

Meaning of Gorga Ornaments House the Parassock Datu Parulas Paultop: Semiotic Study

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DOI: <https://doi.org/10.52403/ijrr.20240307>

ABSTRACT

Titled “Meaning *Gorga Ornament House Asparagus Datu Parulas Paultop*: Semiotic Studies. Describe the meaning of the symbols found in the House *Asparagus Datu Parulas Paultop*. The author uses a qualitative descriptive research method and for scientific results the author uses a data collection method by (1) observation (2) interviews with informants and (3) documentation of related symbols. And the theory used to analyze research data is semiotic theory, namely the meaning proposed by Ogden and Ricard. The research location for this article is Harian Village, Onan Runggu District, Samosir Regency. Found the research results, namely 16 meanings of symbols, namely denotation meaning and connotation meaning.

Keywords: House, Parsaktian, Datu, Ornaments, Semiotics, Meaning

1. INTRODUCTION

North Sumatra has a variety of cultures, languages, tribes, customs and customs. One province that is famous for its culture and historical heritage is the Batak tribe. The Batak tribe is one of the largest tribes in Indonesia and it is this tribe that inhabit most of North Sumatra. The Batak tribe is divided into five ethnicities, namely, Toba, Karo, Simalungun, Pakpak/Dairi, Angkola Mandailing.

Toba Batak ethnic culture has information or life instructions that represent traditional symbols with values and principles in the form of traditional objects such as dance, music and traditional symbols. Ornaments can be found in the form of ornaments such

as beautiful traditional art and can be found in traditional houses, traditional tools such as musical instruments, drums, gongs, statues, jewelry and clothing.

According to Taylor (in Indra Tjahyadi 2020: 15) Culture becomes a complex in that it not only includes knowledge or art but there are beliefs, character, customs, laws as well as skills and habits that humans acquire as individuals, how to become members of society. It means everything that owned Humans as members of society can be classified as culture. And human life is surrounded by signs that enable us to communicate. Zoest said the meaning and importance of this sign has existed since ancient times.

Robert H Lowie (in Aridarmayasa 2018: 15) states that culture is something that individuals obtain through social habits, which includes beliefs, customs, artistic values, abilities and local communities and is not the result of their own creation but rather as a legacy of the past obtained by the existence of formal and informal education.

One of the Batak traditional houses that is still maintained and has history is the Parsaktian Datu Parulas Paultop House. This house is located in Harian Village in Samosir. This house has a rich background with history and traditional culture of the local community. This house was built in the 19th century by Datu Parulas Paultop, a respected community figure and considered a traditional leader by the local tribe. This house was inhabited by Datu Parulas Paultop and his wife.

Basically, buildings or houses are decorated with elements such as decorative ornaments which give the impression of specialness and beauty to the house. There are traditional buildings such as relics of the past that use decorative symbols, such as ornaments or paintings, which generally give special features to the house so that the house and its decorations become one complete unit in appearance so that the house/building becomes something special. The idea of combining decorative decoration with the house is a tradition carried out by building designers from ancient times to the present. (Situmorang, 1997:54).

Datu Parulas Paultop's house is a traditional building that has many gorga ornaments related to symbols that mean customs. Batak gorga ornaments are shaped ornaments. from traditional carvings or carvings which are generally placed on the outer walls of the house and the front of the Toba Batak traditional house. In general, the ancestors created the gorga the with a variety of motifs such as motifs geometric, humans, animals, plants and natural things.

Sitepu (in Surbakti 2008:65) said that the art of carving (ornament) is "a simple sign to ward off danger and ward off evil spirits and for healing". Therefore, the ornaments on the walls of Parsaktian Datu Parulas Paultop's house are not only a form of beauty, but all the parts decorated with these ornaments have meaning, namely a magical power that protects the home owner from evil. The word ornament comes from the Latin or *nare* which means to decorate. According to Gustami (2008: 8), ornaments are a piece of art that is included or produced as decoration. Therefore, based on this definition, ornamentation is a form of implementation carried out on products. The main function of this ornament is to decorate a product or object that requires decoration to make it more beautiful and attractive.

Hoed (2014: 98) states that in semiotics, there are facts behind which there is a meaning. Semiotics is the science of signs,

which includes several things, such as physical and mental, that humans give meaning to.

Following are some of the gorga ornaments found in the Parsaktian Datu Parulas House.

