

## MEANING OF PEOPLE NAMES IN BATAK KARO COMMUNITY, JUHAR DISTRICT, KARO REGENCY: ANTHROPOLOGICAL STUDY

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### ABSTRACT

Name is a word or group of words used to identify and mention the name of people, animals and places. This study aims to describe the meaning of people's names in the Karo Batak community in Juhar District, Karo Regency, which are the terms of giving names, types of people's names, categorization of meanings of people's names and cultural values in people's names in the Karo Batak community. This research uses the anthropological approach (cultural linguistic) put forward by Kridalaksana and Beratha which states that cultural linguistics is a study of the position and function of language in a broader social and cultural context which has a role in shaping and maintaining cultural practices and social structures of society. This study also uses the onomastic theory which states that semantics is the study of the relationship between linguistic signs and the things they sign. From the results of the data assessment, it can be concluded that the naming of people in the Batak Karo community in Juhar sub-district is done by means of custom in giving names. The types of names of people in the Karo Batak community in Juhar District are: pranama, kitik and merga. The names of people in the Batak Karo community in Juhar District contain the meaning of hope and the meaning of memories. Furthermore, the names of people in the Batak Karo community in Juhar District contain pragmatic values, namely formal connotations, non-formal connotations, male connotations and feminine connotations in line with Van Buren's opinion.

#### Keywords:

Anthropology,  
Name,  
Meaning,  
Cultural value,  
Batak Karo people.

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### 1. Introduction

It is only natural that language is owned by every human being in this world which is routinely used by humans in everyday life to establish relationships between fellow humans (Kridalaksana, 1978: 10). Basically, development in Indonesia is an effort to improve material and spiritual prosperity. In this case the development referred to is not only a technological system, but also the development of potentials related to national culture, one of which is the development in the field of Indonesian language and literature. Coaching and development in the field of Indonesian language and literature is not only aimed at preserving the Indonesian language but also beneficial for the development and development of Indonesian as the national language because both have a close reciprocal relationship. Simalungun ethnicity, Toba ethnicity, Pak-Pak / Dairi ethnicity, and, Ethnic Angkola / Mandailing

Koentjaraningrat who is the father of Indonesian anthropology in his book "Introduction to Anthropology 1, 1980) does not mention at all about the differences between ethnic groups in North Sumatra Batak. Even if there are only differences in regional boundaries. In fact, an anthropologist is prohibited from including elements of superiority, primordialism

and excessive religious emotions in addressing one problem. Hopefully this article can open the horizons of thought to existing views. Karo tribe is included in the Batak section in a broad manner. Because Batak is broadly a representation of the Batak tribes, which have the same cultural and regional roots.

Batak Karo is one of the ethnic Batak tribes who generally inhabit several areas of origin, namely Kabanjahe, Berastagi, Tiga Binaga, Juhar and twenty other areas. Then this tribe spread to areas throughout Indonesia. As the language of daily communication, the Batak Karo people both at home and abroad always use Indonesian but are still thick with the Karo accent. The explanation above shows that speakers of the Batak Karo language are not limited to an area. Based on the explanation above, the authors determine the area which is the area of this research is Karo Regency which is centered in Juhar District. Karo Regency which has an area of 2,127.25Km<sup>2</sup>. This regency is bordered by four regions, to the north is bordered by Langkat Regency, Dairi Regency in the south, Aceh Tenggara Regency in the west, and Simalungun Regency and Samosir Regency in the east. Karo District has a population of approximately 500,000 people and has 17 sub-districts, 10 sub-districts and 259 villages.

Apart from having a variety of Batak Karo culture, it is also known as the philosophy of Batak Karo life, namely Ertutur 'Speaking' Everything related to the life of the Karo Batak tribe will be carried out and take place in peace and prosperity if it goes according to Ertutur. The emanating form of Ertutur's power will be felt in a spiritual and material form.

