ORAL TRADITION OF BARALEK GADANG IN SUMANDO TRADITIONAL WEDDING CEREMONY IN SIBOLGA COASTAL COMMUNITIES: SOCIAL SEMIOTIC APPROACH

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Abstract
This research is entitled Oral Tradition Of Baralek Gadang in Sumando Traditional Wedding Ceremony in Sibolga Coastal Communities: This research aims to: (1) describe and find the meaning of social semiotic of the oral tradition of Baralek Gadang of Sumando’s wedding ceremony in Sibolga costal community, and (2) find out the local wisdom of Baralek Gadang process of Sumando’s wedding ceremony in Sibolga costal community. The theory applied is Semiotic Functional Linguistic (SFL) by Halliday (1978). This research uses qualitative method by interviewing and recording. The results are (1) the meaning of social semiotic of the oral tradition of Baralek Gadang of Sumando’s wedding ceremony in Sibolga costal community changes because of social context; situational and cultural contexts. Situational context is influenced by field, tenor and mode. (2) the oral tradition of Baralek Gadang of Sumando's wedding ceremony in Sibolga costal community contains 9 local wisdom meaning as life guidance of Sibolga coastal community, namely (1) wisdom relating to Allah SWT; (2) wisdom to rehabilitate culture; (3) wisdom to rehabilitate politeness; (4) wisdom to rehabilitate honesty value; (5) wisdom to educate; (6) wisdom to produce prosperity; (7) wisdom to keep commitment; (8) wisdom to cooperate; and (9) wisdom to respect guests.

Keywords: Oral Tradition, Baralek Gadang, Social Semiotic Approach, SFL.

INTRODUCTION
This study focused on analyzing the oral tradition of Baralek Gadang in Sumando traditional wedding ceremony in Sibolga coastal communities, as well as to show how the practices of oral traditions in the ceremony Baralek Gadang which associated with living systems of Sibolga coastal communities. According to Halliday (1978:108) language is a social semiotic. The most important general concept in social semiotic theory of language, according to Halliday (1978:108) is text, situation, registers, code, linguistic systems (including semantic system), and social structure. Subyantoro, et al (2006:30) defines that research problems as activities to find, formulate, and identify the problem. Research problems in this study are: 1) how social semiotic meanings in the oral tradition of Baralek Gadang in Sumando traditional wedding ceremony in Sibolga coastal communities, and 2) the values of local wisdom is contained in the oral tradition of Baralek Gadang in Sumando traditional wedding ceremony in Sibolga coastal communities.

LITERATURE REVIEW
The concept of Baralek Gadang event is one of the activities of oral tradition, particularly in welcoming guests in important moments such as weddings. Baralek Gadang derived from two words, namely Baralek and Gadang. Baralek means event, while Gadang means big. So generally, Baralek Gadang defined as big event which have series of activities and all the events are governed by the prevailing custom in the coastal Sibolga communities.

Sumando in Batak language means beautiful, and more specifically means relationship between parents whose children are married to each other. Furthermore, Pasaribu (2011:6) states
there are several things that must be prepared at the moment of execution of traditional wedding ceremony Sumando, as follows:

1. System wedding/marriage includes the following process: obtaining proportional partner, engagement process which determine about, dowry, place and date of marriage contract (nikah) procession, wedding ceremony, and official announcement of the marriage.

2. The decoration of wedding ceremony consist of home decoration, dais on which the bridal couple seat, wedding room, and building.

3. Art as follows:

   Below we can see the figure of the structure of language as social semiotic used by researchers to analyze language as a social semiotic which designed by Halliday (1978:108), and adjusted to the framework of researchers in examining language as a social semiotics.

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The concept of text are activities that are either linguistic or linguistic part of speech and writing, in the operational context can be distinguished by the context of the situation as found in the dictionary. Social context is one of the situation types. Semiotic structure is a kind of situation which have three-dimension, on going social activities the role relationship involved, and symbolic or rhetorical means which refers to the field, mode, and (tenor).

