

# CHAPTER I

## INTRODUCTION

### A. The Background of the Study

In this modern era, Indonesian culture is heavily influenced by others culture such as western culture and eastern culture. Indonesia has a lot of unique and different cultures for each region. Indonesia has a rich cultural heritage from Sabang to Merauke. In Indonesian culture, especially the Batak Simalungun culture, its existence began to fade over time. Therefore the authenticity of Simalungun culture should be maintained. The Simalungun culture includes all forms of technology consisting of social, reality, ideology, art and objects that are the social heritage of our ancestors.

Culture is a way of life that develops and is shared by a group of people and passed down from generation to generation. Culture is formed of many complex elements, including religious and political systems, customs, language, tools, clothing, buildings, and works of art. Language, as well culture, is an inseparable part of human beings so that many people tend to think of it as genetically inherited. To be able to preserve Simalungun culture from generation to generation there is one way to do it. Generations must be able to understand and have knowledge of local wisdom. Knowledge and traditions are passed down from generation to generation is a blend of local wisdom. In preserving the local Simalungun language traditional wisdom passed down from generation to generation, can be done by developing and preserving traditions that contain values and meanings that are conveyed through markings on an object.

The cultural values and norms of oral tradition are crystallized and found their meaning and function. From the meaning and function of the parts of the oral tradition as well as the meaning and function of the whole oral tradition as a complete discourse will be able to reveal the values and norms of an oral tradition through a process of interpretation that is linked to its context. (Sibarani 2012, :305). (Endraswara 2006, 22 ) Culture as products and processes, will basically include cultural values, norms, and human creations, and at a certain level culture can be classified into three dimensions, namely:

1. Cognitive dimension (creative culture) which is abstract, in the form of human ideas, knowledge about life, outlook on life, cosmic insights.
2. evaluative dimension, meaning it concerns cultural values and norms, which regulates human attitudes and behavior in culture, produce cultural ethics;
3. the symbolic dimension in the form of interactions between human life and symbols used in culture.

Language is thought to have originated when early hominins started gradually changing their primate communication systems, acquiring the ability to form a theory of other minds and a shared intentionality. (Ramlan, 2018). For example, when the Batak people are overseas and meet Batak people, the two people will marry by asking about the surname each to find the basis of their kinship, and the two people will feel they have a close relationship (Ihromi, 2006).

The Simalungun tribe is one of the Batak tribes found in Indonesia Simalungun Regency, north Sumatra Province. This Simalungun Tribe located between two cultures, namely the Batak Toba and the Batak Karo. Because the area of residence of the Batak Simalungun tribe is between the two Batak tribes, then the Simalungun language is almost similar to the language Toba and Karo. The *Batak* tribe is a tribe that can be said to be unique, where within this tribe there is a kinship system or what is known as *Tutur*, This is characterized by the existence of a clan that each person in this tribe has. A clan is a kinship group that includes people who have a common grandfather, or who believe they are descendants from a joint grandfather according to the calculation of the patrilineal line (fatherhood) (Bruner in Ihromi, 2006). This ultimately had a profound effect related relationship. *Pajabu parsahapan* is 'customary talk' referring to the discussion of the dowry that will be agreed upon. If it has been agreed, it will continue to pay off as well as pay the custom called *maralop* / pick up the bride. For the Simalungun people, the highlight of the traditional wedding ceremony is *maralop*/picking up the bride and groom. Until now, *Pajabu parsahapan* has become an official traditional ceremony in Simalungun culture which is always preserved by the people in Simalungun. They consider the Simalungun tribe to be a very strong tribe united by the Simalungun language. So this *Pajabu parsahapan* is very important to be implemented. Traditional ceremonies are one of the traditions that are still carried out by traditional society until now. (Akhyar 2015) stated that, traditional ceremonies are a series of actions regulated by custom, This action is a symbolic human behavior with hope for a goal certain things, for

example blessing and safety. In essence, this traditional ceremony carried out by the community based on the beliefs they hold.

The sign system is based on complex meaning relationships that can occur between one sign and another. Semiotics concerns everything that can be considered as a sign. Signs are words, printed and spoken images, sounds, motions, and objects. sign system or med by complex meaning relationships. In terms of the use of symbolism in culture, the process of *Pajabu parsahapan* in Simalungun is an excellent example of symbolism training in conveying messages and meanings. The special relationship between semiotics and culture.

In human life, culture is a factor that binds one's behavior and is a manners to others. For the Batak people culture is something that is highly upheld. Batak people feel very humiliated if is said *na so maradat* (no custom) rather than *na so maragama* (no religion). The Batak tribe has many culture starting from the mangupa event at the birth of a child. According to the Batak people, it is not known when the *mangupa* tradition was first implemented by the Batak people. The *mangupa* tradition is a religious activity that has been carried out by the ancestors of the Batak people. The mangupa tradition exists along with the Batak people who have embraced Paganism. The impact of this belief in Paganism, then the *mangupa* tradition was born among the Batak people. Furthermore, the wedding ceremony In Batak custom, marriage must be formalized by custom based on the *dalihan na tolu* custom, namely *Somba marhula-hula*, *manat mardongan tubu*, *elek marboru*. Marriage in the Batak Simalungun community is very strong so it is not easy to divorce because in the marriage there are many

people involved and responsible for it. In the Batak community, if someone dies in old age (*Saurmatua*), a death ceremony will generally be held. *Dalihan Natolu*, which is attitude of life of the Batak people in society. As for the *Dalihan Natolu* principle, namely: (Harahap & Siahaan in Armawi, 2008)

1. *Somba marhula – hula*, respect for the wife giver
2. *Manat mardongan tubu*, be careful with family relatives
3. *Elek Marboru*, persuading/loving the recipient of the wife.

