



Sapo Adat Jojong Sipitu Ethnic Pakpak Semiotic Study

Manro Berutu¹, Jekmen Sinulingga^{2*}

Faculty Batak Literature Study Program, Faculti of Cultural Studies
University of Sumatera Utara

Corresponding Author: Jekmen Sinulingga jekmen@usu.ac.id

ARTICLE INFO

Keywords: Sapo Adat Jojong Si Pitu , Semiotics

Received : 23, December

Revised : 20, January

Accepted: 24, February

©2024 Berutu, Sinulingga: This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

This title "Sapo Adat Jojong Sipitu Ethnic Pakpak Semiotic Study". Tree from study focuses on Sapo Adat Jojong Si Pitu , with use theory semiotics by Charles Pierce. Study This use method study qualitative , that is something procedure research that produces descriptive data in the form of words, pictures , and not figures , of people or behavior that can observed . Research result This found 23 symbols found in the Sapo Adat Jojong Sipitu among them namely: Jojong Marcaban, Jojong Mbinangun , Gerga Parsulimbat and so on . Every symbol own its function and meaning separately , for example Gerga Perhembun Kumeke own function as ward off aji-aji and its meaning that is protector .

INTRODUCTION

Indonesia is one of the countries with population biggest in the world because covers Lots all the islands is House for One group ethnic, interesting in a way artistic , and has sufficient population big. Every group ethnicity and culture in Indonesia have House different traditional, such as case every location. Each place the own tons uniqueness culture that doesn't priceless price. Based on perspective characteristics Pakpak Batak ethnic group own House the custom named House Jojong Sipitu, the Toba Batak ethnic group has House The custom is called Rumah Bolon, ethnic Simalungun House the custom is also named Bolon house, ethnic Mandailing House the custom named Bagas Godang , and ethnic Karo house the custom named Siwaluh Jabu. Traditional House is buildings built with consistent method with One generation certain to generation others, as well own code strict ethics. This matter in line with opinion Budihardjo (1997) house custom is structure unique used community ethnicity certain as place stay. Carvings and symbols on the house custom Pakpak For show draft social and cultural ethnic The so - called Pakpak Gerga (decoration). Therefore That carvings and symbols on customs Pakpak is embodiment culture Pakpak with existing spiritual meaning in life they around. Placement ornament This supposedly give strength or Spirit for those who wear it , according to the Pakpak House ritual , which includes various type symbol with meaning symbolic.

Semiotic studies considered as knowledge about sign or as studies about structures, procedures, and habits that provide sign content the semantics. Sobur (2016:15) states semiotics is approach scientific or analytical For analysis sign. In context study building House custom this time, writer focus on symbols Sapu Adat Jojong Sipitu inherited from ancestors. Custom home Pakpak This is in Mahala Village, Lae Meang Regency Pakpak Bharat. Attention towards Cultural Sites Sapu Jojong Sipitu Ethnic Pakpak, especially in Mahala Village, Lae Meang assessed Still Far from hope. A number of House conditions in Mahala Village, Lae Meang damaged heavy Because abandoned the owner or no there is Again expert the heir takes care of it. Many people do n't understand or know its culture themselves, especially those related with decorations in the house custom Pakpak.

Therefore That writer initiative do assessment meaning as well as function sign or symbols found in Jojong Traditional Sapu Sipitu Ethnic Pakpak in Mahala Village, Lae Meang to preserve the Sapu Adat still awake . Based background back on top, then researcher submit title namely : “ Jojong Traditional Sapu Sipitu Ethnic Study: Semiotics ”. As for the underlying reasons writer in choose title This , namely : so that people read work scientific This know meaning and function symbols found in Jojong Traditional Sapu Sipitu Ethnic Pakpak . No only see its beauty and uniqueness , however public can know meaning and function what is stated in it .

THEORETICAL REVIEW

Symbols

According to etymology, meaning symbol originate from the Greek word *Symboion*, meaning "attractive conclusion" or "impression". In terms of language, symbols is tool or media for develop and disseminate message, build framework epistemological, and dealing with related problems with ideas held in a way deep (Sujono S, 2001: 187).

Jojong Traditional Sapo Sipitu

Jojong Sipitu has meaning, namely seven tower, Jojong Sipitu This located on the roof of the house custom Pakpak. One of the characteristics of a typical Pakpak custom house is Jojong Sipitu. This Seven Tower or Jojong Sipitu This own name, functions as well as meaning according to Pakpak people's beliefs That Alone. Jojong Traditional Sapo Sipitu is a House stage with seven roofs towers and roof palm fiber. This tower is positioned in the center of the house's curved roof. Buffalo horn is used to embellish one end ridge. The peak tower is decorated with a crown.

