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Expressions in Simalungun Language in the Traditional Marriage Ceremony of the Simalungun Community Abroad in Jambi City as an Effort to Preserve the Oral Tradition of the Archipelago

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Abstract

The purpose of this research is to describe how to use expressions in Simalungun language in traditional wedding ceremonies, when giving advice when there are traditional ceremony activities. This research uses descriptive qualitative research. The data was collected using the engaged listening technique. Data were analyzed with distributional analysis techniques. The result of the research is that, the meaning of expressions in Simalungun language can be interpreted based on the grammatical meaning and the connotative or implied meaning of an expression. The meaning contained in an expression is implied as a whole from a unit of words or sentences that make up an expression. The function of expressions in the Simalungun language serves as a means of giving advice from anyone who is concerned with advising those who are important to be advised. The meaning of expressions in Simalungun language can be classified into; the meaning that describes the sadness of grief, as well as joy or joy. The use of this expression still exists at the traditional wedding ceremony of the overseas Simalungun community in Jambi City. The function of expressions in the Simalungun language tends to give and emphasize various advice to the younger ones, especially advice on marriage.

Keywords: Expression; Function; Form; Meaning; Simalungun Language Introduction;

Abstrak

Tujuan penelitian ini adalah mendeskripsikan bagaimana pemakaian ungkapan dalam bahasa Simalungun pada upacara adat perkawinan, pada saat memberikan nasehat pada saat ada kegiatan upacara adat. Penelitian ini menggunakan penelitian deskriptif kualitatif. Data dikumpulkan dengan teknik simak libat cakap. Data dianalisis dengan teknik analisis distribusional. Hasil penelitian adalah bahwa, makna ungkapan dalam bahasa Simalungun dapat dimaknai berdasarkan makna gramatikal dan makna konotatif ataupun makna tersirat dari sebuah ungkapan. Makna yang terkandung dari sebuah ungkapan tersirat secara menyeluruh dari suatu kesatuan kata maupun kalimat pembangun sebuah ungkapan. Fungsi ungkapan dalam bahasa Simalungun berfungsi untuk sarana memberikan nasehat dari siapa saja yang berkenaan menasehati kepada mereka yang penting untuk dinasehati. Makna ungkapan dalam bahasa Simalungun dapat digolongkan atas; makna yang menggambarkan kesedihan duka cita, maupun kegembiraan atau suka cita. Penggunaan ungkapan ini masih eksis disampaikan pada upacara adat pernikahan masyarakat Simalungun perantauan di Kota Jambi. Fungsi ungkapan dalam bahasa Simalungun cenderung untuk memberikan serta menegaskan berbagai nasehat kepada yang lebih muda, terutama nasehat-nasehat perkawinan.

Kata Kunci : Ungkapan; Fungsi; Bentuk; Makna; Bahasa Simalungun;

1. Introduction

Simalungun language as one of the regional languages in the archipelago and Indonesia is basically still used by its speakers. The speakers of the Simalungun language are both those who are still domiciled in the Simalungun area, namely in the Simalungun district, as well as Simalungun who are already domiciled overseas, including in Jambi City. In using the Simalungun language, it turns out that language is not only used as a means of communication among Simalungun ethnic groups. In their daily lives, the Simalungun ethnicity still exists to communicate in the Simalungun language in the city of Jambi. This can be seen from the facts on the ground, that the Simalungun ethnic community who live in the city of Jambi, in their daily lives still use the Simalungun language. As in the GKPS Jambi church, the Simalungun people still use the Simalungun language to communicate and worship at the church.

Besides communicating in the Simalungun language, it turns out that the Simalungun people in implementing and carrying out their customs also use the Simalungun language. This can be seen from initial observations in the field that every time they carry out a Simalungun traditional party, they still exist using the Simalungun language. In carrying out the Simalungun custom, the Simalungun people too using various expressions as in Indonesian, known expressions, proverbs, euphemisms, and other forms of language used to refine language and bring out the beauty of language.

The expressions used by the Simalunun people in Jambi City are basically no different from the expressions used by the Simalungun people who live in Simalungun district. The form, meaning, and function of use are the same, what is used in the Simalungun area, is also used by the Simalungun people in Jambi city. However, in using these expressions, sometimes speakers who are using these expressions are not right in using them. In this case there is an expression that is used, it turns out that it is not in accordance with the customary implementation, in other words the expression used is not appropriate. Therefore, it is important to carry out observations or research in using these expressions, so that the meaning and process of implementing these customs actually goes according to the actual customs. So that in the future there will be no mistakes, which can be followed by the next generation. When examined further, the forms of Indonesian expressions with the forms of expressions in Simalungun tend to show almost similar forms. If the forms of expressions in Indonesian tend to be similar to the forms of expressions in Simalungun, so is the case in terms of the meaning of the expression itself. The meaning of the expression in Indonesian and the meaning of the Simalungun language expression relatively show similar or almost the same meaning. This is based on the fact that the meaning in an expression can be interpreted both in terms of its lexical meaning and grammatical meaning. This thinking is in line with the opinion of Baharuddin (1997:87) "Expressions contain lexical meanings and grammatical meanings."

