

Textual Meaning and Function of *Juhut* Giving (A Case Study in *Batak Toba* Wedding Tradition)

Roswita Silalahi, Martha Pardede

Department of Linguistic at University of Sumatera Utara, Medan, Indonesia

ABSTRACT : The tradition of food providing (*juhut*: read buffalo) and the expressions delivered at the time of *juhut* providing at the wedding ceremony of Batak Toba must be maintained and preserved from the perspective of meaning, function and values. The data are presented through videos from several the wedding ceremonies of Batak Toba. The objectives are 1) to reveal the meaning of *juhut*: semiotic analysis (Saussure, 1996) and text based on context, 2) to describe the function (Malinowski, 1939) giver expressions (*paranak*) to *hula-hula* (recipients), and 3) to find the values of local wisdom (Sibarani, 2017) in the expressions. Emic research method is applied with observation technique, interview, documentation and qualitative data analysis with semiotic analysis approach to get the objectives of this research. The results show that: 1) from the semiotic meaning of Batak Toba tribe always asks for God's blessing in all customary activities, having a humble attitude in speech and deed. 2) functions of the expressions of *paranak* is a) thanks to God because of the supplication of prayer b) happiness. c) giving, d) prayer for food e) response to prayer, 3) local wisdom found are a) mutual respect and expression of gratitude for God's blessings b) senses of belonging and loving one another c) humble attitude.

KEYWORDS: *Function, Juhut, Meaning, Wedding Tradition of Batak Toba*

I. INTRODUCTION

Batak is a collective term used to identify a number of ethnic groups predominantly found in North Sumatera; Toba, Karo, Pakpak, Simalungun, Angkola and Mandailing. Each of them has its own distinction related to customs and language. One of them is Toba Batak (TB) people who assert their identity as "Batak" while other ethnics explicitly reject that identity. They prefer to use specific identity as Simalungun, Karo, etc. The distinctions related to custom and language of Batak ethnic influence on the traditional culinary. Soemardjan (1985) stated that the development of the culinary styles in the regions was influenced by local culture, religion and trending. Since they have some similarities on way of life, certainly they also have some similarities on meaning, function and local wisdom on traditional culinary. For example is *saksang/sangsang*. *Saksang/sangsang* is made of meat and blood cooked together with some special ingredients, for instance, *andaliman*, which gives Batak culinary special taste as well as reflects social value when it is served to the guests in a certain ceremony.

Marriage in Batak Toba community not only binds a man and a woman, but also ties a large family of the two parties. A new kinship will be established through the marriage. This new kinship will also make a new *dalihan na tolu* (three fire stone) relationship. The new kinship system is born due to a marriage connecting two large families. Bruner (2006: 159) states that Batak Toba people classify humans into two types: relatives and non-relatives. There are two kinds of wedding in Batak Toba custom; the first is *alap jual* (hoisting then selling) and *taruhon jual* (escorting and selling). In essence, the method of execution (process) of the party is the same and the difference lies on the host of the wedding tradition. The host is the woman's side if the groom party pays a larger *sinamot*, this ceremony is called *alap jual*. Conversely, *taruhon jual* is a wedding ceremony on the part of groom if the *sinamot* is paid lower than *alap jual*.

Juhut in wedding tradition of Batak Toba is the main requirement. It is an instrument or co-text when delivering a doctrine or advice to pair of grooms, how to face the future social life. The style of language in *juhut* rite is categorized unique. Intonation, pitch, words and sentences are all elements of the style of language. When giving *juhut*, physical relationship and gesture are important to find the speaker's deep message. Saussure style semiotic style is grouped into significant and signifier (sign and meaning). The meaning of honor can be characterized by different things. For example: *paranak* giving *juhut* is a sign of respect to *hula-hula*. In this case *juhut* given is buffalo signifying a great honor to the *hula-hula* party (*parboru*). Pierce (1839-1914) states that semiotic was the formal doctrine of sign which was closely related to logic. In this case, *juhut* given is a sign in traditional activities which have a formal doctrine.

