
| RESEARCH ARTICLE

Semiotics Critical Analysis of the Anakkon Philosophy of Hi Do Hamoraon Di Au in Marparbue Do Lojami Song Lyrics

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| ABSTRACT

This study analyses the Philosophical Semiotics Analysis of the Song Lyrics of Anakkon Hi Do Hamoraon Di Au in Marparbue Do Lojami's Song Lyrics. The data collection technique in this research is library research, by 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. 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, called North Sumatra. The socio-cultural system of the Toba Batak community plays an important role in creating a harmonious culture, especially in the continuity of children's education in the Toba Batak family. Generally, Toba Batak people everywhere have a philosophy of "anakkon hi do Cameroon di au". It means that my child is my treasure. Because most of the active roles of Toba Batak parents in sending their children to school seem so strong, they are willing to fight hard for their children's success.

| KEYWORDS

Semiotics, Anakkon, Homoraon

| ARTICLE INFORMATION

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1. Introduction

Culture is universally recognized as a significant element in the process of building 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 of each region. Culture, in a broad sense, is the total of human thoughts, works and results that are not rooted in their instincts but were initiated by humans after going through a learning process.

In a cultural concept, almost all human activities in life are 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.

The song is an art in the form of tones and sounds that have been combined and rhythmic, usually accompanied by musical instruments.

The vocal game style of language and deviation of the meaning of the word is a language game 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 lyrics and lyric songs can be considered as poetry and vice versa, and in accordance with Jan van Luxemburg (1989), similar definitions of poetry 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 readers. The relationship between the elements of music and the elements of poetry and song lyrics is a form of mass communication from songs that are 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 culture and regional art that have been forgotten

Apart from the meaning of the song defined above, the song also functions as a spirit booster during the struggle, uniting differences and playing with one's emotions and feelings to instil behavior or values that people can then feel as normal, true 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 ceremonial purposes that are ritualistic, 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 famous for their courage to dialogue in front of the general public and their courage in other things. The universal and distinctive character of this ethnic group is "The boru is satisfied, the boru bakkara, molo nunga is satisfied ampema soada mara (that is, a person must say what is in his heart and feelings, and if the matter has been revealed until the taste is satisfied 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 and 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. Local 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".

2. Research methods

The method used is the descriptive qualitative method. Descriptive qualitative methods require 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 a literary work carefully; 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).

The data collection technique in this study is library research, which is the method of 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. Through the data obtained from various literature in the bibliotek, 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. Information gathering was done by reading methods and studying the theoretical basis related to the research material (observation technique). Furthermore, documentation techniques involved screening the data obtained and entered into the data spreadsheet to facilitate research analysis.

3. Results and Discussion

Batak is one of the ethnic groups in Indonesia. From BPS data (2011) in accordance with the results of the 2010 population census, 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". 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, property means goods (money and so on) that become wealth; someone's property; (source: kbki online). This means that, in general, assets are assets that can be measured. But in the Batak family, Hamoraon means wealth that cannot be measured by anything.

Batak parents 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 wealth with the provision that the gold content of their wealth will not be lost in time. This is what continues to be a motivation to live in the midst of 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 their children without thinking about what it will do to them. Making children assets should make assets whose value does not decline.

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

The results of the research 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 Inang 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 you, Mother
You are tired of taking care of this child of yours
I Hug and hold you mother
Returning your tiredness 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
Hasanggap 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 my love you
 Mother who does not have wealth and abundance
 For your 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 a child's expression of gratitude to his parents (mother), who have struggled to keep their children alive. In the Batak tribe, children are a symbol of true wealth in life in the Toba Batak tribe. But even so, it has been known since ancient times that Batak parents very rarely express their affection for their children through words, or in the language of the trend, words of affirmation. Maybe not only parents in the Batak tribe are like this, but this has been attached to the Batak tribe for a long time. The love language of parents in the Batak tribe is reflected through their struggles and sacrifices for their children. A Batak song entitled "anakkon ki, do hamoraon di au" by a Batak composer named Nahum Situmorang tells how much love and struggle parents have for their children. The song depicts parents who put aside their desires in order to prioritize the education and needs of their children. That's how parents in the Batak tribe actually 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 ", tangiang mi dohot balga ni holongmi, boi dapot au na 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 in order to get a better life than their parents' lives.

4. Conclusion

This study analyses the Philosophical Semiotics of the Song Lyrics of Anakkon Hi Do Hamoraon Di Au in Marparbue Do Lojami's Song Lyrics. The data collection technique in this research is library research, by 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. From the results of a critical analysis of the semiotic philosophy of "Anakkon Ki Do Hamoraon Di Au" in the lyrics again "Marparbue Do Loja Mi", it is certainly very useful for readers starting from the meaning and knowledge of literary works in an area, namely Batak Toba. 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 much parents uphold their children's ideals to reach their hopes and ideals by putting aside the wishes and prestige of the parents.

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