Thus it can be said that 'Ertutur' contains ritual characteristics related to God, kinship and related materials, for example the elements involved in death marriage rituals, and the rules of speech. Sense culture plays a very important role in 'Ertutur' so that in its implementation it is carried out by spiritual symbols in the form of material, for example "Nudungi" (giving uis nipes) (Marpodang, 1992: 55-56). The study of a language can cover the fields of phonology, syntactic morphology, semantics, and a combination of linguistics and other sciences such as psychology, anthropology, sociology, and others. Name is a word or group of words to identify and refer to people, animals, things and places (Robert and Henry, 1990: 8). Having a name is a privilege or honor for everyone. Odssey (in Stephen Ulmann 2007: 84-85) states that:

"There is no one who is low or high in rank who lives without a name once he is born in the world; each person was given a name by his parents when he was born. The name is made and given to someone to distinguish it from others for family members or people to call him. This name has an important role in human relations, so that the name is often influenced by magical, occult, and taboo things.

## **2. Methods**

### **2.1. Data source**

The data source of this research comes from answers as responses from informants to objects in the form of people's names and related to it. This data source is obtained through informants who are related to the ownership of the name of the person concerned. The source of this information is also the language used to represent the speech groups in the region or village that have been determined by each. The data source was obtained by asking a list of questions to informants in the Sitellu Tali Urang Jehe District.

### **2.2. Data analysis technique**

The research data is oral data which comes from the Karo community in Juhar District. Other data are sourced from books related to the meaning of names. Therefore, the data research method that is relevant to this research is the proficient method (Sudaryanto, 1993: 137). This method is called the proficient or conversational method because this method is in

the form of conversation and there is contact between the researcher and the speaker as a resource. Sudaryanto (1993: 137).

### **2.3. Data Analysis Methods and Techniques**

The method in assessing data in the research "Meaning of People's Names in Karo Community in Juhar District, Karo Regency" is the equivalent method. It is called the equivalent method because this method uses a means of determining language references, speech organs, language, and speech partners (Sudaryanto, 1993: 13 The determining tool is outside, detached and does not become part of the language concerned. This matching method can be done by the sorting method. The meaning of people's names in the Karoakan Batak community is known thanks to the sorting power used.

## **3. Result and Discussion**

### **3.1 Requirements for giving names to the Batak Karo community**

In the Batak Karo community, there are seven requirements in giving name the meaning must be meaningful and useful, the name must have a good meaning, the name must be original, the name must be easy to pronounce, the name must be to differentiate, Name must indicate family name and Name indicates gender. First, the name must be valuable, valuable and useful, which means that the naming must be based on consideration of love and beauty of sound and parents name their children with things that inspire and be proud of their children, the sound of a good name will give a distinct impression or pride to the owner. the name.

As in the table "Tedeh" which means 'miss' of the name, it can be seen that the parents really miss the presence of the child, "Reh Menda" which means 'has come' has the same meaning that the parents have expected the presence of the child, 'Brenta' which means 'given to us' which means parents have gratitude for the presence of the child, and 'Muliukur' which means 'good heart' such as Tedeh, Reh Menda, Brenta, Muliukur where parents hope that the child will have a good heart.

Second, the name must contain a good meaning, which means that the name must have a good meaning, meaning that if the name is in accordance with the original language, the name should have a good meaning. This is very important because there is an assumption that names can bring good luck and signify the name according to the personality of the child. As in the table, "Hamat" means 'friendly' which means good so that the child becomes a friendly child and "Pasu" means 'blessing', which means that the child is always blessed by God, "Strong" which means 'strong' means that the child is always a strong person and is able to get through any situation, "Huli attitude" which means "good attitude" contains a good meaning so that the child can be kind to everyone later.

Third, the name must be original, which means that authenticity here can be connected with the imagination and common sense of naming. According to this rule, a person's name can be given according to the circumstances or situations when the baby is born. For example, if there is a family that has been married for five years and has not been blessed with children, then one day God gave a blessing and the wife gave birth to a son, then the name given to the child was "Harapanen" which means "hope". This name means that the child is a child that both parents have long hoped for. Apart from that, there is also another

meaning that shows a meaning of hope, namely a family that has three daughters and the parents really want the presence of a boy.

Fourth, stating that the name given to someone is easy to pronounce, therefore it should be chosen a name whose sound composition is in the language concerned. Like the name "Tuhu" which means 'right', which means that the child always does the right thing in his life, "Seh" which means 'until' means that the child can achieve the goals he hopes for, as well as other names such as Sri, Pusuh, Nasip, Obah, Reh, and Ulih. The name is easy to pronounce and has no problem pronouncing it in everyday activities.

