

Ritual Mangan Indahan Siporhis Ethnic Batak Toba: Social Semiotic Study

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DOI: <https://doi.org/10.52403/ijrr.20240329>

ABSTRACT

This research is entitled "Ritual Mangan Indahan Siporhis Ethnic Batak Toba." This research aims to describe the symbols in the Mangan Indahan Siporhis Ritual of the Toba Batak ethnicity, the symbol message in the Mangan Indahan Siporhis Ritual of the Toba Batak ethnicity, the symbol value contained in the Mangan Indahan Siporhis Ritual of the Toba Batak ethnicity. The theory used in this research is the theory of social semiotics proposed by Peirce (1839-1914 (Sobur, 2003: 159) and Pateda (2001: 29), using descriptive qualitative methods with structured interview observations. The research results found are (1) stages in the mangan indahan siporhis ritual of the Toba Batak ethnicity, (2) social status marker symbols, (3) time symbols, (4) 7 food symbols, (5) 7 equipment symbols, 14 symbol messages and 6 symbol values of solidarity, mutual assistance, togetherness, mutual consent, cooperation and social symbol values.

Keywords: *Mangan indahan siporhis ritual, symbol, value, social semiotics.*

1. INTRODUCTION

Indonesia is an island nation consisting of more than 17,000 islands and a population of approximately 255 million people (DIKPLHD, 2021), a number that makes Indonesia the fourth most populous country in the world. This number also means that there is a lot of cultural, ethnic and religious

diversity to be found in the country. Culture varies greatly, ranging from rituals, traditions, languages, musical instruments, traditional clothing and traditional food.

One of the uniqueness of Indonesia is the diversity of tribes that have developed in various regions consisting of around 1,340 ethnic groups spread throughout Indonesia (BPS, 2010). One of them is Batak which is divided into 5 sub-ethnic groups, namely Batak Toba, Batak Karo, Batak Simalungan, Batak Pakpak and Batak Angkola / Mandailing. Of the five ethnics above have each ritual that is still carried out by the surrounding ethnic groups, so that they have a variety of traditions and rituals that are still maintained today.

In the Toba Batak cultural system, there are rules that overall control how people conduct themselves in daily life, including written and oral rules from their ancestors. These rules include belief systems (divinity), blood systems, social systems and livelihoods and in some cases customs.

One of the Toba Batak ethnic social systems in Humbang Hasundutan Regency is the Mangan Indahan Siporhis Ritual of the Toba Batak ethnic group. In the procession of this ritual is marhata nauli (talking about good things) to convey the word pasu-pasu (blessing) which is interpreted as a deliberation by the Napitu King, in this ritual tandok boras (a container containing rice), 7 ihan (fish) fresh or pora-pora, tumba rice (turmeric rice), turmeric, gemiri (candlenut), sorbuk (rice that is roasted and then ground and spicy), the spicy taste is

believed to keep spirits up. According to Victor Turner (1966:3), ritual is an obligation that requires a person to perform voluntarily through initiation, which is defined by identifying aspects of character necessary to enter an unexplored situation or life.

In the social system of the Toba Batak ethnic group, there are overall rules governing daily human behavior, both written rules from ancestors and oral. These rules include belief systems (divinity), blood systems, social systems and livelihoods and in some cases customs through the ancestors of the Toba Batak people, and then continue until now (sinaga, 2015 (in Valentina & Martini). The ancestral social system has traditional values that regulate ethnic relations, be it close relatives, close relatives, relatives of one clan or different clans and ethnic groups in general. The social structure of the Toba Batak tribe is mainly based on the paternal line (patrilineal) with three elements of social structure better known as Dalihan Na Tolu. The Toba Batak tribe is distinguished from other Batak tribes based on its social structure (Batara Sangti (Ompu Butilan Simanjuntak), Batak History 2015: 335). The social system that is still implemented among the ethnic groups of Tipang village is the Mangan Indahan Siporhis Ritual of the Toba Batak ethnic group.