It is impossible to carry out a customary event in the absence of food (*juhut*). Some Batak Toba language terms such as *Makkatai diginjang ni sipanganon* (discussion after meal) and *tudu-tudu sipanganon* (showing food) and so forth are concrete evidence that food or *juhut* of Batak Toba is very important prior to activities related to all customary laws of Batak Toba including wedding tradition. This is because the tradition has been carried out for generations. One of the criteria of local wisdom is having the ability to withstand the trial from the outside culture. This can be seen in every Batak Toba wedding, especially the one related to the culinary used at in event. Indirectly, the ability to defend against outside cultures shows self or cultural identity.



Figure 1. *Juhut* Giving

Another unique thing that becomes the attention of the researcher is, the numbers and ways of putting culinary marriage tradition also have meaning and function. For example, the slaughtered buffalo is then cooked and arranged in such a way as to face the recipient (*hula-hula*). Another example is, the *arsik* goldfish (traditional culinary) is placed directly to the recipient with an odd number of fish 1,3,5 and so forth (Silalahi et al, 2017). Both instances have their own function and semiotic meaning. This study cannot be separated from language and social context. This can be described in Figure 2 below:

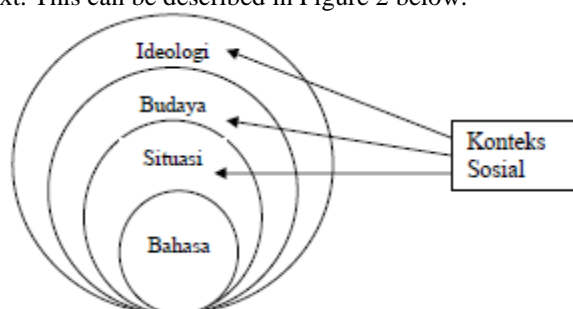


Figure 2. Language and Social Context (Saragih, 2007)

The researcher as a culinary user at Toba Batak traditional event and also as North Sumatran citizen gets excited to examine the meaning of semiotics and functions based on local wisdom using the theory of De Saussure (1996) stating that semiotics is an effort to find meaning and sign system such as language, culinary, music, pictures and so forth. The theory is applied to describe the meaning of *juhut* in the customary event. Zaimar (2005: 9) states that the most important thing in the study of Saussure is related to linguistic marks that have an arbitrary character relating signified and signifier and markers. There are five famous Saussure views: 1) Signifier and signified 2) form and content 3) Langue and Parole (utterance) 4) Synchronic and diachronic and 5) Syntagmatic and associative (paradigmatic)

Malinowski's theory (1939) helps the researcher to find the culinary functions of the customary event. Malinowski presents his theory in a book written by Jonathan H. Turner entitled "Functionalism" translated by Anwar Efend, et.al, stating that functionalism means how the culture of society is more than just a part and invites attention to study the ways of cultural society as an independent organic whole. The research on the meaning and functions of semiotics of *juhut* gives direct contribution to the studies of linguistics, especially semiotics functional language, anthropolinguistics and furthermore could be developed on the study of critical discourse. Critical discourse is the study of text and context. The text in the context of wedding tradition will have different meanings and functions compared to other contexts.

Now a days most of young generation do not know about their tradition especially on wedding tradition. This problem can be observed through language that they use, most of them do not acquire their native language. Through this phenomenon, the researchers pay their interest on contextual meaning and function on

wedding tradition. The contextual meanings are gained when giving *juhut* to the groom. Hopefully through this research most of scientists know the TB wedding tradition and practically young TB generation know the meaning and function behind TB wedding ceremony when giving *juhut* to the groom. When young TB generation know the deep meaning on it, they will make a strategy/ways to make this tradition survive among of them in all time.

