The Meanings of Goldfish in Wedding Ceremony of Toba Batak Society

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THE MEANINGS OF GOLDFISH IN WEDDING CEREMONY
OF TOBA BATAK SOCIETY

A PAPER

BY

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ABSTRACT

Paper entitled "The Meanings of Goldfish in Wedding Ceremony of Toba Batak Society" contains about understanding why Toba Batak people use goldfish in a wedding ceremony as a symbol of blessing given by hula-hula and the bride's parents to the couple. And found some roles of giving the goldfish and their functions. There are some rules and proverbs position used when delivering goldfish follow Batak Toba philosophy. The purpose of this paper work in order
to provide insight to the people especially the young generation all about the culture and philosophy of Batak Toba and no longer ask why the goldfish is worth its value to the Batak. For help writing a paper this work, the authors find information by reading books and various sources related to the topic.
Kertas karya yang berjudul “ The Meanings of Goldfish in Wedding Ceremony of Toba Batak Society” berisi tentang pengertian mengapa masyarakat Batak Toba menggunakan ikan mas dalam upacara adat pernikahan sebagai simbol berkat yang diberikan oleh hula-hula dan orangtua pengantin wanita kepada pasangan. Dan ditemukan beberapa makna dari memberikan ikan mas tersebut beserta fungsinya. Terdapat beberapa aturan posisi dan peribahasa yang digunakan saat menyampaikan ikan mas mengikuti filosopi Batak Toba. Tujuan dari penulisan kertas karya ini agar memberikan pemahaman kepada masyarakat apalagi generasi muda segala hal tentang budaya dan filosopi Batak Toba dan tidak lagi bertanya mengapa ikan mas sangat berharga nilainya untuk orang Batak. Untuk membantu penulisan kertas karya ini, penulis mencari informasi dengan membaca buku-buku dan berbagai sumber yang berhubungan dengan topik.
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Finally, I do realize that this paper is still far from being perfect. Therefore, I welcome any constructive critics and suggestions towards this paper.

The writer does hope that this paper can be useful for anybody who wants to enrich their knowledge about the custom and the society life.

Medan, November 2013

The writer,

Christin Magdalena
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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 representative 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 ceremonial 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). Golfish 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 riview 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 reasearch 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.

![Diagram of data sources](image)
2. REVIEW OF TOBA BATAK BASED ON LITERATURE

2.1 The History of Toba Batak

According to the place, Drs. Gultom Rajamarpadang (1992) says “Batak said that they were from the Middle East who migrated middle east through Southern Persia and founded the Kingdom of Baghdad in South India. Because the invasion of Aryans from the Batak of North left India South and westward to Madagascar and East into Hidia Back and some are up on the island, founded the Kingdom of Bhataka Morsa, throughout the island of Sumatra, the other retreating to the North and became the Bugis and Batac in the Philippines.”

Batakinese is a society who are very kept their father lineage (patrilineal). Each children from a father using his clan hereditary. This system affected their personality and solidarity to keep the harmony and sense of families. Edward Brunner says, “If a Batakinese moved to other city just stay to keep their village system entirely.” It was so this system being a culture foundation and identity of society to kept the custom.
According to Batak legend, Batak society are descendant from Si Raja Batak, who was born of supernatural parentage on Pusuk Buhit, a mountain on the western side of Toba Lake. According to anthropologist, Bataknese are a Proto-Malay people descended from neolithic mountain tribes in northern Thailand and Myanmar (Burma) who were driven out by migrating Mongolian tribes. When they arrived in Sumatera they did not linger long at the coast but trekked inland, making their first settlement around Toba Lake, where the surrounding mountains provided a natural protective barrier.

Religion and mythology of Batak incorporate elements of traditional animist belief and ritual. Traditional belief combine cosmology, ancestor, and spirit worship and tondi. Tondi is the concept of the soul. Bataknese regards the banyan as the three of life and related a creation legend of their God.

2.2 The Geographical and Location

Batak is one of Indonesia's oldest residents, who inhabit Northern Sumatra region of Pakpak Dairi culture with, the land of Karo, Simalungun, North Tapanuli, Tapanuli tengah and South Tapanuli consists of six sub tribes, these are; Pakpak Dairi, Simalungun, Toba, Angkola, Mandailing, and Karo.

