CHAPTER I

INTRODUCTION

In this chapter, the writer describes the background of the study, purpose of the study, significance of the study, scope and limitation of the study, and the definition of key term

1.1 Background of The Study

Culture is not the new word in our daily life. When we heard the word culture, directly we think about race and ethnicity. We use the word culture to refer to art, tradition, ritual, custom, belief, values and heritage of society. Culture has close relationship with language and society. There are many opinion related to the definition of culture. Everyone has different idea about it. So, we cannot judge which one is the best definition.

According to Matsumoto (1996), culture is define as the set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for each individual, transmitted from generation to the next. From this theory, we know that culture is all of things or activities done by a group of people inherited from generation to generation.

This definition is almost similar to the definition stated by Samovar and Richard, but in different way. They say that culture is shared learned behavior which is transmitted from one generation to another purpose of promoting individual and social survival, adaptation, and growth and development (2001: 49). It means culture
teaches us how to behave and how to interact in a group. Learning culture can help us to adapt and survive in our environment. Further, culture is a symbol of regionalism that has significance for the owner. We can say that culture is the “identity” of a particular group.

Indonesia consists of various ethnic groups and regions. Every tribe and region has its custom, language, art, belief, and culture. Each tribe has their own uniqueness. It is caused by several factors such as historical background, geographical location, differences in climate, etc. It can be said that Indonesia is a rich country with tradition and culture. One of the tribe that has the unique culture is the *Samawa tribe* (names for Sumbawa tribe). The Sumbawa or *Samawa* group lives in the island of Sumbawa in West Nusa Tenggara Province. Sumbawanese is an ethnic group inhabiting the western part of the Island. Although Sumbawa’s culture is not far different from other region, there is difference and uniqueness. As the Sumbawa proverb says “*Din eta din ara, Lin desa lin cara*” (different areas has different cultures).

The difference can be seen from the procession of wedding ceremony. For example, in traditional wedding of Javanese, there is a custom called “Siraman” (ceremony of bathing a bride prior to the wedding). This event is held before the day of wedding. This event is basically a symbolic of self purification before going to the wedding. In addition, the tribal marriage in Bali also has its own traditions, such as “Madengen-dengen” ceremony. The ceremony aims to clean or purify the bride and groom from negative energy. The ceremony was led by a customary holders or “Balian”. Moreover, Sumbawa also has its own culture assets owned by *Tau Samawa*
(names for Sumbawa’s society). In Sumbawa’s traditional wedding ceremony, there are many things to be done by the bride and the groom. One of them is “Barodak” ceremony.

‘Barodak’ comes from the word ‘Odak’. ‘Odak’ in Sumbawanese means scrub and Barodak is the ceremony to smear the bride and groom’s body with scrub. At past time, the bride and the groom had to do Barodak every night for a few months before the wedding party. The persons who smear the ‘Odak’ (scrub) on the bride’s body should be a girl. This girl is called ‘Inaq Odak’. ‘Inaq Odak’ will stay at the bride’s home. The bride and groom perform ‘Barodak’ ceremony at their homes. Both are not allowed to meet each other. People in Sumbawa do Barodak two days before the marriage settlement. Now, the authenticity of ordinances in Barodak ceremony began to shift. The bride and groom perform the ceremony in the same place, usually in the bride’s house. Further, the person who smears the ‘Odak’ is not only Inaq Odak, but also the family of both bride and groom. Overall, this ceremony aims to clean the bride and the groom from negative energy. In addition, Barodak also aims to brighten the bride and the groom’s skin, so that they will look beautiful when the wedding party.

Related to the used of symbols, there was a research conducted by Dian Nowidri Pramitasari (2008). She investigated the symbols is used in “Yadna Kasada Ceremony Done By Tenggerese Society At Bromo Mountain In Probolinggo”. The result of her study showed that there were 6 symbols of the Yadna Kasada ceremony. They were the vegetable, the fruit, the flower, the rice (tumpeng), the animal, benzoin (kemenyan). She also stated that the purpose of the Yadna Kasada ceremony is obtain safety, harmony, and blessing from the God.
The previous study and this study have similarity in term of analyzing symbols in traditional culture. Even though the previous study used “Yadna Kasada” ceremony as the object, both the previous study and this study give information about cultural symbol.

As explained above, it is very interesting to discuss about culture, especially Sumbawa’s culture. The writer is interested in investigating Barodak ceremony of Sumbawa’s traditional wedding and analyzing the symbols used. This study takes place in Poto village in Sumbawa district. The ceremony is taken because of several reasons. First, Barodak ceremony is only done when someone will getting married. Second, there is no previous research and printed document about Barodak ceremony. The last, not all of Sumbawa society knows the meaning of symbols used in the ceremony.

1.2 Statement of The Problem

Based on the background of study above, the writer has two problems that are formulated in the following questions:

1. What are the symbols used in “Barodak” ceremony of Sumbawa’s traditional wedding?
2. What are the meaning of symbols used in “Barodak” ceremony of Sumbawa’s traditional wedding?

1.3 Purpose of The Study

In general, the purpose of the study is to understand the meaning of “Barodak” ceremony and provide knowledge to the public about the traditional wedding of Sumbawa.
While the specific purpose of the study are:

1. To find what the symbols used in “Barodak” ceremony of Sumbawa’s traditional wedding.

2. To know the meaning of symbols used in “Barodak” ceremony of Sumbawa’s traditional wedding.

1.4 Scope and Limitation

The scope of this study is investigating “Barodak” ceremony done by people in Sumbawa and it highlights on its symbols. Yet because there is no formal document about “Barodak” itself, this research is limited to only study based on observation and interview, and also focused in Poto village.

1.5 Significance of The Study

The result of this study is expected to be able to enhance and encourage the readers, especially for the students of English Department. It can be used as one of reference when they conduct research of Sociolinguistic or other research related to Linguistics. Besides, this research is useful for Sumbawa ethnic to know more about ‘Barodak’ ceremony. In addition, this study also give the knowledge to another regional communities about Sumbawa’s traditional wedding, that is described through the form and symbols of the culture. Furthermore, the significance of this study is to keep the origins of Sumbawa’s traditional wedding especially ‘Barodak’ ceremony and introduce this culture to Indonesian citizen.
1.6 Definition of Key Terms

The definition of key terms given in this study aims to avoid misconceptions used. The terms which are necessary to be defined are as follows:

1. **Symbol** is an image, object, etc that suggest or refers to something else (Crowther, 1995). In this study, symbols refers to things used in *Barodak* ceremony.

2. **Barodak** is one of a series of Sumbawa’s traditional wedding procession. In this ceremony, the bride and groom will be covered with scrubs. Barodak/Odak means scrub.

3. **Ceremony** is formal acts, religious service on a special occasion.

4. **Sumbawa’s traditional wedding** means customary marriages are performed by the tribe *Samawa* in Sumbawa Besar, West Nusa Tenggara Province.