The presence of *Dalihan Natolu* relatives is needed. So *Dalihan Na Tolu* is the one who organizes and carries out its role so that the event runs from start to finish, especially both in traditional ceremonial activities and in daily treatment it will not deviate from existing customs.


The wedding ceremony is the time that most determines validity the marriage, whether the marriage is in accordance with custom or not for the Simalungun people and is also determined through the implementation of customs before the wedding ceremony, during the wedding ceremony, and after the ceremony marriage, because by carrying out this marriage ceremony it will be is considered an ideal marriage and has high value for the people who do it. (Sipayung, 2010: 7) Wedding has several meaning from social. Wedding are influences by both culture and religion and vary greatly between ethnic groups, countries, and social classes ( Fukutomi, 2002)

Semiotics is the study of signs and the methods used to analyze signs contained in an object, so that the meaning contained in the object can be known. A sign can interpret itself and can interpret others. Signs can convey something

information with the sign that we see. Signs are not limited to objects, if objects what is in front of us is different from the meaning of the sign, the sign can show meaningful meaning for the object. Signs are often found in the environment around us starting from the signs on clothes, body and even sounds that produce sound can contain hidden meanings. So meaning is one branch of semiotics that is very important for us to learn.

Based on various types of semiotics above, the researcher focuses on sign of thesemiotics, especially cultureon *Pajabu Parsahapan* in Batak Simalungun, and examines the realized of the semiotics process on *Pajabu Parsahapan* in Batak Simalungun culture. Picture 1.1 below is an example of preliminary data that the researcher obtained and analyzed using types of semiotics theory conducted by Peirce.

**Table 1.1 Preliminary Data**

| Picture  | Expression  | Meaning  |
|--|---|--|
|  <p><a href="https://youtu.be/pzv6RmwigCw8">https://youtu.be/pzv6RmwigCw8</a></p> <p>Sinamot (Dowry)</p> <p>Actor : (Raja Parhata the expert of simalungun culture) and the bride's</p> | <p><i>"Goran ni malah patugah ham, jadi santabi tene tulang sambil parlajaron pakon podah ma halani aktivis ni himapsi homani na lao hela nasiam on. I husiphon hubakku aha</i></p> | <p>The giving of sinamot has deep symbolic meaning in accordance with the value system that has been passed down from generation</p> |

|                                       |   |   |
|---------------------------------------|---|---|
| <p>parents</p>                        | <p><i>do arti ni ganupan ai</i>".</p>   | <p>to generation. In the pajabu parsahapan ceremony, at the time of delivery to the bride's parents, the sinamot is placed on a <i>Bahul-bahul</i>.</p> |
| <p>Ulos (Traditional Batak cloth)</p> | <p><i>"Demban tangan tangan, tandani na dop sehat sehat hita das irumahon, hubani nasiam tondong nami i rumah on, malas uhur nami bani ganupan panriahan nami domu hubani sura sura nami domma ipasirsir hanami aima siboanon nami, aima ijon iboan hanami do indahan</i></p> | <p><i>Ulos</i> are used to carry the sinamot of her daughter. <i>Ulos</i> is a symbol of the delivery of prayers.</p>                                   |



|  |   |  |
|--|---|--|
|  | <p><i>paralop/ pajabu</i><br/><i>parsahapan</i>”.</p> |  |
|--|---|--|

Based on the data above, marked by *Raja Parhata* from the male side giving *sinamot* on a plate and followed by giving *sinamot* to the parents of the female side, semiotic uses the types of sign based on Peirce's theory of the type of meaning. Therefore, how the sign is realized in the *pajabu parsahapan* process using a semiotic approach is important to discuss because what is in the video and seen in the *pajabu parsahapan* process can ultimately be used as a standard for researchers to note that the semiotics sign in the *pajabu parsahapan* process has meaning.

The reason the researcher was interested in analyzing the *pajabu parsahapan* process because in modern era, customs and culture are starting to be forgotten, especially for the younger generation, so that culture and customs are not lost because they need to be maintenance and developed. So the researcher was interested in research the *pajabu parsahapan* process.



## B. The Problem of the Study

Based on the background of the study above, the research problem were formulated, as follows:

1. What are the types of semiotics icon, index and symbol used in the process of *Pajabu parsahapan* in Batak Simalungun ?
2. How are the semiotics icon, index and symbol realized in the process of *Pajabu parsahapan* in Batak Simalungun ?

## C. The Objectives of the Study

The objectives study were formulated, as follows:

1. To investigate the types of semiotics icon, index and symbol that used in the process of *Pajabu parsahapan* in Batak Simalungun.
2. To describe the realization of semiotics icon, index and symbol in the process of *Pajabu parsahapan* in Batak Simalungun.

## D. The Scope of the Study

The scope of the study focuses on the types of semiotics of sign by Peirce: icon, index, and symbol in the process of *Pajabu parsahapan* and how analysis the realized semiotics sign in *Pajabu parsahapan*.

## E. The Significances of the Study

The findings of this study were expected to be useful and relevant to:

1. Theoretically

- a. This research were expected to provide information and increase knowledge about semiotics related to the semiotics of the *pajabu parsahapan* in Batak Simalungun, especially for students.
- b. Providing information knowledge, for those who have interests whether teachers, students, or anyone else that want to know more about pajabu parsahapan in Batak Simalungun to make a new research relevant to *pajabu parsahapan*
- c. It can be used as the references for the students *Batak Simalungun* about the *pajabu parsahapan*

## 2. Practically

- a. The readers can obtain information about semiotics in *Pajabu parsahapan*.
- b. It can be used as the references for the other researchers to make findings in a related to subject or further study.