II. JUHUT AND CULTURE

Juhut (jambar) is a meat from buffalo, cow, horse, goat and pig. To conduct a wedding tradition, one of these animal must be used as a tradition of culinary. A certain part of meat is belong to certain of three of fire stone (*hula-hula*, *dongan tubu* and *boru*). In this case, *hula-hula* is a family of bride side such as her parents, sister, brother uncle, aunt and so on, while *dongan tubu* is a family of groom side which have the same family name with him. In addition to that, *boru* is a family of groom side, like the groom's sister and his aunt from his father. But untill now, which part of meat should be given on the three fire stone (*hula-hula*, *dongan tubu* and *boru*) have some version on some region. According to Sinaga (2013: 44) states that there are three version in giving *juhut* on *dalihan na tolu*, it can be seen in the following table.

Version A: Giving of Juhut

Parts of Fire Stone	Part of <i>juhut</i>
<i>Hula-hula</i>	Neck and the left side of head
<i>Dongan tubu</i>	The upper back part of feet
<i>Boru</i>	The right side of head

Version B: Giving of Juhut

Parts of Fire Stone	Part of <i>juhut</i>
<i>Hula-hula</i>	Neck
<i>Dongan tubu</i>	Both of upper back part of feet
<i>Boru</i>	The right side of head

Version C: Giving of Juhut

Parts of Fire Stone	Part of <i>juhut</i>
<i>Hula-hula</i>	Half part of neck
<i>Dongan tubu</i>	Both of upper back part of feet
<i>Boru</i>	Half part of neck

To get the same perception before doing the wedding tradition, both (groom and bride) side of families will discuss (*marhata raja*) about every include giving of *juhut*. It is done because sense of respect to each other.

III. RESEARCH METHODS

To find the function and meaning of semiotics in *juhut* of the wedding of Batak Toba, the paradigm of qualitative research is applied to this research. The purpose of this study is to describe the function of local wisdom and semiotic meaning in the event. Moleong (2005: 6) states that qualitative research is a study that intends to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, action, and so on holistically, and by way of description in the form of words and language on a unique, natural context and by utilizing natural methods. This form of research is used to obtain data and provide an overview of the object based on issues raised that is about the meaning of semiotics and local wisdom functions of this culinary (*juhut*). The description of this research will be obtained through some data, data from interviews, observation, and supporting data source from the document or bibliography. The researcher uses this method with the aim of analyzing and describing the meaning of semiotics and function of phrases at the wedding of Batak Toba. The procedures used are (1). Collecting data, (2). Reducing data (3). Displaying data and (4) Data analysis, (5). Conclusion. (Miles, Huberman and Saldana 2014: 3).

IV. DISCUSSION

Here are the research data recorded from traditional wedding of Batak Toba in time of giving *juhut* to the bride. In this study the researcher analyzes the meaning of semiotics using the theory of De Saussure. The researcher applies Malinowski's theory (1939) to find local wisdom based on functions when the giving of *juhut* takes place. In order to facilitate the discussion, the researcher has translated the original text into the Indonesian language:

1. ST : *Di hamu hulahula nami mauliate ma di Amanta Debata, dipasaut do angka sangkap ni rohanta, manjalo pasupasu parbagason anaknami naung gabe helamuna dohot borumu naung gabe paromaennami.*
- TT : To the bride party, let us express our gratitude to God, having fulfilled our

- plans, giving blessings to our son to be your son-in-law and your daughter becomes our daughter-in-law.
- ST : *Las rohanami, las rohanta, rap marsipanganon hita mandok mauliate ni rohanta tu Debata*
- TT : We are happy, so are you all; let us eat together, express our gratitude to God.
2. ST : *Dison hupasahat hami tudutudu sipanganon, otik so sadia, las ma rohamu manjalo.*
- TT : On this occasion, we would like to give something, food, though not much and we hope you could received all the food happily.
3. ST : *Songon nidok situatua ma dohonon, sititik ma sigompa, na tinoga, golanggolang pangarahutna, otik sosadia na tupa, dipasaut Amanta Debata ma pasupasuna*
- TT : As a saying goes that something to be unified then carved and here is the food to be taken sincerely, God, the Father.
4. ST : *I ma tutu ninna parboru mangolophon*
- TT : Amin (the response from the bride party)

Semiotic Meaning

The utterances are analyzed using the theory of De Saussure, which can be seen in the following tables.