In this article, the author uses the theory of social semiotics proposed by Peirce (1839-

1914 (Sobur, 2003: 159) states that semiotics is based on logic carried out on symbols that relate to other people so as to give meaning, and Pateda (2001: 29). which states that social semiotics mainly looks at the sign system produced by humans in the form of symbols.

2. RESEARCH METHODS

According to Sugiyono (2013: 2), research methods are basically scientific ways to obtain information for specific purposes and uses. Research methods are used as a form of obtaining valid data in a study. Through a qualitative descriptive research approach, the rituals of the Toba Batak tribe in Mangan Indahan Siporhis were studied in depth to include a detailed explanation of the stages, messages, and symbolic values.

In collecting data, the author collected using the methods of (1) observation; (2) interviews; and (3) literature. The data analysis conducted by the author, namely: (1) recording the results of interviews with informants; (2) collecting data obtained from the field; (3) classifying data according to the study; and (4) making conclusions and suggestions.

3. RESULT AND DISCUSSION

A. STAGES OF THE MANGAN INDAHAN SIPORHIS RITUAL OF THE BATAK TOBA ETHNIC GROUP

1. Meeting of Bolon Raja Napitu



Figure 1. Raja Jolo.Santa Sinaga.2023

At this stage, the clan leaders, the Jolo kings of each clan, participate in the meeting. The key to this preparation is the clan leader's discussion. Negotiations take place at a

meeting called rapot bolon. The Napitu King Bolon meeting is a gathering of clan leaders. October (usually July) is approaching to find out when and where the

sihali aek process, or the beautiful ritual of siporhis manganese, takes place and when it will take place. In addition to discussing the timing of the ritual, they also discuss the development of Tipang village and the timing of agricultural activities that are carried out at the same time.

2. Parhara Delivering the Invitation

After the bolon meeting has been held and the date and bolahan amak (host) has been determined, the parhara (examiner) will spread the gokhon (invitation) to each clan in Tipang that this year the Mangan Indahan Siporhis Ritual will be held after planting rice when the rice is green or young, namely Saturday, November 18, 2023 at 09.00 WIB.

3. Mangallang Indahan Siporhis



Figure 2. Prosisi mangan indahan siporhis (Arsip Humbang Hasundutan)

Sihali Aek is said to have the name Mangallang Indahan Siporhi which means: Mangallang means eating indahan siporhi means healthy rice. The healthy rice is called tumba rice or turmeric rice and is cooked with a special seasoning called sorbuk. This procession usually begins the parade. This ritual is a gratitude for the good harvest given to the entire tipang tribe. The symbol of gratitude is the provision of delicious food to the ethnics, especially those who contributed to the harvest, of course the turpuk (group) sihali aek.

4. Raja Jolo marhata nauli in the form of umpasa

In the implementation of the ritual, martangiang dohot marhata nauli is performed in the form of umpasa which

contains prayers, as well as hopes in a form resembling rhymes. Example of gabe-gabe (praying using happy words)

*Bintang na sumiris
obun na sumorop didolok purba tua
anak pe tung riris boru pe tung torop
dongan ta ma i saur matua*

Meaning: Brilliant star, cool dew on the old primeval hill may you have sons and daughters until grandparents.

5. Recitation of Sanctions for Violations Sanctions are punishments given to someone, because their actions violate the rules that have been set, These sanctions include social sanctions related to the rules that regulate human life in ethnicity in Tipang village, these sanctions are:

1. If the sihali aek ritual is not attended, it will be sanctioned by paying 1 can of rice (10 liters of rice).

2. Mangan Indahan Siporhis ritual fines if not attended will be sanctioned by paying 1 can of rice (10 liters of rice).

3. Determination of Manghali Aek Date The culmination of sihali aek is Manghali aek is the cleaning of irrigation carried out by turpuk (group) sihali dolok and sihali toruan after the tipang village ethnics have finished planting rice where the rice looks green in every stretch of rice fields, this process is carried out after completing the meeting and mangan indahan siporhis, the last stage of sihali aek the next day directly manabar (checking the water line) in this case the parhara (examiner) is responsible for checking the water line once a week, this is done because the road to the upstream is very difficult.

