

Semiotics of The Siwaluh Jabu Traditional House in The Batak Karo Tribe and Its Utilization as Student's Reading Material

Nur Cahaya Bangun¹ Rosmawaty Harahap² Malan Lubis³

{Nurcahayabangun79@gmail.com}

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Abstract. This research is a study of spatial planning and its current function. This study aims to describe and analyze the symbols of power and carvings of the Si Walu Jabu traditional house because symbols and carvings are important components in the construction of the Si Waluh Jabu traditional house. This study uses descriptive qualitative research methods, seeks to analyze and interpret the meaning of the object under study based on facts in the field, uses key informants as data sources, uses primary and secondary data through in-depth interviews, field observations, documentation of activities, references related to this research and data from the internet. The data analysis technique used in this research is the semiotic model of Charles Sanders Peirce. The results of this study were from four carvings that became the focus of the research, namely the Head of the Buffalo, the Roof of Ijuk, the Painting on the Roof, and the Dragging. have in common, namely the prayers and aspirations of the Karo people for the present and the future.

Keywords: Traditional house, Karo tribe, spatial planning, interior

1 Introduction

Growing the traditional house of Siwaluh Jabu is an effort for the next generation of the tribe. But in fact the Siwaluh Jabu traditional house is almost extinct which will one day become extinct if it is not preserved. Why is this Siwaluh Jabu traditional house almost extinct? This is because many successive generations have migrated to the other side and abroad. The impact on the Siwaluh Jabu traditional house with the existing one is not understood by the next generation. This is supported by Singarimbun 1989 that 70% of traditional house on earth were burned according to the war strategy at that time. It was worried that the traditional house would become extinct, which was stated by Singarimbun in 1989 because no new traditional houses were built, while the existing ones were poorly maintained.

It draws attention that the Siwaluh Jabu traditional house needs to be preserved, because the Siwaluh Jabu traditional house has special features, one of which is used as a symbol in marriage in the tribe. This is illustrated in the tribal marriage invitation letter. Basically the form of the Siwaluh Jabu house can describe deep social communication and rituals, but in reality at this time, it is almost extinct even in the Tanah Karo area, especially in villages

where the majority of the people are indigenous people, one of which is the village of Lingga which is located at an altitude of about 1,200 meters above sea level, approximately 15 km from Berastagi and 5 km from the city of Kabanjahe Regency. This condition researchers describe based on the results of observations made directly. Not only the above, the Siwaluh Jabu traditional house which is often found in child marriage invitations in tribal communities, also experiences problems in its meaning by the current generation, for this reason it is necessary to study the Siwaluh Jabu traditional house based on semiotic studies, which will give back an improvement in quality. which affects the quality of life of its residents.

Siwaluh Jabu traditional house depicts social community, solidarity and rituals. Traditional houses are known for their occupants starting from four, eight, to sixteen families from various relationships to the head of the household, so that it can be seen that there is a relationship between the three elements, namely kalimbubu, anak beru and senina (brother/sister ties from the male and female parties). Community life cannot be separated from the traditional kinship system. The kinship system is centered on the Dalikan Si Telu. The description of the Siwaluh Jabu traditional house can provide a view for the community.

The Siwaluh Jabu Traditional House is known as a traditional house that contains various symbols that have semiotic codes that are intertwined as the background of the Karo ethnic community. It is not enough with symbols and symbols, the structure and interior layout of the Siwaluh Jabu building also has a compositional spectrum that can be encoded, this is in line with Kila Gurning's statement as the traditional head of the Karo tribe in Tiga Lingga village based on the results of interviews with researchers in 2019. Thus, it can be said that it is not easy to interpret the semiotic meaning of this Siwaluh Jabu Traditional Ruma. In line with the above, the research by Senasaputro (2019) stated that as a form of preserving cultural products, it is necessary to study the historical and archaeological aspects contained therein. These values are understood not only through the language of form, space and detail, but the language of symbolic meaning, or what is known as the language of representation through a semiotic approach.

The semiotic approach was chosen as an alternative approach, which is a basic interpretation of an object that is oriented towards sign systems, sign processes, indications, metaphors, similarities, symbolism and communication.