1. Ulu Paung, which means a symbol of *hasinggalon* (high social presence/status), functions to prevent evil spirits from entering the house.
2. Gorga *simeol-eol* which means a symbol of joy and beauty and is located on the side of the house or is called *salapsap/lais* signpost and has 3 colors, namely black, red and white.
3. Gorga *orang-arang* which means a symbol of knowledge or prediction for the future or can also be called a tool for predicting the future/the gift of prophecy.
4. Gorga *jenggar-jenggar tomboman* echoes its function as a symbol of health (*sibaso*) and this *jenggar-jenggar* is in the shape of a buffalo *enggar-jengar* complete with *pinggol* (ears), *barimbing* (comb) and *sawan ni jenggar* (cup).
5. Gorga *Dompok Raja* which means a symbol of protection for the king and the hope of the birth of a leader's offspring. Take care of the king's *dompok* in the shape of a buffalo and on top of his head there is also a *convulsion* that functions as a healer/*sibaso* (healer)
6. Gorga *ombun marhehe* is shaped like a bow and has 3 colors, black, red and white and has a deep meaning, namely the hope of parents to have offspring who are highly educated than their parents.
7. Gorga *simanuk-manuk* which is shaped the same as a chicken has a beak, wings, tail and feet and the meaning of gorga *simanuk-manuk* is that the owner of the house has the power to predict the future.

The gorga ornaments in the Parsaktian Datu Parulas Paultop House are inseparable from their meaning and function as a reflection of the Toba Batak ethnic personality. Therefore, for the Toba Batak ethnic group, in order to continue the cultural traditions of

the Toba Batak ethnic group, it is necessary to pay attention to all forms, rules and use of signs.

Waterson in Anintana (2007:12) Symbols in architecture are related to adding meaning to certain parts of a building. Waterson said that this was a form of technical discussion about buildings or residences.

This research will explain the form, function and meaning of the gorga in the Parsaktian Datu Parulas Paultop House which is studied in semiotics. The reason researchers use semiotic theory is because semiotics can explain the symbols, function and meaning of the gorga found in the Parsaktian Datu Parulas Paultop House. The reason the author raised the title of the gorga at Rumah Parsaktian Datu Parulas Paultop is because the author wanted to know more about the gorga in the House of Datu Parulas Paultop because Datu Parulas used to occupy that house with his wife and children, of course the gorga in Datu Parulas House describes who In fact, the author also wants to increase the existence of the Rumah Parsaktian Datu Parulas gorga in order to increase its selling value and public knowledge. Therefore, the author is interested in continuing study and studying the gorga found in the Parsaktian House of Datu Parulas Paultop: A Semiotic Study.

2. Understanding Toba Batak Gorga Ornaments

According to the language development and development agency (2019:56), the definition of Batak gorga is a form of art of the Toba Batak people which is almost threatened with extinction. Gorga Batak is a traditional carving or painting found on the outside walls of houses and on the front of traditional Batak houses. The word ornament comes from the Latin ornare which means to decorate.

According to Gustami (2008: 8), ornaments are a piece of art that is included or produced as decoration. Therefore, based on this definition, ornamentation is a form of implementation carried out on products. The main function of this ornament is to

decorate a product or object that requires decoration to make it more beautiful and attractive.

The colors of the Toba Batak Gorga

The color of the gorga always consistently uses 3 colors or is often called Tiga Bolit (red, black and white) and it is not something artificial, but the Tiga Bolit color is the typical color of the Toba Batak from Mula Jadi Nabolon (God). Three Bolits have many connections in the daily life of the Batak people, especially the Toba Batak community. As in the Toba Batak philosophy, namely Dalian Natolu. If connected as one, Tiga Bolit is also related to the beliefs of the Toba Batak people who believe in the existence of three continents and three gods who protect them, namely the upper continent is symbolized by white, the middle continent is generally red, and the lower continent is symbolized by black. (Bustami, 2017). The three colors of the gorga also symbolize the three rulers of the universe, namely Batara Guru, ruler of Banua Toru who is identical in black, Debata Sori, ruler of Banua Tonga who is identical in red, and Mangala Bulan, ruler of Banua Gintang, who is identical in white. . These three gods are called "Debata Sitolu Sada" or the trinity of gods and this aspect of the universe has a big influence on almost all Batak culture).

3. Applied Theory

Etymologically, theory comes from the word theoria (Greek), which means the roundness of nature or reality. Theory is defined as a set of ideas that have been proven, especially through scientific skills and applied in research. Theory is a basic principle that is realized in form and can be applied globally to make it easier for writers to solve problems according to what they experience. Based on the title of this research, the theory used to describe the form, function and meaning of Gorga Rumah Parsaktian Datu Parulas Paultop is semiotic theory. Semiotics is the science of signs. In semiotics, social or socio-cultural

phenomena are considered as signs. Semiotics discusses methods, rules and habits that consider signs to have meaning in the field of literary criticism (Preminger in Parodopo: 1995).