B. SYMBOLS CONTAINED IN THE STAGES OF THE MANGAN INDAHAN SIPORHIS RITUAL OF THE BATAK TOBA ETHNIC GROUP

1 Symbol of social status marker

In the symbol of the Napitu King Bolon Meeting stage, the clan leader, Raja Jolo of each clan, is a meeting of tribal leaders before October (usually held in July), 7

clans of the Napitu King plus 2 people who are crowned parhara (people in charge of messaging). All descendants of the 7 kings in the tipang are in dolok (highlands) and in toba/toruan (lowlands), dolok and

toba/toruan being the basis for the selection of officers. Here is the description: (interview with Mr. Sahat Marudut Manalu, 2023)

Table. 1 Sumber: Modifikasi sendiri. 2023

Keluarga Simamora Dolok	Keturunan	Keluarga Sihombing Dolok	Keturunan
<i>Turpuk</i> Purba: 10 orang		<i>Turpuk</i> Silaban: 8 orang	
<i>Turpuk</i> Manalu: 10 orang		<i>Turpuk</i> Lumban toruan: 8 orang	
<i>Turpuk</i> Debata Raja 10: orang		<i>Turpuk</i> Nababan: 8 orang	
<i>Pangopatik</i> : bergantian dari setiap <i>Turpuk</i>		<i>Turpuk</i> Hutasoit: 6 orang	
Jumlah: 30 orang		Jumlah: 30 orang	
<i>Parhara</i> : 1 orang		<i>Parhara</i> : 1 orang	

Keluarga Keturunan Simamora Toba/Toruan	Keluarga Keturunan Sihombing Toba/Toruan
<i>Turpuk</i> Purba: 10 orang	<i>Turpuk</i> Silaban: 8 orang
<i>Turpuk</i> Manalu: 10 orang	<i>Turpuk</i> Lumbantoruan: 8 orang
<i>Turpuk</i> Debata Raja: 10 orang	<i>Turpuk</i> Nababan: 7 orang
<i>Pangopati</i> : bergantian dari setiap <i>Turpuk</i>	<i>Turpuk</i> Hutasoit: 7 orang
Jumlah: 30 orang	Jumlah: 30 orang
<i>Parhara</i> : 1 orang	<i>Parhara</i> : 1 orang

2. Time Symbols

1. Morning (manogot ni ari)

Morning is the beginning of starting all activities in the mangan indah siporhis ritual of the Toba Batak ethnicity. In this case it will usually start in the morning at 09.00 WIB before the sun rises or adjusts to the time agreed upon during the meeting at

the bolahan amak clan manalu, meaning that everything done in the morning still holds new energy, new hopes, and has hopes of abundant sustenance.

3. Food symbol

1. *Indahan Tumba* (turmeric rice)



Pinggian ② ① *Indahantumba*
Figure 3. *Indahan tumba*. (Arsip Simon.H.S)

Indahan siporhis seen in the picture symbol ① or referred to as tumba rice or turmeric rice cooked with a special spice called sorbuk, is a special rice dish. In the cultural tradition carried out by ethnic people, especially Tipang villagers in October or November every year to initiate irrigation, this symbol has a meaning as an expression

of gratitude for the fertile harvest that has been given to ethnic people as well as enjoying the best harvest, so that from the information results it is interpreted that "*siporhis*" itself means enjoying rice from the best rice.

