

# The Meaning of Traditional Households in Simalungun Language

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**Abstract.** This study is aimed to describe the component of meaning, the role of semantic traditional household appliances in Batak Simalungun language. Qualitative descriptive method are used in this research. The data are words that contain the meaning field of traditional household appliances in Batak Simalungun language by using noted techniques. The sources of data are Simalungun Batak language spoken by native speakers. Besides 24 kinds of lexical and collocative meaning, the results of the research are also shown some traditional household appliances in Batak Simalungun language, there are: 6 household tools which is made of woven, 8 are made of wood, 6 are made of metal, 3 are made of stone, and 1 is made of yarn.

**Keyword:** *Households, Traditional, Batak Simalungun*

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## 1. Introduction

Batak Simalungun language is one of regional languages that developed in Indonesia, especially in one Panombean Pane district, Simalungun district of North Sumatra. The native speaker of this regional language is society of Panombean Pane. It is used in daily life, especially household social activities and the environment among communities. Although nowadays has started eroded due to the younger generation less to preserve the Simalungun Batak language in the daily activities outside people community.

According to Damanik et al [1] the Batak language of Simalungun is one of the sources for the Indonesian language, since it belongs to the Austronesian part of the family closer to Sanskrit which influences many Indonesian languages. The function and position of the Simalungun Batak language according to Chaer includes as a symbol of regional pride, the symbol of regional identity, means of communication within the family and local communities, and supporters of local culture [2]. The closeness of the Simalungun language to Sanskrit is indicated by the letters covering the dead tribe *uy*, in *apuy* and *babuy*, *g* in the word *dolog*, *b* in

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the word *abab*, *d* in the word *bagod* and *ah* in the word *babah*, *sabah* also *ei* in *simbei*, and *ou* in *sopou*, *lopou*.

The indigenous people of Simalungun district are Batak Simalungun. Since this region is familiar with its plantation, the majority of indigenous Batak Simalungun tribe inhabits this area, although nowadays it is quite heterogeneous due to the transmigration policy done by the central government. In addition to indigenous tribes, the second largest tribe in Simalungun is Java and Batak Toba/Tapanuli. The language used by the community has varied due to the heterogeneity of the existing culture.

Batak Simalungun people in Simalungun is Batak tribe that until now still preserve traditional tools in their homes, one of them is a traditional household tool made from various materials. This data reflects the people of Simalungun to preserve their culture well. Simalungun tribal philosophy is "ahap Simalungun" which has the meaning of determination in maintaining and preserving the Simalungun culture that contains the message of fellow Simalungun people to help each other and not each other dropped. Through this philosophy, there are still people who have a Simalungun commitment in preserving the culture, although more dominant people today have been using the tools of modern modems in the household.

Based on research related to field meaning there are several titles, including: Astuti [3] examines the meaning of the name of traditional household appliances in the market Gedhe Klaten. Jannah [4] investigates the field of verbs meaning of the Malay Kapuas Hulu dialect.

Harimurti in Chaer [5] states the field of meaning (semantic field, domain) is part of the semantic system of language that describes a part of the realm of culture or the reality of a particular universe and is realized by a set of lexical elements whose meaning relates. For example katanama-name colors that will form a certain field, so also the word furniture, term shipping, sports, carpentry tools, and so forth. For example, the red color will be interpreted with the brave and the winner of the 2014 election (PDIP), the country of football mention Brazil, Germany, Spain, France and so forth.

The approach to the meanings expressed by linguists, especially in the flow of structural linguistics influenced by associative psychology. Based on their intuition, they conclude the relationship between a set of words. Wicked words, evil, criminals, or one, unit, united have an interfaith association.

The words that are in one meaning can be classified into two, namely: a) collocation, and b) set group. The word 'collocation' comes from Latin 'calloeo', which means to exist in the same place, indicating the syntactic connection between the words or the lexical elements. A place means an environment. Therefore, the words that are located are found together in one a place or an environment, such as the word screen, boat, storm, waves, drowning in a 'sea'

environment, whereas 'set' refers to a paradigmatic relationship that elements within one can substitute or substitute. The set is usually a group of lexical elements of the same class in a single entity. Each lexical element in a set is limited by its place in relation to the members of that set, for example, adolescence is the growth stage between the childhood and adult, cool is the temperature between the cold and warm. The grouping of words or lexical elements is collocation and set only in terms of meaning, i.e. meaning based, while the word meaning of all words is determined by its relation to words or other elements in the context of speech.

