

**THE USE OF FIELD IN REGISTER IN ACEHNESE WEDDING
CEREMONY**

SKRIPSI

*Submitted in Partial Fullfilment of the Requirements
For Degree of Sarjana Pendidikan (S.Pd)
English Education Program*

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**FACULTY OF TEACHERS TRAINING AND EDUCATION
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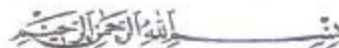


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ABSTRACT

Dewi Muliana . 1402050026. The use of Field in Register in Acehese wedding ceremony. Skripsi : English Education, University of Muhammadiyah Sumatera Utara. Medan. 2018.

This research dealt with The Use of Field in Register in Acehese Wedding Ceremony. The objectives of researcher were to find out the types of Field in Register in Acehese wedding ceremony and the maening of each Field (process). The source of the data of this research was taken from watching video of two wedding ceremonies ; Wilda and Taufik's wedding ceremony in March 17th · 2013 and Syarifah and Yusuf's wedding ceremony in June 13th , 2015 in Banda Aceh. The findings of this research revealed that there were 10 types of Field in Register in Acehese Wedding Ceremonies, that were ; in Engagement (cah rhot, meulake, ranub kong haba), During Marriage (meugatib, preh linto, intat linto, peujame bisans, peusunteng, seunemah linto) After Marriage (intat dara baro) and it was also found that there were 14 uses of Dennotative meaning and 14 uses of Connotative meaning.

Key words: *Field, Register, Acehese Wedding Ceremony*

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CHAPTER I

INTRODUCTION

A. The Background of the Study

Acehnese is one of several ethnic groups, namely Aceh, Kluet, Alas, Aneuk Jamee, Gayo, Singkil, Simeulu, and Tamiang. Every ethnic has different customs. That uniqueness can be observed in many ways, one of the ways is in communication. Meugatib (married) is one of the Acehnese wedding ceremonials, one type of oral wedding communication field (process) in register in Acehnese wedding ceremony.

Its uniqueness is evident in every event starting with a Field (process) in register in Acehnese wedding ceremony. The custom of marriage in Aceh society consists of several stages, namely the stage before, during and after the marriage ceremony. Customary before the wedding, is an engagement. In the engagement event itself there are activities: Cah Rhot (application stage), Meulake (ask permission), or Peukong Haba. Customs during the wedding ceremony are usually: Meugatib (married) and Intat Linto (bringing the groom to the bride's residence). While in the customary marriage there are: Tueng dara baro (pick up the bride) and Jak Meuturi (learn to get acquainted with relatives). But unfortunately some people especially young generation do not know what is meant by the Field in Register in Acehnese wedding ceremony. There are many utterances, and sentences applied or spoken which have meaning and are very important for the success of its function. Forms of utterances and sentences aim at

conveying information, applying in the real life and the result is the ignorance which is not good for the reservation of the Indonesian culture especially Acehese culture. The research focuses on analyzing kinds of meanings in sentences and utterances contained in the use of field in register in Acehese wedding ceremony, it is because not all the guesses of the ceremony know the purpose of kinds of Field (process) in the ceremony or for the sake of the understanding the meaning of the sentences and utterances.

Actually the purpose of the ceremony is give guidance and advice to the newly couple married of how to lead a good life in the future, but they are uttered not in literal meaning but in figurative meaning. This cause the problem for those who attend the wedding ceremony since not all of them know and understand the real meaning of those utterances and sentences. In relation to meaning, the researcher intends to analyze the utterances and sentences of field in register context because they deals with meaning and can help people to understand utterances and sentences of contain field in register. This is also the reason why the researcher interested in doing a research and gives the title “ The Use of Field in Register in Acehese Wedding Ceremony”

B. The Identification of the Problem

Based on the background of the study, the problem of the research identified as follow:

1. Meugatib was one of Acehese wedding ceremonies

2. Some Acehnese people do not know the purpose of field in register in Acehnese wedding ceremony

C. The Scope And Limitation

In research it was very important to limit the problem of the research study. This scope was the research is Register it is limited in Field and its meaning in Acehnese wedding ceremony.

D. The Formulation of Problem

In the relation to the background of the study, the problems are formulated as the following:

1. What are types of Field in Register in Acehnese wedding ceremony ?
2. What kinds of meaning of each utterance and sentence found in Field in Register in Acehnese wedding ceremony ?

E. The Objectives of the Study

The aim or purpose of this research are

1. To find out the types of Field in register in Acehnese wedding ceremony.
2. To describe kind of meaning of Field in Register in Acehnese wedding ceremony (denotative and connotative).

F. The Significance of the Study

The significance of this research can be viewed both in theoritical and practical point of view as described below:

Theoritically,

1. This research can increase skill and knowledge in analyzing linguistics especially the use of Field in Register in Acehnese wedding ceremony.

Practically

1. Teacher or Lecture; as source of information of utterances and sentences function used in Acehnese wedding ceremony, especially in teaching Semantic
2. Student to improve knowledge and understanding in the use of utterances and sentences used in traditional ceremony dealing with semantic analysis
3. Readers, or other researchers contribute to the study of Semantic especially in Acehnese traditional wedding ceremony

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

This chapter presents a review of related literature and explanation of the related materials. The researcher presents some theories related to this study in the order to strengthen it.

1. Definition of Register

Register is a variety of languages used for a particular purpose, as opposed to a social dialect or regional (which varies by speaker) this register can be restricted to more narrow with reference to the subject of speech, to the media or to the level.

MAK Halliday (1960) mention the register is a variety of languages based on its users, the language which is used depends on what is being done and the nature activities. The register reflects another aspect of the social level, that is the process social which is the usual process of social activities involving people. The register is a particularly connected form of meaning with a particular social context, in which there are many activities and few conversation, which is sometimes called the language of action.

The register is understood as a semantic concept that is as an arrangement of meanings which are linked specifically to the particular situation. The concept of the situation according to Halliday refers to three things, namely (field, tenor, mode). Field refers to what is happening or at the time the action took place, what

is actually being mentioned by perpetrators (language included as a particular constituent element). The effect shows to the participant, the nature of the field, the position and the role

them. tenor refers to the role that language takes in situations certain, such as pointing, explaining, educating, and so on.

Ferguson (in Purnanto 2002: 21) argues the register is communication situations that occur regularly in a community (with respect to participants, places, communicative functions, and so on) over time tends to develop marked structures language and language usage different from language usage other communication situations.

The register is often associated with a dialect issue if dialect is concerned with the language used by whom, where, and when, then the register with regard to what language it is used for. People in the area certain have different dialects with other regions. Nevertheless,

there are various kinds of registers that appear. Square is caused activity a diverse society.

