



The Concept of Dalihan Na Tolu in Bataknese Community: Semiotic Analysis

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ABSTRACT

Dalihan Na Tolu is a philosophy of life for the community which is the basis for the rules of the Batak community in society. Dalihan Na Tolu's consists of three main parts, namely somba marhula-hula, elek marboru, and manat mardongan tubu. This thesis aims to analyze the semiotics signs contained in the Batak Toba wedding ceremony, namely martuppol which is included in Dalihan Na Tolu, as well as the meaning of the sign through the symbolic relationship between the signifier and the signified. This study uses a qualitative descriptive method with data sources in the form of interviews with people related to the martuppol event and the data used in this study are text and images. The theory used to analyze the data is the theory proposed by Odgen and Richard about the semiotic triangle. The findings of this study consist of signs found in the martuppol event, there are 4 important signs found in the event. The findings of this study are expected to be a useful resource in other research and for the development of semiotic studies of commercial works.

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INTRODUCTION

Every ethnic group has a philosophy or way of life that different from one another. Likewise, the *Batak* people, even though they are far from where they come from, they will still uphold their philosophy of life. The *Batak* people have a philosophy of life that is always implemented in every social activity, such as in marriage activities, funeral ceremony, the ceremony to occupy a new home and so on, which very interesting to study, especially for people outside the *Batak* ethnicity.

Batak people's philosophy of life the highest is the *Dalihan Na Tolu* philosophy which is also called "*Tungku nan Tiga*" hereinafter abbreviated as *DNT* is an expression that expresses the unity of family relations in *Batak* tribe. In *DNT*, there are three elements of kinship. The three elements of the family relationship are *Dongan Sauntunga* (a family friend), *Hula-hula* (a family from the wife's side), and *Boru* (a family from our son-in-law's side) (*Sihombing, T.M., 1986*).

Dalihan Na Tolu has become the dwelling of the *Batak* people which is a three-inseparable unity (respect, help, and appreciate) in the life of the *Batak* people and is implemented into the concept of the traditional *Batak* house architecture. *Dalihan Na Tolu* serves to determine the position, rights and obligations of a person or group of people or regulate and control the behavior of a person or group in traditional social life. In addition, it also serves as a basis for deliberation and consensus *Batak* community (*Marbun and Hutapea, 1987*).

The focus of the research this time is about the *Dalihan Na Tolu* which can also be implemented in weddings which are also specifically in the *martuppol* event (*Tunangan*). *martuppol* aims to make a prenuptial agreement before the church congregation which is usually regulated by the church in accordance with applicable regulations. *Toba* people in the *dalihan na tolu* cultural system are required to behave in a way that helps or cares for their relatives every chance.

The function of semiotics in this study is to examine the signs contained in an object to find out the meaning contained in the object, using cultural semiotics, namely semiotics that specifically examines the sign system that applies in a particular culture. The culture contained in society is also that system, using certain signs that distinguish it from other cultures. According to Littlejohn, (2009) in his book *Communication Theories of Human Communication* 9th edition semiotics aims to find out the meanings contained in a sign or interpret the meaning so that it is known how the communicator constructs the message.

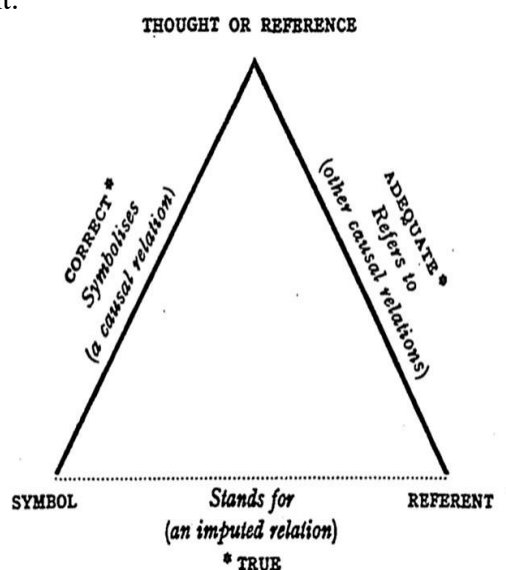
The research objectives are to find out the symbols used in the concept of *Dalihan Na Tolu* in engagement ceremony (*martuppol*) of *bataknese* society and to analyze meanings of the symbols used in the concept of *Dalihan Na Tolu* in engagement ceremony (*martuppol*) of *bataknese* society. This research is expected to be useful for the public to know what and how to proceed in the *martuppol* event in *Dalihan Na Tolu*'s.

