



## *The Cultural Value Of Pabuat Boru As A Semantic Learning Media*

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### Abstract

The aim of this research is to describe the cultural values of Pabuat Boru as a Semantic learning medium. The research method was carried out descriptively qualitatively, using interviews, verbal techniques, transcripts, analysis, interpreting according to experts and validating the results. The research was carried out in Sayurimatinggi, Sayurimatinggi, South Tapanuli sub-district, North Sumatra. Based on the research results, it is known that every object that appears during the Pabuat Boru traditional ceremony has its own meaning. for example, white rice: its meaning symbolizes purity, Egg: so that the body and soul are united, stay safe and healthy. "Burangir" is interpreted as a unifying symbol and as a sign of traditional events. As for those who speak in the pangkobaran custom: Hata-hata ni Suhut (master of the house, organizer of the party), Kahanggi (brother of the bride from the father's line), Anak Boru (sister from the father's line), Mora (brother men from the wife's side), Namora na toras (rich people), traditional Kings, Panusunan Kings.

Keywords: cultural values, pabuat boru, learning media, semantics

### Abstrak

Adapun tujuan penelitian ini adalah untuk mendeskripsikan nilai budaya pabuat boru sebagai media pembelajaran Semantik. Metode penelitian dilaksanakan secara deskriptif kualitatif, dengan wawancara, teknik catata, transkrip, analisis, memaknai sesuai ahli serta validasi hasil. pelaksanaan penelitian dilaksanakan di Sayurimatinggi kecamatan Sayurimatinggi Tapanuli Selatan Sumatra Utara. Berdasarkan hasil penelitian diketahui bahwa setiap benda yang di munculkan saat upacara adat pabuat boru memiliki makna masing-masing. seperti contoh Nasi putih : maknanya melambangkan kesucian, Telor : agar jiwa dan raga bersatu padu,tetap selamat dan sehat-sehat. "Burangir" dimaknai sebagai simbol pemersatu dan sebagai bentuk tanda acara beradat. Adapun yang berbicara pada adat pangkobaran tersebut :

Hata-hata ni Suhut (tuan ruamah, penyelenggara pesta), Kahanggi (saudara laki-laki dari mempelai wanita dari garis keturunan ayah), Anak boru (saudara perempuan dari garis keturunan ayah), Mora (saudara laki-laki dari pihak istri), Namora na toras (orang kaya), Raja-raja adat, Raja panusunan.

Kata Kunci: nilai budaya, pabuat boru, media pembelajaran, Semantik

## INTRODUCTION

Semantics is the science that studies the meaning of language both verbally and in writing. The word semantics itself indicates the sharing of ideas from the popular to the technical. It is often used in everyday language to indicate a comprehension problem that comes down to word choice or connotation. The application of learning media that is creative and appropriate to the industrial era 5.0 is innovative learning media, which aims to create active learning. Of course, the use of media can be collaborated with learning strategies, so that its use becomes effective, and students can be more active and have fun. Meaningfulness is interpreted as a collaboration of information, concepts, meaning, rules, basis, when analyzed together. The results of learning are characterized by the relationship between information components, concepts, meanings, rules, and basic attitudes and knowledge, skills that can develop a person's personality.

Community life, born from nature, which includes culture, customs and norms that must be adhered to by the local community. These aspects must be respected and even preserved as local cultural heritage. Basically, education is the development of community culture. Therefore, Indonesian cultural value traditions cannot be separated from education. Indigenization must be carried out by the people in their area of origin by exploring and interpreting ancestral values as a source of local wisdom. The material meaning of the indigenous process must be based on awareness, honesty and a set of noble cultural values, which are the principles of life in dignity and society. Indigenous psychology emerged around 1970 as an indigenous psychological perspective and has a basic understanding of facts or information related to indigenous cultural contexts<sup>1</sup>. Explains that traditional customs are habits, culture, knowledge, norms and perceptions that must be followed by indigenous

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<sup>1</sup> Safaâ, A., & Rimadhani, N. Meningkatkan Kemampuan Membaca dan Menulis Berbasis Indigenisasi dengan Media Flash card. *Bidayatuna Jurnal Pendidikan Guru Mandrasah Ibtidaiyah*. 2021.

peoples from generation to generation. In terms of health, ethics and social affairs, environmental sustainability, etc., these are the criteria for local community wisdom<sup>23</sup>.

Local wisdom in most regions is used as a guide in attitudes and behavior in everyday life. This is identified from mottos, concepts, proverbs, songs, ancient books, traditions, and the way local people fulfill their daily needs. Furthermore, concluded that local wisdom provides social capital with fellow humans and awareness in society<sup>4</sup>. That local wisdom is the creation of expressions, works and human intentions (from each region) which contain moral, academic, character, philosophical and local wisdom values<sup>5</sup>.

