

Analysis of Lexical Meaning in Marriage Terms of the Batak Toba Culture

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Abstract:

This study aims to analyze the terms and describe the lexical meaning contained in the term marriage of the Toba Batak tribe. The author uses a qualitative research method with a descriptive approach and the data collection techniques in this study are: observation, interviews, and listening and note-taking techniques. The results showed that there were eleven terms and their lexical meanings in the marriages of the Batak Toba tribe, namely Mahiturun or Mahuempe, Panoroni, Mangalua, Mangabing Boru, Marimbang or Tungkot, Singkap Rere, Manghabia, Parumaen di Losung, Marsonduk Hela, Manggogoi, Dipaorohon. The results of this analysis indicate that in general, the meaning contained in the term Batak Toba marriage found in Medan City is about messages in the order of social life that contain moral and cultural values in the Toba Batak tribal community.

Keywords:

Analysis; lexical meaning; the term marriage; Batak Toba culture

I. Introduction

Semantics is the study of meaning. Semantics examines symbols or signs that express meaning, the relationship of meaning to one another, and their influence on humans and society. Therefore, semantics includes the meanings of words, their development and changes.

Semantic linguistics is a lesson about interpretation and is used in interpreting human expressions of existing languages. The formation of other things covers semantics, programming language semantics, formal logic, and semiotics. (Baharuddin, 2018: 179)

In analyzing semantics, it must be realized that language has a very close relationship with the culture of the people who use it and is unique. Therefore, semantic analysis of a language only applies to that language, it cannot be used to analyze other languages. (Chaer, 2016: 4)

Lexical semantics is the study of meaning in words as independent units. This means that the thing discussed is the meaning of the word that has been determined according to the referent. Lexical meaning refers to the actual meaning of the word. Therefore, we can see the lexical meaning in a dictionary. What is in the dictionary is the lexical meaning of a word. Broadly speaking, the lexical meaning can also be traced from the association of the word, for example in terms of synonyms, homonyms, antonyms, and so on.

Lexical semantics focuses on the dictionary, because the dictionary contains the meaning of the word itself, regardless of the context in which it is used. Thus, lexical semantics pays attention to the meaning independently according to the concept attached to the word. For example, in the KBBI, the meaning of each word is described one by one according to the concept of the word in question. (Amilia & Anggraeni, 2019: 63)

Semantics has a relationship with other scientific studies, such as the study of sociology and the study of anthropology. Likewise, the relationship between lexical semantics and terms in Toba Batak marriages.

Batak Toba is one of the Batak tribes in Indonesia who still maintains the preservation of their customs wherever they are. One of the cultural products of the Toba Batak tribe is a philosophy in the form of advice and advice in the Toba Batak language. In this philosophy, one of them is found at the Toba Batak wedding.

The concept of the Toba Batak community about human life is that their lives are always related and governed by customary values. These Toba Batak cultural values are taught by parents to their children on various occasions, generally in family gatherings.

The cultural values taught by Toba Batak parents are certainly reflected in the parenting pattern of parents towards their children. (Valentina & Martani, 2018: 5)

There are several terms found in Toba Batak marriages. From these terms, of course, has a hidden meaning in it. This is where we can use lexical semantic studies to analyze the meaning contained in the term Toba Batak marriage.

II. Review of Literature

2.1 Lexical Meaning

Charles (2016:1) "Semantics studies the meaning of language or semantics examines the meaning conveyed through language. Semantic studies also investigate a person's level of understanding in order to understand the meaning in the text and be able to conclude the real meaning in the text, both in the form of words and sentences. (Butar-Butar, 2016: 1)

Meaning is an inseparable part of semantics and is always attached to whatever we say. Meaning as a liaison of language with the outside world in accordance with the agreement of the users so that they can be understood each other. Meaning is the relationship between the sound symbol and its reference. Meaning is a form of response to the stimulus obtained by the actor in communication in accordance with the associations and learning outcomes (knowledge) possessed.

The definition of meaning is very diverse. Reporting from the Big Indonesian Dictionary, meaning is defined as the meaning or understanding given to a linguistic form. Ferdinand de Saussure revealed, as quoted by Abdul Chaer, meaning as an understanding or concept that is owned or contained in a linguistic sign. Related to this, Aminuddin argued that meaning is the relationship between language and the outside world that is mutually agreed upon by language users so that they can be mutually understood.

According to (Sumarti, 2017: 13)"Meaning is the essence or design contained or possessed by a linguistic sign. Meaning is also the essence or design shared by all words or lexemes, if the linguistic sign is matched with the identity of the lexeme or sign. In its use, the meaning or lexeme is often separated from the concept or basic understanding or reference.