Ferdinand de Saussure distinguishes associative relationships into four groups, namely: formal and semantic similarities, semantic similarities (common grains), similarities of ordinary common conception, coincidence similarity. Bally, one of de Saussure's disciples also sees an associative field as a circle that surrounds a sign that appears into his lexical environment. [6]

Having known the extent of the Batak Simalungun language, the location is limited in the village of Nagori Talun Kondot, Panembean Pane sub-district, Simalungun district. The reason for choosing a village as a research location is based on considerations. Firstly, this village is a village whose majority of the original Batak Simalungun and Batak Simalungun language is spoken as daily language in the community as a means of communication in everyday social and traditional ceremonies, such as marriage and celebration of traditional parties. Secondly, in conversations between everyday communities, Simalungun has not mixed with other regional languages. Third, the community still maintains the integrity of Batak language Simalungun well. Fourthly, it is still easy to archive traditional home appliances and speeches, as the people in Nagori Talun Kondot village still has such a mount to maintain the heritage of the traditional household appliance.

Kridalaksana [7] points out that the meaning field is part of a semantic system of language that describes part of the field of culture or reality in a particular universe and is realized by a set of lexical elements whose meaning is related, for example the names of citizens form a particular field of meaning. Similarly, the meaning of household appliances, the term pelayanan, the term sport, and the term kinship. The examples in Indonesian are pots, spoons, cauldrons, plates, baskets, filters, basins, nyiru, knives, stoves, stoves, are in one area of household appliances. Further examples shown such as aircraft, buses, trains, taxis, ships, is a field of transportation.

Aminuddin [8] asserts the field theory of meaning related to the theory of vocabulary in a language has a structure, both lexical, and contextual that can be analyzed synchronously, diagnosis, and paradigmatic. In KBBI [9] the role is the usefulness of a thing, whereas semantic is the thing related to the meaning in the language. Kridalaksana [7] states the role of predictive relations with a noun while the semantics according to Kridalaksana [7] is part of the language structure that is related to the meaning of language and also the structure of the meaning of a speech. Thus, the role of semantic is the usefulness or role of meaning in determining the role

becomes difficult because the roles and meanings become intimately, that cannot be separated from one another.

Based on the background described above, this research would like to analyze the meaning field of traditional household appliances in Batak Simalungun language, which focused on two things namely: the meaning component of every lexeme of meaning field of traditional household appliance and its semantic role in Batak Simalungun language.

## **2. Method**

The method used in this research is qualitative descriptive method as the process of analyzing the problems studied by describing the meaning field and the role of semantic of traditional household appliances in Simalungun language. The research data was in the form of speech, which contains the meaning field of traditional household appliances in Simalungun Batak language that includes the mean field component, and the semantic role. The research location was in Talun Kondot village, Penambean Pane sub-district, Simalungun district. The sources of data were the language spoken by the native speakers of the Batak Simalungun language.

This research conducted in three stages namely; provision of data, data analysis and presentation of data analysis results. Technique of data collecting is conducted by using method of listening to language usage [10]. While the basic technique used is the record technique by recording, categorizing, and classifying the data obtained. [11]

## **3. Discussion**

The component analysis of the lexeme of traditional household appliances in Simalungun language used meta language revealed in giving meaning to a lexeme as follows: (1) The material point of view found the meaning components of webbing, wood, metal, stone, and yarn, (2) The usefulness point of view found component meaning to catch fish, cook, cut and so on.

Based on the components of meaning, there were found 5 groups of traditional household appliances in Batak Simalungun language namely:

- 1) Lexeme of household appliance from wicker that is; [anduri], [capan]. [bakul], [baka]. [haranjang], [keranjang]. [sapui], [sapu]. [pambokbok timal], [pemukul kasur]. [apei], [tikar lempit].

- 2) Lexeme of household appliance made of wood i.e.; [andalu], [alu]. [losung], [lesung]. [hundulan], [tempat duduk/ dingklik]. [kong], [penakar beras]. [sampan], [perahu]. [sakkalan]. [landasan pemotong ikan]. [sonduk indahan], [sendok nasi]. [panjukjuk], [galah].
- 3) Lexeme of household appliance made of metal that is [torjang], [parang]. [kail], [pancing]. [kuhuran], [parutan]. [balanga], [kuali]. [hodon], [periuk]. [sonduk], [sendok].
- 4) Lexeme of household appliance made of stone i.e; [asahan], [pengasah]. [panggilangan], [penumbuk]. [kataring], [tungku].
- 5) Lexeme of household appliance from yarn i.e; [jalai], [net].