2. Three Variables That Determine Register

The register by Halliday (1994: 54) is a semantic concept can be defined as an arrangement of meanings connected together specially with a particular arrangement in three variable is Field, Tenor, and Mode. the order of meaning of

the register includes also the expression of the grammatical features and phonologically specifically accompanying or declaring meanings

2.1 Field : The subject matter or setting.

The Field of discourse is defined as “ total event, in which the text is functioning, together with the purposive activity of the speaker or writer, it thus include the subject matter as one element in it”. The Field describes activities and processes that are happening at the time of speech. The analysis of this parameter focuses on the entire situation, e.g. when a mother talk to her child.

2.2 . Mode : The channel of communication, such as spoken, written or signed

The Mode of discourse refer to “the function of the text in the event, including therefore both the channel taken by the language-spoken or written, extempore or prepared and its genre or rhetorical mode, as narrative, didactic, persuasive, phatic communion and so on, e.g. to contact someone or to keep in touch with someone.

2.3 Tenor : The participants and their relationships.

Tenor of discoures (sometimes also referred to as style, of Esser 2009,78) describes the people that take part in an event as well as their relationship and statuses. “ The tenor refer to the type of role interaction, the set of relevant social relations permanent and temporary, among the participants involved” (Halliday 1994,22f). There ming be specific heirarchy between the interlocutors, e.g. when

the head of business talks to an employee, or they may have only a temporary relationship, e.g. when a person asks an unknown pedestrian for the time.

e.g. when a person asks an unknown pedestrian for the time.

3. Types Of Register

Understanding the register by wilkins (in pateda, 1990: 60) that register is the variety of language usage associated with work someone. The registers are distinguished in the following types:

1. oratorical or frozen

ie the registers used by professional speakers because of the pattern and the rule is steady, usually used in a situation that is khidmad, such as in mantras, laws, scriptures, and so forth.

Example : Expressing our gratitude must be delivered just for Allah, God,
Lord

2. deliberative or formal

ie the registers used in the official situation in accordance with the purpose for extending deliberate conversations, such as state speeches, proposals, and so on.

Example : Mrs. William, would you like to have a sit first before you
deliver your speech?

3. consultative or business

namely the register used in the state transactions, penguininan, and etc.

Example : Excuse me, I think it's really important for me to add about the topic that we discuss.

4. casual or relaxed

ie registers used in unofficial situations. This variety is many using allegro, the shortened word form.

Example : Do you enjoy the party? à (a) Enjoy it ?

Would you take it ? à (b) Take it...

5.intimate

Example : Tea's cold à Cold

Hi, darling à hi, darl

The main register labels in the oxford thesaurus of english(2006) are the following:

1. informal: normally used only in contexts such as conversations or letter between friends
2. vulgar slang: informal language tahat may cause offence
3. formal : normally used only in writing such as official documents.
4. Technical: normally used in tecnical and specialist language, though not necessarily restrictied to any specific field.
5. Literary: found only or mainly in literature written in an 'elevated' style
6. Dated: no longer used by the mojority of English speakers

7. Historical: still used today, but only to refer to some practice or article that is no longer part of the modern world
8. Humorous: used with the intention of sounding funny or playful
9. Archaic: very old fashioned language, not in ordinary use at all today
10. Rare: not in common use”

4. Function Of Register

The function of register the old bird nest worshipers in Goa Karang Bolong, Kebumen district is interpreted the same with the function of language in sociolinguistic view. According to Jakobson (in Soeparno, 2003: 6-7) function languages include:

1. Emotive Function

The emotive function is the language functioning as the expression of joy, sad, annoyed and so forth. Where as the pedestal is a speaker (addresser). This language function is related to the expression of feelings and emotions of the speaker.

For example: the interjections, which are words or phrases used to express sudden surprise, pleasure or annoyance such as : “Bah !”, “oh !” , “yuck !”

2. Konatif Function

The conative function is the function of the language to which the support is the addressee. This language function is related to the activity or activities so that the other person can do what the speaker expressed.

3. Referential Functions

The referential function is the language function that occurs if we are discussing a particular topic and which is the focus is the context. This language function occurs when we are talking about a problems with a particular topic.

4. Puitik Function

Poetic function is a function that occurs when we deliver a message or a specific message and the point is the message.

5. Fatic Function

Fatigue function is the language function performed if a person is aiming just to be in direct contact with others and who become the foundation is the conversation in contact.

6. Metalingual Functions

Metalingual function is a language function that occurs when we speak language problems by using a particular language and being the pedestal is the code. Metalingual functions such as language for explain, define, or name.

5. Definition of Semantics

Semantic is the study of meaning in language. Semantic means the meaning and interpretation of words, signs, and sentence structure. Semantics largely determine our reading comprehension, how we understand others, and even what decisions we make as result of our interpretations. Semantic can also refer to the branch of study within linguistics that deal with language and how we understand meaning. This has been a particularly interesting field for philosophers as they

debate the essence of meaning, how we build meaning, how we share meaning with others, and how meaning changes over time.

Example of Semantics, one of the central issues with semantics is the distinction between literal meaning and figurative meaning. With literal meaning, we take concepts at face value. For example, if we said, 'fall began with the turning of the leaves,' we would mean that the season began to change when the leaves turned colors. Figurative meaning utilizes similes and metaphors to present meaning and convey greater emotion. For example, 'I'm as hungry as a bear' would be a simile and a comparison to how a great need for sustenance.

5.1 Types of Meaning

Meaning is talked widest sense. It can be divided into some types which have differences between each other. The types of meaning can be various. They depend on what side linguist's point of view. Geoffrey Leach (1982 : 86) as popular linguist state, There are varieties of meaning which can be summarized as follows:

a. Conceptual / Denotative meaning

Conceptual meaning is also called logical, cognitive or denotative meaning. It describes the word by making its own characteristic.

Example :

Woman =(+ Human), (-Female), (+Adult)

Man =(+ Human), (-Male), (+Adult)

Boy =(+ Human), (- Male), (+Adult)

The word human has the denotative, cognitive or logical content as human, it is not male and it is adult. The word man is human, male, and adult. And the word boy is human, male and not adult. The positive (+) sign shows the presence of the characteristics and the negative sign (-) shows the absence of the characteristics.

b. Connotative meaning

Connotative meaning is the meaning that is communicated virtue of what languages refers to. It is based on the feeling and ideas that arise in the minds of speakers and hearers.

