

## **Associative Meaning In Toba Batak Song**

Septia Nauli Rianna Br. Manalu , Elia Masa Ginting, I Wy Dirgeyasa

*Universitas Negeri Medan*

### **Abstract**

The study dealt with the types of associative meaning in Toba Batak Song. The objectives of this study were to find out the types of associative meaning in Batak Toba song and to find out the meaning of associative in traditional song Batak Toba. This study was conducted by using descriptive qualitative method. The data were collected from traditional songs of Batak Toba which were about messages or advices from parents for the children. There were 8 traditional songs of Batak Toba. The study revealed 82 lyrics related to associative meaning. Those 82 lyrics consisted of 28 lyrics in collective meaning, 21 lyrics in affective meaning, 12 lyrics in social meaning, 6 lyrics in reflective meaning and 15 lyrics in collocative meaning. The most dominant type of associative meaning used in Batak Toba song was connotative meaning. The associative meaning expressed in traditional Batak Toba songs connotative meaning expressed to receive compliment, old, helpless, children for being aware where they came from, and remember all of the advices. Affective meaning expressed about feeling between parents and children. Reflective meaning expressed to lyrics which have multiple meaning in environment for instance death. Social meaning expressed to class social that happen inside in the lyric. And the last was connotative meaning which expressed the rightness, and behavior.

**Keywords:** Associative Meaning, Batak Toba Songs, Parents.

## INTRODUCTION

Literature can express our feeling, thought, and ideas in human social. Literature is a creativity form that human produces works which have a sense that can reflect to the social. Literature functions to entertain people feelings and develops our imagination. of literature work which can be written by human to express their feeling or their experience. literature as an art has more function for human to entertain and give information (Jones, 1996) So, literature is a work by creativity of human which produced to express their imagination in a letter. Human can find literary work surrounding environment in their daily activity such as poem, prose, drama, and novel. The most familiar of literary work is song. Song's lyric is expressing a person's personal feelings and thoughts, connected with written for singing (Hornby, 2000)).

Semantic refers to the study of how meaning is constructed, interpreted, clarified, obscured, illustrated, simplified negotiated, contradicted and paraphrased. as the study of meaning is central to the study of communication and as communication becomes more and more a crucial factor in social organization, the need to understand it becomes more and more pressing (Leech, 1981). Semantic is the technical term used to refer to the study of meaning, and since meaning is a part of language. (Palmer, 1976) Meaning is ideas or concepts that can be transferred from the mind of the speaker in the mind of the speaker in the mind of the hearer.

Meaning is important to communicate between speaker and hearer in human daily. According to Leech's theory of meaning divide into seven different types. Generally, it is classified into seven types of meaning in which five of them are identified as associative meanings. The seven types of meaning are conceptual meaning, thematic meaning, and associative meaning, connotative meaning, stylistic meaning, effective meaning, and reflected meaning. Then Leech distinguish the meaning into three types. There are conceptual meaning with logical, cognitive or denotative content, associative meaning and thematic meaning. Associative meaning divided into five types which are connotative meaning, social meaning, affective meaning, reflected meaning, and collocative meaning (Leech, 1981). Associative meaning is different from conceptual meaning. Associative meaning is less stable meaning and varies with the individual experience (Leech, 1981). According to Leech's theory, associative

can be classify into five types of meaning. There are connotative meaning, stylistic meaning, affective meaning, reflected meaning, and collocative meaning.

Tabel 1. Five types of assosiative meaning based on Leech's theory

	<b>Connotative meaning</b>	<b>What is communicated by virtue of what language refers to.</b>
<b>Associative Meaning</b>	stylistic meaning	What is communication of the social circumstance of language use
	affective meaning	What is communicated of feeling and attitude of the speaker or writer.
	reflected meaning	What is communicated through association with another sense of the same expression.
	collocative meaning	What is communicated through association with words which tend to occurs in the environment of another word.

Batak Toba is one of the tribe which has outstanding traditional song from Indonesia especially in North Sumatra. Batak Toba people has musical in their life. They create a lyric song related to their habitual and their culture. It can be seen that skill of singing in Batak Toba people was born since they were kids. They love singing to entertain their self. They created songs belonging to their life situati This research focus analysis types of associative in batak toba song To explain the meaning of associative meaning in traditional song Batak Toba and describe the reason the meaning of associative meaning in traditional song Batak Toba .

