

Semiotics Analysis Of Signs Found In Batak Toba Wedding Ceremony

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Abstrak

Penelitian ini berjudul, "Analisis Semiotika Tanda yang Ditemukan dalam Upacara Pernikahan Batak Toba" Ritual pernikahan Batak Toba dan bahasa isyarat yang terkait dianalisa. Tujuan dari penelitian ini adalah untuk mempelajari lebih lanjut tentang sinyal, signifikansinya, dan bagaimana mereka cocok dengan budaya Batak Toba. Banyak orang Barat modern yang tidak menyadari keberadaan Batak Toba, meskipun faktanya peradaban ini telah ada selama berabad-abad. Untuk memahami tanda-tanda yang digunakan dalam upacara pernikahan Batak Toba, penulis mengacu pada teori Ferdinand de Saussure, yaitu penanda dan petanda. Penulis menggunakan metode kualitatif, yang terdiri dari melakukan penelitian lapangan untuk mengumpulkan data atau informasi yang berkaitan dengan subjek, untuk melengkapi penelitian. Peneliti menyimpulkan bahwa delapan sinyal berbeda digunakan selama upacara pernikahan Batak Toba: boras, boanboan, lagetiar, dekke, tumpak, jambar, ulos, dan tumpak. Isyarat memiliki konotasi dan asosiasi dalam budaya Batak Toba yang meliputi kekuasaan, cinta, kepedulian, keterbukaan, kesuburan, bantuan keuangan, hubungan kekeluargaan, semangat, kehangatan, dan kesopanan.

Kata kunci: Rambu, Semiotika, Batak Toba, Upacara Pernikahan

Abstract

This thesis is titled, " Semiotics Analysis of Sign Found in Batak Toba Wedding Ceremony" Batak Toba wedding rituals and their associated sign language are analyzed. The purpose of this study is to learn more about the signals, their significance, and how they fit within Batak Toba culture. Many modern-day Westerners remain oblivious to the existence of Batak Toba, despite the fact that this civilization has existed for centuries. In order to understand the signs used in Batak Toba wedding rites, the author draws on Ferdinand de Saussure's theory, namely the signifier and signified. The writer uses the qualitative method, which comprises doing field research to collect data or information pertinent to the subject, to round out the study. Researchers concluded that eight distinct signals were used during the Batak Toba wedding ceremony: boras, boanboan, lagetiar, dekke, tumpak, jambar, ulos, and tumpak. The signals have connotations and associations within the Batak Toba culture that include power, love, caring, openness, fertility, financial aid, familial connection, spirit, warmth, and politeness.

Keywords: Signs, Semiotics, Batak Toba, Wedding Ceremony

INTRODUCTION

The marriage ceremony is extremely important to the *bataktoba*tribe. Marriage not only unites a man and a woman, but it also has a far more important and broad meaning than marriage as

a bridge to enter the *dalihannatolu* transitional system. After a marriage ceremony, every Batak person becomes an adult and is eligible to participate in the *dalihan natolu* system. Linguistics studies language in action to determine how language evolved, how it functions today, and how it is evolving. There are several branches of linguistics, one of which is semiotics. Semiotics studies culture as a sign system, or how signs and language map onto culture as a whole. Semiotics, according to Sebeok, is primarily concerned with the explanation of signs and symbols; it never reveals what the world is, but rather limits what we can know about it (Sebeok, 2001:26). All cultural processes are studied as communication processes in semiotics (Eco, 1976:8). Customs in Batak Toba are a ceremony held for specific purposes that contains values, rules, and norms that people who subscribe must follow. For example, in Batak Toba society, a ceremony performed to create social bonds and kinship ties is a tradition passed down from generation to generation.

a. Mandar Hela

The purpose of giving mandar hela in a Batak Toba wedding ceremony is to inform the groom of the true Batak Toba customs so that the groom can perform his household duties properly.

b. Jambar Hela

Jambar is meat that has been cut according to each person's position in the Batak Toba wedding ceremony.

c. Tumpak

Tumpak is a type of financial support that people give because we know that when someone has a wedding ceremony, he or she will need a lot of money.

According to ancient people's tradition, the marriage ceremony was simply carried out through mutual cooperation. As time passed, the marriage ceremony evolved from a simple ceremony to one solely focused on consumerism. Consumerism appears in three forms: mindset, activity, matter, and globalization. way of life, mainstream culture, and a misunderstanding of the significance of the Batak Toba wedding ritual. All married individuals across the globe partake in the pleasure of a wedding. The Batak Toba family emphasizes the significance of traditional and cultural education in the preservation of Toba Batak cultural identity. Education is considered a priceless asset. Being civilized is priceless. School is a requirement. The parents struggle to get their children to school. Apart from emphasizing the importance of obtaining an education and becoming a successful individual, the Batak tribe has basic principles in life philosophy known as Dalihan Natolu, which, when translated into Indonesian, refers to a furnace with three supports. Teaching in Dalihan Natolu is demonstrated through social applications in Toba Batak culture. This project aims to raise students' awareness of language usage, particularly semiotic usage, as well as improve their knowledge of signs and provide information to those who read this paper.