Fifth, the name given has a characteristic that differentiates it from others. Within a family or community group the names of the members of the family or community must be different even though they also have the same name, which is a sign of family or social ties.

Sixth, The name given to a person is in accordance with the family name or does not conflict with his family name. Family names often give honor and fame to someone who is likely to influence his life and behavior, or reminds the honor of the name of his ancestors, so that he will try to protect him properly. In the Karo Batak community, the family name or clan can also show the family owner's pedigree. Such as "Terang Ngena Ginting" which means 'frankly loving ginting', "Riahta Ginting" which means 'our pleasure to ginting', "Ndapet Ginting" which means 'can ginting'. "Tama Ginting" which means 'give ginting', "Perdamen Ginting" which means "ginting peace", "Happy Measure Ginting" which means "happy heart ginting".

Seventh, so that the name given to someone can differentiate gender. This is very important because through the name it can indicate that a person is male or female. If the name does not indicate gender, it will be difficult to greet someone. An example of the name in Batak Karo language "Bunga Ncari" which means 'the livelihood of women', for men it is usually given the name "Rehmanto" because "anto" shows the pragmatic meaning of the male gender, "Sri Ulina" can be seen that Sri shows women's names as well as "Enda Putri" it can be seen that Putri clearly shows women's names.

### **3.2 Types of People Names in the Batak Karo Community in Juhar District**

The Toba Batak community has five types in naming a child. However, in the Batak Karo community there are 3 types of giving people's names, namely as follows.

- a. Pranama, which is the nickname given to the child before being given his real name. Boys are given the name "si Tongat", and girls are given the name "si Ame"
- b. The title Kitik, "real name / since birth", which is the name given by parents to the child since childhood such as "Nampe, Mbelin. This is what is called the" proper name "personal name.
- c. Marga, "family / relative name", is the name given to someone automatically based on unilinear kinship or patrilineal lineage. Initially, this clan was derived from the personal name of the ancestor. Then the offspring will use this name as a family name (clan) to signify that they are descendants of that ancestor.

### **3.3 Cultural Values Names of Batak Karo Community in Juhar District**

Culture is a set of rules or norms that are shared by members of society, which, if implemented by the members, give birth to behavior that is deemed appropriate and acceptable to all members of the community (Haviland, 1999: 333). Thus, culture consists of

values, beliefs, and abstract perceptions about the universe that is behind and reflected in human behavior (Mahsun, 2001: 2).

Sibarani (2004: 59) language is used as a means of expression of cultural values. Cultural values that can be conveyed by language as a pathway for cultural succession are divided into three interrelated cultural parts, namely cultural expression, traditional culture, and physical culture. According to Sibarani, (2012: 133) types of local wisdom contain cultural values including: welfare, hard work, discipline, education, health, mutual cooperation, gender management, cultural preservation and creativity, environmental care, peace, politeness, honesty, social solidarity, harmony and conflict resolution, commitment, positive thoughts and gratitude. The cultural value system consists of conceptions that live in the minds of most members of the community regarding things that they must consider very valuable in life (Koentjaraningrat, 2004: 25). Cultural values are values that are agreed upon and embedded in a society, the scope of the organization, the community environment, which are rooted in habits, beliefs, symbols.

#### **4. Conclusion**

This research contains an effort made in examining the meaning of people's names in the Karo Batak Community by using an anthropolinguistic theory approach. From the explanation above, it can be concluded that the names of people in the Toba Batak Community are categorized as follows: The types of giving names to the Karo Batak Community in Juhar Subdistrict, Karo Regency, namely: Pranama, Kitik and Marga Titles. "Ras Jenda" (keep) means the previous children always died and hopefully this child will live. In addition, there is also the meaning of memories, which means there is a desire to remember an event, an incident to parents before or after giving birth, for example "Laterduga" (unexpected) which means the child's birth was unexpected (premature), "Purnama" which means the child was born. at the time of the full moon. The categorization of people's names in the Batak Karo community consists of a. Categorization based on pragmatic meanings consisting of formal connotations, non-formal connotations, male connotations, and feminine connotations, b. Categorization is based on the meaning of expectations and the meaning of memories. The cultural values contained in the Meaning of People Names in Juhar District, Karo Regency, are religious values, welfare values, health values, harmony and conflict resolution values, commitment values, hard work values, honesty values, politeness values and gratitude values.

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