Batak Land is an area including in North Tapanuli regency, South Tapanuli regency, Mid Tapanuli regency, Simelungun regency, Dairi regency and Karo regency. All of them has different dialect but has same system in custom like DNT. The width of Batak Land are about 500,000 km² or one per nine of
Sumatra width from North Aceh to South Lampung. Between of the highest mountain in the area there are Pusuk Buhit Mountain, Simanukmanuk Mountain, Siatas Barita Mountain, Gunung Martimbang Mountain, Sinabung Mountain, Lubuk Raya Mountain, and Sibayak Mountain. In the center of Batak Land found a Lake Toba, a beautiful and awesome lake. The width are about 1300 km², depth 400 meters, and stand on above 900 meters above sea surface and in the middle of the lake there is an island named Samosir Island.

North Tapanuli Regency that named ‘Toba’ is in the southeast of Medan city. The Northern side of North Tapanuli there Simelungun and Dairi Regency, in the Southern side there Angkola, in the Eastern side there Simelungun and Asahan Regency, in teh Western there Singkel area and Middle Tapanuli Regency. North Tapanuli area consist of 27 district and 871 region. Tarutung is the biggest city there and being a capital regency as a government. Commonly, Batakese subsisting on agricultural produce because the land has fertile soil is thus enabling agriculture success there. Rain fall regularly make the air being fresh and the soil fertile. Farmers the forest subsisting on palm, rubber, rattan produce that being expored to Europe, Singapore, USA. The edge of Toba Lake peoples subsisting on fishing or become a farmers fish.

Formerly, there are three port city in Tapanuli that visited by merchant ship to picked up natural resources produce in Tapanuli area, these are : Natal, Sibolga, and Barus. But now the port just Sibolga left.

2.3 Philosophy of Toba Batak
Is an important aspect of life for batakese, that is social philosophy of batakese. The philosophy that meant are Dalihan Na Tolu and Suhi Ni Ampang Na Opat. This philosophy had long existed in the Batak's life and is the reference in the society activities like wedding, funeral, home, enter the deliberation and many more. The philosophy as well as guidelines in behave manners customary in the interactions to kinship groups.
2.3.1 Dalihan Na Tolu (Tungku yang Tiga)

According to literary “tungku yang tiga” taken from habit of bataknnese in old age cooking food above the three stone and the same side. Dalihan Na Tolu on batak is a basic system of kinship and all ceremony activities. The term of dalihan for sub sub Batak is not same but the principle same. E.g. Batak Karo Batak Pakpak and Dairi – the term is daliken, Batak Toba, Batak Simalungun, Angkola and Padang Lawas Sipirok Mandailing - the term is dalihan.

Dalihan Na Tolu effected by the presence of kinship social crisis on the third generation after Si Raja Batak as impact of marriage with the same clan between Tuan Sariburaja with his sister (iboto) named Boru Pareme. Both was the son and daughter of Tatea Bulan as second generation. As a consequences of Sariburaja doing, reportedly he run into the forest while Si boru pareme also expelled from Sianjur mula mula village. Then the classifications had begin to members of the society with the categories of the Hula hula, Boru and Dongan sabutuha (friend of one clan).

First, Dongan Sabutuha meant born from the same stomach or also known as dongan tubu. The first meaning describes a family relationship is still close like ompung or grandfathers. The second meaning is describe a genus of large families in a same clan and had a relationships close. The function of Dongan sabutuha in the system of kinship was as a helper for one family same clan if one of them has a role as suhut (host).
Second is Hula-hula. They should be respected by boru in daily social relation as well as custom, because their status is the giver of wife (wife givers). The inside is bride’s parents and the wife giver.

Third, is Boru or the opposite of hula hula. In dalihan na tolu is positioned as the taker's wife. The function should be called as si loja loja part because they acts as the main officer in wedding ceremony and other ceremonies. Even more than it boru parties that should be the greatest benefactors of hula hula parties for. Thus the third component that merges in Dalihan Natolu that applied in a wedding ceremony, decorum guidelines for living. The point of the philosophy that are: respectful marhula hula (respect to the giver's wife), elek marboru (smoothy boru) and manat mardongan tubu (a fellow brother of semarga more with a heart).

