ABSTRACT

Semiotics is the study of sign; every sign or symbol has meaning or message to be conveyed by a communicator to his communicant. The semiotics in this research is used as a method of text analysis when the research tries to study the meanings, symbols and motives of the Simalungun’s hiou. The purpose of the research is to analyze the social values of the hiou. Barthes’ approach as well as Saussure’s theory were used in the study. The oral data collection involved conversation method which was followed by stimulating, advance/face-to-face conversation, tapping, and writing techniques. Furthermore, the technique used skillfully followed by the technique of recording and technique record. The written data used observation method which was followed by tapping and writing technique. The research results are presented in narrative form with formal and informal methods. In this research, seven kinds of hiou, such as, among imput ni hirik, bintang maratur, ragi santik, suri suri nanggar suasah, hati rongga, ragi panei, and simangkat angkat are found and have different meanings and uses.

Keywords: hiou, semiotics, motive, Batak Simalungun

INTRODUCTION

Batak Simalungun as one of cultures in Indonesia is rich of ritual ceremonies and at each ceremony local people use a cloth called hiou scarf symbolizing the bond of affection between parents and children or between a person and another person, as stated in the philosophical words: "Ljuk pengihot ni hodong" (palm leaves fastens the stem).

Hiou functions to make the body warm, but now it has a symbolic function in all aspects of life and “mercury” singly, meaning that it is related to the nature, circumstances, functions, and relations with certain objects or things. Today, fashion designers are interested with the hiou motives and make new creations such as clothes, gowns, bags, among others.

Some types of hiou are suri-suri which is put on woman’s head, ragi panei which is used as woman’s coverage, and jabit for everyday cloth. The tolu sahundulan hiou is a wedding gown symbolizing the Simalungun kinship of tolu sahundulan consisting of elements of tondong, boru and sanina. It has the sublime values that can build character.

LITERATURE REVIEW

Semiotics is the study of a broad array of objects, the events and Eco argued that semiotics is "the science of signs". Ferdinand de Saussure (in Budiman, 2011:3) said that semiology was a general science of signs, "a science that examines the signs of life in the society".

Signs in a society that has been agreed is actually the result of the logic of
thought as it is raised by Pierce (in Budiman, ibid) that semiotics is none other than a different name for the logic, i.e. a formal doctrine of "the signs".

The word doctrine here is the manifestation of agreement from one generation to the next one, for example, the sign of nature "if it is cloudy then it will soon rain" has a doctrine. Although it is raining without a cloudy day, it is often overcast and vice versa. There is, however, a sense of articulation for some people or groups about the "cloudy" sign.

RESULTS AND DISCUSSION

There are seven kinds of hiou, that are discussed in the followings.

1. Imput Ni Hirik Hiou

This hiou resembles the tails of crickets. Consider Fig. 1.

2. Bintang Maratur Hiou

Bintang Maratur the same with hiou mangiring made from cotton base color black, and parts of the central motive of arrow tip lungsì tied up and in the middle of the fabric was given an extra feed of the red, green, yellow line motive and motive beads from dilah umbrella. Both ends there are a variety of decorative interlace of beaded bead colors red, white, orange, hijuan florals and swirls. Being on the edge of either end of the beaded beads embellishments are given the color of red and white. Both sides of an elongated red and white edges. Hiou

Bintang Maratur described the regular line of stars.

3. Ragi Santik Hiou

The outer end or the edges of ragi santik hiou are fitted with tassels.

4. Suri-suri Nanggar Suasah Hiou

As the name indicates, this hiou has suasah and nanggar motives; the nanggar is a place to order what is wanted. The dark blue colored weaving and long black tassels are accompanied with the tips. This fabric has a line lengthwise and line the dots. Its width is given the ornament and the most detailed is on the lid. This weaving is placed on the shoulder as cloth coverage.
5. Hati Rongga Hiou

A. Hati Rongga Hiou for female

Hati Rongga Hiou for female

B. Hati Rongga Hiou for male

Hati Rongga Hiou for male

C. Hati Rongga Tapak Catur Hiou

Hati Rongga Tapak Catur Hiou is made of cotton yarn with a blue base color and the middle section of the fabric is combined with black lines forming a small path and ornate belt lungsi tapak satur motive. The decoration of the hiou is only the line motive that is in the middle and the two ends of hiou use white, yellow, green and gold threads. While both ends are fed with additional feed in white and green.

6. Ragi Panei Hiou

Ragi Panei Hiou

This middle section of the piece is colored almost exactly like the suburbs but has a lot of light blue lengthwise stripes. On either side of the central part, there is a dividing line in white gray or light blue. The simple fabrics are worn by old men and women, but they are not forbidden for young people. The hiou is woven from cotton yarn base with black colour, and the middle section of the fabric is combined with lungsi blue and an extra feed at both ends of the red, white, yellow, green colours.

7. Simangkat Angkat Hiou

Simangkat Angkat Hiou

The simangkat angkat hiou is woven with black base color, and in the middle of the cloth there is a line in yellow and blue lines in alternating fashion, and there is also an ornament with the dwarf saw and there
are several motives dilah umbrellas, flowers, sarptpit, ipon ipon (teeth) and tondolan line. On the edge of both ends of the given feed, the extra yarn colors are green and yellow; whereas, on the edge, there is a tassel.