With regard to the meaning of the expression, in the opinion of Chaer (1995:60) states "Lexical meaning is the meaning that is in accordance with the referent, the meaning that is in accordance with the observations of the sensory organs or the meaning that is really real in our lives". On the other hand, there is also an opinion that grammatical meaning according to Djajasudarma (1999:13) is "meaning which involves intra-language relations or meanings that arise as a result of the functioning of a word in a sentence".

Phrases in Simalungun are important in everyday life. Through these expressions, can inspire thoughts and patterns of life in living everyday life. To advise someone, for example, if some advice is directly given, it is likely that his heart and mind will be difficult to be moved and changed. But if through expressions, the heart, mind and soul can be moved. In connection with that, how important is the expression in language, in this case to convey something, the expression is more evocative of the heart, mind and feelings. Therefore, it is important to do research on expressions in various language societies. On this occasion, the author intends to examine the existence of expressions in the Simalungun community who are overseas, namely the Simalungun community in the city of Jambi. In using this expression in various Simalungun traditional ceremonial activities, in general, many people use the example that is not in accordance with its use. Some of the Simalungun people in certain traditional ceremonies, for example at funerals, often use inappropriate expressions. This expression is not good to say to people who are grieving, because the meaning of this expression is to indicate what is said or what other people convey, while we also feel it, other people will not be able to feel it. Like the expression /Pitu batu martindih, sadado siaton nadok-dok/. Its meaning ; "Seven stones arranged from top to bottom, the one that holds it is the very bottom rock." This expression contains any meaning whatever other people say, we are also the ones who bear it all. This expression is also not good delivered to people who in mourning. In line with that, the problem in this research is how the expression functions in the overseas Simalungun community in Jambi city, in this case whether they still use it during traditional wedding ceremonies.

The benefits of this research are illustrated by two benefits, namely the theoretical benefits of providing information material about Simalungun culture and the benefits of making a contribution or contribution in terms of the study of meaning in literary, cultural and linguistic studies. The social system of the Simalungun people has basically not changed when some of the Simalungun people have lived overseas. They basically maintain the social system that has been formed in the Simalungun Community who live in Simalungun land in Simalungun Regency, North Sumatra Province. In terms of kinship, the Simalungun community adheres to a patrilineal system. In the Simalungun community, wives and children are included in the husband class. Just like other Batak tribes, the hereditary system in the Simalungun tribe is very important, because descent is the basis for determining clan (Baharuddin, et al, 1997:3).

In social kinship relations, the Simalungun people know the term "Tolu Sahundulan Lima Saodoran". "Tolu Sahundulan" means three but one place, the other supports. While "Lima saodoran" means five but one group of life's journey (Sumbayak, 2001:84). Meanwhile, according to (Saragih, 2008: 162) states that: The meaning of Tolu Sahundulan Lima Saodoran is to organize customary law order in the kinship arrangement of the Simalungun community. Tolu Sahundulan means that in the Simalungun community a decision is determined by the agreement of three family members in management. The family sits together for deliberation and decides on the form of policy to be taken. The Sahundulan Tolu consists of: Tondong, Sanina, Boru. While the Five Saodoran consists of: Tondong, Tondong ni Tondong, Sanina, Boru and Boru ni Boru.

In line with this opinion Saragih (2) (2007:14) states that: In Tolu Sahundulan Lima Saodoran Tondang's position is very high and must be respected. Tondong is the male side of the wife, so the boru (who takes the wife) feels indebted for the rest of his life. Sanina is the family of the host, clan and because of recognition as a sanina, including pariban from another clan. The son of boru

is the recipient of the wife. In a traditional party, the boru become workers (sitatang horja). Tondong ni Tondong is the Bone of the Bone (Uncle's Uncle), while Boru ni Boru (Boru Mintori's Child) is the Aunt of the host (suhut) and other parties who are not related but give recognition as Boru.

From this opinion it is clear that the Simalungun people have family ties that are so broad and so strong, that in planning a traditional work program they first invite and ask for opinions from the family, who are involved in the tolu sahundulan system and the five saodoran. The first party is "sanina", in this case is the biological brother and the brother of the clan. The second party is "boru", namely biological sisters and sisters from the same clan. The third party is a "panogolan", in this case a nephew, namely the child of a biological sister or sister or clan. The fourth party is "hasoman sinhuta", in this case the closest neighboring family, or those who come from the same village. The fifth party is "tondong", in this case the wife's family, the wife's parents, as well as the wife's siblings and surname. In the social system of the five saodoran tolu sahundulan, in a broad concept it includes not only; sanina, boru, panogolan, hasoman sinhuta, and tongdong. However, it has developed into a wide range, starting from; Tolu sahundulan consisting of: Tondong, Sanina, Boru.