Along with the current development of Science and Knowledge, it turns out that the current generation does not understand the meanings of the Siwaluh Jabu Traditional House. As a consequence of the diversity of the island, the existing culture and customs, the life of the people becomes very multicultural.

The tribes and cultures that are registered are evenly distributed in every province in Indonesia, and seem to be a proud regional identity, ethnicity and culture are born and continue to be maintained by the community in the midst of globalization and modernization that continues to erode (Rufaidah, 2016).

2 Research Methods

This research is a descriptive study and the research method that will be carried out in the Semiotics research of the Siwaluh Jabu Traditional House in the Karo Batak Tribe and its Utilization as Student Reading Material is by using a qualitative method. Sugiyono (2015, p. 15) explains that qualitative research methods are research methods based on the philosophy

of positivism, used to examine the condition of natural objects, (as opposed to experiments) where the researcher is the key instrument, sampling data sources is carried out purposively and snowball, combining techniques with triangulation (combined), data analysis is inductive/qualitative, and qualitative research results emphasize meaning rather than generalization.

3 Results and Discussion

3.1 System of Signs and Markers for the Siwaluh Jabu Traditional House in the Study of Semiotics.

Most of the Karo people live in the Siwaluh jabu traditional house which has a roof made of palm fiber, and there is a buffalo head ornament at each end, where this ornament has tiered social obligations in the cultural environment of the Karo people. What distinguishes the carving from other traditional houses is the shape of the roof that resembles a person who is cupping his hands in front of his chest in a half-sitting position.

Based on the results of interviews in the field, it was found that in ancient times, this Karo tribal architect had the ability to design the durability of the house, for example, on the palas between the foundation stone and the wooden pillars supporting the house, covered with palm fibers which are useful when shaken by an earthquake, the house will follow. sway direction. "On the terrace of the house, the stairs and roof supports are made of bamboo, and roofed with palm fiber and built without using iron nails or wire ties but using fibers which were built in mutual cooperation. And at the very top of the roof of the traditional house, both ends of the roof are each equipped with two buffalo horns. In ancient times, the Karo indigenous people believed in buffalo horns as a repellent against reinforcements," said Kila Tarigan.

In ancient times, this traditional Karo house was used as a place to live for the residents of the Lingga village as well as this traditional house used as a place for deliberation or a meeting place between regional traditional leaders. However, with the passage of time, now the Karo Traditional House has been abandoned and is no longer occupied by the Karo people, but has become one of the Karo cultural heritages, and is always guarded by the guides of tourists who come to visit the village.

Human intellectual and social life is based on a system of production, use and exchange of signs. Signaling, writing activities, listening to music, seeing paintings and other activities can involve humans in interpreting these signs, as Charles Peirce argued that human life is characterized by "sign perfusion".

3.2 Interpretation of the meaning of Siwaluh Jabu House based on the study of Semiotics.

Specifically, in the discussion of this system, what will be analyzed is the focus on buffalo head ornaments, palm fiber roofs, paintings on Siwaluh jabu houses and building fasteners instead of nails using the meaning triangle model from Charles Sanders Peirce.

A. Buffalo Head

The choice of a buffalo head at the end of the roof of the Karo Siwaluh Jabu traditional house is influenced by how the Karo people think. Seeing the huge role of this buffalo in every aspect of the life of the Karo people, the Karo people consider the buffalo as a symbol of

prosperity.

B. Roof of Ijuk

The people of Karo use palm fiber for the roof of their house, which has its own purpose and purpose other than to give a cool feeling to the house, it is also very efficient in the period of use because the fibers can last a long time. When viewed from the seasons in Indonesia, palm fiber is a suitable and environmentally friendly material to use. The use of fibers on the roof of the house is a simple thing, the Karo people previously built houses completely made from nature, including the use of fibers, of course, the Karo people have their own goals for this. the.