Meanwhile, according to Yendra in Knowing Language Science (2018), meaning is the result of the relationship between language and the outside world, the determination of the relationship occurs because of the agreement of the users, and the embodiment of that

meaning can be used to convey information so that it can be understood each other. (Yendra, 2016)

After discussing the meaning, the next discussion is about the lexical. Lexical itself comes from the word lexicon which means dictionary. There are also those who interpret it as the meaning of a word found in a dictionary. However, it turns out that the dictionary does not only contain lexical meaning and there are languages that do not have a dictionary.

In addition, this lexical is an adjective form derived from the noun form of the lexicon (vocabulary, vocabulary, vocabulary). Lexical meaning is a meaning that is lexical, lexeme, or word. Lexical meaning can also be said as the meaning that corresponds to the referent.

Lexical cohesion is the relationship between elements in discourse semantically. The cohesive relationship created on the basis of the lexical aspect, with a suitable choice of words, expresses the relationship of meaning or semantic relation between one lingual unit and other lingual units in discourse. (Afria & Sanjaya, 2019: 59)

In line with the opinion of Rahmawati (2018), he said that the lexical meaning is the meaning of the word as an independent unit. Generally, it is considered parallel to the denotative meaning or meaning based on the dictionary. Lexical meaning is the meaning of words or lexemes as symbols of objects, events, objects, and others. This meaning belongs to the language element regardless of its use or context. For example, the word rat means “a rodent that can cause typhus. Lexical meaning can also be interpreted as the meaning contained in the dictionary, namely the meaning that represents a word. (Rahmawati & Nurhamidah, 2018: 41–42)

Various lexical meanings have been put forward by various opinions in the field of linguistics or semantics so that it can be concluded that the lexical meaning is the actual meaning, the meaning according to the results of our senses, the meaning as it is, or the meaning in accordance with what is in the dictionary.

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Based on the explanation above, it can be concluded that the lexical meaning is the actual meaning, the meaning that is in accordance with the results of our sensory observations, the meaning as it is, or the meaning in the dictionary. For example, the word horse, has a lexical meaning of a kind of four-legged animal that is usually ridden. Pencil has a lexical meaning, a type of writing instrument made of wood and charcoal.

2.2. Batak Toba Marriage Culture

Marriage is a binding sacred promise carried out by two people with the intention of uniting two hearts into one. A valid marriage is based on religious norms that apply in every religion adopted. Marriage has a very noble goal, namely to form a happy, eternal family based on God Almighty. (Sitepu et al., 2020:104) Marriage contracts from the dimensions of sacredness are special contracts compared to other contracts such as buying and selling, pawning and others. In addition to the marriage contract, it can be done several times without limits, while the marriage contract is only limited to four times, because most men are only

permitted by four wives. Because in the concept of shariah a man is only able to take maximum responsibility for four wives.⁴ Marriage contract in Islam is considered as a matter that must be handled with care, because it will have legal implications for various other things caused by marriage, such as nafaqah, inheritance and also the sustainability of happy households. One of the most important elements of the marriage contract is only a parental guardian (nasab). Only a prospective bride has the right to marry a woman in her guardianship. This is only given by Islam to guardians, because women cannot marry themselves. If a woman marries herself, then her marriage is not legal. But in reality, the marriage guardian who has the right to marry sometimes loses his guardianship due to certain matters, which requires his guardianship to move to another guardian of marriage in the hierarchy that is in the ring further than that. (Imran, et al. 2019)

The marriage of the Toba Batak indigenous people is an exogamous marriage system, meaning that it is not allowed to take wives or husbands from their own clan group. In some areas difficulties arise because not many villages have girls (boru) who are ready to be married, on the contrary, in the area of the main village, there are many girls who according to customs are forbidden to marry even though the family relationship is far away. (Pasaribu & Sukirno, 2017: 2)

Marriage in the Toba Batak community is a marriage between clans, which connects two parties, namely the Parboru party or as the woman giving party and the Paranak party or as the woman buying party. The process of exogamous marriage (marriage outside the clan group) is a characteristic of the marriage process of the Toba Batak community. So that the Toba Batak community strictly forbids clan marriages because clan marriages (Namariboto) are considered as incestuous marriages (Incest). For the Toba Batak people, their marriage is invalid if the marriage does not carry out adat. (Siahaan, 2016: 3)