Table 1. Signified and Signifier of Juhut Giving

Signified Aspect	Full Interpretation	Signifier Aspect
<i>Di hamu huluhula nami mauliate ma di Amanta Debata, dipasaut do angka sangkap ni rohanta, manjalo pasupasu parbagason anaknami naung gabe hela muna dohot borumu naung gabe paromaennami.</i>	To the Bride party, let us express our gratitude to God as all our plans are granted as our son becomes your son-in-law and your daughter becomes our daughter-in-law.	This expression is a praise or honor to God, the Creator vertically as well as horizontally especially to <i>hula-hula</i> (the bride's family) for the fulfillment of prayer according to their plan.

Significance Aspect

From the data 1 above, it is found that there is an indicator that Batak Toba tribe is always grateful to the God as creator especially if their prayer is granted and also shows the closeness of Batak Toba tribe to God by calling it *Amanta* (Our Father). *Amanta* is a TB language which literal meaning is father while the host of traditional activities is a son of father. It is logic that son ask something to his/her father and when the father granted the son's request, normally they fell happy to each and say thanks to God in such a way. Toba Batak Tribe has a very strong sense of belonging, it is seen in the phrase " *anak nami naung gabe hela muna dohot borumu naung gabe paromaennami* ". This expression to indicate that pairs of groom are like their son and daughter it is to indicate the sense of belonging. This sense can be seen when one of the groom has a bad news, another side (three fire stone) fell the sadness and strenghten him/her to face it. Similar thing happen when one of the groom side has a joy news, another family fell the joy together. This phenomena to indicate the sense of belonging on TB tribe. This means that there is a sense of belonging to one another. By having sense of belonging on each other most of TB conducted many tradition activities cooperatively. Silalahi (2017) found that sense of belonging in togetherness is ocured when giving gold fish *arsik* in Toba Batak wedding ceremony.

Table 2. Signified and Signifier of Juhut Giving

Signified Aspect	Full Interpretation	Signifier Aspect
<i>Las rohanami, las rohanta, rap marsipanganon hita mandok muliate ni rohanta tu Debata</i>	We are all happy, eating together and expressing our gratitude to God.	Data 2 shows the heart condition of the giver that they are happy, realized by the signifier by offering and asking the bride party to eat together and this is also an expression of thanks to God.

SIGNIFICANCE ASPECT

The sentence shows the happiness belongs to everyone attending the rite. The essence of happiness is realized through eating together in the activities. They feel happy because the tradition activities, in this case *juhut* given run well. As a response of the happiness, they eat together to celebrate the wedding party as their realization on God cheapness in the whole tradition activities in that time. The groom's parents give a certain traditional cullinary (gold fish *arsik*) at the time of eating together. There are many traditional cullinary have been delivered in wedding activities. When giving *jambar* (traditional cullinary) to a certain family *dalihan na*

tolu (three fire stone) which indicate an expression to God by the act of the groom party giving food to the bride party. A great *jambar* (tradition cullinary: head of buffalo or cow) is given to the first fire stone, in this case is *hula-hula* or the girl's parents. The attitude of *hula-hula* is to receive the food whole-heartedly and this could be seen from their faces on the figure one.

Table 3. Signified and Signifier of *Juhut* Giving

Signified Aspect	Full Interpretation	Signifier Aspect
<i>Dison hupasahat hami tudutudu sipanganon, otik so sadia, las ma rohamu manjalo.</i>	On this occasion, we would like to give customary food, though not much, we do expect that you will receive that happily and sincerely.	Data 3 shows an expression of gratitude of the groom family to the bride family. The groom family gives customary food (<i>juhut</i>) happily and sincerely. The utterances "the food not much" shows humbleness from the groom party, though in reality they give a buffalo (<i>juhut</i>), which is surely much and delicious.