Actually, each hula hula elek marboru intent to hula hula always maintain an attitude of compassion persuaded boru, because some of the boru in charge of the activities. Though boru was always persuaded by hula hula honey, does not mean that boru was spoiled. Therefore each boru in his wisdom to somba marhula hula, the intent is that each boru should be worship or reverence to the hula hula. Whereas, Central events named suhut with his same clan friend named sabutuha should be called the manat mardongan tubu, meant that fellow clan should be concerned and carefully.

The third elements that stands on its own will not have a meaning, but it should work together with each other recently produce benefit that intens. The first element is suhut with brothers called dongan sabutuha. The second element
is sisters with her husband suhut called boru, and the third elements of brother suhut of the wife called hula hula.

2.3.2 Suhi Ni Ampang Na Opat

Literary, Suhi Ni Ampang Na Opat means the ampang four point. The term is taken from the ‘ampang’ in Batak means a kind of a rice basket. Ampang has four angle or *suh* (*suhi*). From a quadrangular ampang that became philosophical symbol of Suhi Ni Ampang Na Opat. The component are:

- Respectfully Marhula hula (respect to the giver's wife)
- Elek marboru (being persuaded to wife’s taker)
- Manat mardongan tubu (younger sister of fellow he art liver or fellow clan)
- Respectfully mar-raja (respect to the King).

In its application, the king still requested as the main and important people and not such like sihal-sihal that when it is needed. In the event, a position king aligned with the hula hula, boru and dongan sabutuha. Specialized in religious, all people include to religious leaders got jambar as intimate section as a tribute to them.

System of Dalihan Na Tolu (DNT) is like as a kilns with three legs and by three legs the kilns become strong to put a pan above. Dalihan Na Tolu consist of three fungsional group, they are:
1. *Dongan Sabutuha* (same clan) or born from the same mother. The special characteristic of dongan sabutuha is the personality in line to an agreement in every activities that connected to custom and daily life. *Dongan Sabutuha* also called *Dongan Tubu* described a kinship relation of each other.

2. *Boru* (daughter) consist of; daughter, daughter’s husband, parents of husband, and the same clan of husband. Bataknes really love their *boru*. If there’s a party or family event and every custom rituals, responsible to taking care of the event held by *boru*. If they will visit *hula-hula*, they should bring meat and rice as a custom compulsory. And the meat will be bring not permitted by buy from market because

3. *Hula-Hula* means giver bride side. Whole bride’s parents becomes a *hula-hula* for groom’s men. But not only that consist of hula-hula but also their companions and their uncle. Bataknes greatly appreciate hula-hula side. In responsible of custom to hula-hula when will visiting *boru* they should bring *dengke* with rice underneath. If bride left or divorce by husband, *hula-hula* will protect them.

In every part of ceremony Bataknes, Dalihan Na Tolu has a function as a foundation to connected between one clan to other clan, corelation between different clans within society also set up the order and course of implementation of the order and explain. When hula-hula visit *boru* they should bring fish (*dengke*) already cooked and rice. And boru when will visit *hula-hula* should bring meat which bought in market, it should be cut themselves because it is considered disrespectful to *hula-hula*. Boru should bring all parts of animal has
cut themselves included within accordance with the animal body according to
custom law. Usually for Protestant use Pork and for Moeslems use mutton or
lamb. Boru thought hula-hula as a sunshine because they will be blessed by
hula-hula.

2.3.3 Umpama and Umpasa

Many batak toba umpasa and like being published in pustaha
(book of BASt) As Toba Batak Umpasa and since centuries ago played an
important role in the lives of batak toba; both in terms of customs and everyday
life. This is because both have the function these are ; -Advice –Prayer -
Recognition-Law-Describing human nature To satirize the behavior of someone
-Democracy Guidelines

How importants and how deep meanings of Toba Batak umpama and
umpasa so in each custom event, there must be at least one between like or
umpasa spoken. And when a umpasa spoken there’s a hope that also the
expectations of the audience, then it will all be saying “ima tutu” (hopefully so)
but like toba batak umpama and umpasa having a noticeable difference. How do
we know the difference apart ?

