1. INTRODUCTION

1.1 The Background of Study

The Toba Bataks occupy the central area around the bottom of Lake Toba as well as territory to the west and south. Simalungun Bataks (also known as Toba Batak is culture as Timur (east) Bataks) lives east of the lake, the Karo Bataks to the north, and the Pakpak (Dairi) Bataks are on the north west. Far to the south of Lake Toba are the Angkola (Sipirok) and Mandailing Bataks. In recent years the Toba Bataks, who constitute approximately fifty percent of all Bataks, have increasingly moved eastward into Simalungun areas as pressure on land increased. Borders defining the six tribal areas are vague and cities such as Medan and Pematang Siantar are composed of representatifs most successful now live in Jakarta. But wherever they are located, as Bruner discovered, kinship and ethnic loyalties remain strong (1959:118-125).

The area where kinship ties, ethnic loyalties and cultural activity remain the strongest for the Batak people (or halak Batak) is in Tano Batak (Batak Land) is roughly analogous to Tapanuli Utara regency. Toba Bataks regard themselves as a solid ethnic group united by the Batak language, their own traditional music and the unique custom and features of Batak culture. The Toba Batak and Bataks in general can be categorized as “mountain dwellers” (a term denoting isolation and lack of contact with more progressive lowland peoples) certainly they did not live totally alone, unaffected by foreign influences around them. Indeed, the
history of Batak (and Indonesian) culture to a large extent consist of the imposition of foreign cultural ideas upon the solid, indigenous core, modification of these ideas to suit the Batak context and acceptance into the recognized traditional establishment. Hinduism and Buddhism originating in India, Islam from the Middle East carried by Indians, and finally Christianity in more recent times have all contributed cultural as well as religious elements. Batak Land, as part of Indonesia has not been exempted from these influences.

Government and military services have scattered Bataks throughout Indonesia and some of th

Toba Batak is cultured and civilized ethnic. Culture in Toba Batak was being a habitual in social life that based on behaviour of respect to the values of the ancestors. Gens (2006:128) says, “Culture is all human behaviour process and affected the way of life, thoughts, and human minds and will be a norm of life to continue the form of character in future days.’’ Panggabean (2007:2) says that culture means living in social which based on a behaviour who upholds value an ancestor from surrounding.’’ Customary is part of culture because it most prominent to be shown from Toba Batak. Customary serves as the norm to be followed by members of a group in the kinship relation and daily life. Belongs to Batak culture are; custom, religion, art, literature, and life design.

Every Bataknese should understand about customary, philosophy, and asked for keep the arts of traditional culture. One of the philosophy in Bataknese is Dalihan Na Tolu (DNT) principal as their patrilineal and it still kept by them as a tradition from their ancestor. DNT system divided on three groups fungsional:
Dongan Sabutuha, Hula hula, and Boru. Dalihan Na Tolu hold an important role for every ceremonal custom in Toba Batak including to the Wedding ceremony. Why ? Because the role of Dalihan Na Tolu to ensure the validity of wedding ceremony.

Wedding ceremony in Toba Batak society is a series of ritual based on the order of customs and social life in society of generations. Wedding ceremony should watched by dalihan natolu from parboru (bride) side and dalihan natolu from paranak (groom’s boy) side in every step of ceremony. In wedding ceremony, there are some steps from begin until in the end will pass, these are ; ‘Mangalua, Marhusip, Marhata Sinamot, Pudun Saut, Martupol, Martonggo raja, Manjalo Pasu-pasu, Pesta Unjuk, Daulat ni Sipanganon, Paulak Une, Maningkir Tangga.

Each step has a ritual that need DNT role to giving the signs that commonly used in the ceremony. Toba Batak wedding ceremony used many signs such as ; ulos, ikan mas ‘dengke simudur udur’ , uang ‘hepeng’ , beras ‘boras sipir ni tondi’ , nasi ‘indahan na las’ , air putih ‘aek sitio-tio’ , sirih ‘napuran’ , pinggan , sarung ‘mandar hela’ , daging ‘jambar’ . Each sign in Toba Batak wedding ceremony has its own meaning that reflected to the bride’s behaviour, mind, and wisdom that should be executed thus their household keep entire. It’s all are used with the purpose to give a prayer petition and expectation by ‘umpasa’ from DNT to the couple who will be receive the signs thus created a sacred ceremony.

Every sign commonly used in the ceremony has a different meaning. Every meaning connected to religion and the area thus between custom and
religion can’t be separated. The sign is in form of the object that has a meanings in any position of the object. The sign symbolically will be delivered by words of ‘umpasa’. Umpasa has a deep meaning in delivering advice, expect, blessing, health, and child. It will be delivered by a speakers ‘raja parhata’ in wedding ceremony.

The most important in Batakinese to doing any ceremony is umpama and umpasa. T.M.Sihombing (1987:5) says, “Umpama and umpasa is different. Umpama moreover to proverb but umpasa moreover to poem.’’

- Lata pe na lata, duhut duhut di sibutbuton;
  Hata pe na hata, pangidoan ni hula-hula do situruton.
- Aek sihoruhoru tu sampuran Siguragura;
  Rap leleng ma hamu mangolu, gabe jala sarimatua.

For wedding ceremony umpasa will be told when giving dengke simudur udur to the bride as a petition and expectation. Dengke given by parents of the bride or hula-hula side (bride giver). Goldfish or Dengke that commonly used to some other ceremony like Mangalua, Manuruk, Tardidi, Mangupa, Mangolihon, and Manuruk jabu.

When delivering the goldfish it should be followed by umpasa that will be told when giving dengke simudur udur to the bride because umpama has a deep meaning in delivering advice, blessings, hope, health and childrens for the bride. Dengke given by parents of the bride or hula-hula side (bride giver). It all has a sacred prosession to be obliged because there is a custom message that
must be delivered. The number of goldfish that would given must be odd; one, three, five, seven and each has a meaning according to custom requirements.

This paper will giving a little beat information to readers about how goldfish had being a symbol giver blessings of life. Specially the writer would giving a review about goldfish in the wedding ceremony. In wedding ceremony, goldfish or *dengke* used to applied as a symbolic from hula-hula and bride’s parents that deliver to a bride as expectation, as a blessings prayer, and as a petition.

For the writer, describing of *Dengke* as a special food in every ceremonial is become something interest to be known and learn because public society moreover to young generation Toba Batak careless if Dengke that usually apply in some of ceremonial has many norm and rules to arrange their culture. So everyone who read this paper will understand and more aware about beliefs and tradition of Batak ethnic in our country.

### 1.2 The Problem of Study

Based on the background above, the problem of study followed by; What are the meanings of goldfish in Wedding Ceremony in Toba Batak society?
1.3 The Scope of Study

The Scope of this paper is explanation the meaning of goldfish that used in some of ceremonial in Toba Batak society followed by:

1. To unite better relationship among the couples.
2. To represent hopes for building eternal relationship

1.4 Purpose of Study

In writing this paper, the writer has some purpose, these are:

1. As a student, the writer should fill out responsible as a regulation to finish study and get Ahli Madya from Diploma Program of English Department, Faculty of Culture Science University of Sumatera Utara.
2. To explain the meanings and the functions of goldfish in ritual of the ceremony.

1.5 The Method of Study

In doing this paper, the writer use some steps to collecting data. Firstly, the writer use field research method to got certain data by survey with watch the process of giving goldfish for a couple in some steps of the wedding ceremony. Secondly, the writer is using the library method based on finding resources from some books to got some description about the topic. Third, the writer is used Internet research to adding some information that related to the title by browsing data.