According to Peirce (in Bugin: 2011:35) a sign is something that has meaning for someone. These can be experiences, thoughts, feelings, ideas, etc. it can use signs, not just language, but many different things that can include activities around us. Signs include text, art, literature, painting, and sculpture. Depending on the subject, Peirce divided signs into symbols, indices and symbols.

1. The power(*icon*) is the relationship between a sign and its referent related to similarity. Icons are a semiotic scope that is intended to represent one thing or condition by explaining and informing the subject of the object. In this case, signs often refer to concrete things such as objects, events, writing, language, actions, incidents and other forms of signs. represent a reference that becomes a reference with a form of imitation, simulation, replication or similarity is called an icon. A symbol is arranged so that it can represent a reference that becomes the basis with similarities or simulations. A person's perspective has an impact on interpreting and forming the icon.
2. Index(*index*) is a sign that represents a reference reference through the technique of referring to it or binds it implicitly or explicitly through another reference reference. In an index, it makes a connection to the sign which is part of the signifier and signified, which has the following characteristics: real, sequential, cause and effect and refers to what one thing is about. Three types of indexes are used, namely personal, temporal and spatial indices.
3. Symbol(*symbol*) is a sign that presents an object with approval or agreement in a detailed area. In symbols, the relationship between signifier and signified is explained. Signs transform

themselves into symbols by adding cultural characteristics, situations and conditions. The meaning of a symbol is developed by social agreement or by various historical traditions.

Ogden and Richard (in Sudaryat, 2009: 14) explain what meaning is, in the following fourteen details: 1. It is an essential characteristic, 2. Has a connection to other objects and is difficult to analyze, 3. Other words that are related to the word in dictionary, 4. The meaning of a word, 5. Being the root of an activity described in an object, 6. Being a place in a system, 7. Being the actual impact of an object in our experience in the future, 8. Having a theoretical impact of statement, 9. Emotion arises from a thing, 10. Becomes an actual connection with symbols and symbol, 11. The symbol that is interpreted, something we recommend, the actual use of the symbol being discussed, 12. Using the symbol according to our wishes, 13. Trust to use the symbol as intended, 14. Interpretation of the symbol (relationships, trust in the reference and believe the speaker about something intended).

In preparing this thesis, semiotic theory was used by the author, namely the theory of symbols proposed by Peirce and the meaning discovered by Ogden and Richard. In accordance with the theory above, every sign in the Parsaktian Datu Parulas Paultop House is arbitrate and conventional. They choose the meaning of a sign and adapt it to the situation and what has become common practice.

4. RESEARCH METHODS

The basic method is a useful method from the mechanism of collecting data, to the analysis part by applying it to the object of a problem in order to obtain certain data and uses. The writer used a qualitative descriptive method to work on this thesis using field research techniques. According to Sibarani, (2014:25), qualitative methods work to search, obtain, disclose, and explains "meaning" "meaning" and "patterns" (pattern) objects of researchers

who are thorough in a holistic manner. In this thesis proposal the author explains symbols, functions and meanings throat which is in the House *Asparagus* Datu Parulas *Paultop*.

5. DISCUSSION

1. The meaning of the Gorga Ulu Paung ornament in the House of Parsaktian Datu Parulas Paultop

Denotational meaning: Buffalo head with a crest in the middle the middle.

Connotation Meaning: Gorga Ulu Paung is a symbol of authority, strength and a symbol of protective might. Placed at the peak of the roof and made from buffalo horn. In the past, Ulu Paung was made from buffalo heads, but with the development of Toba Batak people's carving techniques, the shape of the buffalo head was done in this way. The reason for using buffalo horns is because buffalo were the chosen animals and pets of kings and were considered sacred by the Batak people in ancient times. The buffalo head conveys a sense of authority while evoking a strong impression on the buffalo head and horns. Meanwhile, the crest is called a *sijagram* which symbolizes many descendants.

2. The meaning of the Gorga Simeol-eol ornaments in the House of Parsaktian Datu Parulas Paultop

Meaning Denotation: Imitating from braided tendrils plants who soared-lean

Connotative meaning: Gorga Simeol-eol symbolizes joy and has the function of adding to the beauty of Toba Batak traditional houses. It has a shape like a curve in and out and fills the empty area. (meol-eol = swaying). The shape of the simeol-eol gorga comes from the intertwining of plant tendrils, widely used to cover areas that do not require other gorgas for purposes or symbols.