## **METHODOLOGY**

The study was analyzed using descriptive qualitative method because the data were elaborated in the song's lyric. This study only focused on the text rather than numeric. This study tends to sentence, phrase, and sentence which was clasified and elaborated into five typea of associative meaning. The data were taken from Traditional song of Batak Toba that is about messages or advices from parents for the children. The song was published on this lately 10 years. The songs were collected from some singers who the the songs were about messages or advices from parents for the children. There were 7 songs that tells about parents' advice for their children.

## FINDINGS AND DISCUSSIONS

It was found that there were *messages or advices from parents* for the children. The types of associative meaning on traditional song of Batak Toba by Leech's theory of semantic were: 1) connotative meaning, 2) social meaning, 3) affective meaning, 4) reflective meaning, and 5) collocative meaning. There were 82 lyrics related to associative meaning which listed to percentage were 28 (34%) lyrics of collocative meaning, 21 (26%) lyrics of affective meaning, 12 (15%) lyrics of social meaning, 6 (7%) lyrics of reflective meaning and 15 (18%) lyrics of collocative meaning.

The most dominant type of associative meaning used in the songs of traditional song of Batak Toba is connotative meaning with 34% percentage. The words of connotative meaning can be *amang, maning sibuk ni daging-daging hu, mangopu holi-holi, amang, damang, etc.* The words of social meaning can be *na mora, sabar ho, burjuhon ma namarsikkola i, etc.* The words of affective meaning can be *hinanolongan, sonang, pabulus ma roham, etc.* The words of reflective meaning can be *uju ningoluki, sudut ni mata ni ari ki, etc.* The last the word of research *washata nauli si tutu, etc.* The associative meaning expressed in traditional Batak Toba song are connotative meaning express to receive compliment, helpless, children have to be aware where they come from, and remember all of the advices. An examination of the sense development has shown restriction in the meanings being only used with one sense (Rababah, 2015). Affective meaning expresses about feeling between parents and children. Reflective meaning expresses the lyrics which has multiple meaning in environment like death. Social meaning expresses to class social that happen inside the lyric. And the last is collocative meaning expresses rightness and behavior.

### 1. Asa Martua by Sakkan Sihombing

The first song *isasa martua* song the song tells about the parents who have been old which cannot do anything because their strengths are running out. *Nunga lam mangopu holi-holi ku*

(My bones has been brittle)

The lyric above referred to connotative meaning. In dictionary the words *mangapu* closed to crush which something got broke. *Mangapu* does not mean the real meaning. By the identification, found that the meaning of the lyric from the first stanza where are some words which meant *mangopu, marniang, gogo, bukku tangurungki, uban*. All of the words

referred to the *old age and helpless*. Finally can be Concluded that *mangapuis* the old age and helpless.

*Sabar ho pature-ture au.*

(be patient to take care of me)

*Asa sonang rohaku dung mate au*

(So I can be pleased when I die)

The lyric above referred to affective meaning because it showed feeling or expression of the writer to listener. The word *sabar* meant emotion, or someone. So the meaning of the lyric are about all the listeners have to hold the emotion when they take care and protect their parents because they have been old. The words *asa sonang* expressed happy felling. So, the meaning of the lyric *asa sonang rohaku dung mate* auclosed to the parents condition who do not get dhisappointed when they die. They fell happy because their children could give better care of them.

*Sattokin na ma anakonhu sundut mata ni ari*

(my sun is getting close)

*Uju ngolukkon amang.*

(In the end of my life)

The lyric above referred to reflective meaning because it was identified that the lyric has multiple meaning. They are *suddut mata ni ari* and *uju ngouku* analyzed the meaning is death. Death has multiple meaning. The first concept of death means *end of life* or *loss breath*. The second meaning is *heaven* or *hell*. So, it can be concluded that the meaning both of the lyric is *end of life come for them*.

The advices contained in the song are the first children should take care of their parents. It can be seen :

*Sabar ho pature-parure au.*

(Be patient to take care of me)

The second is the children should do better to their parents while the parents who still alive.

*Uju ngolukon amang tupa ma baen na denngan.*

(In my last breath please do the good things, my son)

## 2. Dang Tarpukta Hamoraon by Dakka Hutagalung

The second song *,Dang tarpukta hamoraon* by Dakka Hutagalung was created on 2010. The song is about a mother who grows up her children alone because her husband was dead. The mother can not take her children to school because of poverty.

Quotes of the lyrics:

*Unang be sai marsak ho amang. Molo tung gotap sikkola mi. Aut na boi marsali au nian. Taantonokku do humokkop ho. Don't be upset, my son. Even your education is hanged. If i can work. I will do it for you*

Each of the lyrics contained in the song has deep meaning for the listener that makes the listener can shed their tears. The song can be a mediation for everyone..