C. Roof Painting

The painting on the roof is actually very natural when viewed in terms of color. This is because this painting is colored from natural materials. There are five colors in the painting, namely red, yellow, black, green, and white. The five colors are made from natural materials such as charcoal, betel, leaves and others. The colors found in the painting of the roof of the house have the meaning of clan silima, where each color has its own meaning and significance. The colors in front of the roof are red, yellow, black, green, and white. Each color symbolizes the basic clan of the Karo people, namely, Karo – Karo.

D. Building Fastener

Draget means a binder or substitute for nails, dragnet is an ornament in the form of an animal, namely a lizard. Karo people believe that lizards are able to stick to anywhere and live anywhere. In the symbol of retreat which is analyzed semiotically with the theory of Semiotics of Charles Sanders Peirce, the researcher places kinship as the object represented by the representative. Based on these objects, signs are divided into three, namely, icons, indexes and symbols. The icon is a lizard or lizard animal, the index is the kinship system, the symbol is a derpih (wall) binder, and a repellent to evil or evil spirits. In the symbol of retreat which is analyzed semiotically with the theory of Semiotics of Charles Sanders Peirce, the researcher places kinship as the object represented by the representative. Based on these objects, signs are divided into three, namely, icons, indexes and symbols. The icon is a lizard or lizard animal, the index is the kinship system, the symbol is a derpih (wall) binder, and a repellent to evil or evil spirits.

3.3 The feasibility of reading materials for the Siwaluh Jabu Traditional House based on the study of Semiotics

The feasibility of a reading material for the Siwaluh Jabu Traditional House was obtained based on the validation results from material experts and design experts. Feasibility of teaching materials in terms of material includes aspects of assessment, namely the feasibility of content, feasibility of presentation and feasibility of language. The content feasibility aspect reaches an average percentage of 91.48% with the criteria of "very good". The presentation feasibility aspect reached an average percentage of 85.70% with "good" criteria. In the aspect of language feasibility, the average percentage is 93.75% with the criteria of "very good".

Based on the data above, it can be concluded that the content of the reading material for the Siwaluh Jabu Traditional House is in accordance with the cognitive level and ability of students. Thus, this reading material deserves to be presented to class XII students of SMPS Nurcahaya Medan.

Furthermore, in the aspect of graphic feasibility (design) the average percentage is 90% with

the criteria of "very good". The aspect of the feasibility of graphics includes three sub-components, namely, 1) the size of the reading material, 2) the design of the cover of the reading material, 3) the design of the content of the reading material. Where the first sub-component gets an average percentage of 93.75% with the criteria of "very good". The second sub-component received an average percentage of 91.66% with the criteria of "very good". The third sub-component received an average percentage of 84.21% with the criteria of "good".

The weakness is that when viewed from all 30 assessment items, there are 9 items that are on the "enough" criteria with a percentage of 75%, then there are 11 assessment items that are on the "good" criteria with a percentage of 87.5% and there are 9 assessment items with the "very good" criteria. good" with a percentage of 100%. The metacognition-based essay writing teaching materials have been revised according to the suggestions and inputs from design experts that have previously been presented. Thus, it can be concluded that this reading material is feasible to be presented to class IX students of SMPS Nurcahaya Medan and is suitable for use in learning Indonesian, especially in essay writing material.

4 Conclusion

Based on the results of research on the Semiotics of the Siwaluh Jabu Traditional House in the Karo Batak Tribe and Its Use as Student Reading Materials presented in this thesis, it can be concluded as follows: There are several types of symbols in the popular tradition of the Karo people, namely: (1) The form of the symbol is amak mbentar, manuk sangkep, lau simalem-malem, uis. (2) The function of the symbol is amak mbentar, manuk sangkep, (takal ten-ten, tulan gurung, thigh, kabeng, nahe, ate-ate, tinaruh manuk rajamulia, cipera, gum manuk, dish pasu, nakan beat), lau simalem-malem (paula, mumbang, lau meciho, lemonade) uis karo (beka reed, kampuh, uis gara, uis nipes, uis arinteneng) (3) Mukul Tradition Values namely skill values, intelligence values, self-esteem values, social values, moral values, the value of divinity, the value of self-control, the value of behavior, the value of will/willing/aspirations, the value of loyalty.

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