

CHAPTER I

INTRODUCTION

1.1 Background

Language is a system of the arbitrary vocal symbol used for human communication. For a time, people try to study a language which then caused the existence of the term linguistics which means the science of language (Meshak 2007:1). A language is a unifying tool because it is a means of communication so a good relationship can be established between humans and humans. Languages are diverse in the world with different characteristics in each region. Indonesia also has various regional languages.

East Nusa Tenggara Provinces are one of the provinces in Indonesian that consists of many regencies and vernaculars. One of the regencies and vernacular that the writer are take is the regencies of Sumba. Sumba is divided into four regencies, those are; East Sumba, West Sumba, Southwest Sumba, and center Sumba. It has various languages and one of the languages is the Wajewa language, (Ngongo, 2013). It is a language used by people who live in four Subdistricts those are East Wewewa, West Wewewa, North Wewewa, and south Wewewa. Generally, people in the four sub-districts use the language in their daily activities or association and social interaction.

Context of the situation explains a text (written and oral form): field is what happens in a text, the tenor is the participant (who are the participants or doer in the text), and mode is the tool (language) which is used in the text. From the process of

context, there are three process fields, tenor, and mode. The field is a process that is carried out or takes place in the big village or Wanno kalada. The .tenor is the speaker, rato adat, rato tau li'I, and the host and the mode is the channel that the language is spoken in the form of dialogue, they use the regional language/wejeiwa in the formal situation.

Besides various languages, it also has various cultures. One of the cultures is *Zaiso*. *Zaiso* is one of the traditional ceremonies that are still alive in Southwest Sumba, especially in *Wewewa*. *Zaiso* means to call the soul of a man or people who have died or got when accident in their life. And *Zaiso* is held when the accidents happen. It is held to tell for the ancestor (*Marapu*) to take back the soul of the people or someone who has died or got an accident. The people who want held *Zaiso*,

The process of *Zaiso* usually happens in the village (“*Kampung Besar*“ or “*Wanno Kalada*”), and it is done by Ratos (The leader of the ceremony) (Kapita, 1976:367). It is different from other cultural celebrations in *Wewewa*. The people who take part in the process of *Zaiso* are the Ratos, people called “*Morri Umma* or *host* “ who want to held the ceremonial of *Zaiso* and homefolk.

In daily activities, when people make contact or conversation with others, it could be found the context on the situation. There are three features on the context of the situation, those are; field tenor and mode. field from *Zaiso* something that happened was someone who died unnaturally, the tenor from *Zaiso* was that there were two speakers namely Rato A and Rato B. and there were also the hosts and also people who came to the *Zaiso* ceremony, but only Rato A and Rato B spoken, while

the host and the people who came didn't speak they only came to witness the *Zaiso* ceremony. and Mode from *Zaiso* Using Wajjewa language as a traditional language.

Based on the explanation above the writer would like to conduct research under the Title: An Analysis of Situation Context of *Zaiso* (A Traditional Culture).

1.2 Research Problem

Research Problem is the most important factor in the research. In deciding, the question is based on the writer's interest and curiosity (Harch and Fardhady in Ngongo, 2019:15). Based on the background, the problem of this research is "What are the contexts of the situation (Field, Tenor, and Mode) of *Zaiso* (A traditional culture) by the people in Wewewanese in southwest Sumba.

1.3 Aim (s) of Study

The study aims to find out and describe the context of the situation (Field, Tenor, and Mode) in process of *Zaiso* by Wewewanese (the people who live in southwest Sumba, especially in East Wewewa and the people who are taking in that ceremony).

1.4 Significance of Study

1.4.1. Implication

This study would support theories and information already mentioned by Halliday (1985;12,59) about text and context (Field, Tenor, and Mode).

1.4.2. Application

The application of this study:

- a. An input of knowledge to the writer and others about the context of the situation of *Zaiso* (A Traditional culture) of Wewewanese in Southwest Sumba.
- b. To give information to the writer and others, especially for the young generation about *Zaiso* (A Traditional Culture) of Wewewa in southwest Sumba.