRODUCTION

Relationship between the speaker and the hearer can create depend on the situation. Many situations occur in daily life, such as ceremony or any other rituals. In Indonesia, many celebrations happen as a part of the ritual tradition, for instance, the

wedding ceremony that always be an important part of life. As a part of the tradition in Indonesia, wedding ceremony held to depend on the culture of each region or area. There will be considerable differences in each area because as an archipelago country, Indonesia has many islands spread along within the country with each their own culture.

A wedding is a ceremony where two people are united. Wedding traditions and customs sort greatly between culture, ethnic groups, religions, countries, and social classes. Each region in Indonesia has their own features in holding wedding ceremony that related to the habits of the people in the area. So there will be so many differences in each are of the way they held wedding ceremony.

For Batak Toba, a wedding is a sacred ceremony which has its own rule and takes time to do. There are sequences of Batak Toba wedding ceremony divided into *marhori-horidinding* (plan the wedding day), *marhusip* (whispering), *martumpol* (engagement), *marhatasinamot* (talking about brideprice), *Martonggo Raja* (discussing about the caretaker of wedding), *pestaunjuk* (wedding ceremony), *paulakune* (escorting the bride to the groom family's house), and *maningkirtangga* (the bride visiting the home of groom parent's).

Along with the wedding ceremony, there will be a master of ceremony who leads the sequences of the wedding — the master of the ceremony called Parhata. Parhata is a term that refers to a spokesperson in Batak Toba wedding ceremony. Parhata has an essential role in the wedding, without Parhata the event not be able to run well because Parhata is the organizer of the wedding sequence.

The audience follows Parhata as the lead or the master of the ceremony along with the wedding ceremony held. Considering Parhata and the audience background information, Parhata will give a short command, and the audience presupposes what to do and after following the given command. There will be subtle or implicit information from the master of ceremony (Parhata) to the audience, but still, they can short a piece of information. In other word, how the audience can catch additional information alongside with their interpretation.

People assume or presuppose to get the same interpretation of information given by the speaker or the utter in utterances by considering or presuming the hearer concise possibilities that can occur based on the news. The hearer tries to understand something to be right before it has proven. They consider any subtle information that not directly delivers through the utterances. Relationship between the speaker and the hearer create a

similar background of information related to the statements.

The researcher interested on Batak Toba wedding ceremony because the researcher has found the gap in some previous research of Presupposition that commonly focus around advertisement, talk shows, novel and short story. The researcher also found that only few research that conducted on Batak Toba wedding ceremony those not related to presupposition yet.

Based on the description above the researcher is interested in conducting a study about Presupposition analysis of Parhata on Batak Toba Wedding Ceremony. As told above, the speaker (Parhata) utters a piece of information that contains implicit information that will presuppose by the audience/the listener on the wedding party, so that will be a presupposition occurs between the speaker and the listener. Presupposition occurs because there is a speaker and utter to share information to the hearer. Therefore, this research will be focused on presupposition in Batak Toba wedding ceremony. There are some utter that will be analyzed from the wedding ceremony.

Pragmatics

Yule (2000) states pragmatics the study of the relationship between speakers and listener in the way they communicate relevance to linguistics forms. Pragmatics is a study about the meaning of the speaker in an utterance that concerned with the education of subtle sense in statements between speakers and listeners. Pragmatic is deal with how the speakers communicated their thoughts then interpreted by the listeners.

Presupposition

In a conversation, there will be a piece of exchange information between the speaker and the hearer. When the speaker utters a part of the information in a particular situation, the speaker assuming the listener/the hearer has the same background information or interpretation that can concise the same comprehension of the utterances. Something that considered by the speaker as the case of prior before decided to make a statement is called presupposition defines by Yule (2000). Yule (2000) sees that presupposition has been associated with the use of a large number of words, phrases, and structures. These linguistic forms are considered to be indicators of potential presupposition, which can only become actual presupposition in context with speakers. Thus, he states six types of presupposition which are: the existential, the factive, the non-factive, the lexical, the structural and thecounterfactual.

Parhata

In Batak Toba wedding ceremony someone who leads the wedding ceremony called *Parhata. Parhata* is a term used for the spokesman in Batak Toba wedding ceremony (Togataorop et al, 2018). Parhata has an essential role in the wedding ceremony to make wedding ceremony runs well. Parhata was chosen in a deal to lead and control the event. Generally Parhata is only appeared in batak toba wedding ceremony.

Conversation Analysis

Hutcby and Wooffit (2008) stated that conversation analysis is basically a study of talk. It focus on how the participants of a conversation organize their contribution on a conversation. Givinga contribution on conversation deals with how to start, continue and end the conversation. In natural conversation, it is indicated that a participant can use some linguistic features or even non-linguistic features which function as markers in order to signal that a participant is going to take a turn or to signal that she or he is still continuing the turn or to signal that a participant is going to pass the turn.

METHOD

The research method used in this research is a descriptive qualitative method. Qualitative methodology refers to the broadest sense to research that produces descriptive data—people's own written or spoken words and observable behavior stated by Taylor et al. (2016). It means that descriptive qualitative is a method of research involving a way of collecting, classifying, interpreting, describing, and drawing a conclusion. The sources of data were taken from two batak toba wedding ceremony videos. The data were Parhata's utterances in Batak Toba wedding ceremony. The first batak toba wedding ceremony video was held on 11th August 2013 between Panjaitan clan and Simanjuntak clan in Tarutung on 2013 and the second Batak Toba wedding ceremony video was held on September 27th between Simanjuntak clan and Simangungsong clan in Medan on 2015.