### 3.1 The meaning components of each lexter of traditional household Alliance

#### 3.1.1 Traditional household appliance made of webbing

**Table 1.** Batak Simalungun traditional home appliance made by wicker

N o	Lexeme of Batak Simalungun Language	Lexeme of Indonesian Language
1	Anduri	Tampah
2	Baka	Bakul
3	Haranjang	Keranjang
4	Sapui	Sapu
5	Pambokbok tilam	Pemukul kasar
6	Apei	Tikar lempit

- [1] Lexeme [anduri], [tampah]

Lexeme “Anduri” is a noun that refers to a household appliance made of woven bamboo that is useful for cleaning rice. The community of Batak Simalungun uses this tool in a big cleaning activity when cooking rice together in daily life.

- [2] Lexeme [baka], [bakul]

Lexeme “Baka” is a noun that refers to a traditional household appliance made of woven rattan used for cleaning rice, nuts, vegetables, fruits.

- [3] Lexeme [haranjang], [basket]

Lexeme “haranjang” is a noun that refers to a traditional household appliance made of plaited rattan that can be used to store and carry fish, vegetables, and fruits.

- [4] Lexeme [sapui], [broom]

Lexeme “sapui” is a noun that refers to a traditional household appliance made of rice straw. It is usually used to sweep the floor to make it looks clean.

- [5] Lexeme [pambokbok tilam], [mattress batter]

Lexeme “pambokbok tilam” is a noun that refers to a traditional household appliance made of plaited wicker used to hit the mattress and pillow when dried.

[6] Lexeme [apei], [narrow mat]

Lexeme “apex” is a noun that refers to a traditional household appliance made of plaited rattan arranged in parallel so that it stretches into a rectangle and is sewn with yarn. It is used for sitting and as a bedding placed in the kitchen, living room, and room.

### 3.1.2 Batak Simalungun traditional household appliance made of wood

**Table 2.** Batak Simalungun traditional household appliance made of wood

NO	Lexeme in Batak Simalungun Language	Lexeme in Indonesian Language
1	Andalu	Alu
2	Losung	Lesung
3	Hundulan	Tempat duduk/dingklik
4	Kong	Penakar beras
5	Sampan	Perahu
6	Sakkalan	Landasan pemotong ikan
7	Sonduk indahan	Sendok nasi
8	Panjukjuk	Galah

[1] Lexeme [andalu], [alu]

Lexeme “Andalu” is a noun that refers to a traditional household appliance made of wood, usually used for pounding rice, and nuts.

[2] Lexeme [losung], [mortar]

Lexeme “Losung” is a noun that refers to a traditional household appliance made of wood, usually used to pound rice after harvest.

[3] Lexeme [hundulan], [seat / stool]

Lexeme “Hundulan” is a noun that refers to a traditional household appliance, usually used for bedding and slicing onions while cooking in the kitchen.

[4] Lexeme [kong], [rice measurement].

Lexeme “Kong” is a noun that refers to a traditional household appliance made of wood that is usually used for rice scrapers.

[5] Lexeme [sampan], [boat]

Lexeme “Sampan” is a noun that refers to a traditional household appliance made of wood that is usually used for rowing and fishing in the river.

[6] Lexeme [sakkalan]. [cornerstone]

Lexeme “Sakkalan” is a noun that refers to a traditional household appliance made of wood that is usually used for cutting fish in the kitchen or in the market.

[7] Lexeme [sonduk indahan], [rice spoon]

Lexeme “sonduk indahan” is a noun that refers to a traditional household appliance made of wood that is usually used for stirring and taking the rice while eating alone and together with the family.

[8] Lexeme [panjukjuk], [gaff]

Lexeme “panjukjuk” is a noun that refers to a traditional household appliance made of wood which is usually used to refuse a boat or to pick up fruit on a tree.

### 3.1.3 Batak Simalungun traditional household appliance made of metal

**Table 3.** Batak Simalungun traditional household appliance made of metal

NO	Lexeme in Batak Simalungun Language	Lexeme in Indonesian Language
1	Torjang	Parang
2	Kail	Pancing
3	Kuhuran	Parutan
4	Balanga	Kuali
5	Hudon	Periuk
6	Sonduk	Sendok

[1] Lexeme [torjang], [machete]

Lexeme “torjang” is a noun which refers to a Batak Simalungun traditional household appliance made of metal usually used for cutting fish.

[2] Lexeme [Kail], [fishing line]

Lexeme “kail” is a noun which refers to a Batak Simalungun traditional household appliance made of a piece of wire that is usually used to catch fish.

[3] Lexeme [kuhuran], [grated]

Lexeme “kuhuran” is a noun which refers to a Batak Simalungun traditional household appliance made of metal which is usually used to grate the coconut.