2. *Ihan* (fish)



Figure 4. *Ihan pora-poro dohot ihan nila.* (Santa Sinaga. 2023)

In this case pork and dog meat as well as other meats are strictly prohibited, using a container that is larger than the plate, the portion of rice is also larger and adding side dishes with fish, the type of fish used is pora-pora fish. The pora-pora fish must be present and has a spicy flavor, believed to keep the spirit in facing everything. For the Tipang community, tumba and ihan are the

right pair as a dish that implies how Tipang is blessed with nature that is abundant in sustenance, available without the need to be farmed as well as rice that is planted under the guidance of Mulajadi Nabolon so that it shows gratitude for the blessing.

3. *Sorbuk* (spicy powder)

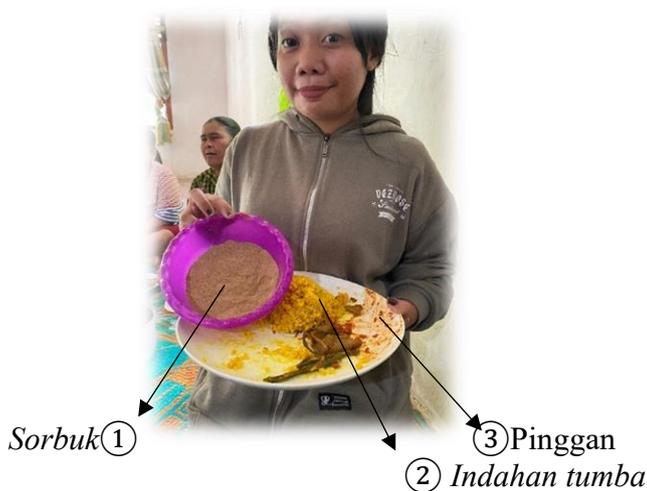


Figure 5. *Sorbuk.* (Santa Sinaga. 2023)

The sorbuk found in Figure 1 is rice that is disaok and then ground and has a spicy taste, a spicy taste is believed to keep spirits up in the face of all circumstances. This sorbuk is brown rice that is finely milled and mixed with other spices so that it has a spicy flavor image in tumba rice.

4. Demban (betel)

Demban (betel) as a complement to mangan indahan siporhis, betel is given after eating.

For the Batak community, betel nut is something important in traditional activities. Betel is known as "demban" or "sirumatabulung" in the Batak language meaning "green leaves" or "napuran/nanihapuran" meaning mixed with lime, a pile of betel is given to the eldest of the Jolo Kings. He then distributes the betel nut, lime and gambier to each of the Jolo kings.



Figure 6. Demban. (Santa Sinaga. 2023)

Ket: 1. Raja Jolo, 2. Hapur, 3. Gambir kasar, 4. Daun sirih, 5. Gajut.

In the traditional ritual, betel leaves are placed on the palm and fingers, then the betel is folded in half to cover the top surface of the leaf, the base of the leaf at the fingertips, and the center bone of the palm. The leaf is held in line with the two index

fingers, then the hand is raised upwards and welcomed and accepted by Raja Jolo. After the betel is distributed to the members, the demban is folded and eaten.

5. Spices

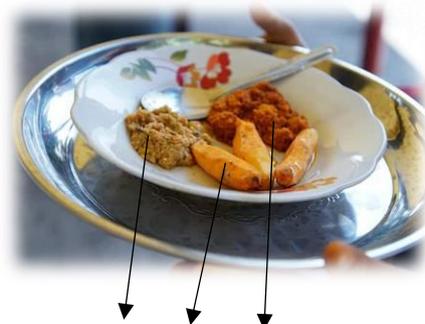


Figure 7. Gambiri, Hunik, sambal. (Arsip Simon.H.S)

Hunik (turmeric) is the main spice of indahan siporhis which is referred to as indahan tumba symbolized as having many health benefits. Every tribe in North Sumatra has this belief, the use of turmeric in indahan siporhis which is referred to as

indahan tumba as an anti-oxidant that can protect the body from bacteria and viruses. Play an important role in health, especially in the community in Tipang village as a flavor enhancer in indahan siporhis.

