

TOBUS HUNING In Simalungun Batak Community: Semiotic Studies

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Abstract

Simalungun Batak Community, which is one of the tribes that inhabit North Sumatra Province, has a specific tradition, namely tobus huning ceremony. This tradition or tobus huning ceremony is one of the wedding events provided specifically for prospective brides to express their thanks to their parents, especially to the mother (inang) who has given birth, takes care of it, raise, send to school, educate and teach good things to adulthood with the aim that the household that is built will receive blessings from Almighty God. In tobus huning event, many signs or symbols were found and these signs or symbols had functions and meanings, then the signs or symbols were analyzed using semiotic studies using the theory of Charles Sanders Peirce. The method used in this research is a descriptive method with a qualitative approach. The output of this research is international journals and textbooks. Several symbols were found in the tobus huning ceremony, are Gotong, Bahul bahul, Timbaho Mattil, Hapur, Bulung Tarup, Bonang Manalu, Pining Hibul/Hundul, Boras Tenger, Pining Batis, Pirak, Huning, Bunga Hapas, Gambir Adat Sambilu, Demban Gundringan. All of these symbols have function and meaning.

Keywords: *Simalungun Wedding, Tobus Huning, semiotic.*

Introduction

Indonesia is an archipelagic country inhabited by many tribes consisting of various regional cultures that differ from one tribe to another. The Indonesian nation consists of various regional languages, various ethnic, various races, religions, customs and customs where each region has its own characteristics. There are many ethnic in Indonesia, one of which is the Batak ethnic group. The Batak ethnic group that inhabits the North Sumatra Province consists of Toba Batak, Simalungun Batak, Pakpak Batak, Karo Batak, Mandailing Batak. The five Batak ethnic groups have cultures such as dances, regional songs, marriage and death cultures and many other cultures from these ethnic.

The culture comes from the Sanskrit word, is buddayah, which means thought or intellect. Culture is a key concept in our knowledge of societies both past and present, and its definition continues to be developed and refined. From a sociological and anthropological perspective, culture is defined as everything that is learned, shared, and transmitted among human groups from generation to generation.

Simalungun ethnic has a culture which is part of the culture in Indonesia. Simalungun culture with its diversity often serves as a guide for the Simalungun community in their diverse actions and behavior. The Simalungun community have their own uniqueness

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because in their actions they usually do not follow the traditions or customs adopted by their ancestors. Its uniqueness can be seen starting from the people's beliefs, language, arts and traditions.

The Simalungun community are one of the indigenous Batak tribes who inhabit the north region of Sumatra, precisely to the east of Lake Toba (Simalungun Regency). Simalungun which has the root word "lungun" means "lonely". The name was given by outsiders because the population is very sparse and the places are very far from each other. As an ethnic, the Simalungun Batak have a unique culture compared to other ethnic in the North Sumatra area. Tradition is something that is passed down from ancestral heritage to the next generation of society in a relay manner carried out by existing indigenous communities to become a culture that is deeply rooted in life. Customs and traditions include human creation and work which have become beliefs in regulating the social order of life (Pane et al, 2020).

In the life of the Simalungun community, various kinds of traditional ceremonies are known, including in the form of various models of traditional ceremonies, such as death ceremonies, ceremonies for entering a new house (Mamongkot Ruma Bayu), death ceremonies performed for parents whose death is old and they already have grandchildren from their children, men and women (Marujung goluh sayur matua), and marriage ceremonies (mangalop boru).

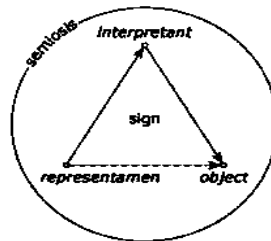
One of the unique things about this culture can be seen in traditional wedding ceremonies. The formation of Simalungun Batak marriage customs is an agreement and becomes a social bond in forming togetherness and brotherhood. The traditional wedding ceremony of the Simalungun Batak community is a series of ceremonies that exude a person's greatness. At wedding ceremonies, the Simalungun Batak community display several objects and these objects are in the form of symbols and symbols that have meaning (Saragih 2014;94).

For the Simalungun community, marriage is a sacred event and is considered very important because in its implementation the marriage ceremony is full of rituals which, if examined, have many meanings which are interpreted as a manifestation of prayer so that the bride and groom will always get good things in navigating the household. Marriage is a form of worship, and the purpose of marriage is not only to channel biological needs but also to connect offspring in the shade of a household full of peace and love (Damanik, Jahutar 1974).

