

## DEATH CEREMONY FOR PAKPAK ETHNIC OLD MAN: SEMIOTIC STUDY

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### ARTICLE INFO

#### Article history:

Received: 08/08/2020

Revised: 22/07/2020

Accepted: 27/08/2020

Available online: 30/08/2020

#### Keywords:

Mate Ncayur N Tua,  
Death Ceremony,  
Pakpak Ethnic Old Man.

### ABSTRACT

What is discussed in this research is how the stages of the implementation of the Mate Ncayur N Tua ceremony for the Pakpak ethnic group, what are the symbols used in the implementation of the Mate Ncayur N Tua Ceremony for the Pakpak ethnic group and what are the functions and meanings of the symbols used in the Mate Ncayur N Tua ceremony for ethnic groups. This study uses Peirce's theory (in Hoed, 2011: 46) which states that a sign is something that represents something else, something that can be in the form of experiences, thoughts, feelings, ideas, etc. that can cover life around us. The basic method used in this research is descriptive method starting from the data collection process, to the analysis stage by applying to the subject matter to get a good result.

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### 1. Introduction

Humans in carrying out their daily activities cannot be separated from cultural elements. The culture that is owned will be the main characteristic of the individual groups who use it. This culture exists as a form to regenerate new offspring. Culture, as well as regulates the cycle of human life, starting from birth, childhood, adolescence, adulthood, old age, until death. This is what happened in Pakpak culture. Every ethnicity in North Sumatra, both from the Batak ethnic group and other ethnic groups, certainly has its own culture and customs, each of which has its own uniqueness and each of these cultures cannot be compared which one is better. Likewise with Pakpak ethnicity,

One custom that exists in the Pakpak ethnicity is custom at death events. Death at Pakpak's technique is called njahat work. Bad work, for example at a funeral event, the death of an elderly person who is commonly called ncayur n Tua, mengurak tuluan or lifting old bones that have died for a long time, the erection of a monument (penangkihken tuluan mi jerro) and others.

Njahat (death) work in the Pakpak ethnic group has several types, namely Mate kedek (bura-bura koning) is a child who dies under the age of 5 (five) years and the customs have not yet run on this type of death, Mate of cipako fruit is a child who died aged 5 (five years) - 15 (fifteen years), Mate mbohok (telpek) is a person who has died and is married but does not have children, Mate parents are people who died who are married and have children. Mate sari matua is a person who dies who has had children, new children and grandchildren, but their children are still not married. In this type of death, custom has been running, but the kerrah (drums) cannot sound without prior approval. Ncayur parents are people who die who have children and have new children, have grandchildren of sons and daughters (kempu jolo-kempu podi) and all of their children are married and at this death ceremony they already use customs.

Furthermore, the level of the maté ncyur n Tua ceremony can be categorized into 3 types, namely Males bulung simbernaik, which is the type of ceremony with the highest level because it is obliged to slaughter buffalo and oxen. The size of this ceremony is measured by the type and number of livestock slaughtered as a side dish. In ancient times, this type of ceremony was performed for seven days and seven nights and was accompanied by a silima drum. This level of course requires a lot of money so that only certain people such as the king's descendants. Males bulung buluh, which is the second highest or intermediate type of ceremony. Usually the animals that are slaughtered as side dishes are smaller four-legged animals such as goats and pigs and this ceremony is not accompanied by drums. Males bulung sampula, which is the type of ceremony with the smallest level. Usually the animals that are slaughtered are just chickens and not accompanied by drums. Participants in this ceremony are only close relatives. The choice of the level of the death ceremony is adjusted based on the economic situation of the host's family because the three levels have different costs.

The selection of the level of the ceremony is determined through deliberation between the closest family and with the approval of the silima. In carrying out the funeral ceremony Ncyur N Tua is inseparable from the signs used, as stated by Morris (1946: 3), defining semiotics is the science of signs, whether human or animal, relating to a particular language or not containing elements of truth. or error, of an appropriate or inappropriate nature, of a reasonable nature or containing artificial elements.

The author's reason for researching the Customary Death Ceremony of Ncyur N Tua's Death in the Pakpak ethnic group as the title of the research is because in this day and age, especially the younger generation does not understand and know any more about the symbols and meanings contained in the old ncyur death ceremony of the Pakpak ethnic group.

## **2. Methods**

Koentjaraningrat (1976: 30) which says "qualitative descriptive research provides an overview, description, information and searches for facts about an individual, situation or community group". Methods are methods or tools that have been determined to solve a problem. In the implementation of this research, researchers use descriptive methods that are qualitative in nature, because they provide accurate and clear information as needed. In addition, to support the research method proposed by Koentjaraningrat, the author also uses other research methods, namely: field discipline and the results of this discipline are then compiled into one final study (Meriam, 1964: 37). ). For complete data collection with a list of questions and interviews, observations can also be used and the use of daily notes (Djarwanto, 1984: 25).