Definition Semiotics

By the way etymological comes from the Greek *Simeon* which means sign. The study of signs is carried out through the linguistic discipline of semiotics. It is described as a science that studies various things and cross-cultural events as indicators. Semiotics, on the other hand, can be conceptualized as a science that examines various things, events and all cultural indications. (Eco, 1979:6 &16, in Alex Sobur, 2002).

METHODOLOGY

In the article This writer aim For describe function and meaning symbols found in Jojong Traditional Sapo Sipitu . In research this researcher use method study qualitative, which means use individual or pattern behavior that can observed for produce descriptive data in forms of words or picture than number.

Tools used writer including: tools record, pen, tools write, book write, and list question. Data collection methods in research this is method interview, method observation, and methods bibliography. In writing article This writer use descriptive strategies qualitative for data analysis. The data analysis method is business nor method to use processing data into knowledge, so data characteristics can be understandable at a time help in solve problems, esp related problems with study.

RESEARCH RESULTS



Figure 1. Jojong Marcaban

Jojong Marcaban located appropriate in the middle on rooftop. Jojong Marcaban is molded wood resemble cup, cup believed as vessel holy. Jojong Marcaban own meaning separately for ethnic Pakpak. Where with own purpose and objectives certain.



Figure 2. Jojong Mbinangun

Jojong Mbinangun is located on a ridge right in the middle. Mbinangun is formed with all three sides of the same length. There are four triangular shapes-small triangles of the same size. The triangular shape symbolizes creativity, strength and dynamic movement. It can also be interpreted as representing the three basic elements of relationships in this world, namely God, humans and nature.



Figure 3. Bengkulen

Bengkulen is wood round molded hard curved, the wood originates from forest pakpak for example wood turi-turi. Bengkulen means curved Which symbolizes beauty or flexibility. The reason is formed curved Because inspired by the shape of one chicken. Because of its deep development Jojong Traditional Sapo Sipitu results in fruit thought from the host. Bengkulen has

two endings that follow the direction of the eye's East and West winds. The facing end of Bengkulen forward that direction sun sinking and ending Facing Bengkulen to the back direction sun sunset.



Figure 4. Ritip

The Ritip or Sapo traditional Pakpak wall consists of an arrangement of round meranti logs that are split manually (Ndiongkam), and arranged neatly. Meranti wood is the most popular type of wood and grows widely in Pakpak forests. This wood is usually used as a standard material for furniture foundations and building construction. Meranti wood is a hard and heavy wood between light and medium. This wood has several benefits, such as giving a natural impression, being easy to make in various shapes, making it easier to renovate and modify buildings, being more flexible against earthquakes, and having many benefits for other people.



Figure 5. Melmelen

Melmelen is Ndiongkam's board (carved manually) using meranti wood with the objective of covering the connection between the board with a pole so that it is visible and neat. Parallel parts with floor but on the wall outside House with thickness more less than 15 cm, width approx 1 Meter in length exceeds size of House. Melmelen This is located surrounding Sapo Adat with carving Gerga Parsulimbaton.



Figure 6. Cendi Stone

Cendi stone is a stone that comes from rivers, a large stone which is then formed with a size of 30*40 cm and a total of eight large stones. Stone is used as a base because it is very dense and hard so it does not crumble easily compared to other materials. This stone is fire, water, insect and weather resistant.

DISCUSSION

Function and meaning symbols found in Jojong Traditional Sapo Sipitu Jojong Traditional Sapo Sipitu Ethnic Pakpakhas 23 symbols, each symbol own function and meaning certain following explanation function and meaning the symbol found in the Jojong Si Pitu Traditional Sapo Ethnic Pakpak.

Table 1.1
Function and Meaning Symbols on the Jojong Traditional Sapo Sipitu

No	Symbols of the Jojong Traditional Sapo Sipitu	Function	Meaning
1	<i>Jojong Marcaban</i>	Placing the Cup	Trust
2	<i>Jojong Binangun</i>	Wind direction	Homeowners can complete and know all problem from all side .
3	<i>Bengkulen</i>	Place tie ribs and places For supports the palm fiber roof	In Pakpak language “ <i>pull-pull mparas I want to ndengel</i> ” that is brave shoulder the risks are rice in maintain custom customs
4	Thatch roof	Protect whole House	Gives a cool impression
5.	Loose	Place For carve gerga	Arrangement custom customs in kinship ethnic sir
6	Buffalo Takal	Symbol that which inhabits House is <i>stop</i>	Spirit of spirit high heroism