While the Five Saodoran consists of: Tondong, Tondong ni Tondong, Sanina, Boru and Boru ni Boru. The Simalungun community basically only has four main clans, namely; Sinaga, Saragih, Damanik, and Purba. However, in line with the growth and development of the Simalungun community, many other clans have also joined the Simalungun community. Of the four tama clans, in fact they have also developed according to their lineage. Like Sinaga, this Sinaga clan has three descendants, namely Sinaga Bonor, Sinaga Appuratus, and Singa Uruk.

Simalungun language is one of the languages used by its speakers, namely the Simalungun people. The Simalungun language is still growing and developing in line with the development of its speakers, namely the Simalungun people, both of whom live in the Simalungun area, namely in Simalungun Regency, North Sumatra Province. The same goes for the Simalungun people who have migrated and live in various areas of the archipelago, including in the city of Jambi. The Simalungun ethnic community still exists using the Simalungun language. As one of the regions in Indonesia, the Simalungun community also has its own regional language which is used as a means of communication among speakers of the Simalungun community. The regional language used as a means of communication for the Simalungun Batak people is Simalungun.

Pateda (1994:12) states "Local language is the language used by people who live in certain areas to communicate among themselves". One of the regional languages in the archipelago is Simalungun. The Simalungun language is used by the Simalungun ethnicity as one of the ethnic groups of the Batak tribe. Dasuha (2007:44) states that: Simalungun language is one of the Batak sub-languages and the mother tongue spoken by the tribes that inhabit the areas of Deli Serdang, Serdang Begadai and Asahan Regencies. According to facts and history, the Simalungun language has spread to almost all areas in North Sumatra, especially in the eastern region and even to Riau.

In addition to that opinion, one of the Simalungun community leaders Saragih (2008:42) states that: The word Simalungun comes from two meanings. The first is derived from the words sima and lungun. Sima means relics and lungun means lonely. So Simalungun means a lonely relic. Another meaning is derived from the words si and malungun. Si means yang and malungun means longing. So Simalungun means what is missed.

In the existence of the Simalungun language in the Simalungun community, the Simalungun language also has the same function and position as other regional languages in Indonesia. Some of the functions and positions of the Simalungun language include the following; (1) a symbol of regional pride, (2) a symbol of regional identity, (3) a means of communication within the family and local community, and (4) a supporter of regional culture (Chaer, 1995:297).

In communicating through any language, each speaker tends to use various kinds and variations of language. One of them is language through expressions. The expression in every language is almost there, and it is used by its speakers. The use of these expressions is usually motivated by various factors such as culture, customs, habits that apply to the speaking community, emotions, and the speaker's way of thinking. In another part Chaer (1995: 75) also explains "Expressions are attempts by speakers to convey their thoughts, feelings and emotions in the form of language units that are considered the most appropriate and most relevant". Likewise the opinion of Baharuddin, et al (1997:10) which states that "An expression is a short figure of speech in the form of a sentence fragment". Based on these opinions it can be concluded that expressions are figurative words that contain meaning to express a certain purpose.

When examined further, the forms of expressions in Indonesian and the forms of expressions in Simalungun tend to show almost similar forms. If the forms of expressions in Indonesian tend to be similar to the forms of expressions in Simalungun, so is the case in terms of the meaning of the expression itself. The meaning of the expression in Indonesian and the meaning of the Simalungun language expression relatively show similar or almost the same meaning. This is based on the fact that the meaning in an expression can be interpreted both in terms of its lexical meaning and grammatical meaning. This thinking is in line with the opinion of Baharuddin (1997:87) "Expressions contain lexical meanings and grammatical meanings." With regard to the meaning of the expression, in the opinion of Chaer (1995:60) states "Lexical meaning is the meaning that is in accordance with the referent, the meaning that is in accordance with the observations of the sensory organs or the meaning that is really real in our lives". On the other hand, there is also an opinion that grammatical meaning according to Djajasudarma (1999:13) is "meaning which involves intra-language relations or meanings that arise as a result of the functioning of a word in a sentence".

The language at this level of usage was used by Simalungun speakers in the pre-independence period. For example, the language used when talking to kings or palace officials, as well as the special language used by datu (shamans) at that time (Baharuddin, et al, 1997:2). Along with the times, the use of the Simalungun language pays more attention to kinship terms, meaning that speakers must know who and what is the position of the addressee in the clan.

The Simalungun language in Jambi City is generally used by Simalungun speakers in communicating among Simalungun people, both in official and unofficial situations. The Simalungun language in official communication is usually used in traditional wedding ceremonies, death ceremonies, clan arisan, to the rituals of worship used in the Batak Simalungun community who are Christians within the scope of the Simalungun Batak Protestant Christian Church (GKPS). Meanwhile, in unofficial situations, Simalungun-speaking people generally use Simalungun when communicating within the scope of family, relatives and when chatting with people who come from the same area or when meeting with the same Simalungun area.

