

## Analysis of Semiotics of the *Anakkon Hi Do Hamoraon Di Au* Philosophy in *Marparbue Do Lojami* Lyrics (Study of Parental Sacrifice and Loving Parents (Mother))

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### Abstract

*This research contains the Philosophical Semiotics Analysis of the Lyrics of Anakkon Hi Do Hamoraon Di Au in Marparbue Do Lojami's Song Lyrics. The data collection technique in this study is library research, namely by recording all data related to the problems studied with various librarian documents, such as books, articles, and manuscripts published in newspapers, magazines, and the internet. This study shows how songs become a medium used to represent the cultural identity of a society. The community referred to in this study is the Toba Batak community. Batak Toba, one of the tribes in Indonesia, comes from the island of Sumatra, namely North Sumatra. The socio-cultural system of the Toba Batak society plays an important role in creating a harmonious culture, especially in the sustainability of children's education in the Toba Batak family. Generally, Toba Batak people everywhere have the philosophy of "anakkon hi do Cameroon di au". It means that my son is my treasure. Because almost most of the active roles of Toba Batak parents in sending their children to school seem so thick, they are willing to fight hard for the success of their children.*

### Keywords

semiotics; anakkon hi do hamoraon di au; marparbue do lojami lyrics



## I. Introduction

Semiotics can be understood through the notion of semiotics which comes from the word semeion, a language of Greek origin that means sign. Semiotics is defined as a branch of science about signs, starting from the sign system, and the processes that apply to the use of signs at the end of the 18th century. JH Ferdinand de Saussure a linguist from Switzerland and Charles Sanders Pierce, a philosopher from the United States. De Saussure states that language is a system that makes language symbols consist of a sound image or signifier related to the concept (signified). Each language has its sound symbol. Panuti Sudjiman and van Zoest (1992) in Abdul Latif Abu Bakar (2006:28) suggest that semiotics means signs or signals in a larger symbol system. Furthermore, Zoest (Sudjiman, 1996: 5) states that semiotics is a study of signs and everything related to the way they function, their relationship to other signs, their delivery, and their acceptance by those who use them. As an approach, semiotics sees work as a system, semiotics as a sign science considers the text to be filled with various signs, and in this case, the identification of signs and the arrangement of natural signs of the text is understood through the semiotic system.

Signs are identified in the form of words, and pictures that produce meaning and consist of a signifier and a signified with the concept represented by the sign. Semiotics as a sign science considers the text to be filled with various signs, and in this case, the identification of signs and the arrangement of natural signs of the text is understood through the semiotic system. Theoretically, semiotics is considered the development of the structuralist school, bringing literature as the scope of its world of study. The sign system

inherent in many places, one of which is in the world of literature, presents literary semiotics as an entrance to understanding the meaning of signs behind literary works. Semiotics is a tool that will connect a literary work with the meaning and values contained in it to be understood through the communication process towards the syntagma and paradigm of a literary work. Communication is the process of delivering messages by someone to other people to tell, change attitudes, opinions or behavior either directly orally or indirectly through the media. In this communication requires a reciprocal relationship between the delivery of messages and recipients namely communicators and communicants (Hasbullah, et al: 2018).

Culture is universally recognized as a significant element in the process of developing a nation. Moreover, a nation that is developing its character and personality that is more in line with the challenges of the times. Almost every nation in the world has a culture that is different from one nation to another. The culture that is owned by the people of a nation must have diversity both in culture and language. In culture, various patterns of life are reflected that distinguish the cultural identity possessed by each region. Culture in a broad sense is the total of thoughts, works, and the results of human works which are not rooted in their instincts but are initiated by humans after going through the learning process.

In a cultural concept, almost all human activities in life, so it is divided into 7 cultural factors, one of which is art. As a form of symbolic creation, art describes the form of work, which is created from the artistic soul possessed by humans. A work of art not only conveys meaning but there is a message that describes cultural products created by human hands. One form of art that has become a culture, and is known by residents is the art of folk songs.