“Unang be sai *marsak* ho amang.”

(Do not be upset, my son)

“*Dang na mora* do amang.”

(We are not rich people)

Both of the lyrics above contain connotative meaning. Conceptually, the word “*amang*” from both of lyrics means boy. The word *amang* means the son or the listener. So the word of “*amang*” can be associated with all children that should know where their place comes from.

*Manang parhauma na bidang.*

(Or the owner of a wide field)

*Dang na turpukta hamoraon hasian.*

(Never being rich, my sweetheart)

Both of the lyrics above contain social meaning related to social. The word *parhauma* in the first line means the owner of field. In the lyric that can be associated to rich person. It can be concluded that the word *parhauma* means people have much property who get suitable life. The second lyric is *hamoraon* means property, money, rich etc. It can concluded that the word

*hamoraon* can be associated to poor person that can do anything because they are helpless in economy

*Sabar ma damang pabulus ma roham.*

(Be patient, sincere it, my son)

The lyric above contains affective meaning because there feeling expression. There is the word *pabulus* means is soul and power. So it was found that the word *pabulus* can be associated to *sincerety* which concluded that the meaning of the phrase *sabar damang pabulus ma roham* means as someone should accept the reality of life in any condition.

### **3. Poda Nauli created by Sakkan Sihombing.**

The song is one of popular song that purposed to son in Batak Toba. The song tells about the parents tells how precious advice that given by parents to their children and the children should hear and do all of advices from parents.

Quotes of the lyrics :

*“Hamu amang anakkon hu . Sinuan tunas . Tappukni pusu-pusuki, tung begejo amang hata kon. Huhut pahusor husor diroham”.*

(Dear my you my son. My descent. My deary. Please listen to my words. While broad inside your heart)

This song contains types of associative meaning. There were 15 types of associative meaning contained in the song. They were 6 connotative meanings, 2 social meanings, 2 affective meanings and 5 collocative meanings. The dominant type of the song is connotative meaning.

*Huhut pahuso-husor dirohohom*

(Think deeply in your heart )

*Panarakkom napinakkemi amang, tudos ma holi-holiki.*

(The pen that you use is similar with my bones, my son)

*Hodokku nadibalian i tudos ma tintani panarokkom mi.*

(My sweat in the field is like your ink in your pen)

*Harotas na si nurati nai amang, tudos ma i huling-huling hu*

(The paper that you write is similar with my skin, my son)

The lyrics above contains connotative meaning. For the first line, the phrase *huhut pahuso-husor* means thinking. It was identified that the word *huhut pahusor-husor* can be associated become “save deep in your heart”. It can be concluded that the meaning of the first lyric is the children do not forget all of the advices. They should remember whenever they go.

For the second, third and fourth lyric above are *Panarakkom napinakkemi amang, tudos ma holi-holiki, udok nadibalian i tudos ma tintani panarokkom mi*, and *Harotas na si nurati nai amang, tudos ma i huling-huling hu*. The writer draws a pen like bones of mother, ink like sweat of mother, and paper is like the skin of the mother because all students use it. It can be concluded that the meaning of lyrics above is the children should focus and study hard to get success in their future.

*Burjuhon ma anakkon hu. O tondiku namarsikola I amang*

(Be diligent on your school, my lovely son)

*Ondo amang siingotonmu, poda nauli sian au inang mon.*

(This is onething you have to keep, the beautiful advice from me, your mother)

Both of lyrics above contained social meaning because there foundthe advicesin the lyric. The meaning of the first lyric is school is important for the student’s future. So all of the children should get more knowledge and study hard in the school.

*Hata nauli situtu*

(A very beautiful words)

*Poda nauli sian au inang mon.*

(A beautiful advice from me, your mother)

The lyrics above contain collocative meaning because the words *hata nauli, anak hasian, and poda nauli* occur in environment. It was found that the words *hata nauli* can be associated with the words which contained rightness. So the researcher concluded that the meaning of the first lyric is the words that contained rightness that able to give a good thinking in children’s life. The second lyric is *poda nauli sian au inang mon*. The meaning of the words



*poda nauli* is an advise that fulfilled suggestion and reprimand from someone. So the meaning of the second lyric is all advice for the children can be motivation for their future to get success.

#### **4. Sulangan Mangan created by Robert Marbun**

The song tells about expression of mother's felling that has been old. The mother awares that she had blurry vision, and her body has been helpless. The end of her life will be come. At the moment, all of the children go away from her. She asks her children to be back to take care of her .

This song contains types of associative meaning. There were 6 types of associative meaning contained in the songs. They are 2 social meanings, 4 reflective meanings. The dominant type of the song is reflective meaning because some of words has multiple meaning.

