



SYMBOLIC MEANING OF MANORDUK DAYOK NABINATUR FOR SIMALUNGUN CULTURE

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KEYWORDS

manorduk, dayok, prophet nature, symbols.

ABSTRACT

Indonesia is an archipelagic country that has many tribes and cultures. This diversity makes Indonesia a country that is very rich in culture. The author wants to highlight Simalungun culture, which is also the author's culture. In every traditional celebration, it can be said that this excellent food is central to carrying out this custom. The method used in this research is qualitative. This method clearly defines various research procedures to produce descriptive data from what is observed in Marhabaan cultural activities in writing or orally. The unity of a group with all its cultural values, is expressed by means of symbols. Simalungun culture has a custom, namely Marduk day ok nabinatur. In the processing of day ok nabinatur, each organ is separated and rearranged in an orderly manner as it benefits a live chicken. It starts from the head, neck, wings, legs, thighs, claws, back, and tail. Thus, as a society that lives and upholds Simalungun culture, it should continue to preserve the tradition of manorduk day ok nabinatur and pass it on from generation to generation as one of the characteristics of Simalungun culture with the aim of respecting and maintaining what was made by the ancestors of the Simalungun people.

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INTRODUCTION

Indonesia is a country that has many cultures, ethnic diversity and customs. This diversity is found in several provinces across Indonesia (Antara & Yogantari, 2018). One is the province of North Sumatra which also consists of several tribes. Among them are the Toba Batak, Karo Batak, Simalungun Batak, Nias, Pakpak, Tapanuli, Malays, and several newcomers (Nasution et al., 2020). Each of these ethnic groups certainly has characteristics that can distinguish it from other cultures (Sormin et al., 2021). One of them is its traditional specialities. When viewed from the science of anthropology and folklore (Basthomi & Rahmawati, nd), food is conceptualized as a natural phenomenon, which is not just the production of organisms that are consumed by living organizations, including maintaining life but also necessary for a collective that each culture always determines food. -each of which also requires approval and validation in order to avoid prohibitions and obstacles.

Specifically, the writer wants to see the most famous typical food from the Simalungun culture, namely Dayok Nabinatur (Panjaitan et al., 2014). Dayok Nabinatur is a fantastic food, which we can see from the shape that is arranged regularly when it is served again. The main ingredient of the chicken (day ok) is the rooster/rooster (manuka mira), which has reddish and brownish feathers. In its presentation, the chicken is rearranged like a live or sitting chicken on a large plate (dish) and given hibiscus flowers that have a special meaning for the Simalungun people. (Goddess, 2012) . Serving this food only at certain times still survives as a typical food of the Simalungun culture.

This typical Simalungun cultural food can be found at traditional celebrations (Bakkara, 2019). In every traditional celebration, this unique food is central to carrying out this custom. This typical food is an example of non-verbal folklore. Through this paper, the author wants to explore day ok nabinatur

as a trendy food for the Simalungun people and must be preserved by the current generation (Sipayung & Wati, nd).

METHODS

The method used in this research is qualitative. This method defines various research procedures to produce descriptive data from what is observed in marhabaan cultural activities in writing or orally (Mustari & Rahman, 2012). Thus, various factors in the form of written, spoken and observed documents can be analyzed and studied to find meaning in them. This method aims to know and understand a phenomenon experienced by research subjects, such as motives, behaviour, opinions, interactions, language, actions, motivations and so on, by using various natural methods. This paradigm deepens social phenomena, meaning the social environment in which actors, events, places, and times exist.

RESULTS AND DISCUSSION

A. Definition of Dayok Nabinatur

One of the traditional foods that characterize Simalungun is day ok nabinatur. Dayok means chicken, and nabinatur means regular (Saragih, 2022). In other words, this prophetic day ok is food cooked and served regularly. The meaning of regular is from cutting the chicken's body to serving it regularly. Usually, this Nabinatur day ok is served on a large plate, or the Simalungun people call it Pinggan (Gardjito & Hadiati, 2021). Dayok Nabinatur has a symbolic meaning, namely as a form of prayer, hope and blessings, as well as a form of gratitude and thanksgiving for everything received in one's life and family.