According to Lecouven cited by Awang Darmawan (in the forum of nadzhab Djaung, January 27, 2011), he describes four main dimensions in developing social semiotics:

1. Discourse
2. Genre
3. Style
4. Modality
Language Metafunction

Metafunction is the meaning that is simultaneously wake of the three functions of language, the ideational function, interpersonal function and textual function. Each text contains three functions at the same time that can be analyzed, the ideational function, interpersonal function and textual function (Halliday, 1994: xiii, Matthiessen, 1992:5), Enggins, 1994 : 198-219, Saragih, 1995: 13-14). The three of functions are real form of function of language in use.

1. Ideational Function

Ideational Function is the content function of language and allows us to conceptualize the world for our own benefit and that of others. It is through this function the language encodes the cultural experience and the speaker encodes his own individual experience of the things of the world and his own consciousness.

2. Interpersonal Functions

Interpersonal function is the action taken against the experience of social interactions. In other words, the function of an action undertaken interpersonal language users to exchange their experiences in the function of experiential meaning (Saragih, 2006:56).

3. Textual Function

Textual function of language is a language in its function as the interpretation of the message, which used as a text in a language -forming. According to Saragih (2006 : 112-114 ) is a complex themes which comprise of component of the themes as follows.

(1) textual themes
(2) interpersonal themes ;
(3) topical themes ;

RESEARCH METHOD

The method used in analysing data is qualitative method. The location of the research is in the city of Sibolga/Central Tapanuli, specifically in four locations in the city of Sibolga, they are: (1) Sub Sibolga City, (2) North Sibolga; (3) Sibolga Sambas and (4) South Sibolga, and in Central Tapanuli region precisely in the Sijago - Jago village, Badiri district. There are two sources of data, primary and secondary data. Primary data were obtained through the video recordings of Baralek Gadang event in Sumando traditional wedding ceremony of Ms. Aisha Zega and Arfan Wirahuda Kusuma Tinambunan in Si Jago Jago village on Saturday, December 1, 2013 and Sunday, December 2, 2012. While the results of interviews with informants, Mr. Fahrudin Sinaga conducted with a structured questionnaire guidelines in this research on December 10, 2012, Mr. Rajoki Nainggolan on December 20, 2012, and Mr. Chaidir Siregar on December 25, 2012. Meanwhile, secondary data obtained by researcher through writings such as books, magazines, internet, scientific work that has to do with the object of the research.

Data Collection Techniques used in this research are:

1. Observation
2. Interview
3. Literature
4. Documentation

The data were analized as follows :

1. Select and collect data
2. Classifying the data based on the phase and sub-phase.
3. Translating speeches, poems, couplets, and talibun in coastal Sibolga language to Indonesian.
4. Interpreting text contained in the Baralek Gadang oral tradition on traditional wedding ceremony Sumando in Sibolga Coastal communities.
5. Describes the values of local wisdom contained in the Baralek Gadang oral tradition on traditional wedding ceremony Sumando in Sibolga Coastal communities.
Researcher presents data analysis by using construction as follows:

DATA REDUCTION

DATA

VERIFICATION

Grouping The Data
Translating
Interpreting
Finding values of

Oral tradition of Baralek

Figura1. Construction of the data analysis model

ANALYSIS AND FINDINGS

Context of the Situation

Context of the situation is a social environment where the discourse is spoken. In the context of the situation of Baralek Gadang (BG) on traditional wedding ceremony *Sumando* in Sibolga Coastal communities, there are three important roles, as follows;
1. Field
2. Tenor
3. Mode

Below can be seen in the context of the situation at the wedding ceremony customs BG sumando Sibolga coastal communities.