Example : 'Pig has the connotation 'dirty'

'Home has the connotation 'comfort and security'

6. Acehese Wedding Ceremony

By H. Badruzzaman Ismail, 2012. The custom of marriage in Aceh society consists of several stages, namely the stage before, during and after the marriage ceremony. Customary before the wedding, is an engagement. In the engagement event itself there are activities: Cah Rhot, Meulake, or Peukong Haba. Customs during marriage ceremonies are usually: Meugatib (married) and Intat Linto (bringing the groom to the residence of the bride). While included in the custom after marriage are: Tueng Dara Baro (picking the bride) and Jak Meuturi (visiting to get acquainted with relatives).

So what is meant by the marriage ceremony here includes the three stages, the peak is or the day of reseption is at the marriage ceremony (gatib) and deliver the

bridegroom (intat linto) to the dara baro house, which usually by holding khanduri or wedding party .

6. 1 Cah Rot (application stage)

Cah Rot is a term in the language of aceh where the male side visiting the women to ask about the girl whether there has been a marriage what has not yet. This subject is done by a messenger from the immediate family of the man, this man in Aceh terms called "Theulangke". Theulangke serves as an intermediary in completing various interests among candidates Linto baro (Candidate bridegroom), and virgin (prospective bride). Theulangke appointed from the elderly in the village wise, authoritative, influential and pious and knowing the nitty-gritty belel custom marriage.

Theulangke Asked about it, and If the girl is no one has proposed, then this Theulangke convey intend to propose the girl to a man. In general, young people who are considered adult in this area is aged 25 years and over, while the girl is 18 years and over. By the time boys have entered the maturity of their parents make-up or find a mate for her child. As for people old customary girl party just waiting for arrival proposal against his son.

In this case sometimes there are also young men and the girl who first make a personal relationship, let alone on today, then the youth tells the 11th her parents. And then the youth's parents are looking for one Theulangke to contact or visit the girl's parents.

6.2 Meulake (Ask permission)

On the Day agreed, there came some representatives from the male side to the woman's house, the male party coming ie: Guardian, Theulangke, Keuchik, Teungku. And in women's homes, there have been women's representatives, namely: the guardian, Theulangke and the elder, waiting the arrival of male envoys. The men came with carrying betel in the ceremony "Batee Ranup" as well as light snacks (Bungong jaroe) which aims to strengthen the bonds of both sides party.

After the application is completed, then the representatives of the men will excuse me to go home. Meanwhile the women's family ask for time for deliberation, concerning acceptance the application. The decision was not given at the time, but was done deliberation (Duek Pakat) first with relatives in the family family of the girl, And if the application is accepted then newly delivered on Theulangke party men, usually the period waiting for about a week. This is done in order do not be in a hurry to take the decision. After the new agreement then Theulangke asked things around dowry.

6.3 Mufakat(Discussion)

Mufakat is similar to family deliberation, this event is attended by the whole family of the women, such as: those who aged, closest relative, keuchik, Tseulangke. Duek Pakat this aims to discuss everything about the application from the men.

After all the women agreed to an application from the men's side, the women's family would discuss determine how big the dowry, when the wedding event whether the couple will be betrothed first or directly in marry off as well as inaugurated. as well as everything that is deemed necessary to discussed together.

6.4 Ranub Kong Haba (Bing the betel leaf)

Completed Ceremony Jak Meulakee (woo) and Female Family also Has Deliberation (Duek Pakat). Then it was time for Ba Ranub Kong haba (betel of engagement). Ranub Kong Haba is intended as an official marriage.

In the ceremony, the family of the virgin told and at the same time invite the parents of the village, such as Keuchik and Teungku sagoe with his wife, so that on that day and date has been established by both parties during the ceremony jak Meulakee ago, came to his house, so also invited close relatives and neighbors. Purpose and purpose that is to wait for the entourage of the delegation of men and party as well as listening to the conversations of both sides party.

In this event both parties discussed about:

- Jeulamee (Dowry). The custom of the dowry issue is determined by parents of girl parties. Number of dowries applicable in the area West Aceh regency is between 10-20 Mayam Gold. In districts of West Aceh also have provisions for mitsil mahar, that is according to his sister's dowry.
- A good time for Meugatib / married and sit in state (walimah).
- And other things that are deemed necessary in connection with the ceremony

the marriage takes place.

The ceremony took place in an atmosphere filled with custom. Well said words, attitudes, dish of food and kedaan room throughout the house.

6.5 Peungui Juree and Dara Baro (Decorate the house and the bride)

The baro pigeon's house has been decorated with the glitter of every room, each room mounted seven-wheel lamps (kandil dah tujuh). The silver thread embroidered with silver threads and gold threads was laid out colorful rugs. At the end of the foyer was a foam multi-layered embroidery, cushioned pillow and fan. That place will be occupied by the bridegroom before being juxtaposed as well the bride sat accompanied by her friends while joking. Himself was decorated with clothing and jewelry, starting anklet up to bun.

6.6 Intat linto (Drove the groom)

Intat Linto is done on the day of reception, the appointed day, intat Linto at the same time with a wedding or walimah at home bride. On the occasion of the Party attend invited guests, which were served delicious dishes, and pampered with entertainment such as Acehnese arts.

Intat Linto ceremony is a procession where linto baro is delivered

by his family to the Dara baro . At Intat linto Ceremony both brides wore Acehnese traditional dress which is very typical. The Linto Baro family carries the brightness, which in term aceh called "Peu Neu Woe", this peu neu woe is

giving of the bridegroom to the bride. In the form of all the goods of the bride's needs, such as a set of prayer tools, clothes, toiletries, cosmetics, fruits and so forth.

When the Linto Group arrived at the baro pigeon house, the Linto greeted with "Dance Ranup lam Puan" This dance is a dance reception. The dance is led by a Princess, the Princess who took Linto baro to the door of baro pit house, di

the front door has been greeted by someone who is in aceh terms called "Nek Penganjo" before entering the house first procession Swap Ranup between Nek Penganjo men and Nek penganjo women.

Traditional poetry

Di dalam laot eungkot meukawan

Karonya Tuhan han troh tahingga

Linto kamoe ba muda rupawan

Goh na pikeran tulong neubina

Masak boh kayee jeut keumakanan

Meunyoek masak blang jeuet taseumula

Beuna neuikoh karot teguran nabi

Ajaran ngon bijaksana

Katrok neulalo keuno neteuka

Cit hana trep le beubuka pinto

Tapi teungku e siat neusebah

Leupah that tajam sikin penyuko

Leuheun rakan e teusie anggota

Seulamat katroh po linto baro

Geuwoe bak judo dalam istana

6.7 Peusunteng (custom processes such as splashing water and rice into the brides' ear)

Moments later after the women's bamboo finished eating done bridal editing ceremony (peusunteng) done by relatives of both sides and followed by partners (Friend). Family of the groom, including members her friend's companion and friend edited the bride's ear woman. Instead of the bride's family, including members of her friends and companions edited their ears groom. Each and every one of you takes turns the event by sticking a glutinous rice sticky rice to their ears the bride and groom.