Defenition of Semiotics

The discipline of semiotics investigates how signs and symbols are used in various contexts. Signs, logos, gestures, and other forms of nonverbal and spoken communication are all part of semiotics. Semiotics, according to Chandler (2002:2), is concerned with everything that might be interpreted as a sign. Semiotics is the study of symbols and their significance, in addition to what we refer to as "signs" in ordinary conversation. Semiotics has evolved to become a discipline within communication theory. The goal of semiotics is to understand a sign or symbol's meaning in order to determine its function. The idea of meaning is inextricably linked to specific ideological viewpoints or values as well as the idea of culture that evolved into the way the society in which the sign was established thought.

The definition of semiotics as a field of study is as follows:

- a. Semiotics is the study of signs and all that it entails.
- b. The study of symbols is known as semiotics.
- c. Because everything is connected to signification and includes structuralism and other similar concepts, semiotics is a general science of signs that is neither organized, variegated, nor divided.
- d. Semiotics is the study of signs and symbols, including their meanings and applications.

Semiotic Field

Some semiotic domains have explained semiotic meaning in terms of other semiotic fields. The areas of semiotics are as follows:

- a. Analysis of semiotics, studied about creates an idea, an object, and a meaning.
- b. Description semiotics, it alludes to the system of signs that are regarded as representing reality.
- c. Culture-specific Semiotics, study of how signs are used in societal culture.
- d. Organic Semiotics, study of the natural world's sign system.
- e. Standardized semiotics, the system of signs created by humans that take the shape of norms.
- f. Social Semiotics, the system of signs created by people who have taken on the shape of symbols.
- g. Structured semiotics, the study of the sign system as it relates to linguistic structure.

The Founder of Semiotic.

The American philosopher, logician, mathematician, and physicist Charles Sanders Pierce (September 10, 1839–April 19, 1914) is sometimes referred to as "the founder of pragmatism." According to Pierce, there are 66 distinct types of signs, three of which are currently utilized often in all semiotic work. They are referred to as symbols, indices, and icons. If the three elements of meaning interact in someone's mind, the meaning of something represented by the sign emerges.

Defenition of Symbol

A symbol is something that stands in for, represents, or denotes another thing (Hall, 1994). Two of the first uses of the term described being a part of something larger, then tearing that larger item apart, and then putting the pieces back together again. A symbol's derived, secondary, or symbolic meaning is one that is not literal to the sign itself (Parmentier, 2015). We assign meaning to symbols by following "a norm" or "a habitual relationship. No connection between the symbol and its object would exist if the mind that used the sign did not have some concept about the item. Symbols are used in all forms of communication. Symbols are words, sounds, gestures, ideas, or visual images that are used to convey other people's ideas and beliefs. A red octagon, for example, could be a symbol for "STOP."

Symbol in Culture

Symbols are the foundation of culture. Cultural symbolism forms the basis for, and guides, all aspects of an individual's behavior. Humanity's quest for meaning is reflected in the symbol-systems of both culture and religion. Therefore, the experience of meaning, which is multifaceted and represented via symbols, must be at the center of any real convergence of cultural and religious expression. Max Weber argued that symbolic expression was important because it allowed people to reflect on the transcendental dimensions of everyday life.

An Understanding on Semiotics

Semiotics is the study of signification and communication, as well as communication signs and symbols. It is also known as semiotic studies or semiology. It also includes the investigation of how meaning is constructed and comprehended. "Semiotics posits such a concept as 'sign';" semiotics is the representation of things by signs," Eco (1984:10) says. He defines semiotics as the

relationship between a sign, an object, and meaning and describes how signs are used in social and cultural interaction. He then proceeds to describe semiotics in four parts:

1. A condition or object in the world.
2. A sign.
3. A response repertoire
4. A set of rules for correspondence between signs and objects, as well as between signs and responses.

According to Voroshilov (1973) in *Social Semiotics* (1988:19), there is a close relationship between semiotics and the study of ideology; "without signs, there is no ideology... every ideology possesses semiotic value."

Batak Toba Wedding Ceremony

In Batak Toba, the wedding ceremony is divided into three parts: before the ceremony; during the ceremony; and after the ceremony.

a. Before the ceremony

There are five events that take place prior to the Batak Toba wedding ceremony, which are as follows:

1. Marhusip

Marhusip is a private exchange that takes place solely between the bride and groom's representative.

2. Martuppol

The term "martuppol" means "engaged with the essence of making a prenuptial agreement in front of the congregation church, particularly among Batak Christians."