Pabuat boru is one of the customs in Sayurmatinggi, Sayurmatinggi sub-district, South Tapanuli, North Sumatra. Pabuat boru is a culture that must exist after the makkobar is held at the bride's house. The woman's family will hand over their daughter to the man. After the wedding is carried out, the bride and groom are sent to the groom's house. Departure can be done on the same day, usually not too long apart. Because after the wedding the bride and groom are legally husband and wife. Hatobangon will give advice to the bride and groom, namely advice on how to be sick or sad in a household and will give appropriate direction and not just watch the words that Hatobangon says have a meaningful meaning and will guide the bride and groom to the right path. Society and culture are two inseparable aspects. In the sense that every community group, both traditional and modern, definitely has a culture that cannot be separated from its supporting community. Because culture is inherent in individuals in a community which is manifested in the form of values, attitudes, beliefs, norms, laws and systems of behavior as well as work results.

Culture as a community identity is not only understood as differentiating it from other communities, but also as something that can be used to get to know the life of the community, the ways of communication to organize knowledge, the appearance of feelings, and the way they act. The role of culture is very large in the communication ecosystem, because cultural characteristics between communities can differentiate oral and written culture which is a communication habit in communicating its identity.

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<sup>2</sup> Abdulkarim, dkk. Nilai Budaya Tradisi Dieng Culture Festival sebagai Kearifan Lokal untuk Membangun Karakter Bangsa. *Journal of Urban Society's Art* Volume 3 Nomor 2, Oktober 2016: 82-9. 2018.

<sup>3</sup> Abubakar, Fauzi. 2016. Interaksi Islam Dengan Budaya Lokal Dalam Tradisi Khanduri Maulod Pada Masyarakat Aceh. *Jurnal Akademika*, Vol 21. No. 01 Januari-Juni 2016.

<sup>4</sup> loc. cit.

<sup>5</sup> Lili Herawati Parapat, S.Pd. M.Pd, Devinna Riskiana Aritonang, S,Pd., M.Pd (2019). *Buku Ajar Sastra & Budaya Lokal Untuk Perguruan Tinggi*. Jakarta: Uwais - Google Buku

## RESEARCH METHODS

The research method used is descriptive qualitative. Steps for collecting data in the field, a preliminary study was carried out at the research location. The research method was carried out descriptively qualitatively, using interviews, note-taking techniques, transcripts, analysis, interpreting according to experts and validating the results. The research was carried out in Sayurimatinggi, Sayurimatinggi, South Tapanuli sub-district, North Sumatra.

The data collection technique in this research is as follows.

1. Preliminary study and survey of research locations
2. Prepare research materials and tools
3. Carrying out research using research materials and tools.
4. Conduct interviews with informants (m
5. Interpreting interview results into written form.
6. Identify and analyze research results<sup>6</sup>

Data analysis was carried out in the following way: a) data reduction, carried out to simplify the data, namely by identifying data and classifying research data; b) data presentation; c) drawing Final Conclusions.

## RESULTS AND DISCUSSION

Pabuat Boru is one of the customs in Sayurimatinggi, Sayurimatinggi sub-district, South Tapanuli, North Sumatra. Pabuat Boru became a custom that existed after the Mangkobari Boru event was carried out by the woman's family to bring the bride to the man's family.

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<sup>6</sup> Parapat, Lili Herawati., & Aritonang, D. R. (2019). Nilai Budaya Lokal “Pemberian Marga” Di Desa Paringgonan Dalam Prespektif Semantik Sebagai Bahan Ajar Sastra. *Jurnal Penelitian Pendidikan Bahasa Dan Sastra*



Before the man brings the bride, the woman's family serves white rice complete with side dishes and drinks. And then the bride and groom receive bribes from the bride's parents.



White rice: the meaning symbolizes purity

Chicken: The meaning of chicken is because there are several characteristics and principles of chickens that are worthy of being imitated by humans. Apart from that, chickens also have good qualities or characteristics in life, for example in terms of incubating their eggs, which means they are willing to restrain themselves and fast in order to achieve their goals, chickens also protect their children, which means they always keep their children under the protection of their wings, and are disciplined, which means they always crow at the same time at dawn. without knowing the days and seasons.



Eggs: so that body and soul are united, stay safe and healthy.

Egg yolk means getting lots of good fortune. Because the Batak people consider humans to consist of three elements: the gross body element that is touched. Subtle body elements that are not palpable. The element that moves the gross body is called the Tondi element. Its function is as a symbol of prayer requests and the egg yolk is symbolized as gold.