Significance Aspect

In the data above, there is a phrase, "*tudu tudu sipanganon*" which means that there is an activity to give a certain tradition cullinary to the bride family. The expression of "*tudu tudu sipanganon*" to indicate the respectation on the first fire stone. By giving the traditional cullinary to *hula-hula* means that let them eat and feel enjoy in the party. The second unique expression is "*otik so sadia*" which indicate that "little and nothing". This expression shown that TB people in the position of the third fire stone (*boru*) is humble in facing the first fire stone (*hula-hula*). In this case, the traditional cullinary is buffalo which indicate that giver has a high economic class in society, because generally TB make "pig" as a traditional cullinary. The expression of "little and nothing" with giving a buffalo to *hula-hula* is an indication of humble or low profile. With other word, a buffalo already cooked with an contrasted phrase, "*otik so sadia*" = "little and nothing" which express the humbleness in giving and a hope of being received.

Table 4. Signified and Signifier of *Juhut* Giving

Signified Aspect	Full Interpretation	Signifier Aspect
<i>Songon nidok situatua ma dohonon, sititik ma sigompa, na tinoga, golanggolang pangarahutna, otik sosadia na tupa,dipasaut Amanta Debata ma pasupasuna</i>	As a saying goes that something to be unified then carved and here is the food to be taken sincerely, God, the Father.	Data 4 is the realization of humbleness conveyed in the form of short poem by means of the phrase " <i>otik so sadia na tupa</i> " and this is actually contrasted with the reality. There is a hope that there will be blessings of God for the whole family members. The poem is a form of honor to <i>hula-hula</i> (family/ parents/ siblings of the bride). The philosophy of <i>hula-hula</i> shows that God is to be praised and honored.

Significance Aspect

The short poem is a literary expression which describe the giver want to receive the traditional cullinary that already prepared by *boru*. The expression which can be observed in the phrases *sititik ma sigompa, na tinoga, golanggolang pangarahutna* means the form of poverty depicted through the form of their very simple house. Every poor person is certainly not able to give much, this is seen in the expression *otik sosadia na tupa,dipasaut*, hoping God will multiply his blessing, through the phrase *Amanta Debata ma pasupasuna*. This expression shown us to love in giving, even though that we are poor people and hopefully God will bless on every aspect of their future life.

Table 5. Signified and Signifier of *Juhut* Giving

Signified Aspect	Full Interpretation	Signifier Aspect
<i>I ma tutu ninna parboru mangolophon</i>	Amin (the responses of the bride party)	This last data sentence is uttered by the family of the bride, stating that the meaning of the last lyric is

granted, that is for God always blesses every one attending the wedding party, especially the family of *juhut*

Significance Aspect

Hope and prayer from the last expression on the data 5 are responded by participants especially the recipient of *juhut* by saying *I ma tutu* which means *amen*. It means that both side have a same purpose in this traditonal activity. From data 1 to data 5 the researcher describes that the meaning of semiotic by Saussure is a signifier of the tribe of Batak Toba always asking God's blessing in all activities, especially customary activities, and humble attitudes are in the short poem and deeds. Silalahi (2017) describes that Toba Batak always glorify on God blessing in the wedding ceremony particularly when giving gold fish in the traditional ceremony.

Function of Expression of Juhut Giving

Function of the expression on the first data is giving thanks to the Lord since the answer of their pray. Function of data two, to express the happiness on all phenomenon which occurred. The third data is giving. The function from the fourth data is the readiness to receive on *juhut* with a pray to bless the food. The meaning of the last data is the response to prayer. Sibarani (2017: 69) classifies the languages functions as pride of area sign, identity, toll of communication in the same clan, communication tool inter-community area, tool to develop and support the tradition, as supported of National language. In this case the function of the expression refers to communication tool inter-community in the same area. Tradition language or TB language can not be separated from the culture. TB language is a tool of culture.