[4] Lexeme [balanga], [iron wok].

Lexeme “balanga” is a noun which refers to a Batak Simalungun traditional household appliance made of metal usually used for cooking.

[5] Lexeme [hudon], [stoneware]

Lexeme “hudon” is a noun which refers to a Batak Simalungun traditional household appliance used for cooking rice, cooking water and boiling vegetables.

[6] Lexeme [sonduk], [spoon]

Lexeme “sonduk” is a noun which refers to a Batak Simalungun traditional household appliance used for spooning cooked rice during a meal or eating together.

### 3.1.4 Batak Simalungun traditional household appliance made of stone

**Table 4** Batak Simalungun traditional household appliance made of stone

NO	Lexeme in Batak Simalungun Language	Lexeme in Indonesian Language
1	Asahan	Pengasah
2	Panggilingan	Penumbuk
3	Kataring	Tungku

[1] Lexeme [asahan], [sharpener]

Lexeme “asahan” is a noun which refers to a Batak Simalungun traditional household appliance made of stone that is usually used to sharpen the blades, machetes and other sharp objects.

[2] Lexeme [panggilingan], [pounder]

Lexeme “panggilingan” is a noun which refers to a Batak Simalungun traditional household appliance made of stone which is usually used to pound traditional herbs.

[3] Lexeme [kataring], [furnace]

Lexeme “kataring” is a noun which refers to a Batak Simalungun traditional household appliance made of stone which is usually used as a tool in cooking.

### 3.1.5 Batak Simalungun traditional household appliance made of yarn

**Table 5.** Batak Simalungun traditional household appliance made of yarn

NO	Lexeme in Batak Simalungun Language	Lexeme in Indonesian Language
1	Jalai	Jala

[1] Lexeme [jalai], [net]

Lexeme jalai is a noun which refers to a household appliance made of yarn usually used for fishing.

## 3.2 Analysis of the meaning of traditional household appliance in Batak Simalungun language

**Table 6** Types of traditional household appliance meaning in batak Simalungun language

No	Traditional Household Appliance	Made of
1	Anduri	plaited
2	Baka	
3	Haranjang	
4	Sapui	
5	Pambokbok tilam	
6	Apei	



7	Andalu	
8	Losung	
9	Hundulan	
10	Kong	wood
11	Sampan	
12	Sakkalan	
13	Sonduk indahan	
14	Panjukjuk	
15	Torjang	
16	Kail	
17	Kuhuran	metal
18	Balanga	
19	Hudon	
20	Sonduk	
21	Asahan	
22	Panggilingan	stone
23	Kataring	
24	Jalai	yarn

The twenty-fourth data of traditional household appliances in the Batak Simalungun language above is a type of lexical meaning because the meaning contained in the traditional household appliance conforms to the true meaning of the word in the appropriate speech or meaning inherent in the tool. Then the data of traditional household appliance is also in the meaning of collocative because the relation between lexeme one to another join in the same scope that is name of traditional household appliance in Batak Simalungun language that is; *anduri*, *baka*, *haranjang*, *sapui*, *pambombok tilam*, *apei*, *andalu*, *losung*, *hundulan*, *kong*, *sampan*, *sakkalan*, *sonduk indahan*, *panjakjuk*, *torjang*, *hook*, *kahuran*, *pots*, *hudon*, *sonduk*, *asahan*, *pelilingan*, *kataring* and *jalai*.

Lexeme *anduri*, *baka*, *haranjang*, *andalu*, *losung*, *hundulan*, *kong*, *sakkalan*, *sonduk indahan*, *kahuran*, *belanga*, *hudon*, *sonduk*, *asahan*, *panggilingan*, and *kataring* are traditional household tools in the kitchen.

Apex lexeme, *sapui*, and *pembombok tilan* are traditional household tools in the house. Lexeme *sampan*, *panjakjuk*, *torjang*, *kail* and *jalai* are traditional household appliance that become supporting tool for household.

#### 4. Conclusion

Based on the discussion about traditional household appliance data in Batak Simalungun language, it can be concluded that; 6 lexeme's made of wood, 6 lexeme's made of metal, 3 lexeme's made of stone, and 1 lexeme's made of yarn. While the type of meaning found 24 lexical and collocative meanings. Two types of meaning are found, namely lexical meaning and colloquial meaning. Each traditional household appliances in Batak Simalungun language has a semantic role contained in traditional household appliance in accordance with the meaning of

the real word and relate between one lexeme and another joined in the same scope that is the name of traditional household appliances in Batak Simalungun language.

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