6.8 Peujame bisan (serveing food)

Serve food in front of the guests, complete in the field. tradition outlines a number of provisions regarding this dish. The same provisions apply to khenduri (celebrating) the Mawlid Nabil Muhammad SAW, this dish is not a thing may be forgotten. For foreigners the banquet was impressed reducing the meaning of the ritual of marriage because it is preoccupied with eat, but this is a party of the people who held premises fun.

6.9 Seunemah linto (jewelry from bridegroom)

After this couple becomes a legal husband and wife, the husband gives gift to the wife in the form of valuables made of gold or silver depending on the ability of the husband. The prize consisting of, necklaces, rings or bracelets of gold and silver. When there is divorce or death of one party, the third prize it still belongs to the wife, while other personal jewelry still regarded as the property of the husband.

6.10 Tueng dara baro (pick up the bride)

The tueng dara baro ceremony is a ceremony to invite the virgin baroque and his entourage to the house-in-law. This ceremony held on 7 days of wo linto ceremony. At the time of this ceremony, baro virgins are brought to the house of the bridegroom accompanied by two pengunganjo. This group of brides as well bring food and pastries.

Arriving at the entrance, the entourage will be greeted by male family.

Parents of both parties then exchange betel. At the entrance of the house, the entourage was sprinkled with rice, and daundaun as fresh flour. After the baroons sit in a place has been provided, linto baro mother do the fresh flour

followed by baroons prostrate to the parents linto baro. Parents linto baro then handed the jewelry put in the water flowers in a special container.

At this ceremony, dara baro stay at the parents house linto baro for seven days accompanied by one or two peunganjo. Seven days later, baro domba was brought home. Dara baro also equipped with some clothing, food, and money. At home

the parents duk baro entourage was greeted with a joint ceremony that marks the end of the whole series of ceremonies.

B. Relevant Studies

There are some studies that related to this research had been conducted before

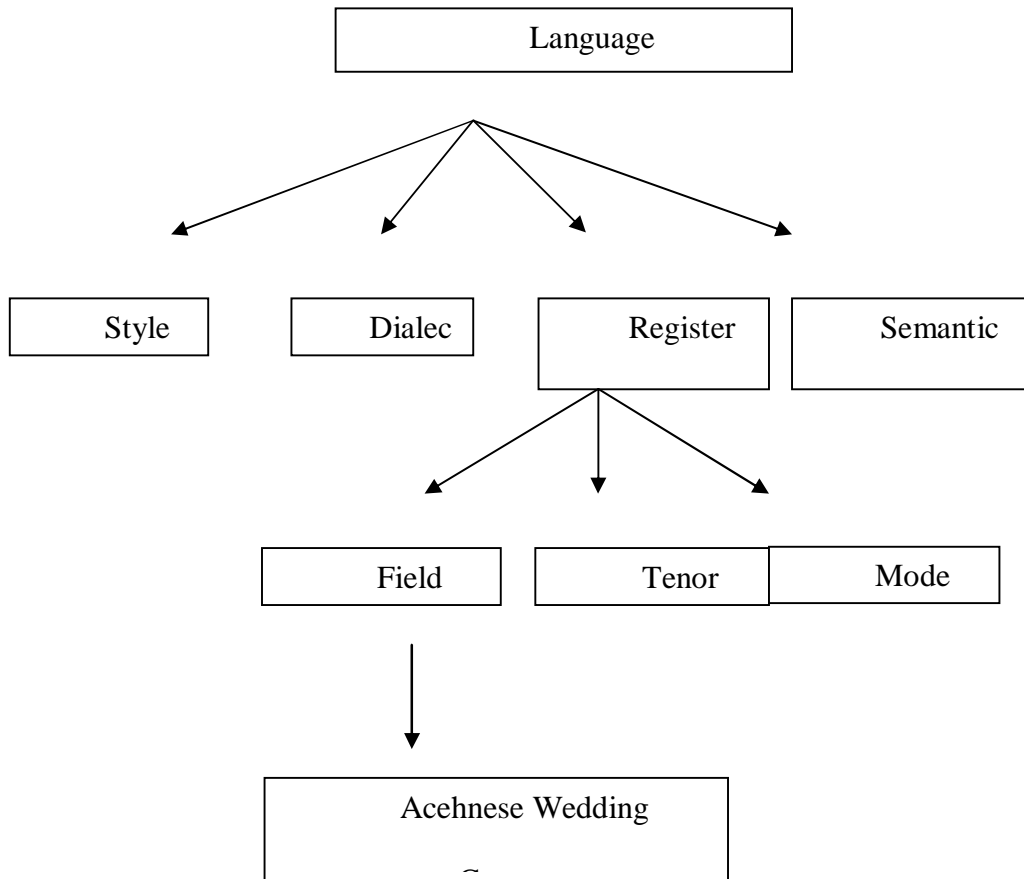
1. By Mhammad Arifin (2016), University of Malaya, Malaysia. The people of Aceh are known for adherence to religion and uphold the culture and customs. Before islam come to Aceh, Hindu and Buddhist influence is rooted in the traditions and beliefs of Acehnese sociaty. Threfore, even though islam has flourished and developed in Aceh, there are some cultures and traditional beliefs which is still preserved by the people of Aceh. It is strongly associated with the teachings of al-Sunnah wa al-Jamaah which is the only school of theology of the poeple of Aceh. The existence of those cultures and traditional beliefs leaded islamic culture as a newcomer must be hormony with. Concsequently, there was a process of influencing each others. It formed a traditional islam i.e, the Islam that has been acculturated to the culture and beliefs before. One of those traditional cultures which has been practiced in Aceh is *rah ulei*. This research aims at studying the cultural acculturation in Aceh i.e. *rah ulei* from the Islamic perspective.

2. By Jamaludin,Faisal and Nanda Amalia (2017), University Malikussaleh. A valid marriage according to the religion, but not legal under state low led to marriage is not legal protection, so that the rights are owned by the family unprotected. Additionally, family law arrangements are still valuntary, can

cause difficulties in realizing the goal of law that works to protect the rights for every person in family relationships. The issue of family law at the present time needs serious and comprehensive arrangement, namely the presence of family law in Aceh. Family law has a crucial role in regulating the various issues ranging from the establishment of a family to provide guarantees for the fulfillment of the rights possessed by each member of the family.