Table 1 Context of the Situation in Baralek Gadang

<table>
<thead>
<tr>
<th>MEDAN (FIELD)</th>
<th>PELIBAT (TENOR)</th>
<th>SARANA (MODE)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Risik-risik/sirih tanyos</td>
<td>Talangke PR</td>
<td>Verbal: Dialogue, speech, speak in poem, speak in gurindam and speak in talibun</td>
</tr>
<tr>
<td></td>
<td>Talangke LK</td>
<td></td>
</tr>
<tr>
<td>Marisik</td>
<td>Talangke PR</td>
<td>Verbal: Dialogue, speech, speak in poem, speak in gurindam and speak in talibun</td>
</tr>
<tr>
<td></td>
<td>Talangke LK</td>
<td></td>
</tr>
<tr>
<td>Maminang</td>
<td>Talangke PR</td>
<td>Verbal: dialogue, speak in poem, and asking question.</td>
</tr>
<tr>
<td></td>
<td>Talangke LK</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tokoh adat/</td>
<td></td>
</tr>
<tr>
<td></td>
<td>perangkat desa</td>
<td></td>
</tr>
<tr>
<td>Manganta kepeng</td>
<td>Talangke PR</td>
<td>Non Verbal: Tepak sirih</td>
</tr>
<tr>
<td></td>
<td>Talangke LK</td>
<td>Pinang,Kapur,Uang</td>
</tr>
<tr>
<td></td>
<td>Tokoh adat</td>
<td>Mahar</td>
</tr>
<tr>
<td></td>
<td>Kepala desa</td>
<td>Verbal: Dialogue, speech,</td>
</tr>
</tbody>
</table>

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Social Context Baralek Gadang
Below can be seen the phase in *Sumando* Traditional Wedding Ceremony in Sibolga Coastal Communities

Table 2 Phases in *Sumando* Traditional Wedding Ceremony In *Sibolga* Coastal Communities

<table>
<thead>
<tr>
<th>Struktur Fase</th>
<th>Sub-fase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Risik-Risik</td>
<td>Talangke PR, Talangke L.K, Anak daro, Marapule, Induk inang, P3N, Tokoh adat, Tokoh agama, Undangan, Masyarakat setempat</td>
</tr>
<tr>
<td>Sirih tanyo</td>
<td>Talangke, berbalas pantun</td>
</tr>
<tr>
<td>Marisik</td>
<td><em>Keberangkatan</em> Kerum' ah anak daro, <em>Penyambutan Di rumah anak daro</em> <em>Prakata Kepala Desa</em> <em>Panatapan Sangsi</em></td>
</tr>
<tr>
<td>Maminang</td>
<td><em>Keberangkatan</em> Kerum' ah anak daro, <em>Penyambutan Di rumah anak daro</em> <em>Prakata Kepala Desa</em> <em>Panatapan Sangsi</em></td>
</tr>
<tr>
<td>Manganta Kepeng</td>
<td>Tepung tawar Bakonde Mandi limo, Mandi limo, Pemberangkatan Marapule, Menyambut Marapule</td>
</tr>
<tr>
<td>Mata Karajo</td>
<td>Ijab Kabul Jamuan Makam Beradat Penyerahan dan penerimaan marapule kepada pihak keluarga perempuan</td>
</tr>
<tr>
<td>Balik Ari/ tapanggi</td>
<td>Having meal with both sides family</td>
</tr>
</tbody>
</table>
Interpersonal meaning and Social Context Baralek Gadang

The meaning of Baralek Gadang (BG) as a traditional wedding ceremony of Sumando text can be seen as follows:

1. The meaning of Risik-risik Text in Baralek Gadang
   At the moment Risik-risik in the poem dialogue between the two of families is started by woman’s family. According to Mr. Fahrudin Sinaga as traditional leaders in the coastal Sibolga community, the poem has a meaning when risik-risik is represented by Talangke to women’s house, then the women positioned themselves as the economically poor people, abject, and does not deserve to be purposed. The next poem text submitted by the man’s families at the moment of marisik. It is meant to purpose and states that the man is looking for a couple, not seeing beauty and wealth, but the character. After that, the next poem submitted by the women at the moment of risik-risik. The purpose of the poem is to ask the man to rethink of his intention, to avoid regret and lose himself out in the future. In addition, it also shows low profile character of the woman’s family.