**Hiou Functions**

Hiou can not be separated from Batak Simalungun daily life. Each hiou has its own meaning and it also has the nature, circumstances, functions, and relations with certain objects or things. The term manghioui is meant to give hiou that symbolizes the warmth and compassion to someone who is the recipient of hiou.

Hiou is usually used for rituals of death, wedding party, name-giving to child or grandchild, new home entrance, and seven month of pregnancy. Advice is given to those who receive hiou by the manghioui, such as for marriage party. Hiou in Simalungun also serves to distinguish which suhut bolon (host) becomes the parboru (sister of the one who had a relation). By wearing a certain hiou one can know that in an area there is misfortune. In Simalungun the custom is known as tolu sahundulan and the third parties in tolu sahundulan are sanina, boru and tondong, suhut, anak boru. Below are the functions of hiou.

1. **As an honor / award**

As a custom fabric, hiou is never absent in traditional ceremonies such as birth, marriage, entering new homes, welcoming guests and others. Some types of ulos are given as an honor / award to a person(s) such as parents, brides, friends, kings, elders, officials, children, and others in accordance with certain rules and procedures. When giving hiou, an expectation exists because, when in general people express something with flowers, Batak Simalungun distribute hiou. Hiou in daily life is very dominant and, in general, its function varies.

a. **Imput ni hirik hiou**

This hiou is given by a mother to her pregnant daughter when she is seven months of age in pregnancy. The hiou is placed on her head in order she is safe during her pregnancy and during giving birth; in addition, she is hoped to free from cold and sickness and from wind entrance (masuk angin) which could enter from head. On the edge of the imput ni hirik hiou, herbs spices are tied to protect from all dangers, to spare from evil deeds, and to warm up the body of a mother who gave birth.

b. **Bintang maratu hiou**

This hiou is given by a mother to her daughter who gives birth and functions as the earlier sling of the grandchildren. This hiou also serves as a type of information to neighbors and neighboring community as well as relatives that a newlyborn child, especially the first grandchild, was born and he/she is called as Ompung Pangoaran (a term which is addressed to grandfather and grandmother of the first grandchild).

c. **Ragi santik hiou**

After wedding ceremony, it is followed by traditional event with hiou which serves to distinguish hasuhut on (temple expert) with the other guests and it is submitted to the bride’s tondong and during menghioui event, a lot of words of advice are spoken so that the future of the bride, in wading through the household, is always blessed by Lord.

d. **Ragi panei hiou**

This hiou is synonymous with ragi santik hiou and is used in the event of sorrow (saur matua). This hiou is usually used to cover corpse since it signifies a form of separation.

e. **Suri suri nanggar suasah hiou**

This hiou is worn when there is misfortune and it is distinguishable which one is for suhut (someone who experiences the misfortune) and which one is for boru (the party that serves to launch the traditional event). When this hiou covers the whole body, it signifies the concerned catastrophe (someone who gets misfortune) and when being tied in the abdomen, it indicates that the concerned is boru. The
suri suri nanggar suasah hiou should be folded into four so the shape is small and it is then carried by right hand so it indicates that in the area there is a misfortune.

f. Hiou Hati Rongga
This hiou has three types, namely hati rongga thread chess hiou, black hati rongga hiou, and red hati rongga hiou. The first is used when there is a custom event either love or grief and its function can be as a shawl; it also shows that wearing thread chess hiou indicates a temple expert. The thread chess hiou is not allowed for newly married couple, while the red hiou should be for women and the black for men.

2. As an Official cloth
The simangkat angkat hiou is not only used in traditional events but today it also appears in official events. For example, in a welcoming ceremony, the guests who are considered honorable and distinguished receive hiou as an appreciation from local people.

3. As a cloth for customary dance
Batak Simalungun is also recognized for its traditional dances, such as sombah tortor dance, manduda dance, haroan bolon dance, among others. Simalungun tortor, when it is performed for public, requires all dancers (panortor) to wear hiou.

4. The preservation of hiou
Hiou is hand-crafted and has high value, and it should be preserved because, with the increasing development and advancement of technology, its function decreases. Therefore, the reason will suffice the need for untainted even its development so that the role of hiou not holing up in the life of society.

5. The meanings of hiou
a. Imput ni hirik hiou
This hiou is specifically given to a pregnant woman by her parents and her pregnancy is in the seventh month. In the giving process, parents utter wise words that her daughter should keep her pregnancy healthy and she will give birth in perfect condition.
b. Bintang maratur hiou
This hiou is a sling that is given by grandparents to their newly born grandson or granddaughter. Before the newly born baby is taken to the river to have a bath, the bintang maratur hiou is used to carry the baby.

c. Hiou Ragi Santik
This hiou is given to a newly married son by his parents with a hope that he should not behave like a child and the couple should also be open each other. Openness can create happiness in their family.

d. Ragi Panei
This hiou is spread to cover a dead person; it means that there is no eternal life for creatures in the world and everybody will come back to Him.

e. Hiou Simangkat angkat
This hiou means that every given-task must be responded and carried out.

CONCLUSIONS
It is concluded that Batak Simalungun is rich with hiou, such as imput ni hirik, bintang maratur, ragi santik, ragi panei, simangkat angkat, suri suri nanggar suasah, and hati rongga. The primarily function of hiou is to mark an honor / award and its other functions are as official and customary dance dresses. The hiou has the philosophical meanings and the doctrinal teachings.

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