3. By Reni Juliani and Hafied Cangara (2015), University Syiah Kuala. This research aimed to investigate the intercultural communication between Acehnic group and Bugis-Makassar through marriage assimilation in Makassar city, to investigate the factors supporting and not supporting the assimilation the process between the two ethnic groups (Aceh-Bugis- Makasar), dan the investigate which channels the mostly used to meet and formed households as multi culture families. The research subjects consisted of 11 couples of ethnic groups Aceh and Bugis-Makasar in Makasar city.

C. Conceptual Framework



This research deals with Field in Register and its meaning in Acehnese wedding ceremony, that is the use of Field in Register and its meaning in Acehnese wedding ceremony, Field relates to semantics that is meaning found in sentence and utterance, because semantics is concerned with everything that can be taken as a meaning. The researcher chooses Acehnese wedding ceremony as the source of the data. In this research the data is learned and analyzed based on the types of meaning; which means there are two types of meaning that is denotative and connotative found in Field in Register in Acehnese wedding ceremony.

CHAPTER III

METHOD OF RESEARCH

A. The Research Design

The research was conducted by using descriptive qualitative design, which was focused on the observation and document analysis of *The use of Field and the meaning of each field (process) Register in Acehnese wedding ceremony*. The use of research design will aim at helping the researcher to make a better analysis. By using this method, the data was collected to describe, investigate and explain the use of Field and the maening of each field (process) in Register in Acehnese Wedding ceremony.

B. The Source of Data

The source of the data was taken from Acehnese wedding ceremony. The research data was collected from watching the video of Wilda and Taufik's wedding ceremony in March 17th , 2013 and Syarifah and Yusuf's wedding ceremony in june 13th , 2015. This research is Acehnese wedding ceremony which consists of the steps (procedures) of Acehnese wedding ceremony.

C. The Technique of Collecting Data

The method used in data collecting was data documentation especially taken from the wedding ceremony. Documentation method is way to retrieve the data by watching and reading the source and writing the list of the data collection.

D. The Technique of Analyzing the Data

The data was analyzed through qualitative analysis. The researcher uses theory proposed by Miles and Huberman (2014) who says that the qualitative data analysis consists of three procedures. They are: data reduction, data display, data drawing and verifying conclusion.

The procedures of the data was analyzed based on the following steps.

1. Data Reduction

Data reduction was used in analyzing the data by sorting, focusing, identifying, simplifying, abstracting, and transforming the data that were considered important .In conducting this research,the researcher selected the data and gave valuable information in research ,the data was chosen by identifying and classifying the use of Field (process) .The data was collected from watching the video of Wilda and Taufik's wedding ceremony in March 17th· 2013 and Syarifah and Yusuf's wedding ceremony in June 13th , 2015. This research is Acehese wedding ceremony which consists of the steps (procedures) of Acehese wedding ceremony.

2. Data Display

Data display is the process to simplify the data in form of sentences, Narrative,or table.In displaying data,there searcher describes data by finding the use of Field in Register in Acehese wedding ceremony. So the researcher was described the used of Field (process) .

3. Drawing and verifying conclusion

The last step in analyzing the data was drawing the conclusion and verification. It was used to conclude the data, so that it became clear. The conclusion was able to answer the formulation of the problem that was formulated from the beginning.

CHAPTER IV

DATA AND DATA ANALYSIS

A. Data Collection

The data of this research were taken from the transcrip of the use of Field in Register in Acehnese wedding video. The researcher decided to take two videos of wedding ceremonies of Wilda and Taufik's wedding ceremony in March 17th, 2013 and Syarifah and Yusuf's wedding ceremony in June 13th, 2015

B. Data Analysis

After collecting the data, the researcher firstly classified the type of meaning of Field in Register in Acehnese wedding ceremony and the meaning of each Field (process) and data analyzed the data using Mile and Hubermen theory that consisted of three procedure; data reduction, data display, and data drawing and verifying conclusion. The following were the types of Field.

Table 4.1

The use of Field (process) in Register in Acehnese wedding ceremonies;

No	Field (process)
1.	Engagement
	Cah Rhot Meulake Ranub Kong Haba
2.	During Marriage
	Meugatib Preh linto Intat linto Peujame bisans Peusunteng Seunemah linto
3.	After Marriage
	Intat dara baro

2. The use of Field (process) in Register in Acehnese wedding ceremonies

1. Engagement

Data 1.

Cah Rhot (Application stage)

Cah Rot was a term in Acehese where the groom side visited the bride family to ask about the girl family whether she has been a marriage or not yet. This matter was done by a messenger from the immediate family of the bride, this messenger in Aceh terms is called "Theulangke". Theulangke served as an intermediary in completing various business among candidates Linto baro (the candidate of bridegroom), and the girl (prospective bride). Theulangke was appointed from the elderly who has a knowledge of how to manage a marriage ceremony in the village. In general, for a man, he was considered mature when he was 25 years old and a girl was 18 years old. In this age for the man and girl, their parents usually tried to find a perfective and manage a marriage for them, if those sides agreed, they started to arrange to meet to discuss the next step.

Data 2.

Meulake (Asking permission)

in this occasion, the two sides met in which the man side came to the girl house. The man's family come with Guardian, Theulangke, Geuchik, And Teungku, and the girl family waited, and when the man's family arrived, to the house and the man's family discussed about the dowry, date of the wedding ceremony and the things the man's family would bring to the girl (bride).

Data 3.

Ranub Kong Haba (Bringing the betel leaf)

the two side met to make an agreement of the wedding day, in this meeting, the man's family brought betel leaf as the sign of agreement between those two sides of what had been agreed between them.

2. During Marriage

Data 4.

Meugatib (Married)

In the meugatid there was a process of ijab kabul in which those groom and bride were tied by religion to be a couple marriage. The groom and the bride would said;

Bride side :

“ulon peunikah aneuk lon wilda binti muhammad keu gata /droenuh Ali bin talib, deungon jeulamee 12 manyam meuh tunai...”

Groom side :

“ulon teurimong nikah Wilda binti muhammad keu ulon tuwan deungon jeulamee 12 manyam meuh tunai....!”

Data 5.

Preh Linto Baro (waiting for the groom side)

1. Bride side : The preh linto event was prepared at the dara baro parent's at the bride house. Then the arrival the linto baro (groom) was welcomed by saying. Two sides say and answer in seumapa (traditional poetry) event.

2. Bride side: After finishing the seumapa (pantun) the two sides would change the betel (tuka batee
3. Bride side: The event then was followed by ranub lampuan dance or welcome dance, to welcome the arrival of the linto baro (groom side).
4. Bride side: before entering the door of bride's house, the groom side would welcome by giving spread rice and kinds of flowers and same thing would be done when the couple were sitting to the chair
5. Bride side: Dipeusujuk this process in which the couple were spread peusujuk a mix were the flower, rice and sprinkling of water by the bride side folloed by the groom side with a hope of safety and kindness to the couple.