In comparison with Indonesia in general literature, then it is like is like a
proverb, while umpasa is such a pantun. As befits proverbs, like not having a
direct-to destination, sampiran. For example: dinilat's lidah Jolo asa nidok hata
(Meaning: first think well before talk.
While umpasa as befits pantun, sampiran certainly has. For example: Napuran huta napuran Sipoholon (sampiran). Na so olo marguru ima jolma na londongon (the content). (meaning loosely: people who don't want to learn are the ones that are stupid)
2.4 Adat Value of Toba Batak

Culture is all the actualization and the overall results of thought (logic), feelings (aesthetics) and willingness (ethics) as the fruit of the efforts of the favor in managing copyright, taste and cultural works to realize the intention and interaction of cultures and cultural products sipiritual material. According to the experts that every culture is generally at least consists of three forms: the first form of culture idea of a set of ideas that are often called the complex notion. Second, existed as the number of patterned behavior called complex activities. Third, the existence of culture as a collection of objects and the meaning of America called the work culture.

Paul B. Pedersen says, “Bataknsese majority pain to keep the esensil things from custom and also totally join in every rules.”

The experts have agreed that the cultural elements of material that is among other social needs of community, language system, economy system, knowledge, arts and religion. It means that someone is going to do for the sake of society, communicating with language, improve the science of well-being, technology for the sake of advancing technology immoral for the sake of spiritual needs.

Customary is part of cultural because it most prominent to be shown from Toba Batak. Payaman (2006:108) says, “Customary is part of cultural includes the relationship between human social beings in groups or community based on a
habit passed along from generation to generation.” Customary serves as the norm to be followed by members of a group in the kinship relation and daily life.

These are the adat values according to archeology, that are:

1. KINSHIP

Which includes the relationship premordial interest, affection on the basis of blood relationships, harmony Dalihan elements Na Tolu (Hula-hula, Dongan Tubu, Boru), Banana Raut (Son of Son of Boru Boru), Hatobangon (scholars) and everything related links kinship by marriage, clan solidarity and others.

2. RELIGI

Includes religious life, both traditional religion and religion that came later that manage its relationship with the Creator and its relationship with humans and their environment.

3. HAGABEON

Many offspring and longevity. a traditional expression of the famous Batak presented during the wedding ceremony is an expression that expects to be given later newlywed son 17 and daughter 16. Human resources for the Batak people is very important. Formidable force can only be built in a number of men in great numbers. This is closely connected with the history of Batak tribes were destined to have a very high competitive culture. Hagabeon concept rooted, from culture to compete in ancient times, even recorded in the history of the development, manifested in the war huta. In this traditional war strength is concentrated on the number of personnel are great. Regarding the
longevity of the concept called *SAUR Matua hagabeon BULUNG* (such as leaves, which fall after the elderly)

4. **HASANGAPON**

Glory, authority, charisma, a core value that gave a strong impetus to achieve greatness. This value gives a strong impetus, especially in people Toba, in this modern era to reach the position and rank that gives glory, authority, charisma and power.

5. **HAMORAON**

Rich, one of the underlying cultural values and encourage the Batak people, especially the Toba, to find a lot of property.

6. **HAMAJUON**

Progress, achieved through go abroad and study. Cultural values are very strong hamajuon encourage people to migrate to all corners of the Batak homeland. In the last century, East Sumatra, is seen as an area of shoreline. But in line with the dynamics of the Batak, the purpose of migration has been increasingly extended to the entire country to maintain or increase their competitiveness.

7. **LAW**

Dohot uhum slave, and the rule of law. Value and uhum dohot slave is strong value in socialized by the Batak people. Culture uphold the truth, engaged in the legal world is the world of the Batak people. This value may be born from the high frequency of rights violations in the course of life the Batak people since ancient times. So they are proficient in spoken and struggled to fight for human rights. It appeared in the surface of the lives of law in Indonesia that
records the name of the Batak people in the list of warrior warrior-law, both as a prosecutor, defender and judge.

8. AEGIS

In socio-cultural life of the Bataknese less powerful than the values mentioned earlier. This may be due to high levels of independence. The presence of protector, the protector, the giver of prosperity, only needed in very urgent circumstances.