METHOD

The design of this study used the qualitative descriptive method, data analysis in qualitative research is interpreted as an effort to systematically search and organize notes from observations, interviews, and others to increase the researcher's understanding of the case under study and present it as findings. To get that understanding, the analysis needs to be continued by trying to find meaning. The data source of the research is going to the engagement ceremony of Batak society, the data can be obtained from data collection techniques, the data used are primary data and secondary data, and data collection is done by conducting interviews, observation and documentation. The theory used to analyze the data is the theory put forward by Peirce's semiotic triangle (Odgen and Richard).

- **Location of Research**

This research was carried out in two places, first at the church GCLI Simpanglimun Medan then the second in the serbaguna church building HKBP Simpanglimun Jalan Saudara Medan City, on June 3, 2022 and researchers spent one day from the beginning of the event to the end of the event.



FINDINGS

In this study the researchers analyzed the sequence of events contained in martuppol as many as 4 stages starting from giving Sinamot, reading the Parpadanan / pre-wedding letter, namely binding a promise, then eating goldfish which has a very meaningful meaning for the Batak people and Boras Si Pir Ni Tondi, namely sprinkling rice on the bride's head and with the semiotic triangle theory of Peirce (Odgen and Richard) it can be explained and understood well.

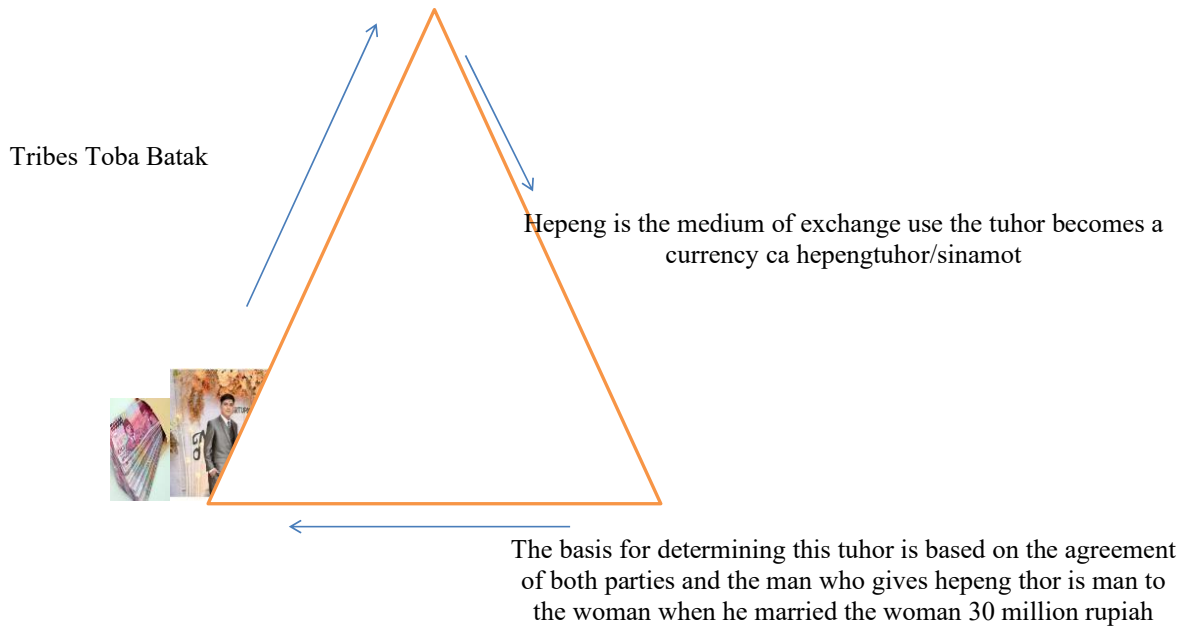
DISCUSSION

In this research, researchers analyzed the series of martuppol events for the pair Nicolas Bastian Purba and Sifra Graece Sitio, and found out the meaning of the symbols in the martuppol event. Researchers found 4 data to be analyzed through the semiotic theory