2. The meaning of Marisik Text
   Text that we find at the beginning of marisik included remarks that stated by the woman’s family before starting an event always started by showing gratitude and devotion to Allah, and Rasullullah the Prophet Muhammad who is the bearer of truth treatise as a picture of Sibolga people. Furthermore the man replied the woman’s remarks at marisik which shows how serious the man who wants to make a bond of relationship to the woman’s family. Coastal Sibolga communities when marisik upholds the tradition and culture, which shows respect and hold discussion to reach an agreement as priority. Then the woman replied with a speech and a poem which stated that Sibolga coastal community respect each other. Next, followed by the man’s family replied which stated generally Sibolga’s people never feel arrogant towards anyone, because what makes a person honored is not because of wealth but good character. It shows generosity of Sibolga Coastal communities and every problem is beared by both of families. Then, the women family who represented by Talangke stated that the purpose of his visit has been noticed by woman’s family.

   After that, the man replied again which the meaning of poem is Sibolga’s people live in simplicity, and never feel that the man feel better than the woman. Sibolga’s people give priority in values of kindness in choosing a life partner. Furthermore, the women reply back with a foreword and poems which state to the man not too doubt in making decision because doubt only make a disappointment. Implementation of Marisik in Sibolga coastal communities should really have a solid preparation without any doubt. In the text also state that all the process of the ceremony which have been conducted by two families, would make a satisfaction on both side. So that mutual understanding and cooperation are the final outcomes. The man’s family then gratitude to the woman’s family who showed respect in welcoming them. It also explained that all of the intentions are already agreed between the two families. At that moment the man agreed all requirements specified by the woman. Then continued with the woman’s poem which stated that Sibolga coastal communities really appreciate a commitment.

   Again, remarks given by the man’s family who represented by Talangke. He stated that the woman’s family have to know the intentions of man. It also explained that Allah bless every good intention and it would be granted. It also explained that there will be a mutual understanding between the two families. Then, the woman’s family responded and represented by Talangke stated that Sibolga coastal communities have a greatly respect in the values of mutual respect and always humble in every day life. The man’s side implied in the poem that in marisik process, agreement of both families is very important, cause it is achieved by holding discussion to reach an agreement, as a characteristic of Sumando tradition. At last, it continued by woman’s family represented by Talangke said that the woman requested to hold the wedding ceremony as soon as possible because a lot of preparation need to do like inviting all
both families which proved that the men had passed all the phases of Marisik then he can have permission to go home in respect.

3. The meaning of Maminang BG Text
The main purpose of the text is to express mercy and grace to Allah swt for all the kindness. Then, the man’s family replied in poem which stated that their visiting to the woman’s house because there is already mutual agreement of both families before. Next, the woman replied the poem represented by Talangke which stated that visiting of the man’s family previously noticed by the woman’s family so the man’s family welcomed in warm regards. At last, the man’s family replied by stating urang pasisi poem which asked to continue the next steps that should be implemented by both sides because the process of marisik until proposal already accomplished. Furthermore, then the man’s family asked the woman about how much brideprice should be prepared by the man.

4. The meaning of the Manganta Kepeng/Batunangan Text
At the moment of bringing the bride’s price, there is also oral tradition which represented by Talangke. Firstly, it done by the host which asked about the seriousness of the men to propose the woman so there is no regrets in the future. Furthermore, the men replied the poem that their intentions are sincere and granted by Allah because all of that would never been happened without permission of Allah. Then, it is also clear that the arrival of the man side is to convince themselves for what they have done from marisik until marriage. Continued by woman’s family poems stated that the family welcomed the arrival of the man’s family at the moment Manganta Kepeng or batunangan. Then rewarded by the man’s family stated that they felt eager to see their daughter in law candidate.

5. The meaning of Mata Karajo BG Text
In this section a lot of the activities carried out before the implementation of the marriage contract. Researchers in this area of research focuses only on oral tradition. Based on the data obtained, the form of oral traditions that were found as follows.

6. Mangarak Marapule
At the moment of departure Marapule also found oral tradition in the form of poem, gurindam, talibun and speech delivered by Talangke. Started by the woman’s family expected by the woman’s family. The text also explains that Sumando tradition is used in wedding ceremony of Sibolga Coastal Community.