6. Salt and acid

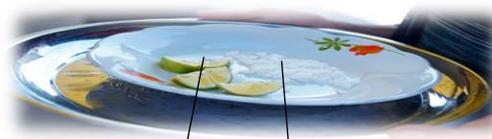


Figure 8. asom dohot Sira (Arsip Simon.H.S)

Apart from being a natural antiseptic, salt has many benefits that the body needs. Salt can help the digestive system as it stimulates chloride enzymes and proteins that aid digestion. Salt is also used to detoxify the body because it removes toxins from the body, the symbol of picture 20 is

the joys and sorrows in life and has the meaning of having a lot of knowledge, responsibility and experience.

7. Andaliman



Figure 9. (Arsip Simon.H.S)

The rice and side dishes are served in a container woven from pandanus, like a mat called a tandok, to be shared.

2. Gajut (container for *mardemban*)

The symbol of Andaliman itself, whose spicy taste is believed to keep up the spirit in carrying out responsibilities, the spicy taste represents the belief in the Batak ancestors in the social symbol structure of Batak society.



Figure 11. Gajut. (Santa Sinaga. 2023)

Gajut is a container made of woven pandanus for Bulung napuran.

4. Equipment Symbol

1. Tandok (container made of woven pandanus)



Figure 10. Tandok. (Santa Sinaga. 2023)

3. Topi Peci



Peci *turpuk* manalu

Figure 12. Peci. (Santa Sinaga. 2023)

The peci symbol is a complement to clothing that is symbolized as *Bolahan amak turpuk manalu* in the implementation of the mangan indah siporhis ritual.

4. Suit



Jas

Figure 13. Setelan pakaian *Bolahan amak manalu*. (Santa Sinaga. 2023)

In the implementation of the *mangan indahhan siporhis* ritual, neat and polite clothing is a symbol of purity, purity and sincerity in carrying out the *mangan indahhan siporhis* ritual.

5. Sarung Selempang



Selempang sarung *bolahan amak* Sihali Aek Toba/Toruan
Figure 14. Selempang Raja Jolo. (Santa Sinaga.2023)

This sash is symbolized as a marker of *Bolahan amak* manalu.

6. Pinggan (plate)



Figure 15. *Pinggan indahhan*. (Arsip Simon.H.S)

The plate used is a portion that is different from the portion of other plates, the symbol is that the sustenance is abundant and many and the turpuk sihali aek can be satisfied to enjoy it.

7. Amak (sitting mat)



Figure 16. *Amak* (alas duduk) (Santa Sinaga. 2023)

Amak (alas duduk) pada gambar 23 merupakan simbol alas duduk yang digunakan pada saat proses *mangan indahhan siporhis* berlangsung.

C. SYMBOLIC MESSAGES CONTAINED IN THE MANGAN INDAHAN SIPORHIS RITUAL OF THE BATAK TOBA ETHNICITY

1. The symbolic message of the Napitu King Bolon Meeting The symbolic message of the implementation of the rapot bolon is designed to find out when and where the sikali aek process which includes the *mangan indahhan siporhis* ritual takes place and when it is carried out.
2. Parhara Symbol Message Delivering invitations. In this symbol message after the bolon meeting has been held and the date and *bolahan amak* (host) have been determined, the symbol message is contained in the *gokhon* (invitation).
3. Parhara Symbol Message Conveying invitations. In this symbol message after the bolon meeting and the date and