Understanding a literary work can help understand, clarify, deepen, and enrich the appreciation of life. In essence, literary works as a reflection of thoughts, feelings, and desires that are conveyed through language with a charge of signs (semiotics) from a sign system. In general, literary works are built by elements, either visible or explicit, or implicitly. To be able to understand all the elements of a literary work optimally means to understand the sign system, signs, conventions of meaning, and conventions of signs.

Song lyrics are part of literary works, song lyrics are included in literary works of poetry. Literary works are expressions and reflections of life, so it can be concluded that song lyrics also contain many moral messages. Song in KBBI (Big Indonesian Dictionary) is a variety of rhythmic sounds (in speaking, singing, reading, etc.) which is an artistic composition of tones or sounds in sequence, combination, and temporal relationship (usually accompanied by musical instruments) to produce musical compositions. which has unity and continuity (contains rhythm). And a variety of rhythmic tones or sounds are also called songs. The song is an art in the form of tones and sounds that have been combined and rhythmic, usually accompanied by musical instruments, such as vocal style plays and word meaning deviations, which are language games in producing song lyrics. Not only that, musical notation and melodies adapted to the lyrics are used to strengthen the lyrics so that listeners are increasingly carried away with what the author thinks (Awe, 2003, p. 51). The definition of lyric and lyric Song can be considered as poetry and vice versa and in accordance with Jan van Luxemburg (1989), similar definitions of poetic texts include not only literary types but also advertising expressions, proverbs, slogans, and prayers.

According to Wellek& Warren (1989 p. 14-15) Because of this ambiguous and expressive nature, literary language tends to influence, persuade and ultimately change the behavior of the reader. The relationship between elements of music with elements of poetry and song lyrics is one form of mass communication from the songs created and

songs by communicators to communicants in large numbers through the mass media acting as a medium of delivery. According to Lamhot, Indonesian folk songs are a form of forgotten local culture and art

Apart from the meaning of the song as defined above, the song also has a function as an incendiary such as in times of struggle, uniting differences, toying with one's emotions and feelings to instill behavior or values that people can then perceive as natural, right, and appropriate.

For Mustopo (1989: 55), as one of the cultural factors, regional song arts have distinctive styles, types, and characteristics that are proof of the region's identity. The evidence shows regional characteristics that need to be raised for the advancement of folk song art. The regional song is always related to the daily life of the residents of a community. Such as for ritualistic and ceremonial purposes, work such as activities to welcome the harvest season, or also for facilities to spread cultural and historical values of the local community.

Noerhadi (1987: 253) reports that traditional culture can be approached from the human paradigm in discourse. The meaning of traditional culture in discourse deals directly with cultural events. Cultural events are defined as recorded in written or reading discourse, oral discourse, and activity discourse. In Batak literature, the Toba Batak people are popular for their courage in public dialogue and courage in other matters. The universal and distinctive character of this ethnic group is "The boru is satisfied, the boru bakkara, Molo nunga is satisfied ampema soada mara (meaning, a person must say what is in his heart and feelings, and if the matter has been revealed until the taste is satisfying and peaceful and the case is over, all problems must be resolved by discussion). This expression usually gives color to the character of the Batak people. In this regard, the Batak people like to have a dialogue. Likes dialogue, is closely related to many things in the life of the Toba Batak people. This tribe has many wise expressions, proverbs, rhymes, philosophy, song lyrics, etc. There are many wise expressions in the Toba community. Wise expressions are not meaningful or valuable for human life when compared to wise expressions from other ethnic literature. This wise expression was born from the experiences and struggles of the life of the ancestors from the past to the present.

One of the cultural products that become the pride of each region is the song. Regional songs are not only sung but can become the identity of a region. Traditional songs generally use local regional poetry so that they are easy to understand and learn and contain populist elements. This paper aims to explain the meaning of Batak Toba cultural wisdom based on the Batak Toba song entitled "Maparbue do lojami".