Data 6.

Intat linto (Dropping the groom)

In the Intat Linto event, the intat linto (groom side) prepared the groom side to the bride side ;

1. Groom side : U Timoh (coconut live) was a coconut had two young leaves as a symbol of building a family, meaning ; that a coconut had a very multi function in each part of its body.
2. Groom side : Peuleuman si oso, a bowel which contained with tip betel leave and pumkin ; meaning that couple could socialize with any king of every moment.
3. Groom side : U teulason, a coconut prepared to cook the giving dsh to be served to the people who helped in the ceremony.

4. Groom side : Teubee Meu'on, and pisang meuteundon (banana and sugar came) ; in which the banana would served to the guests, the sugar came was given to the children whose parents had helped to prepare the ceremony.

Data 7.

Peusunteng (the processes of splashing water and rice into the brides' ear)

This activity done as the symbol that the groom had been regarded as the member of the bride's village.

Data 8.

Peujame bisan (serveing food)

The bride's family would served food to all the guests.

Data 9.

Seunemah linto (jewelry from bridegroom)

After this couple becomes a legal husband and wife, the husband gave gift to the wife in the form of valuables parcel like gold or silver depending economic status of the husband.

After Marriage

Data 10.

Intat Dara Baro (after preforming the wedding ceremony).

1. Bride side : Intat Dara Baro (the bride visited the groom's house) in this process there were various equipment that brought by the bride side to the groom side that is ;

- Ranub batee

- Cake in dalong (bowl) like dodoi, meuseukat, wajek, keukarah, bhoi and others.

2. Groom side : Geupeubreuh padee (sprinkled rice) with done by the groom's family to the dara baro (bride) Before entering the groomside

Table 4.2

The meaning found in the use of Field in Register in Acehnese wedding ceremony

No	Kind of Meaning	Total
1	Connotative	12
2	Denotative	16
	Total	28

In addition to the process in Acehnese wedding ceremony, there was also use traditional poetry because there were some activities that were in the form of process, but in the form of utterances and sentences.

The meaning found in the use of Field in Register in Acehnese wedding ceremony

1. Groom side : Assalamualaikum kawom keurabat saleum horeumat bak kamoe teuka

The statement above had dennotataive meaning (meaning : the respect and greeting from the olders in the village and to all guesses attending in the wedding ceremony).

2. Groom side : Kamoe katroh jioh di teupat kamoe beurangkat linto meujak ba

The statement above had denotative meaning because the statement was a form of communication (meaning : was an agreement to marry between the bride and the groom which could not be cancelled).

3 .Bride side : Walaikumsalam rombongan lito Katrok neulalo keunoe neuteuca

The statement above had dennotative meaning (meaning : the answer of the greeting from the olders in the village).

3. Bride side : Sikada bak lon etnoe sipatah, bak ureueng langkah rombongan teuka

The statement above had denotative meaning (meaning : we will soon open the door but please be patiently for a moment).

4. Groom side: Ranub seulaseh meutindeh urat, kakamoe lipat lam bte meuba

The statement above had connotative meaning (meaning : to express the bridegroom's purpose to come the bride's house).

5. Groom side: Sideh di gampong kamoe beurangkat, wareh keeurabat syedara lingka

The statement above had denotative meaning (meaning : the bridegroom just wanted to ask the bride's side).

6. Bride side : Leupah that tajam sikin peyuko,Leuhen rakan e teusie anggota

The statement above had connotative meaning (meaning : welcome to the bridegroom's house to the bride's side).

7. Bride side : Seulamat katroh po linto baro, Geuwoe bak judo dalam istana

The statement above had denotative meaning (meaning : welcome to the bridegroom and when going home he was with the bride to their new own palace)

8. Groom side: Ateuh bak panah na leumah ulat, ateuh bak langsung na ticem pala

The statement above had connotative meaning (meaning : every village there were a village leader like geuchik and teungku whose every body had to respect

10. Groom side: Geuchik ngon teungku peutua adat, ohlheueh nyan meuhat
keutuwa pemuda

The statement above had denotative meaning (meaning : geuchik and teungku
who led the wedding ceremony and including the youth chairman).

11. Bride side : Ateuh bak rambot tupe meulumpat, ateueh bak langsung
tulo meudoda

The statement above had connotative meaning (meaning : the bride's side just
wanted to ask something to the bridegroom's side).

12. Bride side : Bacut meusu eue teungku brerangkat, pakon ka teulat
keunoe troh teuka

The statement above had denotative meaning (meaning : the bride's side wanted
to ask why the bridegroom came late).

13. Groom side : Di langet manyang bintang meuhambo, Cahya leupah le
tae u donya

The statement above had connotative meaning (meaning : a hope that the
marriage was finally achieved).

14. Groom side : Sideh di gampong kamoe beurangkat, wareh keeurabat
syedara lingka

The statement above had denotative meaning (meaning : the bridegroom asked
the permission from the bride's family to come in).

15. Bride side : Musem timu ta meupakat, musem barat ta seumuga.

The statement above had connotative meaning (meaning : the bride's family
worried because the bridegroom family did not come yet)

16. Bride side : Peue na halangan bak beurangkat, kamoe gundah that hai
bisan teuka

The statement above had denotative meaning (meaning : the bride's side asked whether an obstacle to come to the bridegroom's house).

17. Groom side : Toe binah rumoh na naleung sombo,ateuh bak sawo aneuk
cempala

The statement above had connotative meaning (meaning : the bridegroom's side said that the bridegroom wanted to meet the bride).

18. Groom side : Bek trep nibak leuen nyoe teungku linto, sayan bisan e dalam
uroe kha

The statement above had denotative meaning (meaning : the bridegroom' side that the bridegroom was not patient to meet the bride soon).

19. Bride side : Tajam u haji talingka kabbah, tapubuet beusah rukon
samporna

The statement above had connotative meaning (meaning : the bride's side said that teachings of religion was the guideline of life).

20. Bride side : bacut meusu eue bak linto ceudah, cuba neupeugah tuentang
agama

The statement above had denotative meaning (meaning : the bride's side said that they wanted to deliver that the bride and asked some advice from the bridegroom's side).

21. Groom side : Aneuk leuek meusu ateuh panah, Aneuk tiwah ateuh bak
ara

The statement above had connotative meaning (meaning : to advise the two brides).

22. Groom side : Kadang na gasa haba lon peugah, lon lakee meuah bak kawom dumna

The statement above had denotative meaning (meaning : the bridegroom's side said that they asked apology if they had made mistakes).