9. CONFLICT

In life the Toba Batak levels are higher compared to that of the Angkola-Mandailing. This can be understood from the difference in the mentality of these two sub Batak tribe. Source of conflict, especially in the lives of kinship is the life-Mandailing Angkola. Being the Toba people more broadly because it involves the struggle for the results of other cultural values. Among others Hamoraon that inevitably is a perennial source of conflict for the Toba.
3. THE ANALYSIS

3.1 The analysis of Toba Batak Wedding Ceremony

Based on DNT tuition, the purpose of life is a happily in family sphere. And for reaching the happiness, people surely should get marriage for having a family. Wedding Ceremony in Toba Batak society is a series of rituals that is based on customs order and social life of hereditary society. However, now the customs becomes blurred caused of globalization with just think if customs is only a formality. Results of the research show that, communicative situation contained in wedding ceremony of Toba Batak custom is sacred; where in the process, there are stages that must be done. Communicative event in wedding ceremony of Batak Toba custom is the exchange of meaning by symbols between both sides bride which there is a special meaning for them, whereas communicative actions contained in wedding ceremony of Toba Batak custom are shaped command, statement, petition and nonverbal behaviour.

Communicative activity in wedding ceremony of Batak Toba custom begins from their ancestor behavior where in every communication activity in wedding ceremony of Batak Toba custom has a meaning for their ethnic identity. Marriage becomes a symbol of unity for ever. Marriage is not only supposed to go on living for generation, but also a union among families and clans in general. By having married the clan number increases and it adds the notion of clan or marga to a wider understanding of marga or clan line.
Nowadays the phase of Toba Batak wedding ceremony has been simplified to could be preserved and conserved by people who play a role in the ceremony. It happens because the influence of globalization that tends to be matrealistis. The real meaning of wedding ceremony named ‘mangan juhut ni boru’ (eating the bride’s meat in the wedding party) is a part of culture ritual for inauguration the bride to come into her husband clan.

The original process is very simple by carrying out a ceremony in house but today it has been changed by progress of the modern times and modern people. According to society, so much the bigger of the event the longer times of the event goes by shows the high degree of the bride’s family. Toba Batak wedding ceremony should watched by dalihan na tolu elements from bride’s side and groom’s side by three steps of confirmations, that is: the inauguration according to religion, according to law, and according to dalihan na tolu custom. So, by these three steps of confirmation the percentage of divorce will be smaller than just two steps of the confirmation. According to the writer, religion without supported by culture custom was crumbly.

Related to the influence of globalization that caused the displacement or changing to dalihan na tolu wedding ceremony custom. The displacement called development of constructive. Dalihan na tolu tuition is not inanimate object so that the development can be accepted and can be applied. Against of the tuition, T.M Sihombing (1998:7) says, “-Sihingkit sinalenggam, tapilit ma na dumenggan. -Tuat siputi, nangkok sideak, ia i na ummuli, ba i ma tapareak. -Eme na masak digagat ursa, ina masa – molo dumenggan- i ma ni ula.
That are three umpasa provide justification for the occurrence the development of dalihan na tolu ceremony constructive.”

It needs described some of the ceremonies characteristics, that are:

1. The orientation of wedding ceremony is masipasangapan

   This orientation give impact to rules of customary law and rules customary religion could be applied together. Both of them are the characteristic of peoples who play role at dalihan na tolu in preparation and implementation of the ceremony. Helman Billy Situmorang (1983:101) says, “All the process of ceremony can be orientation to 3 role of Dalihan Na Tolu, that are:

   - The rules of law Dalihan na tolu: ‘dongan sabutuha’ or same clan.
   - The rules of law Dalihan na tolu: ‘somba marhula-hula’ that put hula-hula is the important figure unto peoples confidence that hula-hula has an important role to give a blessings prayer to the bride and their families.
   - The rules of law: ‘elek marboru’ that put boru has a role to succeed the implementation of wedding ceremony.”

2. Raja Parhata as a host was the central figure to implementate the custom wedding ceremony which contain religious aspect and traditional aspect.

   As a host, he should can efficient to manage time not more than four hours. And should can manage time how much time that each elements of Dalihan na tolu needs to doing their role during four hours and not exceed. A host should can be a mediator if there’s a conflict when jambar distribution.
3. Suhut Sihabolonan as a time manager and sort order of ceremony manager. He had rather to not active in ceremony because his role had been switch to raja parhata.

According to Dalihan na tolu custom tuition, the effect of Batak people sorely missed by wedding ceremony are;

- Hatuaon or bless to happiness for the bride and for families.
- Las ni roha or joyful for being a bless giver.

Therefore, in the ritual of Toba Batak wedding ceremony commonly use some signs form of object which have a meaning. The sign that might be a symbol, index, and icon. One of the sign that the most interest to write is goldfish or dengke. 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.