## **II. Research Method**

The method used is the descriptive qualitative method. The descriptive qualitative method requires sharpness of analysis to obtain the accuracy of data interpretation (Santosa, 2015) in Junifer Siregar (2022: 108). In addition, the basis for choosing this method is adjusted to the identity of qualitative research in literary studies, among others, the researcher is the key instrument who wants to read carefully a literary work; the research was conducted descriptively, meaning that it was broken down in the form of words, not in the form of numbers; and prioritizes the process over the results (Endraswara, 2011). In this study, the author uses descriptive qualitative research with more emphasis on the strength of the analysis of existing sources and data by relying on existing theories and concepts to be interpreted based on the writings that lead to the discussion

The data collection technique in this research is library research. Literature research is a theoretical study, references, and other scientific literature related to culture, values, and norms that develop in the social situation under study (Sugiyono: 2012). Danandjaja (2014) also said in Rita Kumala Sari (2021:62) that library research is systematic scientific bibliography research, which includes collecting materials such as books or essays, which are related to research objectives and compiling and presenting data. Mirzaqon and Purwoko (2017) state that data collection techniques in library research can be with documentation, namely by looking for data about things or variables in the form of notes, papers, books, articles, and journals. The research instruments used can be in the form of a checklist for the classification of research materials, writing maps, and research note formats.

Meanwhile, Khatibah (2011) suggests that library research is an activity carried out systematically to collect, process, and conclude data using certain methods or techniques to find answers to problems faced through library research. So library research is a method of recording all data related to the problem under study with various librarian documents, such as books, articles, and manuscripts published in newspapers, magazines, and the internet. Through the data obtained from various pieces of literature in the Biblioteca, it is hoped that it can help facilitate the task of researchers to identify, describe, and analyze data related to the problems discussed in this research. Collecting information was tried by reading method and studying the theoretical basis related to the research material (observation technique). Furthermore, the documentation technique, namely the data obtained, is entered into the data, to facilitate research.

### III. Result and Discussion

The Batak tribe is one of the ethnic groups in Indonesia. From BPS data (2011) in accordance with the results of the population census in 2010, it was found that the Batak tribe is the third largest ethnic group in Indonesia when viewed from the number of 8,466,969 people (3.58% of the total population of Indonesia), which is a social unit group from Indonesia. part of the sub-tribe of the Batak tribal community in North Sumatra, especially as the origin of birth which then spread to various regions. The Batak tribe is not just one but consists of several sub-tribes. The Toba Batak tribe is one of six Batak tribes consisting of the Toba Batak, Karo Batak, Simalungun Batak, Pakpak/Dairi Batak, Mandailing Batak, and Angkola Batak (Koentjaraningrat 1985, in Simanungkalit, 2018).

There is a philosophy in the Batak Tribe, especially the Toba Batak, "ANAKHON HI DO HAMORAON DI AHU" in oktani haloho (2022). If interpreted in Indonesian, "My child is the greatest treasure in me". The philosophy has always been a strength for the Batak family. The word "Hamoraon" has more meaning than the word "treasure". If in the Big Indonesian Dictionary, assets have the meaning of goods (money and so on) that become wealth; someone's property; (source: kbbi online). This means that in general, the property is wealth that can be measured. But in the Batak family, Hamoraon means wealth that cannot be measured by anything. The presence of children in Batak society, especially the Toba Batak is considered a form of wealth (HAMORAON), descent (HAGABEON), and also honor (HASANGAPON). However, "HASANGAPON" is usually only formed to honor the presence of parents if their children succeed overseas or in the area where they live and can respect the names of their parents. Therefore, parents in the Batak tribe seem very understanding in appreciating their wealth. He seemed to know if the treasure he had would mean nothing if only stored in a gold chest. But Batak parents maximize their provisions by giving their wealth to their children so that their children are successful

because they are aware that the gold content of their wealth given to their children will not be lost in time and will have a good life. This is what continues to be a motivation to live amid a Batak family. Parents will try their best to provide for their children's needs, even if they are willing to 'torture themselves for their children's happiness.

Making children invaluable assets is the duty of a parent, but making children the right assets is still often misunderstood. Wealth must be guarded; therefore, many parents try to give pleasure to the child without thinking about what it will do to the child. Making children assets should make assets whose value does not decline.