23. Bride side : meusjid raya hayeue si leupah, tujuh boh kubah bak teungoh kuta

The statement above had connotative meaning (meaning : the bride's side said, the bride and the bridegroom not to ignore parents' advice)

24. Bride side : etna pendidikan di linto ceudah, cuma neupeugah wahe syehkhuna

The statement above had denotative meaning (meaning : the bride's side said that he hhave educated the bride but the bridegroom's side might advice he again).

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

Having analyzed the data, conclusion could be drawn as the following :

1. In Acehese wedding ceremony, there was the use of Field or process in which the Field could be in form of process or reciting poem.
2. There were 10 field (process) in Acehese wedding ceremonies.
3. There was 2 types of meaning used in Acehese wedding ceremonies; there were dennotative and connotative meaning. Dennotative meaning was (16 times) and connotative meaning (12 times)

B. Suggestions

In relation to the conclusion, suggestion are staget as the following :

1. It was suggested to the readers to read and understand the use of Field in Register in Acehese wedding ceremony.
2. It was suggested to English students to studying meaning of traditional or culture.

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Appendix 1









Appendix 2

Names of Married : Wilda and Taufix

Date of Married : March, 17th 2013

Place : Banda Aceh

Taken by : Syarief Thaib

Groom side : Assalamualaikum kawom keurabat saleum horeumat bak kamoe teuka

Groom side : Kamoe katroh jioh di teupat kamoe beurangkat linto meujak ba

Bride side : Walaikumsalam rombongan lito Katrok neulalo keunoe neuteuksa

Bride side : Sikada bak lon etnoe sipatah, bak ureueng langkah rombongan teuka

Groom side : Ranub seulaseh meutindeh urat, kakamoe lipat lam bte meuba

Groom side : Sideh di gampong kamoe beurangkat, wareh keeurabat syedara Lingka

Bride side : Leupah that tajam sikin peyuko, Leuhen rakan e teusie anggota

Bride side : Seulamat katroh po linto baro, Geuwoe bak judo dalam istana

Groom side : Ateuh bak panah na leumah ulat, ateuh bak langsung na ticem pala

Groom side : Geuchik ngon teungku peutua adat, ohlheueh nyan meuhat

keutuwa pemuda

- Bride side : Ateuh bak rambot tupe meulumpat, ateuh bak langsung tulo
meudoda
- Bride side : Bacut meusu eue teungku brerangkat, pakon ka teulat keunoe troh
teuka
- Groom side : Di langet manyang bintang meuhambo, Cahya leupah le tae u
donya
- Groom side : Sideh di gampong kamoe beurangkat, wareh keurabat syedara
lingka
- Bride side : Musem timu ta meupakat, musem barat ta seumuga.
- Bride side : Peue na halangan bak beurangkat, kamoe gundah that hai bisan
teuka
- Groom side : Toe binah rumoh na naleung sombo,ateuh bak sawo aneuk
cempala
- Groom side : Bek trep nibak leuen nyoe teungku linto, sayan bisan e dalam
uroekha
- Bride side : Tajam u haji talingka kabbah, tapubuet beusah rukon samporna
- Bride side : bacut meusu eue bak linto ceudah, cuba neupeugah tuentang
agama
- Groom side : Aneuk leuk meusu ateuh panah, Aneuk tiwah ateuh bak ara
- Groom side : Kadang na gasa haba lon peugah, lon lakee meuah bak
kawom dumna

Bride side : meusjid raya hayeue si leupah, tujuh boh kubah bak teungoh kuta

Bride side : etna pendidikan di linto ceudah, cuma neupeugah wahe
syekkhuna

Names of Married : Yusuf and Syarifah

Date of Married : June, 13th 2015

Place : Banda Aceh

Taken by : Syarief Thaib

Groom side : Assalamualaikum kawom keurabat saleum horeumat bak kamoe teuka

Groom side : Kamoe katroh jioh di teupat kamoe beurangkat linto meujak ba

Bride side : Walaikumsalam rombongan lito Katrok neulalo keunoe neuteuca

Bride side : Sikada bak lon etnoe sipatah, bak ureueng langkah rombongan teuka

Groom side :Ranub seulaseh meutindeh urat, kakamoe lipat lam bte meuba

Groom side :Sideh di gampong kamoe beurangkat, wareh keeurabat syedara
Lingka

Bride side : Leupah that tajam sikin peyuko,Leuhen rakan e teusie anggota

Bride side : Seulamat katroh po linto baro, Geuwoe bak judo dalam istana

Groom side : Ateuh bak panah na leumah ulat, ateuh bak langsung na ticem pala

Groom side : Geuchik ngon teungku peutua adat, ohlheueh nyan meuhat keutuwa pemuda

- Bride side : Ateuh bak rambot tupe meulumpat, ateuh bak langsung tulo
meudoda
- Bride side : Bacut meusu eue teungku brerangkat, pakon ka teulat keunoe troh
teuka
- Groom side : Di langet manyang bintang meuhambo, Cahya leupah le tae u
donya
- Groom side : Sideh di gampong kamoe beurangkat, wareh keurabat syedara
lingka
- Bride side : Musem timu ta meupakat, musem barat ta seumuga.
- Bride side : Peue na halangan bak beurangkat, kamoe gundah that hai bisan
teuka
- Groom side : Toe binah rumoh na naleung sombo,ateuh bak sawo aneuk
cempala
- Groom side : Bek trep nibak leuen nyoe teungku linto, sayan bisan e dalam
uroekha
- Bride side : Tajam u haji talingka kabbah, tapubuet beusah rukon samporna
- Bride side : bacut meusu eue bak linto ceudah, cuba neupeugah tuentang
agama
- Groom side : Aneuk leuk meusu ateuh panah, Aneuk tiwah ateuh bak ara
- Groom side : Kadang na gasa haba lon peugah, lon lakee meuah bak kawom
dumna

Bride side : meusjid raya hayeue si leupah, tujuh boh kubah bak teungoh kuta

Bride side : etna pendidikan di linto ceudah, cuma neupeugah wahe
syekkhuna

Table 4.2

The meaning found of Field in Register in Acehnese wedding ceremony

	Sentence and utterance			Kind of Meaning	
	Aceh	Bahasa	English	Connotative	Denotative
	Assalamualai kum kawom keurabat Saleum horeumat bak kamoe teuka	Salam hormat dan ucapan dari orang tua di desa dan semua tamu yang menghadiri upacara pernikahan	the respect and greeting from the olders in the village and to all guesses attending in the wedding ceremony).		ü
	Kamoe katroh jioh di teupat Kamoe beurangkat linto meujak ba	Sebuah perjanjian antara kedua mempelai yang tidak bisa dibatalkan	was an agreement to marry between the bride and the groom which could not be cancelled		ü
	Walaikumsal am	Jawaban salam yang di	the answer of the greeting from the		ü