3. The meaning of Gorga Orang-arang ornaments in the House of Parsaktian Datu Parulas Paultop

Denotational Meaning: Shaped like a knife attached to a long rope

Connotative Meaning: Gorga Orang-arang means someone who has Gorga Orang-arang in her home is someone who can predict. Orang-arang is shaped like a knife, has alternating black and white colors. Besides at home Orang-arang customs are also present at the head of the Solu Bolon boat (traditional Batak boat). This object always makes a sound, if there is strong wind, the object may not make a sound, and conversely, if there is no strong wind, this object can make a sound.

4. The meaning of the Gorga Jenggar-Jenggar Tomboman ornament resonates at home

Parsaktian Datu Parulas Paultop

Denotational meaning: Shaped like a giant face having pinggol (ears) sawan (cup)

Meaning Connotation: The meaning is to be the guardian of the house and its occupants, from the ghosts of the yard (begu alaman) and ghosts that can sneak inside house (begu namonggop). And it means that the owner of the house is someone who can cure diseases, namely the sign of the white cup that is in the jenggar.

5. The Meaning of Gorga Ipon-ipon Ornaments in the Parsaktian House of Datu Parulas Paultop

Denotational Meaning: Ipon in Indonesian means tooth

Connotation Meaning: Gorga ipon-ipon has various shapes, and the common ones have geometric shapes such as four squares, triangles, arcs, square oval, circle, and so on. There are also those that have leaves that have feathers. Gorga Ipon-ipon has the meaning of order in the family and beautifying the decoration of Toba Batak homes. A feeling of harmony in the family is defined as the absence of conflict in the family. Without teeth, humans are also ugly. According to the meaning of

- Gorga Ipon-ipon above, it means order in the family.
6. The Meaning of Gorga Andor Mangalata Ornaments in Parsaktian House of Datu Parulas Paultop
Denotational Meaning: Shaped by the woven tendrils of a creeping plant (andor)
Connotation Meaning: One of the most important types of gorga and is also called sea cyandor. Because of its shape, which is like a tangle of creeping plant tendrils (andor). This gorga is carved in a coherent manner, the more solidly the gorga is carved, the better it is. This gorga is not allowed to be broken, it must be one, from root to end and from beginning to root, meaning that the gorga is a lineage that is not allowed to be broken (not having sons), but rather has many descendants. This gorga can be used by all levels of Toba Batak society and does not have to align with the position of the owner.
 7. The meaning of the Gorga Guard Dompok Raja ornament in the House of Parsaktian Datu Parulas Paultop
Denotational meaning: Almost similar to jenggar and has white sawan but the placement is different
Connotation Meaning: Gorga Jaga Dompok Raja means truth for the Batak people, namely the law that comes from Debata Mulajadi Nabolon. The laws of the Toba Batak community have very strong regulations. If these rules are violated, the punishment can be expulsion from the village. And also Jaga Dompok Raja is a symbol of protection for the people who live in that house and the hope for the birth of descendants of the leader of that house.
 8. The Meaning of Gorga Andor Marsirahatan Ornaments in Parsaktian House of Datu Parulas Paultop
Denotational meaning: Shape like interlocking plant tendrils binding and doesn't break
Connotative meaning: Gorga Andor Marsirahatan is a gorga motif originate from the form of plant tendrils where the middle of the field is made to bind each other, it is made to be tied to each other, which means that the homeowners must work together (marsitumpa) and maintain good ties to the family and remain connected to each other. This gorga is generally formed from tomboman adop-adop and sibongbongari.
 9. The meaning of Gorga Tumpak Sala Sionom-onom Ornaments in the Parsaktian House of Datu Parulas Paultop
Denotational Meaning: Shaped like a star having 6 circular spokes
Connotation Meaning: Gorga Tumpak Sala Sionom-onom means that the owner of the house has ulu balang (magical) warriors who have supernatural powers and the owner of the house is the master and these ulu balang warriors cannot be seen by the human eye in general, only certain people can see them. this Ulu Balang warrior. This gorga is carved using three colors, namely black with the meaning of strength, white with the meaning of purity and red with the meaning of courage and supernatural powers. Gorga tumpak sala sionom-onom is in the shape of a perfect circle and in the middle of the circle there is a carving like a star, outside the circle there are carving engraving which surround the circle and are connected to each other.
 10. The meaning of Gorga Simanuk-bird ornaments in Parsaktian House of Datu Parulas Paultop
Meaning Denotation: statue that resembles a bird (chicken)
Connotative Meaning: Gorga Manuk-manuk has the meaning of being a panungguli (reminder) for children who are in overseas lands to always remember bona pasogit (hometown) so that the blessings given will increase. And homeowners who have a gorga manuk-manuk can usually predict or