Based on the Batak Toba philosophy that has been described above, the author will analyze the meaning of the semiotic philosophy of "anakkon ki do hamoraon di au" in the song "marparbue do lojami".

The results of the study were carried out at the analysis stage by translating the song "marparbue do lojami" by the Toba Batak artist Robert Pakpahan. Using this translation, the discussion section will continue the song.

### **Phrase one**

Nga Loja Ho Host Nauli Song  
Nga Loja Ho Humongkop Hami Gelleng Mon  
Hu Haol Ma Ho...Hu Abing Ma Ho  
Paulakhon Lojami Saleleng on Tu Anak mon

### **It means:**

Tired of your mother  
You are tired to take care of your child  
I hug and carry you mom  
Return your tired all this time for the sake of your child

### **Second stanza**

Tangiang Mi Dohot Balga Ni Holong Mi  
Boi Dapot Au...Na Sinitta Ni Rohaki  
Hasangap hon i Dapot Hu do Host  
Las Roham Mekkel Ma Ho Ganjang Ma Age Mi

### **It means:**

Your prayers and love are so big for your child  
So I can get what I want  
I have achieved success and honor  
Be happy, laugh, and live long, mother

### **Third stanza (Reef)**

Dainang Nauli Song...Inang Nauli Basa  
Mauliate ma Di Holong mi Host  
Ai Dang na Mora Ho Host, Manang Maduma Ho  
Lao Bohal Mi Humongkop Gelleng Mon....  
Alai Marparbue Do Upani Lojami Host  
Lasma Roham Host...Lasma Roham Host  
Inang Nauli Song....  
Mekkel Ma Ho Host...Mekkel Ma Ho Host  
At Hatua on Mi.....



**It means:**

Very good mother..... patient mother  
Thank you for your love  
A mother who does not have wealth and abundance  
capital to take care of your child  
and finally, it means you're all tired  
Happy and Happy mom  
Very good mother  
Laugh mommy..... laugh mom  
Your old day

The song entitled "Marparbue Do Lojami" by Robert Pakpahan contains an expression of gratitude for a child to his parents (mother) who have struggled to maintain the lives of their children. In the Batak tribe, the child is a symbol of real wealth in life in the Toba Batak tribe. However, it has been known since ancient times that Batak parents rarely express their affection for their children through words, or in the language of the trend word of affirmation. Maybe it's not just parents in the Batak tribe, but this has always been attached to the Batak tribe. The love language of parents in the Batak tribe is reflected through their struggles and sacrifices for their children. In a Batak song entitled "anakkon ki, do hamoraon di au" by a Batak composer named Nahum Situmorang, he tells the story of the great love and struggle of parents for their children. The song describes parents who put aside their desires to prioritize the education and needs of their children. That's how parents in the Batak tribe channel their love for their children.

The philosophical meaning of "anakkon ki do hamoraon di au" in the lyrics of the song "marparbue do loja mi" is found in the second stanza "tangiing mi dohot balga ni holongmi, boi dapot au a sinitta ni rohakki. Hasangapon I dapot hu do host. Las ma roham mekkel ma ho ganjang ma age mi" in the lyrics are evidence of the struggles of parents (mothers) who make their children succeed in achieving their desired goals to success. Because the true hope of parents in the Batak tribe is to uphold their children to reach their goals and hopes to get a better life than their parents' lives.

#### **IV. Conclusion**

Based on the results of the analysis of library research (library Research) in the Semiotics Critical Analysis of the philosophy of "anakkon Ki Do Hamoraon Di Au" in the lyrics again "Marparbue Do Loja Mi" of course very useful for readers starting from the meaning and knowledge of literary works in an area namely Toba Batak. The song "marparbue do loja mi" depicts the expression of a child's gratitude to his parents (mother) that will not be reciprocated by anything. Semiotic analysis shows how parents uphold the ideals of their children to achieve their hopes and dreams by putting aside the wishes and prestige of the parents.

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