7	Nengger	Symbol showing kingship	Power
8	Gerga Perhembun Kumeke	Antidote things bad	Live with peace
9	Gerga Parkupkup Manun	Symbol Chastity	Patient, generous and steadfast in face problem
10	Gerga Parbunga Koning	Symbolizes beauty race woman residents House	Liked by others like flower fragrant turmeric fragrant
11	Gerga proctor Ape	Describe that residents House is Pertaki took the lead his entourage	Collaboration that exists in fulfil nonexistent life he stopped
12	Gerga Beraspati	As protector residents House	Safety
13	Gerga Manuk is rampant	Symbolizes residents House know all problem	Knowledge
14	Gerga Siwaluh Village	As ward off delusions and intentions wicked enemy from all corner	Protector
15	Gerga Parsulimbat	Signify that residents House satisfied with kinship or unity they .	Unity and Oneness
16	Ritip	Closing side side House	Comfort and protection
17	Melmelen	Holds walls so they are sturdy and orderly neat	Live with peaceful and harmonious
18	Rolling around	Support or supporter board floor House	Base
19	Cendi Stone	Foundation building	Base
20	Ejuk Terruh	Minimize friction between the cendi stones with clever plans resulting from disasters natural	Anchoring

21	Pandak Design	Support	Base
22	Lais Tus	Lock between clever One with other	Tie
23	Ardan	Liaison For enter House	This Ardan amount odd meaning that residents House is stop

CONCLUSIONS AND RECOMMENDATIONS

1. Custom home is become identity for something tribe is one of them for ethnic group Pakpak. With see form House custom ethnic group pakpakWe direct can recognize origin suggested House custom those and tribes What yes, the one who built it . Truly House custom capable give message to those who see form or decorations in the house custom that has become identity something public .
2. Jojong Traditional Sapo Sipitu that is A House stage consists from palm fiber as a roof and has seven cracked tower on the roof. This tower placed in the middle curved roof ridge of house . Whereas second end ridge given decoration horn buffalo . A crown placed in the section top from tower . Two ornaments mainly consists from carving or quite a painting similar with House Karo and Toba customs , above door House usually there is picture pair lizards and tits symbolizing woman fertility . The rightful one occupy House This is king and family nearby .

ADVANCED RESEARCH

In writing this article the researcher realizes that there are still many shortcomings in terms of language, writing, and form of presentation considering the limited knowledge and abilities of the researchers themselves. Therefore, for the perfection of the article, the researcher expects constructive criticism and suggestions from various parties.

REFERENCES

- Abdi, 2008. Sign Systems (Semiotic Theory). Bandung
- Academic Indonesia, 2006. Analysis Semiotics , Definition Semiotics , Semiotics According to experts
- Almerio , Y. 2015. Analysis Semiotka Symbol Power in the Toraja Traditional House . Ejournal of Science Communication . 3.158-172.
- Badaruddin , Manwar . (2015). Analysis Semiotics Symbol Decoration and Krapyak 1 Islamic Boarding School Mosque Building Mountpring Magelang . Yogyakarta: UIN Sunan Kalijaga Yogyakarta.
- Budiman, Kris. (2005). Iconity : Semiotics of Literature and Visual Arts. Yogyakarta: Publisher Good Book .
- Bungin , Burhan (2003), Research Data Analysis Qualitative . Jakarta: PT. King Grafindo Homeland .
- Gottdiener in Listiurini , 1991. Semiotics By Etymological . Medan. Library Unimed .
- Morris, 1946: Understanding Semiotics . Understanding semiotics - according to -experts
- Narbuko , 1997. Basics of Methodology Study . Medan, USU Library
- Nazir , Moh. 2013. Research methods . Bogor: Ghalia Indonesia.
- Poerwadarminta . 2006. General Indonesian Dictionary . Jakarta: Balai Pustaka.
- Preminger in Sobur. 2007. Semiotics Communication . Bandung.
- SAPRIADI. 2018. " Meaning Symbols in District Traditional Houses Your building Regency Jenepono (Semiotic Studies)" . Makassar: Thesis
- Siregar, Sovia. (2020). Charles Sanders Pierce's Semiotic Study : Relations Trichotomy (Icons, Indexes and Symbols) in Short story Children of the Lighthouse

Sugiyono . (2011). *Research methods Quantitative , Qualitative and R&D.*
Bandung: Alfabeta .

Suherdiana , Dadan. (July-December 2008). *Basic Concepts of Semiotics in
Mass Communication According to Charles Sanders Pierce, Journal
Knowledge Da'wah , Vol. 4, Nos. 12,382-388.*

Work Mashdar Zainal. *Journal Knowledge Humanities Vol. 04, No. 1, 29-41.*