The Simalungun traditional wedding ceremony has a predetermined procedure, one of the most important parts of the Simalungun traditional wedding ceremony is the tobus huning ceremony, which is a ceremony when the bride asks permission and thanks her parents for all this time having raised and guided her until the wedding day with the aim of so that the marriage of the bride and groom and the household they build will be peaceful and harmonious.

In this procession, there are many symbols or emblems which are full of function and meaning. Therefore, in order to clearly understand the meaning of the symbols, the author wants to further examine the meaning of the symbols contained in the tobus huning ceremony using semiotic theory. The approach used to objects is a semiotic approach with Charles Sanders Peirce's symbol theory. Peirce stated that human life has a characteristic, namely the mixing of signs and the way they are used in representative activities. A sign is something that appears, refers to something, is able to represent the relationship between the sign and the recipient of the sign which is representative and leads to interpretation. The conditions for something to be called a sign are if the something can be captured, points to something, replaces, represents, presents and has a representative nature, which has a direct relationship with the interpretive nature. According to Peirce, a sign is something that functions to represent something else by presenting the thing it represents. Peirce divides the sign system into three elements

which are included in the triangle theory, namely the sign, the reference of the sign (object), and the use of the sign (interpretant). A sign is something in physical form that is received by the human senses and can represent other things outside the sign itself. According to Peirce, signs consist of symbols, icons and indices. The reference of the sign is called the object. An object is something that is a reference for a sign or something that a sign refers to. Meanwhile, interpretant is the concept of thought of the person who uses the sign and gives meaning to the object that the sign refers to. Peirce called signs semiosis, meaning that everything in the world is a sign which is a process of meaning in three stages (triadic). A symbol that can be used as a representative or something that represent, can be seen in this following image.




Research Methods




This article uses qualitative descriptive method (Sudaryanto, 1993). This method is very suitable for this research because this research describes tobus huning event in the Simalungun community. Several steps in collecting data in this research include:





1. Collect data about tobus huning,
2. Classify the data that needs to be described,
3. Analyze data using semiotic theory.



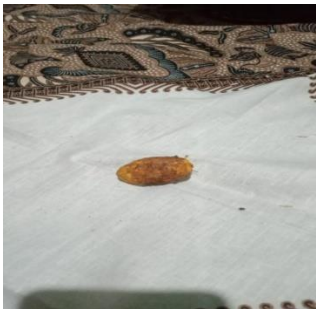
Discussion




In researching tobus huning ceremony, researchers found 15 symbols or signs at the event, each symbol has its own function and meaning, which contains words of podoh (advice) to the prospective bride and groom so that their household is harmonious, peaceful and prosperous. The 15 (fifteen) symbols are described at once so that the relationship between the symbols, function and meaning used in tobus huning ceremony by the Simalungun community, such as:


No.	Symbol	Function	Meaning
1.	<p>Gotong: Gotong made from woven batik patterned fabric measuring 100X100 cm. And if it is shaped in such a way, it is a men's head covering whose middle part is perpendicular.</p> 	<p>The function of Gotong in this ceremony, as a wrapper for the Bahul Bahul, which contains a device for delivering the partandingan or dowry money.</p>	<p>The meaning of Gotong, is as that the household that will be formed will become a harmonious, prosperous and full of responsibility and become a role model for the community.</p>
2.	<p>Bahul bahul (Babahul) is a</p>	<p>The function of Babahul in</p>	<p>The meaning of</p>