Expressive language basically has a structure that is different from language in general. Sometimes, the expression pays attention to the rhythm in addition to the specific choice of words, and uses language style. Chaer (1995:75) states "Expressions are attempts by speakers to convey their thoughts, feelings and emotions in the form of language units that are considered most appropriate and most relevant". Meanwhile Baharuddin, et al (1997:10) stated that "An expression is a short figure of speech in the form of a sentence fragment". Based on these opinions, it can be concluded that expressions are figurative words that contain meaning to express certain intentions.

Meaning is an important meaning or understanding given to a form of language (Big Indonesian Dictionary, 2005). The meaning in an expression can be interpreted both in terms of its lexical meaning and its grammatical meaning. Baharuddin (1997:87) "Expressions contain lexical and grammatical meanings". Meanwhile, according to Chaer (1995: 60) states "Lexical meanings are meanings that are in accordance with the referents, meanings that are in accordance with the results of observations of the senses, or meanings that are really real in our lives". In line with this opinion, Djajasudarma (1999:13) states "Grammatical meaning is the meaning that concerns intra-language relations or meanings that arise as a result of the functioning of a word in a sentence.

Chaer (1995:60) states "Lexical meanings are meanings that are in accordance with the referents, meanings that are in accordance with the observations of the senses or meanings that are really real in our lives". The expressions in the examples that have been described have been directly studied for their lexical meanings. In this case also using a tool that is the Simalungun language dictionary. Grammatical meaning is the meaning that exists as a result of grammatical processes, such as affixation processes, reduplication processes and compositional processes (Chaer, 1995:62). While Djajasudarma (1999:13) states "Grammatical meaning is the meaning that concerns intra-language relationships or meanings that arise as a result of the functioning of a word in a sentence". The grammatical meaning contained in expression (7) /His eyes are like the morning star/ is the process of his suffix affixation to the word 'His eyes' which has the meaning of declaring the property called the base word. Likewise in the expression (12) /The dog is fighting over the bone/ in the process of affixation of the prefix Bə- which changes to Bə in the word 'Bə-grab' which contains a mutual understanding which is called the base word. The use of expressions in the Simalungun language in Jambi City is adapted to the context in language events between speakers, addressees and people who are spoken outside of speakers and addressees. Firzt in Halliday and Hasan (1992: 11) mentions the description of the main points of the context of the situation, namely: (1) the involvement in the situation, (2) the actions of the participants which include speech and non-speech actions, (3) the characteristics of other situations that relevant, namely objects or surrounding events, and (4) the effects of speech acts, namely the forms of change caused by the things spoken by the participant in the situation. Halliday and Hasan (1992:16) mention three characteristics of the situational context, namely (1) field, tenor and mode. These concepts are used to interpret the social context of the text, namely the environment in which the exchange of meaning occurs. Expressions are usually more directed at messages, advice or directions conveyed to someone or the general public. The Simalungun language expression usually occurs when parents give advice to their children, when chatting with peers, during traditional events, both at traditional weddings and funerals, as well as during religious events, such as lectures or sermons and when situations are together. or mutual cooperation. The use of these expressions must be adapted to the context. The context includes who is speaking, who is the opponent or interlocutor, where is the conversation taking place, and when is the conversation taking place. In the Simalungun community, the language used must adhere to the prevailing norms or kinship terms.

A series of traditional ceremonies that must be taken is the traditional wedding ceremony. This traditional ceremony starts from; "manririt" or visiting to choose a mate. If they agree, later the parents agree to marry them off, then a traditional "marhosi-hori dingding" ceremony is carried out. In this case, the man and woman hold negotiations or initial talks about what to do when the time comes for the marriage. But before getting married, the bride and groom must go to their uncle's house to ask for blessings and at the same time to inform them that the child wants to get married. For boys, it is during this traditional ceremony that he begs his uncle, and excuses himself and asks forgiveness that he did not take his uncle's daughter to be his wife. This must be carried out in the Simalungun community, that a son should when he is an adult he must take a "pariban", or an uncle's child to become a wife. This traditional ceremony is called "Mangalop Bona Show". In this case, ask for the blessing of the uncle so that his family will become a happy family.

The next series of traditional wedding ceremonies in the Simalungun community is "Maralop", in the Toba community it is called "Marhusip". This traditional ceremony is carried out to agree on "Tuhor ni boru" or in the Toba community it is called "Sinamot", which is an amount of money for the dowry or dowry that must be paid by the man to the woman. In the Simalungun community, this traditional ceremony also conveys a sum of money as a token of appreciation. The next series of wedding customs is the "show party", or wedding party. If the bride's family is Christian, they are first brought to the church to be married off by the priest. If they are Muslim, they are first married in Islam. Then the traditional Simalungun wedding ceremony was held. On the wedding day, in the morning the male child comes first to the woman's house, which is called the "Marsibuha-buhai" ceremony, in this case indicating the start of brotherhood, or that day begins the kinship between the family of the man and his wife. Woman. That they started that day already became a family.