### **2.1. Basic Method**

The basic method used in writing this thesis proposal is descriptive method. Descriptive method can be interpreted as a problem-solving procedure that is investigated by describing / describing the state of the object / research subject (a person, institution, society, etc.) at the present time based on facts that appear as they are ( Nawawi 1991: 63). At present, the Pakpak Batak people do not maintain customs and cultures that have certain forms, functions and meanings, so that the customs and culture of the past are almost extinct. In the descriptive method, the writer will try to reveal and describe the actual results in accordance with the current situation.

## **2.2. Research sites**

The location used for research is Prongil Village, Tinada District, Pakpak Bharat Regency. The reason the authors chose the location of this research is because the people are ethnic Pakpak and the traditional death ceremony of Ncayur N Tua is still being carried out.

## **2.3. Research Data Sources**

Sources of data used in this study are primary and secondary data sources. Primary data sources are data that we can only get from original sources, primary data must be taken directly from the original sources, through appropriate sources and who we make respondents in our research. Secondary data is data that is already available, so we just need to find and collect, for example in the library.

- a. Field Research. The author immediately went to the field to find existing and complete data from the informants.
- b. Customary figures and local communities who are used as informants in conducting research for the writing of this thesis where the author conducts research directly into the field and asks directly to traditional leaders and local communities so that the research obtained is more concrete and can be justified for its truth. There is no misunderstanding of the Pakpak community in Prongil Village, Tinada District, Pakpak Bharat Regency.
- c. Library research by searching for data sources from books that match the title of this thesis. This is done so that the research carried out is related to the books used by the author as a reference in writing this thesis so that the research is easier to do and the work of this thesis becomes easier.

## **2.4. Research Instruments**

The instruments used in this study were:

- a. Interview sheet / interview guide.
- b. A tape recorder used to interview informants in connection with the object of research.
- c. Camera to take pictures.
- d. Stationery and paper are used to record everything that is considered important and related to the object of research.

## **2.5. Data Collection Methods and Techniques**

The methods used in field data collection include:

- a. The method of observation is that the author goes directly to the field to observe the object of research. The observation method is used by researchers to observe the function and meaning of the traditional death ceremony of Ncayur N Tua by using a camera as a tool to take pictures, after the researcher observes what tools are used in the Ncayur Ntu death ceremony, it will be combined with the results of interviews conducted with community leaders. . The reason the researchers made observations was to get accurate data about the meaning and function used in the death ceremony of Ncayur N Tua.
- b. The interview method is used to get an idea of the meaning contained in the funeral ceremony. This interview was aimed at the Pakpak ethnic group, especially the people in Prongil Village, which consisted of the village head, traditional leaders,

community leaders, and the general public. This interview will also use interview guidelines that have been prepared and compiled in advance.

- c. The library research method is the collection of data through books which are related and closely related to the research. This method is used to obtain a reference source for research, so that the data obtained from the field can be processed as much as possible in accordance with the objectives outlined. In this method the writer looks for supporting books related to research problems.

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

Data analysis is the process of organizing data, organizing it into a pattern, a category of basic description units. In this research, the data obtained will be processed and analyzed qualitatively. Methods or ways of managing raw data so that it becomes accurate and scientific data is used by structural methods.

The steps for this data analysis method are as follows:

- a. Data are classified according to the object of study.
- b. After the data were classified, the data were analyzed according to the theoretical study used.
- c. Interpret the results of the analysis in a systematic written form so that all data is well presented.

## **3. Result and Discussion**

In the implementation of the death ceremony of Ncayur N Tua for the Pakpak ethnic group, there are common stages and must be carried out at the ceremony, from these stages of implementation there are important symbols that are only understood by certain people, the symbols contained in the Ncayur N Tua funeral ceremony each have different functions and meanings. This section discusses how the stages of the death ceremony run and what symbols are there and how the function and meaning of the symbols themselves.

### **3.1 Stages of the Implementation of the Traditional Death Ceremony of the Elderly Ncayur to the Pakpak Community in Pakpak Bharat Regency**

In the execution of the death ceremony of Ncayur N Tua for the Pakpak ethnic group, there are stages which are still commonly practiced until now. In Pakpak Bharat District, if there is a family member who dies, the closest relatives and neighbors are required to come and gather for family meetings. In that deliberation, people are determined who will give news to their relatives like kula-kula, with sebeltek and berru. Which is far from the house of the family who died. After that, then discuss the stages of implementation up to the burial process. The following are the stages of implementing the Ncayur N Tua traditional ceremony for the Pakpak ethnic group in the Pakpak Bharat district

- a. Sungkun Sempanganen (Family Conference)

Sungkun sempanganen is the first stage in the death ceremony of Ncayur N Tua. Sungkun sempanganen is usually attended by only close family members, both seniors, with sebeltek and berru.

- b. Tenggo raja

Tenggo raja is to summon everyone in a village to gather at the place of the host. Tenggo said the king because all who came were considered honorable because they would help to carry out the work or the event. In the Tenggo event, the king will be informed of the results of the sungkun sempanganen to the elders, with kuta (one village) and sibettoh

adat (who understand customs) what the form and size of the event is and they will follow what will be conveyed to the king's Tenggo. But the elders, traditional siblings and Kuta can also provide suggestions for the continuity of the event.