Batak traditional marriages are very sacred. The marriage law of the Toba Batak indigenous people regulates the role of Dalihan 3 Natolu. Dalihan Natolu means a three-legged stove, not four or five. This stove was used by people for cooking in ancient times, and was in dire need of absolute balance. If one of the three legs is damaged, the furnace cannot be used. This is what the ancestors of the Batak tribe chose as a philosophy of living in a kinship order with the three elements of Dalihan Natolu, namely Hula-hula, Dongan Tubu, and Boru. This also cannot be separated from the meaning of Dalihan Natolu's proverb which says somba marhulahula, manat mardongan tubu, and elek marboru because they have a deep meaning and absolutely must be done if you want a prosperous life. (Ambarita et al., nd)

Marriage in the Batak tribe since the time of the ancestors of the Batak people is a traditional and cultural tradition that unites two male and female relatives. For various reasons, both from the factor of saving wealth or offspring, many types of marriages have long been regulated in law Batak customs, especially the Toba Batak in various places in Bonapasogit.

There are several terms of marriage of the Toba Batak tribe which are still considered valid in the Toba Batak tradition Gobatak from various sources that should be known, including: Mahiturun or Mahuempé, Panoroni, Mangalua, Mangabing Boru, Marimbang or Tungkot, Singkap Rere, Manghabia, Parumaen di Losung, Marsonduk Hela, Manggogoi and Dipaorohon.

III. Research Method

The research used in this study is qualitative research with a descriptive approach. Descriptive research is an approach that aims to explain, summarize the conditions, various situations or several, the variables become the object of research based on what happened. The use of qualitative methods in this study is because the researchers went directly to the field by observing various activities in the Toba Batak community.

The object of this research is the focus which is the main research suggestion. The object of research in this study is "Analysis of lexical meaning" in the term marriage of the Toba Batak tribe.

The data source of this research is the term marriage of the Toba Batak tribe which is taken and summarized from various literatures and in community social interactions based on several observations in Medan, North Sumatra. The research instruments used in this study were: researchers, resource persons, interview questions according to the problem being studied, notes or books, sheets of research paper and also cellphones for recording the interview process.

The data analysis technique used is to follow the model (Suhardi, 2018: 21) namely: (1) identifying the Batak Karo language as the object of research, (2) reducing data, (3) presenting data, (4) interpreting the data obtained according to theory, and (5) drawing conclusions.

IV. Result and Discussion

| No. | Toba Batak Tribe Marriage Terms | Lexical Meaning Analysis | Data source |
|-----|---------------------------------|--|-----------------------------|
| 1. | <i>Mahiturun atau Mahuempe</i> | Marriage at the insistence (initiative) of the bride. | Batak Toba wedding ceremony |
| 2. | <i>Panoroni</i> | A marriage that replaces a deceased wife. | |
| 3. | <i>Mangalua</i> | Elopement marriage. | |
| 4. | <i>Mangabing Boru</i> | Marriage at the level of forced elopement. | |
| 5. | <i>Marimbang atau Tungkot</i> | Bigamy marriage or polygamy. | |
| 6. | <i>Singkap Rere</i> | Weddings change mandar or change mats. | |
| 7. | <i>Manghabia</i> | Marriage that spoils partuturon (genealogy). | |
| 8. | <i>Parumaen di Losung</i> | Marriage because of debt. | |
| 9. | <i>Marsonduk Hela</i> | A wedding in which the groom lives at his father-in-law's house. | |
| 10. | <i>Manggogoi</i> | Marriages that occur because after forced intercourse. | |
| 11. | <i>Dipaorobon</i> | Marriage with child engagement. | |

Discussion

Marriage in the Batak tribe since the time of the ancestors of the Batak people is a traditional and cultural tradition that unites two male and female relatives. For various reasons, both from the factor of saving wealth or offspring, many types of marriages have long been regulated in law Batak customs, especially the Toba Batak in various places in Bonapasogit.

In the first finding, there is the term "*Mabiturun* or *Mabuempé*". This marriage occurs because of the insistence (initiative) of a girl to get the boy she loves. In the past, this mahiurun marriage existed for several reasons, almost the same as the mangalua, the girl's parents did not approve of their child's association with a young man for certain reasons. It could also be because parents are too secluded from their daughters and forbid socializing with other youths. Usually this form of marriage mahiurun or mahuempé at the will of a girl and accompanied by other girls to meet the young idol of her heart.

In the second finding, there is the term "*Panoroni*". This marriage is a marriage to replace the wife who died. If you still have small children, the husband who is already a widower can find and marry a woman to be his wife. In this case the husband can notify the plan to remarry to the family of the first wife, but some do not. Panoroni can also be carried out for several reasons, including if the husband is old, and has children and grandchildren who live far apart so that the father has friends at the end of his life.