The series of Simalungun customs in the framework of the next wedding is to convey "Tintin Marakkup", in this case if a boy marries another woman who is not his uncle's child, the male family and the wife's family come to the groom's uncle to convey apologies, especially the parents of the bride convey some money as a sign that even though the groom as his uncle's nephew does not take his uncle's child to be his wife, in this case but a woman from another family, the parents of the bride's side invite and persuade the uncle of the bride man to think that the bride is his own child. That starting that day, the bride was the same as the child of the groom's uncle. The next series of wedding customs is conveying "Ulos Pansamot", namely Simalungun cloth for the groom's parents delivered by the bride's parents. Then proceed with giving "Ulos Hela", namely Simalungun cloth for the bride and groom which is delivered by the bride's family. Then proceed with giving "Ulos Pamarai", which is Simalungun cloth for the brother of the groom's father, then "Ulos Sihutti Ampang", which is Simalungun cloth for the younger or older sister of the groom's father. Then it was continued with "Ulos Tonunan Sadari", namely Simalungun cloth which was given to several of the brothers and sisters of the groom. Then, "Ulos Holong" is given, namely Simalungun cloth which is given to the bride and groom by the bride's family. Finally, "Ulos Holong from Bones" was delivered, namely Simalungun cloth from the uncle of the bride and also the uncle of the groom.

2. Research Methods

This research uses descriptive-qualitative research. The data in this study are expressions contained in the Simalungun language which are used during traditional ceremonies in the Simalungun community in Jambi City. The source of the data in this study is the Simalungun-speaking community in Jambi City who know a lot of expressions in Simalungun that are still valid and are often used/used by Simalungun speakers in Jambi City in carrying out traditional wedding ceremonies. The data collection technique in this study used the Listening Libat Cakap technique. tapping is the basic technique of the listening method. Data were analyzed using the distributional study method with procedures; (1) Transcribe the data, namely perform the transcription of the data obtained from the informants, both field notes and recorded data. (2) Identifying and clarifying data, namely sorting and grouping expression data according to their function in each type of Simalungun traditional ceremony. (3) Analyze data through data cards that have been sorted and grouped. In this case an analysis is carried out whether the function of the use and use of the expression is in accordance with the function of its use. (4) Draw conclusions, in this case the conclusions formulated are in accordance with the findings that the expressions used are in accordance with their function in each Simalungun traditional ceremony activity. To ensure the validity of the research data, data validity was checked using native speaker introspection techniques and triangulation techniques.

3. Results And Discussion

Expressions in the Simalungun language can be described as illustrated in the following description.

SIM /Anggo domma itoktok iporsan ma/

IND /Jika sudah ditebang haruslah dibawa/

ENG/If it has been cut down, it must be brought/

This expression is in the form of a sentence, built from two clauses. This expression contains the meaning that the wood that has been felled must be brought, not left alone. This describes a situation or an action that we do we must be able to account for it. The function of this expression is to advise new families or marriage advice. The new family, both husband and wife are equally responsible.

SIM /Anggo domma iluarhon sahap, halak ma ompunganni./

IND /Apa yang sudah kita ucapkan sudah menjadi milik orang lain/

ENG/What we have said already belongs to someone else/

This expression is in the form of a sentence built by two one clauses and one phrase. This expression contains the meaning that all the words or sentences that we have said all belong to other people. In this case when we speak to other people, we must be careful, because what we have said cannot be taken back. This expression serves as marriage advice so that husbands and wives in the family are always careful in what they say. Both within the family and towards others.

SIM/Anggo pinahan talini do itogu, tapi anggo jolma hata ni do sijolomon./

IND /Hewan peliharaan talinya menjadi pegangan, tetapi manusia janjinya yang menjadi pegangan/

ENG/The pet's rope is the handle, but the human promise is the handle/

This expression is in the form of a sentence built by two clauses. This expression implies that if we raise livestock such as cows, for control it using a rope. Thus the rope is what we hold to guide the cow. However, if it is a human being, what can become a guide for him is the language or words he has delivered as a promise. Thus if someone makes a promise, that promise can be a guide for us. This expression serves to advise newlyweds at the wedding ceremony. The point is to advise not to make promises to others too easily.

IND /Antan otik, Ingat ari patar/

IND /Kurangi, pikirkan dan ingat hari esok/

ENG /Reduce, think and remember tomorrow/

This expression is in the form of a sentence, which is built from two phrases. This expression implies that when we are eating, do not eat as much as you like until you are full. But remember that tomorrow you will also need food. This expression functions to advise new families at traditional wedding ceremonies. They should be frugal in living their household life.