Shrimp: The meaning of shrimp has two uses, the first, as old people used to say, if you eat shrimp, the pain will disappear, the longing will be fulfilled. If a child is not married and is fit for marriage, it is called a disease. After the child gets married, the pain that was earlier will heal and will grow into longing. Shrimp are also likened to one step forward, two steps back, meaning that if you get good fortune, don't spend it immediately but must save some of it because that is one of the strategies for successful life in the household. There must be patience in married life. But even so, patience also has limits so as not to demean each other and shrimp also means being patient and not being rash in making decisions and being able to turn something small into a source of life.

After the meal, to start the pangkobaran pabuat boru, betel (burangir) is served to present it to the kings (hatobangon) who are present. "Burangir" is interpreted as a unifying symbol and as a sign of traditional events.



As for those who speak about the pangkobaran custom:

- Hata-hata ni Suhut (host, party organizer)
- Kahanggi (brother of the bride from the father's line)

- Anak Boru (sister from father's lineage)
- Mora (wife's brother)
- Namora na toras (orang kaya)
- Traditional kings
- King of Panusunan<sup>7</sup>

After that, the event begins to convey the purpose of their arrival after first offering betel (burangir) to the host.



Their arrival is to fulfill a promise that has been made and if they come back later "mangolom Tondi dohot badan asa manogu boru na ni oli tu bagas bayo pangoli" (grasp life and body and embrace the hand of the surrogate to the groom's house).

- Pasahat mara

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<sup>7</sup> Parapat, Lili Herawati., Huda, R., & Aritonang, D. R. (2020). Stilistika Dan Nilai Upacara Adat Pernikahan Masyarakat Paringgonan Sebagai Bahan Ajar Sastra. *Linguistik: Jurnal Bahasa dan Sastra*, 5(2), 327-333.



During the pasahat mara, the groom and the bride sit in the pantar alter (deliberation place) and they are both given advice. All the luggage has been placed in the middle of the pangkobaran (deliberation) which is interpreted as the pasahat mara (handing over the safety) of the bride and her belongings to the groom and his family are the full responsibility. It is wasted. Because for their family the bride is a child of the eye (has high value).



During the pasahat mara, the bride's luggage is placed in the middle of the paradaton so that everyone present can see the luggage. After the pasahat mara event is over, the groom's entourage is invited to come down from the house and wait in front of the door, for the bride to be handed over by her parents to the groom, then they can leave.



Once the request is approved the event is over. The meaning of the chicken carried by the bride is that they will get better luck for their offspring more quickly. Then Boru is made, there are several souvenirs (silua) that are brought by the bride's family to the groom's house,

such as: rice, chicken rendang and goldfish which means souvenirs from the bride's family, as a typical side dish from Sumatra. North of Medan to our area, namely South Tapanuli.

Based on the research results, it is known that the cultural value of Pabuat Boru is a semantic learning medium: Culture in Indonesia has many varieties, which are rich in moral, educational and other values and can be used as a semantic learning medium. Local wisdom has a function that can be applied, studied, and even understood as developing cultural knowledge.

Semantics plays a role in interpreting symbols, shapes, objects and other things. Symbols are a particular center of attention, a vehicle for communication and a basis for shared understanding. Based on the objects used as media, it can be interpreted according to semantics. in accordance with the expert opinion that Cassirer conveys 3 categories of symbol flow, namely:

1. Symbol ideas (based on considering empirical principles to visualize inspiration in the form of symbols),
2. Symbol function circle, as well
3. Symbol system (as a system, containing symbolic). In this discussion we will connect the semantics of several things to be interpreted according to the semantic meaning. In this section you can of course see plants, animals and of course those that come from water. Everything is used as a symbol in local wisdom. Each symbol has the characteristic of referring to what is highest and ideal. An effective symbol is a symbol that provides clarity, its power is motive and stimulates people to act. The relationship between symbols using experience can be seen in this chart<sup>89</sup>.

## CONCLUSION

Based on the research results, it is known that every object that appears during the Pabuat Boru traditional ceremony has its own meaning. for example, white rice: its meaning symbolizes purity, Egg: so that the body and soul are united, stay safe and healthy. "Burangir" is interpreted as a unifying symbol and as a sign of traditional events. As for those who speak in the pangkobaran custom: Hata-hata ni Suhut (master of the house, organizer of the party), Kahanggi (brother of the bride from the father's line), Anak Boru (sister from the

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<sup>8</sup> Rahmat, R. (2015). Makna Leksikal Dan Makna Gramatikal: Ruwatan, Sukerta, Dan Murwakala. Literasi: Indonesian Journal of Humanities, 5(2), 150-157.

<sup>9</sup> Tisngati, U. 2015. Pembelajaran Matematika Berbasis Kearifan Lokal Menggunakan Model AKIK. Ponorogo: Prosiding Seminar Nasional Pendidikan FKIP Universitas Muhammadiyah Ponorogo. 160.

father's line), Mora (brother men from the wife's side), Namora na toras (rich people), traditional Kings, Panusunan Kings.

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