In the third finding, there is the term "*Mangalua*". Mangalua is the opposite of mahiurun, i.e. elopement between a girl and a young man with a mutual desire on the initiative of the male. Until now mangalua or elopement is still common. This incident can occur because one of the parents of the bride and groom is not approved. This usually occurs because of the inability of the male family to pay adat (sinamot). The bride and groom can pay for the custom by carrying out marriage customs after having children to melt the hearts of parents who in the end approve of their child's marriage.

In the fourth finding, there is the term "*Mangabing Boru*". Almost the same meaning as mangalua but mangabing boru is included in the level of forced elopement. Here the most dominant role is the male side. A young man who really loves the girl of his heart's desire and his proposal was rejected unilaterally by his parents, so in order to cover his shame and driven by his fiery love, the young man invited some of his friends to kidnap the girl and bring the girl to his house to be his wife. In the past, this act was considered a violation of customary norms or immoral acts could be reported to the authorities regarding kidnapping. Usually an incident like this will be resolved amicably until the marriage process is normal as usual.

In the fifth finding, there is the term "*Marimbang* or *Tungkot*". This type of marriage has the same meaning as Bigamy or Polygamy. Since the first many men have practiced polygamy and usually with the excuse of obtaining male offspring. For the Batak tribe, boys are the successors of the clan, without boys the social status of being GABE (maranak and marboru) is not Sangap. But there are also those who intend to enlarge the kinship with the aim of increasing welfare or are called paampang panggagatan (widening the field for grazing). In the case of bigamy marriages (marsidua-dua) the position of the second wife is very balanced with the first wife, because it is called marimbang. or else, the first wife chooses the second wife from the closest family and is called tungkot (stick).

In the sixth finding, there is the term "*Singkap Rere*". Some people call it changing mandar or changing mats (rere). The marriage of a widowed woman with her sister-in-law (sister of her late husband). If a husband dies, there will be problems for the widow for her future livelihood and if the widow is still healthy and still able to give birth and does not object to remarrying then the first one to be considered as a potential husband is the husband's younger brother. who died, on the basis of 'change of mat' (singkap rere). If the man who marries the widow is the husband's brother or sister who is very close to the deceased, then the term of marriage is called pagodanghon or pareakkon.

In the seventh finding, there is the term "*Manghabia*". This incident is very rare because it destroys Partuturon (lineage). In the old days, usually a grandfather who was already a widower could marry a parumaen (daughter-in-law) where his husband (the grandfather's son) had died. In short, Parumaen became the wife of his father-in-law. It is not clear what exactly is the main factor why this type of marriage is recognized in the Toba Batak tradition, some sources say it is to save lineage and inheritance, so that her lungs don't become a wife outside her husband's clan. There are also those who say that it is the right of the family (the male side) to maintain their lineage.

In the eighth finding, there is the term "*Parumaen in Losung*". This marriage is a form of bond because of debt. In the past, if a family had many daughters, the parents could use the daughters as collateral for the father's debt. Usually this is done by an economic background. If a father has a debt to someone and has not been able to pay it off, then as collateral for his debt he gives his daughter to be betrothed to the debtor's son.

In the ninth finding, there is the term "*Marsonduk Hela*". This marsonduk hela marriage is almost the same as an ordinary marriage, but because the dowry (sinamot) that must be submitted is not enough, it is decided that the man will become his son-in-law and he will live with his in-laws to help with all the work, from housework to rice fields. Like the consequences of the lack of sinamot that is fulfilled. However, the sinonduk hela (daughter-in-law) does not have to live with her in-laws for life, if circumstances allow she can move into her own house.

In the tenth finding, there is the term "*Manggogoi*". This marriage occurred because after forced intercourse. In the past, if a man forced a woman to have sex (manggogoi), two things could happen. If the woman is willing to continue her case towards a formal marriage, then the procedure is the same as for Mangabing Boru. But if the woman does not know the man and is not willing to be married, she will be subject to the law of immorality, the punishment is the death penalty.

In the eleventh finding, there is the term "*Dipaorobon*". *Dipaorobon* is the process of marriage with engagement during childhood. Betrothed children in antiquity is not a strange thing, this is often done by the kings of old. There are several reasons to betroth children: friendly/kinship relations, someone is unable to pay debts to the debtor, and others.

V. Conclusion

Batak Toba people are now scattered in almost all corners of the world, one of which is the city of Medan, which still adheres to ancestral culture, one of which is the traditional wedding ceremony of the Toba Batak tribe. After analyzing this tradition, it is written using various terms and figures of speech inspired by the environment and nature to present certain

messages. When analyzed lexically, perhaps these terms refer to things that describe the messages that traditional elders want to convey through the traditional ceremonial tradition. In the analysis process, it is necessary to have good Toba Batak language skills in order to understand the terms in the Toba Batak marriage.

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