The Meaning Of Marapule Text
In the event that the marriage contract has been completed then the next handover, Marapule is held which handed by man’s family to the woman’s family. In the text stated that at the moment of submission Marapule to the women, started by submission to Allah and invocation to the prophet Muhammad. Followed by a reception Marapule text which the important part of this session is the moment of admission Marapule started by submission to Allah and salawat to the Prophet Muhammad SAW. Submission to Allah is intended as a gratitude for the mercy and grace that Allah has provides. The text also explains that the woman’s family were glad to accept the man as part of the family, and all the responsibilities and obligations are beared together. This is what is called as Basumando people. The text also described that at the moment of admission Marapule the woman’s family also gave many words of advice and wish the bride and groom safely, and a harmonious family every ever after.

Implementation stages of Baralek Gadang wedding ceremony started by marisik, maminang, menganta kepeng, departure ceremony of anak daro from her house, welcoming ceremony in anak daro’s house, barinai, determining mata karajo, and delivered groom. However, the facts in field nowadays Sumando tradition has no longer through every of these
steps, for the sake of effectiveness the wedding ceremony in Baralek Gadang so essentials steps are held, without eliminating the core meaning of the tradition itself.

**Socio-cultural meanings of risik-risik/Marisik**

Marisik process is an important moments for parents to find a couple for her son. Then by having marisik then friendship established between the two families.

1. Socio-cultural meaning of Makan Sirih
2. Socio-cultural meaning of holding discussion to reach an agreement
3. Socio-cultural meaning of woo and giving money
4. Socio-cultural meaning of determining wedding day
5. Socio-cultural meaning of inviting family and relatives.
6. Socio-Cultural meaning of wearing inai
7. Socio-Cultural meaning of Tepung Tawar, Bakonde and Mandi Limo
8. Socio-cultural meaning of welcoming Marapule
9. Socio-cultural meaning of Akad Nikah
10. Socio-cultural of Ta’liq reading
11. Socio-cultural meaning of Makan Adat
12. Socio-Cultural meaning of Submission and acceptance Marapule
13. Socio-cultural meaning of sending the groom and the bride in Sikambang Procession
14. Socio-cultural meaning of Basikambang
15. Socio-cultural meaning of Basanding
16. Socio-cultural meaning of wedding dress
17. Socio-Cultural meaning of home decorating
18. Socio-Cultural meaning of wedding ceremony
19. Socio-cultural of sending the bride to the groom’s house

**Local Wisdom of Baralek Gadang Oral Tradition**

1. Islam as the core of Social Baralek Gadang
2. Local Wisdom in Oral Tradition Baralek Gadang in Sumando traditional wedding ceremony in Sibolga coastal communities,
3. Dealing with the greatness of Allah SWT
4. Keeping wisdom of culture
5. Keeping wisdom of courtesy
6. Keeping wisdom of honesty value
7. Educating wisdom
8. Forming wisdom welfare
9. Wisdom of holding discussion to reach an agreement
10. Wisdom work together
11. Wisdom of welcoming guests

**CONCLUSIONS**

The researcher presented some conclusions, as follows:

Implementation of Baralek Gadang in traditional wedding ceremonies Sumando of Sibolga Coastal communities are started from risik-risik/sirih tanyo, marisik, maminang, manganta kepeng, mata karajo dan balik ari procession. All of the events that have been set can not be separated from oral tradition. Where verbal speech represented by Talangke in the form of text shows that social semiotic meanings contained in the oral tradition of Baralek Gadang traditional Sumando wedding ceremony in Sibolga coastal communities have inclined in term of semiotic meaning because were influenced by context of the situation and cultural context. They are field, tenor, mode. Oral tradition of Baralek Gadang in traditional wedding ceremony Sumando Sibolga coastal communities have 9 values of local wisdom which become a guidance in the way of life of Sibolga coastal communities, they are: (1) associated with the wisdom of Allah, (2) maintaining cultural wisdom; (3) wisdom of maintaining politeness; (4)
wisdom of keeping the value of honesty, (5) wisdom of educating; (6) wisdom of prosperity; (7) wisdom of holding discussion to reach an agreement; (8) wisdom work together, and (9) wisdom of honoring guests.

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