B. A brief history of Dayok Nabinatur

The emergence of Dayok Nabinatur as an exceptional Simalungun traditional food stems from the low economic condition of the people, especially ordinary people, so they changed to chicken (Panjaitan et al., 2014). In ancient times, the animals often served in the Simalungun kingdom during traditional ceremonies were buffalo, cows and oxen. Of course, in terms of costs, it is heavier than using free-range chicken. This encourages people with weak economies to replace chicken as a dish during formal events (Pongsibanne, 2017). Of course, you have seen what meanings are contained in this chicken, so it is used as a dish in traditional events.

There is a Simalungun philosophy which states: "anglo maranta boan ma day ok boru-boru repeat ban day ok cockfighting" this means: that parents advise their children if they go abroad not to bring the characteristics of a rooster but rather to carry the characteristics of a hen because female chickens are synonymous with being gentle, different from roosters who synonymous with rugged, not humble, as if looking for an opponent, fighting.

C. The meaning and symbol of Dayok Nabinatur

Symbols express the unity of a group with all its cultural values. The symbol comes from the root verb symbolic in Greek, which means matching or presenting what is marked and the part that is matched is called a symbol. A symbol is originally an object, a sign, or a word, which is used to identify each other and with a meaning that has been understood (Desiani, 2022). The symbol is a particular centre of attention, a means of communication and the basis of shared understanding. Symbols have the power to touch deeper personal aspects so that through symbols, the subject can give himself wholly (Triyanto, 2014). In culture, symbols are a constitutive element because culture lives and takes place because of symbols.

Simalungun culture has a custom, namely Marduk day ok nabinatur. We can make this a symbol that is lived in a culture and because of that culture lives and lasts. The body parts of the

day, ok nabinatur, have meanings and symbols. In the processing of day ok nabinatur, each organ is separated and rearranged orderly as befits a live chicken. They start from the head, neck, wings, legs, thighs, claws, back, and tail. The head is symbolized as a leader, the source of intelligence, the neck is a support, the wings are symbolized as going far, the saviour is to protect oneself from enemies, and it is also symbolized as someone who wanders far away. Legs and thighs are symbolized as likes to travel and earn a living. Internal organs are represented as a symbol of consideration in making decisions. The back is symbolized as a symbol of a solid backbone for support.

Every process up to the preparation of the laundry day ok has meaning. The Simalungun people from Dayok Nabinatur, namely can emulate several meanings:

1. The chicken was chosen to be used in the traditional ceremonial process because it is an animal that is disciplined with time, understands the time and works diligently to take care of its daily needs.
2. Dayok Nabinatur is a native chicken, where a native chicken has three habits that can be emulated, namely girah pho (getting up early in the morning); marker/markers lobe ase manganese (a hen, both roosters, trying to find food to eat, by scavenging the ground. Hens usually do Makhopkop Anakin (protecting their chicks). When there is an attack from predators or heavy rain, a hen usually embraces all her chicks in her wings. That is what makhopkop means: parents always try hard to protect and provide for their children's needs without favouritism.
3. The appearance of the laundry day is ok, presented and arranged in an orderly manner starting from the head, neck, wings, chest, the feet, containing the meaning of hope, which is a sign of an orderly, unified and harmonious life that complements one another.
4. Dayok Nabinatur is a means of conveying blessings. Philosophically, people who enjoy day ok nabinatur will receive blessings and find order in life. It is not surprising that when the day of Nabinatur was handed over, the parents accompanied him with prayers and advice containing advice so that the child could live in an orderly manner in the overseas land, upholding decency and ethics.
5. Trying to serve day ok nabinatur so that the parts of the chicken's body that are fit to be eaten remain intact (not lost) because it will convey noble messages symbolically. In order to live in order, they respect each other and help each other. The essence of the teachings of the Laundry Dayok is to live a valuable life for society, be willing to share, be ready to spread good deeds, and love one another in weakness.
6. The head has an exceptional value for the Simalungun ethnic group because the head of the chicken facing the recipient of the laurels when arranged is a symbol which symbolizes that a Simalungun ethnic group is a person who respects and has a polite, peaceful, humble attitude.