SIM/Bali do utang saratus dua puluh ribu, ibahen demban sayur santasak/

IND /Lunas hutang seratus dua puluh ribu rupiah, hanya dengan menyerahkan segenggam sirih/

ENG /Pay off a debt of one hundred and twenty thousand rupiah, just by handing over a handful of betel/

This expression is in the form of a sentence formed by two phrases. This expression contains meaning, that a debt of one hundred and twenty thousand rupiah can be repaid by giving just a handful of betel nut. The deepest meaning is to describe being able to forgive others, especially if that person is someone who is unable. This expression serves to advise the new family at a traditional wedding ceremony. In addition, it is also used to advise newly adopted children.

SIM/Barita ni do dekke gajah, hape balanga lang isian?

IND /Tersebar berita memasak gaja, tetapi kualinya ternyata kosong/

ENG /Rumors spread about cooking elephants, but the cauldron was empty/

This expression is in the form of a sentence built by two phrases. This expression conveys the meaning that, when news spread about cutting elephants for side dishes, the cauldron contained nothing. This expression functions to give advice at traditional wedding ceremonies, that in living the life of a family, it is better not to show off too much wealth, and there is no need to tell wealth to other people.

SIM/Daeran do mamboban dayok boru-boru ase dayok janggar/

IND /Lebih baik membawa ayam betina daripada ayam jantan/

ENG /Better to bring a hen than a rooster/

This expression is in the form of a sentence built from one clause. This expression implies that if we visit a relative's house, or to someone else's house, it is better for us to bring a hen as a souvenir rather than a rooster. This means that the dayok boru-boru or hen is a humble image, a symbol of peace. Whereas if the rooster usually tends to describe greatness. This expression serves to advise the new family at a traditional wedding ceremony. They should live life according to the saying.

SIM/Dearan dope ngolting ase rotap/

IND /Masih lebih baik tergantung hampir putus daripada sudah putus/

ENG /It's still better to hang around breaking up than breaking up/

This expression is in the form of a sentence that is built in one clause. This expression means that you are broke or almost breaking up, it is still better if you have broken up. In this case, it is still better to carefully refrain from using what is there even though it is already in a state of disrepair, rather than nothing at all. This expression serves to advise the new family at the wedding ceremony, so that they always live frugally.

SIM/Dolog Simbolon pe anggo itur-turi boisdo podas/

IND /Gunung Simbolon pun jika dicangkul terus-menerus akan runtuh juga/

ENG /Mount Simbolon even if hoeed continuously will collapse too/

This expression is in the form of a sentence built by one clause. This expression implies that even Mount Simbolon, if you keep hoeing it continuously, will quickly run out. This expression describes an advice so that income and expenditure in managing the household economy must be balanced. This expression is used in traditional wedding ceremonies when parents or relatives give marriage advice. Those who are just building a family to always be thrifty in living life.

SIM/Dohor pe partubuh, dohorando parhundul/

IND /Walau hubungan darah dekat, limat yang dibangun dua kalausa/

ENG /Even though they are close blood relations, the five that are built are two sentences/

This expression implies that a family that is connected by blood ties, it turns out that in everyday life it is not the family that helps us a lot. The function of this expression is to be used in giving advice at traditional wedding ceremonies, so that they must be smart in their neighbors and society.

SIM /Agepe etek tungir, isarihon do tumbulni/

IND /Walaupun kutu kecil, ia tetap mencari makanannya/

ENG /Even though it's a small flea, it's still looking for its food/

This expression is in the form of a sentence made up of one phrase and one clause. This expression implies that even though a flea is small, it still looks for food. In this case, every living thing, even the smallest germ, is still looking for its food. It means don't take each other lightly. The function of this expression is to advise new families at traditional wedding ceremonies. In living their life they do not discriminate between fellow human beings.

SIM /Han luluan do par roh ni bah/

IND /Air pasti mengalir dari hulu/

ENG /Water must flow from upstream/

This expression takes the form of one clause. This expression implies that water will flow from upstream to downstream. Everything would not exist if it did not come from God. The function of this expression is when giving advice to the new family at the wedding ceremony. They as husband and wife and a new family must live by surrendering to God.

SIM /Idogei iluluan bonggal italaga/

IND /Diinjak ujung sebelah, terangkat pada ujung sebelah/

ENG /Step on the other end, lift on the other end/

This expression takes the form of one clause. This expression implies describing human life, that in life there are ups and downs. If you always try hard, there will be results, and vice versa if you are lazy, you will not succeed. The function of this expression is to give advice on the traditional wedding ceremony of a new family. In living life so they have to work hard and not be lazy for the sake of the future.

SIM /Songon Jagul naposo ipara-parahon/

IND /Seperti Jagung yang masih muda disimpan di atas perapian/

ENG /Like young corn kept on the fire/

This expression is in the form of one clause. This expression implies that children from an early age must be given advice. This expression illustrates that it is not too late to foster and educate children. The function of this expression is to advise new family during the traditional wedding ceremony. They should not be busy looking for wealth and work so that in the end their children do not receive guidance and education.