of Odgen's and Richard's Triangle

Analysis a Hepeng Tuhor/Sinamot by the Triangle semiotic

Hepeng Tuhor/Sinamot



In the marriage process, the three elements of Dalihan Natolu must be present and consult to carry out their rights and obligations according to the custom, one of which is the giving of sinamot to Toba Batak ethnic marriages. Sinamot is a form of respect in the form of money or goods given by the man (paranak) to the woman (parboru) before the marriage took place. Sinamot is the basis that must be fulfilled and cannot be eliminated in a series of marriages Toba Batak ethnicity. In general, if the sinamot requested by the woman cannot be fulfilled or is not in accordance with the number of sinamot desired by the woman, then this can hinder a marriage. Therefore, communication at this stage is very important. In its implementation, both the parents of the groom and the groom come to the bride's house with Batak food. Then after arriving home they greet and eat together with the food brought. then after they finished eating the conversation started and as a result they agreed to give and receive 30 million for sinamot and the cost of the party was fully borne by the men.

In its implementation, both the parents of the groom and the groom come to the bride's house with Batak food. Then after arriving home they greet and eat together with the food brought. then after they finished eating the conversation started and as a result they agreed to give and receive 30 million for sinamot and the cost of the party was fully borne by the men.

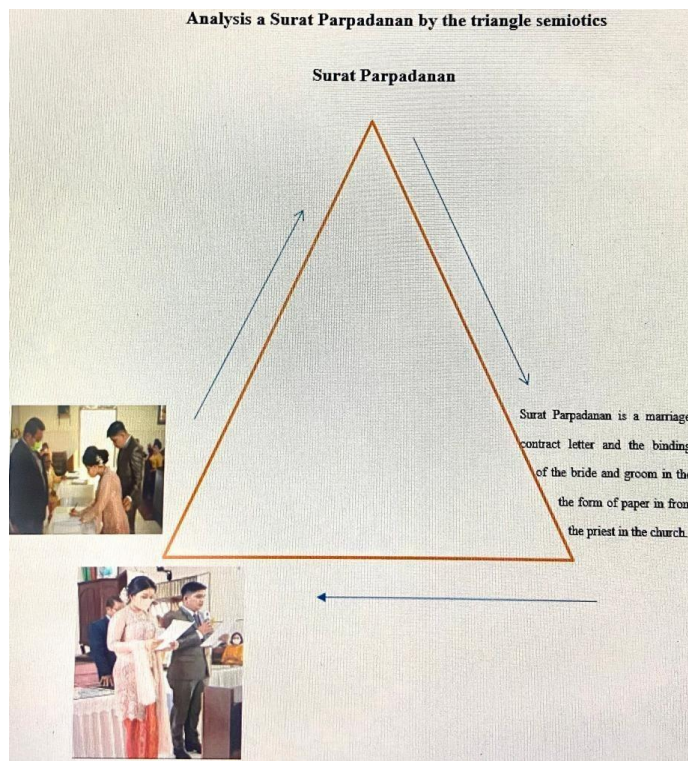
The function of sinamot in the Toba Batak custom in ancient times was to guarantee the rights of women when they were married. Sinamot is given by the men in the form of property such as rice fields, land, gold, houses and livestock consisting of buffalo, cows and horses are capital that will be used by the bride and groom when they are married. The origin of sinamot starts from the work of the Toba Batak ethnic who used to live in the village (bona pasogit) is farming (mangula). In general, this work is mostly done by women. When women who want to get married will automatically follow their husbands, so that the

woman's family feels that her work in the fields has increased because of the lack of workers. with the girl gone. This is where the man is obliged to provide a substitute for the woman, be it a woman or a man (the term is people in exchange for people).