	<p>rombongan lito Katrok neulalo keunoe neuteuka</p>	<p>ucapkan dari pihak pria</p>	<p>olders in the village</p>		
	<p>Cit hana trep le meubuka pinto Tapi teungku e siat neusaba</p>	<p>Kami segera membuka pintu tetapi harap sabar sebentar</p>	<p>we will soon open the door but please be patiently for a moment</p>		ü
	<p>Ranub seulaseh meutindeh urat Kakamoe lipat lam bte meuba</p>	<p>Untuk mengkspresikan tujuan mempelai pria untuk datang kerumah pengantin wanita</p>	<p>to express the bridegroom's purpose to come the bride's house).</p>	ü	
	<p>Sideh di gampong kamoe</p>	<p>Pengantin pria ingin menanyakan sesuatu kepada</p>	<p>the bridegroom just wanted to ask the bride's side).</p>		ü

	<p>beurangkat</p> <p>Wareh</p> <p>keurabat</p> <p>syedara</p> <p>lingka</p>	<p>pihak wanita</p>			
	<p>Leupah that</p> <p>tajam sikin</p> <p>peyuko,Leuh</p> <p>en rakan e</p> <p>teusie</p> <p>anggota</p>	<p>Selamat</p> <p>datang</p> <p>pegantin pria</p>	<p>Welcome to the</p> <p>bridegroom's house</p> <p>to the bride's side</p>	<p>ü</p>	
	<p>Seulamat</p> <p>katroh po</p> <p>linto baro,</p> <p>Geuwoe bak</p> <p>judo dalam</p> <p>istana</p>	<p>Selamat</p> <p>datang</p> <p>mempelai</p> <p>pria dan</p> <p>ketikan</p> <p>pulang dia</p> <p>bersama</p> <p>pengantin</p> <p>wanita ke</p> <p>istana mereka</p> <p>sendiri yang</p>	<p>welcome to the</p> <p>bridegroom and</p> <p>when going home he</p> <p>was with the bride to</p> <p>their new own palace</p>		<p>ü</p>

		baru.			
	Ateuh bak panah na leumah ulat, ateuh bak langsar na ticem pala	Setiap desa ada pemimpin desa seperti geuchik dan teungku yang harus di hormati.	every village there were a village leader like geuchik and teungku whose every body had to respect	ü	
	Geuchik ngon teungku peutua adat, ohlheueh nyan meuhat keutuwa pemuda	Geuchik and teungku yang memimpin upacara pernikahan dan termaksud ketua pemuda	geuchik and teungku who led the wedding ceremony and including the youth chairman		ü
	Ateuh bak rambot tupe meulompat, ateuh bak langsar tulo	Pihak wanita ingin menanyakan sesuatu kepada pihak	the bride's side just wanted to ask something to the bridegroom's side	ü	

	meudoda	pria			
	Bacut meusu eue teungku brerangkat, pakon ka teulat keunoe troh teuka	Pihak wanita bertanya kepada pihak pria mengapa pengantin pria telat datang.	the bride's side wanted to ask why the bridegroom came late		ü
	Di langet manyang bintang meuhambo, Cahya leupah le tae u donya	Harapan bahwa sebuah pernikahan tercapai	a hope that the marriage was finally achieved	ü	
	Sideh di gampong kamoe beurangkat, wareh keeurabat syedara lingka	Pihak pria meminta ijin kepada pihak wanita untuk masuk kedalam rumah.	the bridegroom asked the permission from the bride's family to come in		ü
	Musem timu	Pihak wanita	the bride's family	ü	

	ta meupakat, musem barat ta seumuga.	kwatir kerena mempelai spria belum tiba juga	worried because the bridegroom family did not come yet		
	Peue na halangan bak beurangkat, kamoe gundah that hai bisan teuka	Pihak wanita bertanya kepada pihak pria apakah ada rintangan dtang kerumah wanita.	the bride's side asked whether an obstacle to come to the bridegroom's house		ü
	Toe binah rumoh na naleung sombo,ateuh bak sawo aneuk cempala	Pihak mempelai pria sudah tidak sabar lagi ingin berjumpa dengan pengantin wanita	the bridegroom's side said that the bridegroom wanted to meet the bride	ü	
	Bek trep	Pihak	the bridegroom' side		ü

	nibak leuen nyoe teungku linto, sayan bisan e dalam uroe kha	mempelai pria sudah tidak sabar lagi ingin berjumpa dengan pengantin wanita	that the bridegroom was not patient to meet the bride soon		
	Tajam u haji talingka kabbah, tapubuet beusah rukon samporna	Pihak pengantin wanita mengatakan bahwa ajran agama adalah pedoman hidup.	the bride's side said that teachings of religion was the guideline of life	ü	
	bacut meusu eue bak linto ceudah, cuba neupeugah tuentang agama	Pihak pengantin wanita menyerahkan anak mereka kepada pihak	the bride's side said that they wanted to deliver that the bride and asked some advice from the bridegroom's side		ü

		<p>penganti pria berilah ia nasehat</p>			
	<p>Aneuk leuek meusu ateuh panah, Aneuk tiwah ateuh bak ara</p>	<p>Untuk menasehati kedua pengantin iyu, pihak pria mengantakna bahwa mereka meminta ssmaaf jika mereka telah membuat kesalahan.</p>	<p>to advise the two brides</p>	ü	
	<p>Kadang na gasa haba lon peugah, lon lakee meuah</p>	<p>pihak pria mengantakna bahwa mereka meminta</p>	<p>the bridegroom's side said that they asked apology if they had made</p>		ü

	<p>bak kawom dumna</p>	<p>maaf jika mereka telah membuat kesalahan.</p>	<p>mistakes</p>		
	<p>meusjid raya hayeue si leupah, tujuh boh kubah bak teungoh kuta</p>	<p>Pihak pengantin wanita mengatakan, jagan pernah mengabaikan nasehat orang tua.</p>	<p>the bride's side said, the bride and the bridegroom not to ignore parents' advice</p>	<p>ü</p>	
	<p>etna pendidikan di linto ceudah, cuma neupeugah wahe syehkhuna</p>	<p>Pihak pengantin wanita mengatakan bahwa kami telah mendidik anak kami tapi tolong didik dia lagi.</p>	<p>the bride's side said that he hhave educated the bride but the bridegroom's side might advice he again</p>		<p>ü</p>

CURRICULUM VITAE

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Researcher

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