Local Wisdom in Juhut Giving

From the data it is found that Batak Toba ethnic, in performing customary activities always applies values of local wisdom such as: 1) keeping each other respected and grateful for the blessing of God, 2) the sense of belonging and loving one another, and 3) low attitude (Silalahi, 2017). Respect to each other shown us the positive behavior which can build good value in the social life. Feeling of grate since the bless of God to indicate TB people believe on God as a creator of human life and have a mandatory on human life. The second values are sense of belonging and loving to indicate that TB people work together to conduct tradition activities, by cooperative working help TB to manage whole tradition activities run well, in this case is giving *juhud*. It means that TB people love to help their neighbour. The last value is low attitude to indicate that most TB are low profile. The low profile can be seen from their way of speaking on people who has a high and low social status than him/her.

Sibarani (2017: 134) describes that there are seven rules of values in cooperative working, namely; understanding to each other, agreement on each other, supporting on each other, helping to each other, planning together, working together and together they are working. These values are needed to applied on social life. In this case the main values that can be observed in *juhut* giving consist of three as stated in the above paragraph. Cultural values can be applied to overcome social problem when it's values are used wisely. Welfare and peacefulness can be achieved through the local wisdom values. Better character can be achieved through applying values of local wisdom.

V. CONCLUSION

Based on the discussion and findings, the researchers are concluded this study based on data analysis above. The semiotics meaning: Batak Toba always asks for God's blessings in all activities, especially customary activities, and have a humble attitude realized in short poem and deeds. This activities is recommended to do based on their believe as an open ceremony before come to the main activities. TB people believe in God, when they invite God to hand the activity (giving *juhut*). The activities will run well. As a TB responds on God, they have to be humble to each other which is realized in their way of speaking by applying poem to deliver their meaning. The function of the expression of *paranak* is a) gratitude to God for the fulfillment of prayer b) happiness. c) giving, d) prayer over food blessings e) response to prayer. The values of local wisdom found are a) mutual respect and thankfulness for the blessings of God b) the sense of belonging and loving c) humble attitude.

VI. ACKNOWLEDGEMENTS

This research was funded by Lembaga Penelitian, University of Sumatra Utara with Research Contract of TALENTA USU No. 5338 / UN5.1.R / PPM / 2017, dated May 22, 2017.

REFERENCES

- [1] Soemardjan,S. *Influence of Culture on Food and Nutrition: the Indonesia case*, in Biswas,N. And Pinstруп-Andersen,P. (ed), Nutrition and Development, Oxford University Press , Oxford, 1985, 163-181
- [2] Bruner,J. *Acts of Meaning*. (London, Harvard University Press, 2006).
- [3] Silalahi, R dkk, 2017. Local Wisdom Expressed Through Giving Gold Fish Arsik in Toba Batak Wedding Ceremony. *International Conference on Sumatera's Local Wisdom*. Medan: Sekolah Pascasarjana Universitas Sumatera Utara, 2017, 123-127
- [4] S, Amrin, *Fungsi Tekstual dalam Wacana: Panduan menulis Tema dan Rema*. (Medan: Balai Bahasa Medan, 2007).
- [5] Saussurre, Ferdinand de. *Course in General Linguistic*. (New York: Philosophical Library, 1996).
- [6] Z.S.K. Okke. *Semiotika dalam Analisis Karya Sastra*. (Depok: Komodo Books, 2005).
- [7] Malinowski. The Group and the Individual in Functional Analysis. *American Journal of Sociology*, 44(6), 1939, 938-964
- [8] Moleong, Lexy. *Metode Penelitian Kualitatif*. (Bandung: PT. Remaja Rosdakarya, 2005).
- [9] Miles, Huberman and Saldana. *Qualitative Data Analysis*. (United State of America; SAGE Publication,Inc, 2014).
- [10] Sibarani. *Marsirimpa Kearifan Lokal Gotong royong pada Masyarakat Batak Toba di Kawasan Danau Toba*. (Asosiasi Tradisi Lisan (ATL). Jakarta Selatan,2017)