As for this process, it did not hit the target because the replacement did not match the capacity being replaced this process changed to Gajah Toba (buffalo) which was considered a substitute. This process takes a long time and In the 70s, during the Suharto regime, there were many changes that society could accept at that time and culture adapted too because of the difficulty of finding an animal as a substitute, the sinamot was replaced with money. This process is now called sinamot. The amount of sinamot is often determined by the level of economy and education that has been taken by women, but it can still be negotiated in the marhata sinamot event by the families of the men and women. The size of the sinamot is determined based on what the daughter already has them and judging by the abilities of the men. Sinamot which has been agreed by both parties will be given to the parents of the bride, the brother of the father of the bride, the brother of the bride, and the invitees of the bride.

The Sinamot that has been given will be used to finance party supplies such as buying ulos, fish, party expenses, clothes, jewelry and other expenses which will also be distributed to relatives. Today, sinamot is always determined based on social status, education level and economic level. Sinamot has always been a measure of self-esteem for the family, especially the women's family. This illustrates that there is a tendency the change in function has affected the sinamot giving system to the Toba Batak ethnicity. Although the times have been quite rapid and the possibility of cultural change, but the Toba Batak people who live in the city of Medan still believe in the sinamot tradition and still use it in traditional events marriage. The giving of sinamot in this day and age is passed through the negotiation process of both parties in the traditional marhata ceremony sinamot. This is very similar to what Brother Nicolas Bastian Purba did when he visited sister Sifra Graece Sitio's house, where in the process of this event the men and women will negotiate the amount of sinamot to be made borne by the men.

Generally, a woman's family will offer her daughter a certain amount of sinamot. If the male party cannot fulfill the request, then it can be renegotiated until it reaches agreement between the two families. This shows that the giving of sinamot is not seen from the amount but based on the agreement of the two families.



The meaning of the parpadanan letter is to make a promise and become something important because it shows that Christian marriage is not something to play with, but needs to be careful to minimize problems that arise in the future. The type of letter is plain HVS paper and is typed according to the church concept and then filled in using a pen.

In the moment the parpadanan letter is accompanied by worship in the church and begins with singing and praying then the two brides come forward in front of the priest to read the contents of the letter, which is a promise to God to love and love each other for the rest of life and only death can separate. then signed the letter then followed by the parents of the bride and groom, witnesses, and the church.

The Bond of Promise is considered important to show that Christian marriage is not something to be played with, or something that can be done instantly. But in the inauguration of the marriage bond, care needs to be taken to minimize problems that may arise in the future. The church assembly will check the readiness and sincerity of the prospective bride and groom to marry. In addition to administrative completeness (deed of baptism and sidi, certificate from the church of origin for candidates who come from outside the congregation concerned) the Assembly, usually the teacher of the congregation, will ask directly whether or not the bride and groom still have ties to other women/men.

In accordance with the old customary tradition, the parents/guardian of the bride and groom will also be asked if they have ever made a bond with another party to get along. If everything is in order, the Church Council will ask the bride and groom and their parents/guardians and witnesses to sign a letter of agreement or agreement to marry.

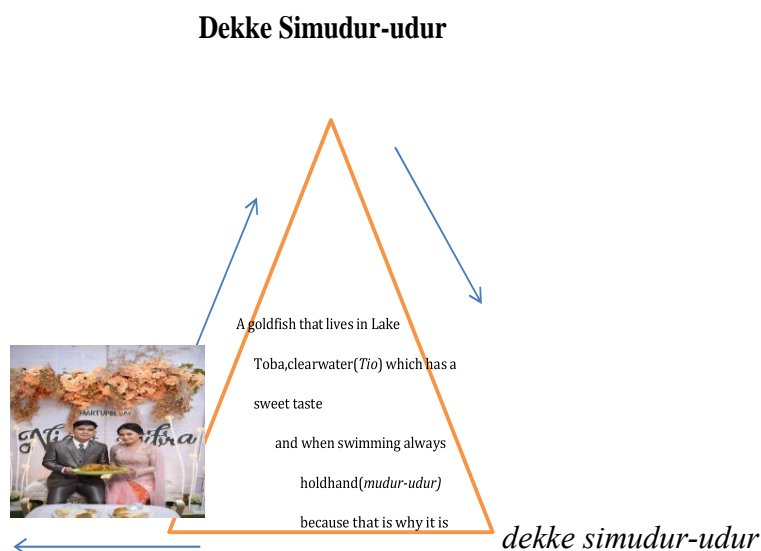
The contents of the agreement are as follows:

“We sincerely and clearly want to get married. We promise to love one another like a true

Christian marriage. We also promise not to divorce except by being divorced by death. We must agree to obey the laws and regulations of the HKBP church. Our church membership is true and we also no longer have any ties to other parties. If there are obstacles in our wedding plans, we will first solve them before we ask for a marriage blessing from the church.

But far more important than that, the bride and groom are asked to promise (marpadan) before God that they are really serious about stepping into marriage and do not have any ties to other men/women. This promise will also be tested for 2 weeks by proclaiming in public worship regarding the marriage plan, to get a response from the other party if there are objections to the marriage.

Analysis a Dekke Simudur-udur by the triangle semiotics



It is meaning for the *Batak* people is the Golden Fish symbolize a life that is always harmonious because a golden fish live in a groups and swim regularly

The meaning of the goldfish is that in Lake Toba, the goldfish lived in groups and were seen swimming around regularly. It is this goldfish's life habit that is expected to become a habit for the blessed family. Goldfish cooked with a variety of basic spices, some of which only grow in North Sumatra, is included in the halal food category.

The goldfish used in this event is native to Lake Toba because the advantage is that it tastes sweet, although in Batak culture it is not required from Lake Toba but from pool as well, the size of the fish is about 1 kg, dekke simudur-udur also means fish with many offspring. then we can conclude that the fish must be female. And when this goldfish will be given to the bride, the parents of the bride and the hula-hula come to the bride and hold the end of the goldfish arsik tray which contains goldfish and is surrounded by rice and so does the bride and a prayer of blessing is said for the bride and groom.

Dekke submission is done after the bride and groom read the sacred vows and sign the letter in the church, then after that move to the church hall and that's where the family and guests continue the event until the end. When the bride and groom sit down and then they are visited by the hula-hula and their parents to pray and hope and then eat the fish and rice. The presentation of this dekke basically should not be arbitrary because of the many meanings contained in it. Dekke to be served must remain intact, from head to tail. The scales cannot be removed either. This symbolizes the complete picture of human life. Fish should not be cut into pieces because the person who receives it will not get offspring, cutting this fish is tantamount to expecting the person who receives it to not get offspring. This goldfish or dekke is also used in almost every Batak event, starting from newly married couples, also for married couples who have just had children, as well as for parents who already have grandchildren. The details are as follows: One is for newly married couples, Three for married couples who have children, Five for parents who already have grandchildren.

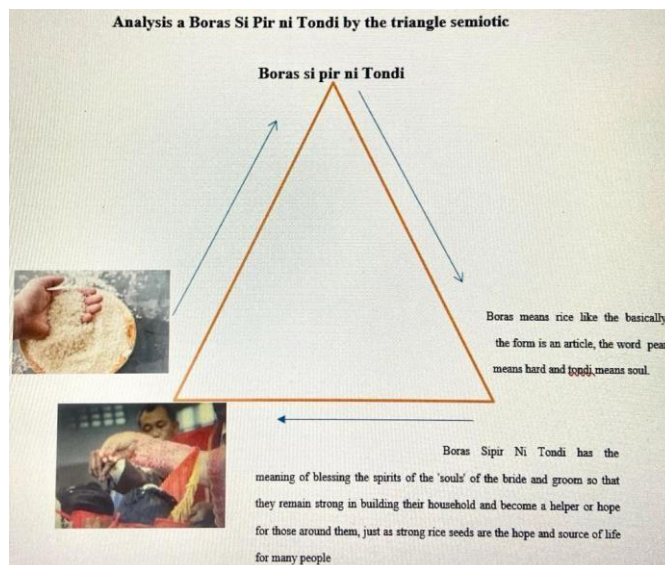
In addition, this dekke na niarsik must be served in a swimming position with the head facing the person receiving it. If the number is more than one, then all the fish must be lined up parallel. In the Batak language called dekke simudur-udur, the family who receives this fish is expected to walk parallel or side by side towards the same direction and goal.