	<p>container made from pandan leaves that are low and long upwards. Babahul have tall and medium size.</p> 	<p>this ceremony, as a partadingan or dowry money that the groom will give to the woman's parents and it contains: boras tenger, pining batis, pining hibul, gambir adat, pirak, bunga (hapas), huning (omas), sambilu, demban gundringan, timbaho mattil, hapur, bulung tarup and bonang manalu</p>	<p>babahul, is as if you are married, the wife should be a place to accommodate all complaints from both parties and also to exchange ideas for the family, both from the men's family and from the women's family.</p>
3.	<p>Timbaho mantin sapampang is very good tobacco and a handful.</p> 	<p>It is a very good taste tobacco that the Simalungun community, Simalungun community know Timbaho mantin sapampang as a flavoring when eating or chewing betel. Besides from being a flavoring when eating or chewing betel, timbaho mantin sapampang is also one of the requirements for the marriage dowry or partadingan found in pudun somba.</p>	<p>In this event, the prospective wife must be a loyal companion for her husband and the husband must also be a good companion for the wife. They must complement each other so that the household that is being built becomes a harmonious and peaceful household.</p>
4.	<p>Hapur or betel lime is made from two main ingredients, namely shells and keruing wood.</p> 	<p>In this context of tobus huning events this hapur can be as a complement to complete the contents of pudan somba.</p>	<p>The meaning of white hapur slightly watery, is to the bride that her heart should be white or that her heart should be willing to marry and leave her parents and family who have been living together and become the family of her future husband, as well as the parents of the prospective bride to be happy and willing to hand over their child, the woman was taken by the man.</p>
5.	<p>Bulung Tarub is a young palm leaves are wide and not easily tear.</p>	<p>In this context of tobus huning, bulung tarub is one of the requirements for delivering the partadingan which functions to wrap the</p>	<p>The meaning of bulung tarub in tobus huning events is after marriage becomes a unifier between the men's family and the</p>

		<p>demban gundringan. The texture is wide and does not easily tear so it is able to wrap relatively large and thick pieces of demban gundringan.</p>	<p>woman's family, form a household that protects each other, don't let each party defend their ego or behavior.</p>
6.	<p>Bonang Manalu is a thread consisting of 3 (three) colors, is red, white and black.</p> 	<p>Before it became known to the medical world, Simalungun's ancestors made bonang manalu as a medium to ward off evil spirits. Bonang manalu tied with a scarf around the baby's neck, wrists and feet. Now, bonang manalu is used to tie demban gundringan so that the demban gundringan or betel leaves do not unravel or scatter.</p>	<p>The meaning of bonang manalu in this event is for the bride and groom to continue to establish and continue to communicate with the tolu sahundulan (family system in Simalugun community), don't forget to continue to foster a sense of brotherhood.</p>
7.	<p>Pining Hibul is 12 pieces of round betel.</p> 	<p>The function of Pining hibul is for a flavoring when eating betel and also used as medicine, pining hibul also has a function as a complement to the contents of pudun somba.</p>	<p>It was made 12 because there are 12 months which means providing an umbrella before the rain, so that the bride and groom continue to look for and prepare for the future by diligently saving for the family's future, so that the family is prosperous.</p>
8.	<p>Boras tenger is handful of rice that is placed on the crown of the head when giving words of advice or podah.</p> 	<p>The function of Boras tenger is giving blessings, prayers to the bride and groom in the household.</p>	<p>Boras tenger is a sign that symbolizes power and a tool for equip the prospective bride and groom to have their tondi (spirit) in building a healthy household new, still strong and hard.</p>
9.	<p>Pining Batis Sanggolom, the</p>	<p>The function of Pining bati</p>	<p>The meaning of</p>

	<p>shape is a betel nut that has been peeled and split into 2 handfuls.</p> 	<p>sanggolom is for enhances deliciousness of eating betel and also has a function as a medicinal medicine, while in this tobus huning event the function of pining batis sanggolom to complete the contents of pudun somba.</p>	<p>pining batis sanggolom in this event is do not differentiate between our respect and affection for the future in-laws, both parties must act the same, and the areca tree has a straight and tall trunk and its roots are strong and not branched. There are ramified thoughts, if there is strong temptation in the household, you must be one in one in your thinking and seek as much sustenance as possible.</p>
<p>10.</p>	<p>Pirak is two coins made of metal and have very high value.</p> 	<p>In the past, the function of pirak is as a partadingan, also served as a notification from a woman to the son of her father's female sibling (pariban). The two pirak are brought together to create a sound, this sound is what indicates and informs the pariban that the mother's male sibling's daughter will get married. Currently, partadingan is not made from pirak and is replaced with money.</p>	<p>Pirak is dowry money or partadingan, pirak in the context of the tobus huning event has the meaning that after getting married, to saving money because in family matters and money is the main custom.</p>
<p>11.</p>	<p>Huning is turmeric mother which has a yellow color like gold.</p> 	<p>Huning was made into the contents of pudun somba as a substitute for gold. At that time, if someone wanted to get married, they had to complete the contents of pudun somba with gold, but because the price of gold at that time was very expensive and rarely found and only the nobility and descendants of kings could buy gold, a substitute was made. Huning or turmeric mother. Because turmeric is yellow and resembles</p>	<p>The meaning of huning symbolizing gold is advice to the bride and groom that if they are rich and have a lot of wealth they should help the family who asks for help.</p>