- c. Entering Bangke Mirumahna (Putting a Body into a Coffin)  
At this stage the person who has died will be put in a coffin. If previously the person who died was still in or is lying at home. At this stage there is a type of custom that is placed in the place of the deceased, namely: Blagen peramakan.
- d. Steaming Pergendang  
Pergendang is a person who hits the drum during the matrimonial ceremony. Usually five drums are hit, that's why Pakpak ethnic groups usually mention the silima drum. Pengapul the pergendang is feeding according to the predetermined custom. The aim is to give respect or good ethics to the pergendang, so that the girdle can hit the drum with enthusiasm and sincerity. The drum used in the matrimonial ceremony is the silima dangong sada rabaen drum.
- e. Tatak Mengido Permit Taba Puang Benna Deket Puang Pegamaki  
Puang bennadan puang pengamaki in the Pakpak community is Tatak mengido permission to puang benna and puang pengamaki means that the sukut will perform a dance to ask permission from the puang bennadan puang pengamaki. In this manner / dance requesting permission, the custom used is olessori-sori
- f. Mate Ncayur N Tua's Tumatak Event (Dance Event in the Death of Ncayur N Tua)  
The dance program in the death of the parental ncayur is carried out after the Tatak Mengido Permit Taba Puang Benna Deket Puang Pegamaki, in the tumatak event at the ncayur parental death ceremony, it has the following stages Tatak Sukut Dekket Simersibeltek, Tatak Puang Benna, Petording of Ulaen Tikan Peberkatken Bangke I Saponai.
- g. Tatak Sukut  
After the dead body is moved to the home page, the tatak or dance event will take place in the yard of the house. The first tatak will be carried out by the sukut or from the family who have an event called tatak sukut, in tatak sukut will be carried out tatak eras. The eras have the meaning of inviting or picking up guests who will come, these eras consist of several types, namely a piece of wood or bamboo, and the ends are covered with sampilit, silinjuhang and sanggar.
- h. Sharing the toast (sharing the toast)  
Sulang in Pakpak ethnicity is parts of meat that have been cut with certain parts that will be given to people who have been determined in a traditional event. In the traditional ceremony of mate Ncayur N Tua, the distribution of the toast is carried out after the tatak (dance) event is carried out and before the deceased is buried

### 3.2 Symbols Used in the Death Ceremony of Ncayur Elderly in Pakpak Society

In the stages of implementing the Ncayur N Tua death ceremony in the Pakpak community, there are semiotic symbols which have very important meanings and need to be known by everyone, especially the Pakpak ethnicity. These symbols are described in this section.

a. Blagen (mat)

Blagen peramakan is a bed or mat for people who have died, it is said that peramakan blagen is because blagen or the mat was developed. This blagen or mat is put by the player, puang benna and puang pengamaki into the coffin. In putting the peramakan blagen, it is usually accompanied by a cry of milangi. The goal is to ask God to give health to the offspring. The function of a bagen (mat) is as a bed, especially for people who have died, as a place to sit in words, as a seat for newlyweds in Pakpak society.

b. Drum

The drums in the Pakpak community have a hereditary structure or family structure, namely silimaday in the Pakpak community and what is used is the silima gendang which means five drums used. The silima drum functions to accompany the tatak (dance) but the sounds and songs played are certain and should not be used carelessly and usually the sound and song that is played depends on the request of the person who will perform the dance. They are the ones who will ask him what kind of music to play. While the gong sada rabeen functions to accompany tatak (dance) and is meaningful as an entertainer for families who are left behind or who are grieving. The silima drum in Ncayur N Tua's death ceremony functions as a musical instrument that accompanies the tatak (dance),

c. Suction (cigarette)

In the death ceremony of Ncayur N Tua, Sap (cigarette) is generally used by men who take part in helping to carry out the ceremony of Ncayur Ntu's death. These cigarettes are provided by parties from Sukut. In society, pakpakisap / cigarettes function to warm the body or launch a conversation to feel closer

d. Napuren (betel)

In the death ceremony of Ncayur N Tua, napuren is given to pergendang (the person who hits the drum), napuren is a food that is often consumed by the Pakpak ethnic group and this napuren is very meaningful in every traditional occasion even for consumption in daily life. In the Pakpak Napuren community it is usually food that is usually consumed by the community and functions as a mouth warmer because it tastes spicy and makes teeth stronger and healthier.

#### 4. Conclusion

Based on research and descriptions of the traditional death ceremony of Ncayur N Tua in the Pakpak community in Prongil Village, Pakpak Bharat Regency, in terms of the semiotics stated in this thesis, several conclusions can be drawn including the following The Pakpak community adheres to the patrilineal principle, which is based on the father's lineage. Merga is very important for the Pakpak community because it determines kinship relations. Sulang silima in the Pakpak community is a kinship system that cannot be separated in any traditional event. In Pakpak society there are three kinds of kinship relations, namely based on blood ties, marriage and merga. The Ncayur N Tua traditional ceremony is one of the traditional ceremonies of the Pakpak community, which ceremonies are rarely held,

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