This dekke is a base or a tool for the hula- hula to convey everything that he will say to his daughter and is a request to the Almighty to always live happily in peace in running his household. Why should goldfish (dekke) because their lives are rather unique living in fresh water and always go hand in hand with each other which illustrates the compatibility of husband and wife in domestic life.

For newly married couples, the number of fish given by woman's parents is only one goldfish, which symbolizes the hope that the two people who bind themselves in the marriage fabric have become one. The goldfish given at the same time symbolizes the blessings of the parents who let the girl go because she has become part of her husband's family. The goldfish given is a female fish that lays eggs. This is mandatory for newly married couples as a sign that the woman's parents hope that her boru (daughter) can have children.

Historically, dengke was brought by a woman's family. If you are from the male side, never bring Dengke Mas Arsik offerings to other wives' families. You will be judged unethical. Don't Know Customs! Batak people are more hurt when they say "Don't Know Customs!" compared to "No Religion". Customs are highly respected. Adat is carried from birth to death. Although it is very symbolic in nature, offering dengke to the boru (women) is a must. In fact, parents who strongly adhere to this tradition always bring dengke when visiting their daughter's house. Even if it's just a regular visit.

The way to arrange this dish is also very unique. Especially when served in traditional Batak events. Served together with rice, then the goldfish are arranged in rows lengthwise in a plate to be delivered to the rightful parties. The number is also not arbitrary. It used to be served odd. But now, there has been a change. Usually in weddings, Dengke Mas Arsik is served to the bride and groom. Dengke Mas Arsik was delivered by the bride's family, the uncle (brother of the groom's mother), the uncle (brother of the mother of the bride).



In accordance with the name Boras Sipur Ni Tondi this tradition has a very good purpose in everyone. The purpose of this tradition is to strengthen the soul of a person experiencing joy or otherwise. Boras Sipur ni tondi: meaning of the word Boras: rice, pear: hard, this Sipur: strong, Tondi: soul or spirit. So, boras Si Pir ni tondi: rice that serves to strengthen the spirit or soul. Boras Sipur Ni Tondi is rice as a symbol to strengthen the spirit or soul.

Rice (boras) is the staple food of the Indonesian people, and rice is also one of the foodstuffs that can be processed into other types of food. Besides being used as food, rice can also be used or used in certain rituals or traditions. Especially for the Batak people, rice is one of the symbols usually used by the Batak people in certain rituals or activities.

For the Batak people, rice (boras) is not only for physical needs (eating). But rice (boras) in the Batak community has extraordinary meaning and has high historical value. The word Boras Si Pir ni Tondi has a fairly deep meaning. The meaning of boras si Pir ni Tondi is First, boras means rice. Second, si pir, whose root word is "pir" which means hard and strong. Third, "ni" is a conjunction in the Batak language. Fourth, Tondi means that the spirit is the spirit in humans. So this boras si pir ni tondi is rice to strengthen the soul.

The philosophy of Boras Si Pir ni tondi has the meaning of blessing the spirit of the 'soul'. To keep someone strong. As strong as rice seeds are the hope and source of life for many people It can be concluded that Boras Si Pir Ni Tondi has a positive goal, and people who carry out this tradition hope that what is said will come true (horas jala gabe) as well as those who do it to be part of the good goal as expected. This moment is the last event, which is to sprinkle rice on the heads of the bride and groom by both pairs of their parents while saying hope for the future.

The tradition of sprinkling rice on the body, namely the head of this tradition is called Boras Sipur Ni Tondi, a tradition like this will be found in the traditional Batak wedding tradition, child baptism, entering a new house, blessing someone or the occurrence of an event or event in that person according to the name Boras Sipur Ni Tondi. In this tradition it has a very good purpose in everyone the purpose of this tradition is to strengthen the soul of a person experiencing joy or otherwise.