		gold.	
12.	<p>Bunga hapas is the white cotton.</p> 	<p>The function of Hapas is for substitute flowers so that the contents of the pudun somba look beautiful and attractive.</p>	<p>The meaning of this hapas is hope that their household that they form is a household liked by many people, people will feel lost if we are not seen and feel happy if we gather with neighbors. In terms of livelihood, the sustenance they seek becomes abundant.</p>
13.	<p>Gambir Adat is the sap from creeping plants.</p> 	<p>Gambir is one of the requirements for a marriage dowry or partadingan in Simalungun community which is found in pudun somba which is called gambir adat.</p>	<p>The meaning of 2 pieces of gambir adat is a strong glue between husband and wife to unites them so that they become strong between two groups, namely the men's family group and the women's family group, even though they have not previously known each other so that they respect each other.</p>
14.	<p>Sambilu is a cutting tool made from bamboo which is very thin and very sharp.</p> 	<p>Besides being a complement to the contents of pudun somba, the function of Sambilu is also as a tool for cutting the umbilical cord of newborn children. But now sambilu has been replaced with more modern tools.</p>	<p>The meaning of sambilu in this event is the future bride and groom quickly get offspring and sambilu is a tool for cutting the navel of a newborn baby.</p>
15.	<p>Demban Gundringan is a betel leaf which have 6 or 8 folds in which 1 bundle amounts to 8 (eight) betel leaves.</p>	<p>In this context of tobus huning, demban gundringan is a betel leaf that must be included to hand over the dowry money or partadingan.</p>	<p>If we look at demban gundringan, contained in bahul bahul, the arrangement looks neat, clean and beautiful, but when you untie it you can see that the betel leaves are torn,</p>

		<p>broken and young. This means that when you become a wife you will definitely see the shortcomings of your husband's family, you should not share the shortcomings of your husband's family. It's best to keep the good name of the family and all family disgrace covered up tightly. The future wife should be like a needle with thread which aims to cover up what is a disgrace to both families.</p>
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Conclusion And Suggestion

Tobus huning is a process that occurs when the future groom's family sends partandingan or dowry money to the future bride's family. Tobus huning event carried out before the marriage ceremony or pasu pasu. Tobus huning is a special time given to the bride-to-be to apologize and express thankful to her parents for raising her and sending her to school until she grows up. This event requires symbols and each symbol has a function and meaning. The symbols and meanings in tobus huning event are words of advice and are used as guidelines for the bride and groom to-be to form a household so that the household is becomes a household that gets along peacefully to grandchildren. The meaning contained in each symbol is relatively different. However, in general the meaning contained in the symbol is mutual respect, authority or position in society, politeness, sincerity in work, respect for culture, helping each other in joy and sorrow, sincerity in accepting disasters, having to foster cooperation, and appreciating each other's efforts.

Some of the symbols in tobus huning event are: Gotong, Bahul bahul (Babahul), Boras tenger, Pining Batis sanggolom, Pining Hibul 12 buah, Gambir adat, Pirak 2 buah, Hapas, Huning (Induk kunyit), Sambilu, Demban gundringan, Timbaho mattin Sapampang, Hapur, Bulung Tarub, Bonang Manalu.

The set of that tool is wrapped in gotong and this wrapping is called pudun somba, which is a technique of tying cloth or rope together in a form of worship.

Closing

Tobus huning event is a specific event in Simalungun community which is almost not found in other ethnic in Indonesia. Tobus huning event is intended for future brides and grooms, therefore the tradition of tobus huning must be preserved because the symbols or symbols in it are full of words of advice as a guide in running a household so that the household always in a state of harmony and peace, prosperity to our children and grandchildren. Inventory and documentation are needed by publishing a book about tobus huning, because it is an element of regional oral traditions that can enrich national cultural treasures.

It is hoped that the Simalungun Regency and Pematangsiantar City governments will develop this tradition and introduce it both locally and internationally. It is hoped that

traditional leaders will pass down on their knowledge about Simalungun customs to the next generation so that these traditions are preserved.

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