*Sulangan mangan nama au.*

(I will be a mouthful)

*Siparidion nama au.*

(I will be bathed)

Both of words contain social meaning because there is advice language and asking language from parents to their children. The words *sulangan* and *siparidion*. *Sulangan mangan* means give some foods and *siparidian* is get bathed from someone in the lyric which can be concluded that the meaning of the song were children should take care of their parents. Their children should give more attention to their parents.

*Nunga lam rambon simaloloku.*

(my eyes am getting blurry)

*Nunga lam jonok ari-ari ku.*

(My last breath is getting closer)

The lyrics above contain reflective meaning because has multiple meaning conceptual. Both of the lyrics refers to the *death*. *Death* can draw spiritual meaning in unreligious concept and worldly spiritual in religious concept. It can be concluded that the meaning of both of the lyric tells about the age of mother will not be long. The death will come to her life.

## 5. Tona ni dainang created by Janner Sitorus. (2012)

*Tona ni dainang* is one of the popular songs in Batak Toba. Each of lyric has important meaning. The son tells about a child should remember all of mother's advice before she is gone.

Quotes of the lyric :

*Hu ingot ma muse nang tona ni dainang i. Ingkon patorusonku do goarni damang i. Hu oloi do sude inang na nidokmi. Anggiat ma inang saut pinarsittamci.*

I remember my mother's advice. To carry on my father's reputation. I do everything you said, mother. Hopefully it will be achieved.

Based on the quote above, it shows what the song tells about. The child remember and do all of the advice that was given by mother when the mother was alive. This song contains types of associative meaning.

*Hu ingot ma muse nang tona ni dainang.*

(I also remember my mother's advice)

*Ikkon patoruson do goarmi damang i.*

(I have to keep my father's reputation)

The lyrics above contain conotative meaning. There is the word *tona* in the first line and *damang* in the second line. *Tona* is conceptual meaning where the word related to instruction. The real meaning of *damang* is boys, son, and explicit. The first lyric dealt all of the messages of mother are important for life. It should be applied in our daily life. The second lyric is the child should do the best thing that keeps defending dignity.

*Burjuhon namarsikola i.*

(Be diligent on your school)

The lyric above contains social meaning because there is advice language that can give effect in their life. The word *burjuhon* means diligent. The researcher found that the meaning of the lyric is someone should study hard to get more knowledge which make benefit in their life.

*Putus ma sude harapanki.*

(My hope is useless)

The lyric above contains affective meaning because it expresses sad feeling. The word *putus* means broke. The meaning of the lyric is sadness come to the writer when her parents passed away. All of her dreams is missed.

*Marujung ma muse da inang pngitubu..*

(An then mother is passed away)

The lyric contains reflective mening because it has multiple conceptual meaning. It was analysed that both of lyric. The lyrics refers to *death*. *Death* can draw spiritual meaning in unreligious concept and worldly spiritual in religious concept which the lyric is mother left advices to her children.

## **6. Tataring Perapian by Yamin Panjaitan**

*Tataring perapian* is a song from Batak Toba that tells about mother who misses her child. She wants to meet them This song contains types of associative meaning. There were 14 types of associative meaning contained in the songs. They are 7 types of connotative meaning, 1 types of social meaning, 3 types of affective meanings, 2 types of reflective meanings and 2 types of collocative meanings. The dominant type of this song is connotative meaning.

*Martangiang au tu Tuhan i.*

(I pray to God)

*Nasib hu na margelleng i.*

(My fate in having children)

Both of lyrics above contain connotative meaning. For the first line, there is words which has connotative meaning. It is *martangiang*. The real meaning of *martangiang* is about talking with God. The word of *martangiang* can be associated as the praise the lord. It can be someone who misses God and explores or sharing what they thinking about. It was concluded that the mother praises the lord and sharing with god about what she feels. The second line is *nasib hu na margelleng i*. There is the word *nasib* refers to connotative meaning. The real meaning of *nasib* is *destiny*. The word *nasib* can be associated with a destiny was given by God. The meaning of the second lyric is God entrust to mother to give care and protect for the children.

*Anggiat nian turpuk mu i pansamotan na denggan di parjalangan i.*

(Hopefully the good occupation is your destiny in the overseas)

The lyric above contains social meaning because there is a hope by mother to her children. Mother hopes all that they do will be good. They can get the better life in other place and it was concluded as the meaning of the lyric to get better life in overseas.