SIM /Lepak adang-adang humbani sibar-sibar/

IND /Tidak sesuai kenyataan dengan yang diharapkan/

ENG /Does not match reality as expected/

This expression takes the form of one clause. This expression implies that we must realize that what we do is not always in accordance with the results we expect. we hope. This expression serves to advise the bride and groom at the wedding ceremony. At the traditional ceremony that takes place, relatives when giving advice will convey this expression.

SIM /Marguru bani porkis?

IND /Belajarlal kepada semut/

ENG /Learn from the ants/

This expression is in the form of one clause. This expression implies that in life we can learn from ants. Working together to find food and every time they meet, they always kiss. The function of this expression is to advise new families. During traditional wedding ceremonies, this expression is often used by old people to advise new families.

SIM /Marjuma marsinbalog, marhuta marsinhuta/

IND /Jika di ladang tetangganya orang ladang, jika di kampung tetangganya orang kampung/

ENG /If in the neighbor's field the people are in the fields, if in the neighboring village the village people/

This expression is in the form of a sentence built from two clauses. This expression implies that for harmony and peace in your life, avoid divisions and build good relations with your closest friends. The function of this expression is to advise new families. During traditional wedding ceremonies, this expression is often used by old people to advise new families.

SIM /Martinatap songon pohul-pohul/

IND /Saling memandang seperti lepat genggam/

ENG /Looking at each other like holding hands/

This expression takes the form of one clause. This expression implies that a lepat is a traditional food made from rice, but when you make it, you hold it enough so that your finger marks appear. The function of this expression is to advise new families. During traditional wedding ceremonies, this expression is often used by old people to advise new families.

SIM /Matei joring mangkompok buahni/

IND /Mati pohon jengkol mempertahankan buahnya/

ENG /The jengkol tree dies to maintain its fruit/

This expression takes the form of a single clause. This expression implies that a jengkol tree plant that is growing thick sometimes its branches become heavy. This expression describes a parent who has to raise his children. The function of this expression is to advise new families. During traditional wedding ceremonies, this expression is often used by old people to advise new families.

SIM /Maningon mar sihuning-huningando ase riap jenges/

IND /Harus saling membedaki agar sama-sama cantik/

ENG /Have to powder each other to be both beautiful/

This expression is formed from one clause. This expression contains the meaning that in life we must mutually not only two directions, but the overall direction to act and must do each other. The function of this expression is to advise new families. During traditional wedding ceremonies, this expression is often used by old people to advise new families.

Expressions in the Simalungun language basically have forms that are not much different from the forms of expressions in Indonesian. Expressions in Indonesian are usually in the form of single sentences and compound sentences. But it can also be in the form of clauses or phrases. The function of using expressions in Simalungun language turns out to be an expression that can be used in various traditional ceremonies. The traditional ceremonies of the Simalungun people basically begin with a seven-monthly traditional ceremony, which in Simalungun language is called mambere ulos tondi, tardidi, malua, show party, sayur matua custom, and mamokkot jabu. However, basically the use of this expression tends to be used much less often than the use of pantun. It turns out that people who use this expression are people who have a lot of experience, or people who are old.

When examined further, the forms of expressions in Indonesian and the forms of expressions in Simalungun tend to show almost similar forms. If the forms of expressions in Indonesian tend to be similar to the forms of expressions in Simalungun, so is the case in terms of the meaning of the expression itself. The meaning of the expression in Indonesian and the meaning of the Simalungun language expression relatively show similar or almost the same meaning. This is based on the fact that the meaning in an expression can be interpreted both in terms of its lexical meaning and grammatical meaning. This thinking is in line with the opinion of Baharuddin (1997:87) "Expressions contain lexical meanings and grammatical meanings."

With regard to the meaning of the expression, in the opinion of Chaer (1995: 60) states "Lexical meaning is the meaning that is in accordance with the referent, the meaning that is in accordance with the results of observations of the sensory organs or the meaning that is really real in our life". On the other hand, there is also an opinion that grammatical meaning according to Djajasudarma (1999:13) is "meaning which involves intra-language relations or meanings that arise as a result of the functioning of a word in a sentence".

The language at this level of usage was used by Simalungun speakers in the pre-independence period. For example, the language used when talking to kings or palace officials, as well as the special language used by datu (shamans) at that time (Baharuddin, et al, 1997:2). Along with the times, the use of the Simalungun language pays more attention to kinship terms, meaning that speakers must know who and what is the position of the addressee in the clan.

The Simalungun language in Jambi City is generally used by Simalungun speakers in communicating among Simalungun people, both in official and unofficial situations. The Simalungun language in official communication is usually used in traditional wedding ceremonies, death ceremonies, clan arisan, to the rituals of worship used in the Batak Simalungun community who are Christians within the scope of the Simalungun Batak Protestant Christian Church (GKPS). Meanwhile, in unofficial situations, Simalungun-speaking people generally use Simalungun when communicating within the scope of family, relatives and when chatting with people who come from the same area or when meeting with the same Simalungun area.