RESULTS

Types of Presupposition Used by Parhata in Batak Toba Wedding Ceremony

The researcher found 21 data derived from Batak wedding ceremony video 1. They were 17 data of existential presupposition, 2 data of factive presupposition, 1 datum of non-factive presupposition, and 1 datum of lexical presupposition. From the spoken words of Parhata in batak wedding ceremony video 1 concluded that the mostly form of Parhata's

spoken words is statement. The final findings showed that the most appeared types of presupposition was existential presupposition which formed in statement by mentioning the existence of entities and the barely appeared type were structural presupposition and counterfactual presupposition. The researcher derived 33 data from batak toba wedding ceremony video 2. The data separated into 23 data of existential presupposition, 3 data of factive presupposition, 1 datum of non-factive presupposition, 3 data of lexical presupposition, 1 datum of structural and 2 data of counterfactual presupposition. The most appear type of presupposition was existential presupposition with 23 data. The data appeared in statement that mentioning the existence of entities.

The Realization of Presupposition in Parhata's Utterances in Batak Toba Wedding Ceremony

The presupposition realized in Parhata's utterances by classified the features or elements that triggered each type of presupposition. For instance, the utterance classified as existential presupposition when Parhata stated an existence of entities. Then for factive presupposition would be classified in the type when the speaker assumed a piece of information to be true by using stative verbs such as "know, realize, etc". Non-factive presupposition intended to be not true by using some verbs such as "dream, imagine, pretend, etc". Lexical presuppositions triggered by the use of some forms with their stated meanings is interpreted as the presentation of some non-asserted meanings, for instance : start the music >> the music hasn't started yet. For structural presupposition triggered by some interrogative forms are used as tools of triggering presupposed information, for instance : "what is he saying? >> he is saying (something). The last type is counterfactual presupposition, acknowledge because of conditional forms in subjunctive form are considered to trigger "contrary to fact" presuppositions, for instance : if I were you >> I'm not you. Those features or elements of each type presupposition found in Parhata's utterances as the trigger of realization of presupposition.

DISCUSSIONS

The data derived from two Batak Toba wedding ceremony videos. The source of the data were spoken words of Parhata. After the researcher defined the scripted Parhata's uttered words into separated table of each video the researcher concluded the appeared types of presupposition and the realization of presupposition of each Batak Toba wedding ceremony video. The source of the data was Parhata's uttered words along the Batak Toba

wedding ceremony videos. The reseacher obtained 54 data from two Batak Toba wedding ceremony videos. They were 21 data derived from Batak Toba wedding video that divided into 17 data of existential presupposition, 2 data of factive presupposition, 1 datum of non-factive presupposition and 1 datum of lexical. The researcher was not be able to find structural presupposition and counterfactual presupposition from Batak Toba wedding ceremony video 1. Structural presupposition formed as interrogative thus was not appeared in Parhata's spoken words as Parhata's main role in a wedding ceremony is to inform audiences or lead the audiences during the wedding ceremony.

"Parhata's main role in a Batak Toba wedding ceremony is to lead the event in order to all the audiences will follow his instruction during the event" (A. Simanjuntak, interview, 2019)

Meanwhile, the researcher obtained 33 data from Batak Toba wedding ceremony 2. The source of the data were Parhata's spoken words as well. They were devided into 23 data of existential presupposition, 3 data of factive presupposition, 1 datum of non-factive presupposition, 3 data of lexical presupposition, 1 datum of structural presupposition and 2 data of counterfactual presupposition. The result were similar as batak toba wedding ceremony video 1 that the most appeared type of presupposition was existential presuppostion. Otherwise in batak toba cremony video 2 the researcher found parhata's uttered words that belong to structural presupposition and counterfactual presupoosition. Although the data was only 1 parhata's spoken words for each presupposition types.

The researcher figured out that the similarity from batak toba wedding ceremony video 1 and batak toba wedding ceremony 2 was the dominant type of presupposition appeared is existential presupposition. Parhata tended to mentioning the existence of entities. Based on A. Simanjuntak (interview, 2019) stated that parhata's role is giving information thus parhata tends to deliver statement than asking or questioning while leading the batak wedding ceremony. The parhata's uttered words from batak toba wedding ceremony video 1 and batak toba wedding ceremony video 2 were different in data of structural presupposition and counterfactual presupposition. In batak toba wedding ceremony video 1 was none of parhata's spoken words belong to structural presupposition nor counterfactual presupposition. In other hand, there were parhata's utterances belong to structural presupposition and counterfactual presupposition.

CONCLUSIONS

The conclusion showed the major findings after analyzing types of presupposition in Parhata's uttered words in Batak Toba wedding ceremony. Through the findings that have been conducted found that parhata's spoken words tended to uttered as statement. The research showed the mostly appeared type of presupposition was existential presupposition for both Batak Toba wedding ceremony videos. Each of the six types of presupposition only found in Batak Toba wedding ceremony 2 meanwhile there were only four types of presupposition found in Batak Toba wedding ceremony 1.

The realization of presupposition realized by recognizing the elements of each types of presupposition in Parhata's uttered words. Every element recognized in Parhata's spoken words triggered the type of presupposition.

The researcher admitted that there were weaknesses of this research since there were limitations. Therefore, several suggestions were recommended by the researcher to readers towards presupposition analysis, for readers would be enrich their knowledge through presupposition and presupposition types and for Bataknese teenagers and young adult are expected to obtain more knowledge, especially about Batak Tobanese language as their own culture that have to to be maintained through this study.

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