*Sai hudadang tanganki huhut hu ingot ho amang.)*

(I warm my hands while I am reminding you, my son)

*Jotjot tarilu au molo hurimangi i.*

(I often cry when I remember you)

The lyrics above contain affective meaning because there is felling expression. The first lyric refers to felling of longing. It was found that meaning of the first lyric is a mother require her son beside her in mother's old age. The second lyrics expressed sad feeling. The lyrics showed how felling of mother when she memorized her son.

*Nga suddut be amang mata ni ari ki. Satokkin nai nama. Salpu nama amang.*

(My last breath is getting older, it will no be long, it will end)

*Salpu nama portibi sian inang mon.*

(The world will be end from me, your mother)

The lyrics above contain reflective meaning because has multiple meaning conceptual. Both of the lyrics refers to the *death*. *Death* can draw spiritual meaning in unreligious concept and worldly spiritual in religious concept. It can be concluded that the meaning of both of the lyric tells about end of life will be come to the mother.

*Anak hasian na lagu.*

(My lovely son)

The lyric above is collocative meaning because the word *anak hasian* occurs in environment. The real meaning of *anak hasian* is a mother loves her son. It was identified that

the lyric can be associated to a son who has good behavior that always be in mother's heart which can be concluded that the meaning of the lyrics is a son who will be a pride to mother.

### 7. Poda created by Sakkan Sihombing

*Poda* is one of popular song from Batak Toba. The song has simple lyric and has many messages or advices from father to their children in the song. *Poda's* song tells about some advice from father to their children that go overseas. Father's advice will be a light in every steps. Father hopes the children will be success in overseas.

*Angur do goarmi* anakkon hu.

(Your name is heard well)

*songon bunga bungai nahussusi*

(Like a good smell of beautiful flowers)

The lyrics above contain connotative meaning. For the first lyric, there is a word *angur*. The real meaning of *angur* is smell good of fragrant. The can be associated with receiving compliment where meaningis her son will receive compliment when he does a good behavior to all people and apply the advice from her father. The second lyric is *songon bunga bungai nahussusi*,withthe real meaning is plant which has beautiful color. After being identified, the meaning of *bunga* can be associated with behave well. So the meaning of the lyric is her son's name will receive much compliment when his son behaves well in overseas.

*Unang sai mian jat ni rohai di bagasan rohami. Ai do mulani sikka mabarbar, da hasian. I pe ikkon ingot ma ho, tangiang mi do parhitean mi.*

(Do not keep a revengeance in your heart. Because it is the beginning of the trouble, my sweetheart. And also you have to always remember that your pray is your bridge.)

*I pe ingot maho amang, di hata podakki. Asa taruli ho diluat sihadaoan i.*

(and you have to keep all of my advice, my son. So you can be received in the overseas)

The lyrics above contained social meaning because contained advice and hopes from parents to children. Parents deliver softly to their children. The first lyric means the children should behave well and always remember praying to God wherever he is. The meaning of the second lyric is advice as a direction of live that can provide a better life.

## **CONCLUSIONS AND SUGGESTION**

### **Conclusion**

Based on finding and discussion the study of analysis traditional song of Batak Toba song, It can be concluded that there were 5 types of associative meaning used in traditional song of Batak Toba. They were 28 (34%) collocative meanings, 15 (18%) affective meanings, 12 (15%) social meanings, 6 (7%) reflective meanings and 21 (26%) collocative meanings. The dominant type of associative meaning which was used in traditional song of Batak Toba was collocative meaning about the physical characteristic, thought, and idea. Associative meaning is analyzed to express the feeling, expression of someone, class social, idea, mindset, and behavior in environments because there tells about idea.

### **Suggestion**

Based on the research of this study, It is suggested that the readers have to be aware and get enrich for their knowledge about associative meaning so they can get more understanding of associative meaning. This study can be inspiration for the readers to study about meaning. The readers should honor and hear all of advice from their parents. For the other researchers who interested of the study about associative meaning, the study hopefully can lead and obtain more information about semantic meaning especially associative meaning field. The result can be as a reference for them to conduct further study.

## References

- Hornby, A. (2000). *Oxford Advanced Learners's Dictionary*. New York: Oxford University.
- Jones, W. (1996). *How to Analyze Fiction*. New York: Monarch Press.
- Leech, G. (1981). *The Study of Meaning . Second Edition*. Harmondsworth: Penguin Books.
- Palmer, F. (1976). *Semantic*. Cambridge: Cambridge University Press.
- Rababah, A. (2015). Corpus Linguistic Analysis of The Connotative Meaning of Some Terms Used in the Context of ' The War on Terror'. *Internaional Journal of English Linguistics* , 113-133.