The use of expressions in the Simalungun language in Jambi City is adapted to the context in language events between speakers, addressees and people who are spoken outside of speakers and addressees. Firzt in Halliday and Hasan (1992: 11) mentions the description of the main points of the context of the situation, namely: (1) the involvement in the situation, (2) the actions of the participants which include speech and non-speech actions, (3) the characteristics of other situations that relevant, namely objects

or surrounding events, and (4) the effects of speech acts, namely the forms of change caused by the things spoken by the participant in the situation.

Expressions are usually more directed at messages, advice or directions conveyed to someone or the general public. The Simalungun language expression usually occurs when parents give advice to their children, when chatting with peers, during traditional events, both at traditional weddings and funerals, as well as during religious events, such as lectures or sermons and when situations are together. or mutual cooperation.

The use of these expressions must be adapted to the context. The context includes who is speaking, who is the opponent or interlocutor, where is the conversation taking place, and when is the conversation taking place. In the Simalungun community, the language used must adhere to the prevailing norms or kinship terms.

One of the traditional ceremonies which has a long series is the traditional wedding ceremony. This traditional ceremony starts from; "manririt" or visiting to choose a mate. If they agree, later the parents agree to marry them off, then a traditional "marhosi-hori dingding" ceremony is carried out. In this case, the man and woman hold negotiations or initial talks about what to do when the time comes for the marriage. But before getting married, the bride and groom must go to their uncle's house to ask for blessings and at the same time to inform them that the child wants to get married. For boys, it is during this traditional ceremony that he begs his uncle, and excuses himself and apologized that he did not take his uncle's daughter to be his wife. This must be carried out in the Simalungun community, that a son should when he is an adult he must take a "pariban", or an uncle's child to become a wife. This traditional ceremony is called "Mangalop Bona Show". In this case, ask for the blessing of the uncle so that his family will become a happy family.

The next series of traditional wedding ceremonies in the Simalungun community is "Maralop", in the Toba community it is called "Marhusip". This traditional ceremony is carried out to agree on "Tuhor ni boru" or in the Toba community it is called "Sinamot", which is an amount of money for the dowry or dowry that must be paid by the man to the woman. In the Simalungun community, this traditional ceremony also conveys a sum of money as a token of appreciation. The next series of wedding customs is the "show party", or wedding party. If the bride's family is Christian, they are first brought to the church to be married off by the priest. If they are Muslim, they are first married in Islam. Then the traditional Simalungun wedding ceremony was held. On the wedding day, in the morning the male child comes first to the woman's house, which is called the "Marsibuha-buhai" ceremony, in this case indicating the start of brotherhood, or that day begins the kinship between the family of the man and his wife. Woman. That they started that day already became a family.

The series of Simalungun customs in the framework of the next wedding is to convey "Tintin Marakkup", in this case if a boy marries another woman who is not his uncle's child, the male family and the wife's family come to the groom's uncle to convey apologies, especially the parents of the bride convey some money as a sign that even though the groom as his uncle's nephew does not take his uncle's child to be his wife, in this case but a woman from another family, the parents of the bride's side invite and persuade the uncle of the bride man to think that the bride is his own child. That starting that day, the bride was the same as the child of the groom's uncle.

The next series of wedding customs is conveying "Ulos Pansamot", namely Simalungun cloth for the groom's parents delivered by the bride's parents. Then proceed with giving "Ulos Hela", namely Simalungun cloth for the bride and groom which is delivered by the bride's family. Then proceed with giving "Ulos Pamarai", which is Simalungun cloth for the brother of the groom's father, then "Ulos Sihutti Ampang", which is Simalungun cloth for the younger or older sister of the groom's father. Then it was continued with "Ulos Tonunan Sadari", namely Simalungun cloth which was given to several of the brothers and sisters of the groom. Then, "Ulos Holong" is given, namely Simalungun cloth which is given to the bride and groom by the bride's family. Finally, "Ulos Holong from Bones" was delivered, namely Simalungun cloth from the uncle of the bride and also the uncle of the groom. The next sequence at the Simalungun traditional wedding ceremony is "Paulak Une" and "Manikkirstair" and "lolob-olob", in this case giving thanks that the wedding ceremony and the ceremony of carrying out the Simalungun tradition at the wedding have been completed. It was in this series of activities that parents and other important guests who attended the wedding conveyed all the expressions related to wedding advice.

4. Conclusion

Expressions in the Simalungun language can be in the form of phrases, clauses or sentences. The meaning of expressions in Simalungun language can be interpreted based on the grammatical meaning and the implied meaning of an expression. The meaning contained in an expression is implied as a whole from a unit of words or sentences that make up an expression. The function of expressions in the Simalungun language serves as a means of giving advice from anyone who is concerned with advising those who are important to be advised. The meaning of expressions in Simalungun language can be classified into; the meaning that describes the sadness of grief, as well as joy or joy. The use of this expression still exists at the traditional wedding ceremony of the overseas Simalungun community in Jambi City. The function of expressions in the Simalungun language tends to give and emphasize various advice to the younger ones, especially advice on marriage.

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