The writer will try to giving a review about one icon named dengke as a symbol that commonly used by hula-hula and bride’s parents to give a blessings prayer and expectation to the couple will be marriage. Usually, when giving goldfish followed by giving umpasa and umpama as their blessings pray and hope. As the writer know, umpasa and umpama that used to be in Batak ceremony
is a colour in custom rituals. Every umpasa has a meaning appropriate to the ritual.

3.2 The Meaning of unity of Goldfish

In daily life goldfish in the water are flocking and swimming together. They swim marched and swim to the same toward. According to the writer, goldfish are like a coin of gold which has highly valued materia which is expensive in its price. Goldfish have beautiful colour like gold that becomes expectation to the bride’s life in the future. The beauty of goldfish is equal to having beautiful life. Goldfish has a meaning to the bride because it is related to the special ritual in delivering dengke by bride’s parents, uncle and hula-hula. Dengke will be given just in some steps not at all of the order. Dengke will be given in marsibuha-buhai and tudu-tudi ni sipanganon (opening marriage moment and wedding food delivery).

Originally the given fish is a type of "ihan" Batak or fish, a type of fish that lives only in Lake Toba and Asahan river upstream and taste is sweet and distinctive. This fish has a nature of living in clean water (tio) and if swim/walk always in tandem (Rewind-udur), as it is called; dengke sitio-tio, dengke the simudur-udur (fish that live clear and always hand in hand/go hand in hand together). This has become a symbol of hope to the penganeten and his family are unanimous in tandem and cheap fortune (tio pancarian dohot pangomoan).
But now ihan been very hard to come by, and the type of carp already commonly used.
4. CONCLUSION AND SUGGESTION

4.1 Conclusion

Wedding ceremony for Toba Batak people is a sacral ceremony for it is related to the bless of God. One cannot meet another one, a bride to meet a groom, without the presence of God’s interference. In doing so, the ceremony must, at least, a show of thanks to the Almighty by inviting people to join the wedding party to sit and eat together.

The adat customs is a must for Toba Batak people because it is supposed to be the rule that must be followed and done. The adat performance indicates union among clan both from the bride side and the groom one. Therefore, adat is legally accepted when the performance involves the clans of hula-hula, boru and dongan sabutuha (bride-giver clan, groom clan and both the bride clans and the groom ones). This three union is better known as Dalihan Natulo or three principles that voice hula-hula is the source of blessings, boru is the helper, and dongan sabutuha is the supporter.

In performing the adat custom, the hula-hula including uncle or tulang bring the goldfish and hand it out to the newly wed couples. The goldfish is a symbol of hope that the newly wed couples’ life will be precious like gold. The goldfish have also always in union when swimming in the water that is similar to the expectation of the couples do the same in their new reunion.
This goldfish delivery cannot be replaced by any other fish in Toba Batak adat ceremony.

Besides the symbol of hope, goldfish in adat ceremony is also a manifestation of better life dream. It is hoped that the bride and the groom may copy the way the goldfish live in their environment. This kind of meaning expression is metaphorically implied in the way goldfish live. Thus, the meaning of goldfish in the ceremony is synonymous to the function of the symbol that is to have precious life and happy in union ever and forever.

4.2 Suggestion

This paper writing is not completely portraying the whole elements of wedding ceremony of Toba Batak ceremony. Goldfish delivery in adat ceremony is just one among many adat materials performed in the adat performance. Because of that, this study is not perfectly described in terms of adat ceremony.

However, this study is providing a picture of adat Toba Batak in wedding ceremony especially about the meaning of goldfish. So, the sense of adat ceremony in terms of goldfish delivery may give insights to those who want to study further about this. To say simply, this study can be used as reference for further study of goldfish in adat Toba batak wedding ceremony.

Toba Batak wedding ceremony is situally a party of community among Batak. It strengthens togetherness and oneness as the way the goldfish live in
their surroundings. It is indicating that human beings may learn about lives from other living creatures in this world. In doing so, the habit of looking deeply the things around us can be further studied scientifically for us to understand and share the science for our own benefit and integrity from now on till next in the future.

REFERENCES


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APPENDICES
Umpasa Wrote On Stone
Tungku tiga kaki (used by ancestors)

Marsibuha-buhai sacred ritual