The tradition of boras si pir ni tondi has been carried out from the past by the ancestors of the Batak tribe. Toba Batak customs such as marriages without the boras si pir ni tondi tradition are not good, the giving of boras si pir ni tondi is usually placed on the head or body. Are residents of the house in good health and strong in spirit as long as they occupy the house.

Performing the Si pir ni tondi boras ritual has a specific purpose depending on the activities carried out but contains the same meaning. In a traditional ceremony entering the house before the occupants of the house enter or live in a new house, rice will be sprinkled all over the house and also on the head of the owner of the house and accompanied by water and prayer. The goal is that the people who live in the house or the occupants of the house have a strong soul so that there are no problems and create a source of happiness. In addition, so that the residents of the house are always healthy.

In the traditional marriage ceremony of the Toba Batak people, usually the woman or hula-hula and the mother's brother or hula-hula tatasan or bone will sprinkle rice on the bride's head and accompanied by the gift of ulos. strength in living a new life or congratulating mangaruma Tondi congratulating him. In a very surprising event that occurs to a person or family.

for example an accident, a natural disaster or any unwanted event that is very surprising, this is where the function of boras si pir ni tondi is. It can be concluded that Boras Sipirni tondi has a positive goal and people who carry out this tradition hope that what is said can be fulfilled or Horas Jala Gabe as well as people who do it become part of the good goal as expected. When giving Boras Si Pir Ni Tondi, it is not just anyone, because those who have the right or who deserve to give Boras Si Pir Ni Tondi are the most respect people, especially Hula-hula (mom's brother). Where the hula-hula can give blessings to the women, or to other people. because the position of the hula-hula (mother's brother) is very special in the Toba Batak custom because we cannot legally marry if the hula-hula is not present. In addition, age is not a problem, that in the customs of the Toba Batak people the hula-hula is a person who is highly respected and has a big role in various events (both weddings, death, baptism of children, thanksgiving, etc.). Therefore, this custom is not just anyone who can give rice. Such is the importance of the role of boras warden ni tondi for the Batak community, especially the Toba Batak and this ritual is important and quite meaningful.

In the past, the meaning of Boras Sipir ni Tondi was rice as a symbol to strengthen the spirit, but now that understanding is no longer used. The Boras Sipir ni Tondi tradition can be used in certain events or rituals, namely entering a new house, traditional wedding events, the occurrence of an event or event, blessing people, child baptism events.

Carrying out the Boras Sipir ni Tondi tradition has a purpose, depending on the ritual (activity) to be carried out but it has the same meaning. This Boras Sipirni Tondi tradition must use rice as a symbol, because "rice" is our staple food, and rice also shows the beginning of life, meaning that humans can maintain their lives with rice, humans cannot live if they do not consume rice, and the form of rice that is hard and solid shows that our life must begin with strengthening or strengthening the soul. Rice also contains quite a lot of benefits.

As is the habit of parents/anyone who receives the rice sprinkling of Si Pir Ni Tondi. The sowing of Rice Warden Ni Tondi on the head is the uppermost part of the human body and the head receives other organs (because there is a brain in the head). The bearers of boras si pir ni tondi at traditional weddings are hula-hula, both the groom (hula-hula paranak) and the bride (hula-hula parboru). Boras si pir Ni Tondi is carried in a tandok. Today many have replaced rice in tandok; into money in an envelope, but the meaning remains the same.

4. Conclusion

From all the sequences of events, we can see that Dalihan Natolu was very instrumental in the series of events. In the marriage process, the three elements of Dalihan Natolu must be present and consult to carry out their rights and obligations According to the custom, one of them is giving sinamot to Toba Batak ethnic marriages.

We can see that the Semiotic Triangle works to analyze the sign all the event, namely by presenting meaning and meaning then adding symbols. In this system of contexts, Richards develops three-part semiotics symbol, thought, and reference with three relationships between them (considered true symbol, thought-reference = adequate, symbol-reference and truth). The semiotic triangle plays a very important role in analyzing so that by just looking and reading we can understand the meaning of a sign, Ogden and Richard aims to make one sign meaningful and complete.

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