- bolahan amak (host) have been determined, the symbol message is contained in the gokhon (invitation).
4. *Indahan Siporhis* Symbol Message. The symbol message contained in this indahan siporhis is a symbol of recognition of the gifts donated to the community and enjoying the optimal harvest.
 5. *Ihan Pora-pora/ihan nila* Symbol Message. The recommended side dish is pora-pora fish, which is a type of fish found in Lake Toba and also in the Tipang village river.
 6. *Sorbuk* Symbol Message. Sorbuk is a powder that has a spicy taste image that has a symbolic message by symbolizing the spicy taste as a symbolic spirit.
 7. *Betel* Symbol Message Eating demdan (betel) is a complement to the mangan indahan siporhis ritual, betel is also provided to be eaten after eating rice.
 8. *Marhata Nauli* Symbol Message in the form of umpasa. Marhata Nauli in the procession of mangallang indahan siporhis is to convey the word pasu-pasu in a symbolic message symbolized as a medium of deliberation.
 9. Symbolic Message of Offense Sanction Reading. This reading of violation sanctions is a reading of fines and sanctions for not following mangallang indahan siporhis.
 10. *Tandok* Symbol Message. The symbol message is a form of request so that the process goes well.
 11. *Gajut* Symbol Message. The symbolic message of the gajut is a container for betel nut to be handed over to Raja Jolo as a form of politeness.
 12. *Spices* Symbol Message. As a symbol of complementary ingredients.
 13. *Sira dohot Asom* Symbol Message. The symbol message is that salt has a salty symbol and kaffir lime is symbolic of acid so that the symbol message can be interpreted as joy and sorrow.
 14. *Pinggagan* Symbol Message. The message of the symbol is that sustenance is abundant.
 15. *Amak* Symbol Message. Amak is the base for the mangan indahan siporhis ritual procession, the symbol message is as a form of equipment symbol.
- #### ***D. Symbolic Value Contained in the Mangan Indah Siporhis Ritual of the Toba Batak Ethnic.***
1. **Solidarity Symbol Value**
This can be seen in the Mangallang Indahan Siporhis procession where everyone knows their role so that it creates a sense of unity so that a sense of togetherness arises without the need to be directed or ordered.
 2. **Symbolic Value of Helping Each Other**
The attitude of helping symbol value has become an important part of culture, this behavior has become one of the values in society.
 3. **Symbolic Value of Togetherness**
The word "togetherness" itself symbolizes a bond arising from a sense of kinship / brotherhood, not cooperation or ordinary human relations
 4. **Symbolic Value of Mutual Approval**
At the Bolon Raja Napitu meeting, they agreed with each other, and this was clearly reflected in the deliberations. This can be seen when agreeing on sanctions for violations, when agreeing on the initial schedule of activities.
 5. **Symbolic Value of Working Together**
This is reflected in the aftermath of mangallang indahan siporhis, when cleaning the water line, laziness is not allowed among members, and if there is a leaking or broken water pipe, Raja Napitu will be informed of the problem.
 6. **Social symbol value**
Social symbol values are formed through social interactions between humans that are inherited through a process in the form of socialization Where the meaning of the indahan

symbol is rice while in the social symbol value is indahan siporhis which has a meaning as a sign of gratitude for the abundant harvest given to the community.

4. CONCLUSION

It can be concluded that in the Mangan Indahan Siporhis Ritual of the Toba Batak Ethnic there are 6 stages in the mangan indahan siporhis ritual, namely the Bolon Raja Napitu Meeting, Parhara conveying gokhon (invitation), mangallang indahan siporhis, Raja Jolo marhata nauli in the form of umpasa, reading of violation sanctions, determining the date of manghali aek. Then social status marker symbols, time symbols, 7 types of food symbols namely indahan tumba, ihan pora-pora, sorbuk, demban, spices, sira dohot asom, andaliman. 7 types of equipment symbols namely tandok, gajut, peci hat, suit, sling sarong, pinggan, amak. There are 14 symbol messages contained in the mangan indahan siporhis ritual: Symbol Message of Bolon Raja Napitu Meeting, Symbol Message.

Declaration by Authors

Acknowledgement: None

Source of Funding: None

Conflict of Interest: The authors declare no conflict of interest.

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How to cite this article: Santa Yuli Sinaga, Jekmen Sinulingga, Ramlan damanik. Ritual Mangan Indahan Siporhis Ethnic Batak Toba: social semiotic study. *International Journal of Research and Review*. 2024; 11(3): 223-232. DOI: <https://doi.org/10.52403/ijrr.20240329>