3. Marhatasinamot

Marhatasinamot is typically held in the parboru/house, with the paranak/house male bringing and preparing food in the form of meat known as "todusipanganon/food markers."

4. Martonggo raja

A Martonggo raja, an event conducted before a traditional ceremony that is ceremonial in character and is totally held by the hasuhuton/organizer/host and attempts to prepare the interests of the technical and non-technical parties, sometimes referred to as a huge meeting.

5. Marsibuhabuhai

The marsibuhabuhai event is usually held in the morning with the closest family members present.

b. Ceremony

After the church blessing, the two sides usually go to the building meeting together (sopogodang). The first step is to invite all relatives from both sides into the house, starting with the male side's hula-hula, dongantubu, and boru. They leave the house, and the helpers prepare lagetiar (mats), which represent that everything that happens that day is visible to all. Tumpak is an Indonesian word that translates to "prize" or "favor." This donation is usually in the form of money to assist the bride and groom's family in carrying out or adhering to the custom of marriage.

c. After Ceremony

Paulak, and leaving the staircase is the final event in the traditional Batak bride procession. Whenever everyone is ready to disperse in the afternoon The term "ulaon realize" (lit. "one-day action") describes the fact that the whole event takes place on the same day as the typical

wedding ceremony. The maningkirtangga is the final session of a Batak Toba wedding ceremony. Throughout this process, the family will decide how much money to give to the bride and groom's uncle, as uncles hold a high position in Batak Toba.

METHOD

The strategy chosen in this proposal is descriptive qualitative Sugiono (2012: 9) Understanding this type of qualitative research is based on the philosophy of postpositivism, which is used to examine the condition of natural objects. In this study, the author uses two types of research primary data, secondary data, and tertiary data. The signs present at a Batak Toba wedding ceremony served as the major source of information. When conducting research, the following steps must be taken: observation, literature, documentation. In philosophical research, as well as in some descriptive and historical studies, qualitative data is frequently used. The following were the systematic procedures followed:

1. Photograph *ulos, jambar, ihan, lagetiar, boanboan, boras, tumpak, and mandarhela* during a Batak Toba wedding ceremony to gather information.
2. Analyze the signs using Ferdinand de Saussure's theory.
3. Then, in the book *Tuho Parngoluon*, look up the meanings of the signs. *Dalihan Na Tolu Sistem Bermasyarakat Batak and Perkawinan Adat*. as well as the signs' correlation to the Batak Toba way of life.

RESULTS AND DISCUSSION

Some of the conclusions drawn from this study's data analysis are debatable, though.

1. There are eight signs that the writer found in Batak Toba wedding ceremony namely boras sipir ni tondi, boanboan, lage tiar, dekke, tumpak, jambar, ulos and mandar hela. The signs that found in Batak Toba wedding ceremony are very interesting to know because it will increase our knowledge and mind about culture. After analysis the signs that found in Batak Toba wedding ceremony the writer get the findings of the signs that found in Batak Toba wedding ceremony. and describe the sign in accordance with the meaning of the materials.
2. The meaning of signs found in batak toba wedding ceremony. Traditional Batak marriage is an expression of moral principles, a prayer to Allah SWT, and guidance for the future bride and groom. The prayers include a request for the bride and groom to live a new life in health, safety, happiness, and glory. Data analysis indicates that each sign has a distinct meaning. Fish represents patience, perseverance, and a prayer for children; it also serves as a symbol that the more experience there is, the lower the hearts of the bride and groom. White rice represents planning and an indication of sincerity in all things and never saving end am to anyone. Pigs are the symbol of the event Batak Toba marriage and love for humans because no human can live alone. The bride and groom's ability to adapt to their environment by providing shelter for others is represented by the banana leaf, the plate represents mutual agreement, the betel leaf represents the Dalihan Natolu, the Batak ulos represents the delivery of the doa, and the custom mat represents the bride's status in the family.

DISCUSSION

According to the research, the wedding ceremony in the Batak Toba community is very sacred and traditionally includes the bride and groom's prayers, remarks, and directions. Those entrusted with sharing words of wisdom with the bride and groom convey this message in the

traditional Batak Toba language. The prayers of the faithful are answered by God with the gifts of children, money, safety, and health. The bride is given the Toba Batak life guide, or Natolu dalihan, as her message.

Domestic life is implied in the signs of the materials used in weddings. To date, these symbols have been handed down from one generation to the next. It must be done as a way of life, even though many young people today do not understand the significance of the sign in a Batak Toba marriage. The Batak people Inferred from the Batak people's lives are the following principles: humans cannot live alone and require other people (society); humans must remember the time to work and worship Allah SWT; live life patiently and try as much as you can; don't be arrogant; must keep things simple; and always encourage deliberation to find peaceful solutions to all issues.

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