D. Manorduk Dayok Nabinatur

The Simalungun people always carefully consider everything they will do. For example, they will hold a party, migrate to other areas, work on fields, and many things deemed necessary to do the job are added to the manorduk day ok Nabinatur process. In general, parents, traditional leaders, and anyone who is the giver of this Nabinatur day ok will give advice or tips related to the plans to be carried out. The Marduk day ok nabinatur event must be carried out at parnakkokni to maintain ari (rising and rising of the sun), that is, the atmosphere of the morning until late afternoon. The community believes the time before noon is an excellent opportunity because people are still excited (Panuju, 2019). Even more interesting, people carrying out formal events first adjust to the Batak calendar. Through the calendar, you can see when is the right time to hold an event.

E. The Existence of The Manorduk Day Ok Nabinatur Tradition During An Era Of Progress

The development of an increasingly advanced era will affect certain cultural traditions. If the tradition is not developed and passed down, the tradition may disappear or disappear under the development of this era. In several areas in Simalungun, especially where the tradition is strong, one can still find the manorduk day ok nabinatur tradition. The implementation of this custom is usually found at weddings, entering new homes, and sending children overseas. The author still feels the tradition of manorduk day ok nabinatur in his family, especially when he wants to go abroad and celebrate birthdays, unlike the Simalungun area which is considered more advanced. The implementation of the manorduk day ok nabinatur tradition is rare, and only certain circles still practice it. This is caused by the presence of other cultures that dominate in the area and those who are Muslim and claim to be Malay even though they are initially Simalungun people (Sinaga et al., 2020).

Communities that have progressed, especially the younger generation, no longer understand the meaning of the tradition of giving traditional food. In addition to the pattern of making and implementing it starting to fade, the Simalungun people are slowly abandoning this tradition. Most of them will leave the manufacturing to others. To be able to fully interpret the tradition of giving traditional food, they should be involved in the process of making it. At least someone will experience a lot about inner order and attitude and how to be sincere and maintain honesty during manufacturing.

Some people think that the manorduk day ok nabinatur tradition is part of an old belief irrelevant to the religion they adhere to today. People who have embraced modern religions think this tradition is carried out to interact with their ancestors, contrary to religious teachings. In the past, this food-giving tradition was used as an offering or offering to the ancestors. However, it is better not to assume abstinence from this tradition of giving food but also to be interpreted and carried out for traditional processes such as house blessings, marriages, sending children to wander, etc. So one way to maintain this tradition is to preserve the existing traditions. This conservation effort should be carried out and lived so that future generations can be proud of it.

CONCLUSION

Dayok Nabinatur is a trendy traditional food in Simalungun which belongs to non-verbal folklore and is one of the symbols that is lived in Simalungun culture. Through the meaning of manorduk day ok nabinatur, the people of Simalungun want to celebrate and perpetuate the orderly cycle of life in the natural world. Dayok Nabinatur has its meaning and has a high philosophical value for Simalungun culture, so Dayok Nabinatur must be appropriately preserved. Dayok Nabinatur has never separated from every traditional ceremony in Simalungun, both happy and sad because a ceremony is considered invalid without Dayok Nabinatur. Dayok Nabinatur will remain sustainable if passed down from generation to generation. This is one of the predecessors' legacies who also need to learn who created it first. So, for the Simalungun people, this tradition has become a part of their life that no other culture has. The Marduk day ok nabinatur tradition has a meaning that is very closely related to the Simalungun people. Thus, as a society that lives and upholds Simalungun culture, it should continue to preserve the tradition of manorduk day ok nabinatur and pass it on from generation to generation as one of the characteristics of Simalungun culture to respect and preserve what the ancestors of the Simalungun people have made.

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