- have the ability to parmanuhon (one of the sciences of divination).
11. The meaning of the Gorga Mariran-iran ornaments in the House of Parsaktian Datu Parulas Paultop
Denotational Meaning: Shaped Like a kind of beautiful human make-up material
Connotative Meaning: Gorga Mariran-iran is seen as a symbol beauty. When people are decorated, they will become more beautiful. Likewise in Toba Batak traditional houses, the edges of the traditional house are decorated to beautify the traditional house. Gorga Mariran-iran is on the left and right of the Toba Batak traditional house. In accordance with the meaning of Gorga Mariran-iran above, it is a symbol of beauty.
 12. The meaning of the Gorga Marsijamban-latrine ornament in the House of Parsaktian Datu Parulas Paultop
Meaning Denotation: Shaped like a flower and neatly arranged in rows
Connotative Meaning: The meaning of this gorga is that it symbolizes beauty and arranged lined up in rows and shaped like flowers to show beauty, therefore this gorga is a symbol of las niroha (beauty). This gorga is also between datu and other connected to each other almost the same as the Mariran-Iran Gorga, only the placement of this Gorga is different from the Mariran-Iran Gorga.
 13. The meaning of the Gorga Dalian Tolu ornament in the House of Parsaktian Datu Parulas Paultop
Denotational meaning: Rectangular in shape, the gorges are connected to each other.
Connotation Meaning: Gorga Dalian Natolu has the meaning, namely the philosophy of Dalian Natolu, as a philosophy of life for the Batak tribe to strengthen bonds with others, namely: somba Marhula-hula, manat Mardongan tubu and elek marboru. Derived from the Dalian Natolu philosophy, the Toba Batak people practice it as a benchmark or rule in everyday life and furthermore, kinship ties in the community are very close. Gorga Dalian Natolu is often found on the dorpijolo (front wall).
 14. The Meaning of Gorga Hujur Ornaments in the Parsaktian House of Datu Parulas Paultop
Denotational Meaning: Circular and sharp like a knife
Connotation Meaning: Gorga Hujur is a gorga which symbolizes the hope of victory against enemies and defeat against friends, which means that it is hoped that all the residents of the house will win against evil from outside and give in for the sake of goodness. The gorga hujur is shaped like a soldier's head and usually this gorga is made on the side The right and left of the house and gorga seem to always be in pairs, symbolizing the soldier who is never alone and always have other soldiers.
 15. The Meaning of Gorga Piso-piso Ornaments in the Parsaktian House of Datu Parulas Paultop
Denotational meaning: Piso which means knife in Indonesian
Connotation Meaning: Gorga Piso-piso is only painted using one color, namely black. This gorga was made only to beautify the Toba Batak traditional house. This gorga is usually located in the loting-loting hambiran (left) and Siamun (right) of Toba Batak traditional houses. This gorga only has 1 color, namely black. Black is a symbol of strength. This describes the meaning of a knife that is sharp and has strength.
 16. The Meaning of the Gorga Ombun Marhehe Ornament in the Parsaktian House of Datu Parulas Paultop
Denotational Meaning: Shaped like a semi-circular arc
Connotative Meaning: Gorga Ombun Marhehe has a very deep meaning, namely the hope of the house owner for his children to have offspring who are more highly educated than their parents and also symbolizes progress in the

future for the family who occupies the house.

Closing

In line with the problem formulation in this research, the summary in question can be seen in the following description: The meaning of the ornaments contained At home *Asparagus* Datu Parulas Paultop there are denotative and connotative meanings and they include strength, authority, ritual activities, advice to eliminate a sense of arrogance when receiving guests, truth, as well as bringing good luck or good fortune, a source of life force and prosperity. Apart from that, there are also ornaments throat means the philosophy of the Toba Batak people, namely *Somba marhula-hula*, *manat mardongan tubu*, *elek marboru*.

Ornaments Throat Found in the Toba Batak traditional house in the house of Parsaktian Datu Parulas Paultop in Onanrunggu District, Harian Village, Samosir Regency, namely *gorga ulu opaung*, *gorga simeol-eol*, *gorga orang-arang*, *gorga jenggar-jenggar tomboman gaung*, *gorga ipon-ipon-ipon-ipon-ipon-ipon-ipon-ipon-ipon-ipon*, *gorga andor mangalata*, *Please take care of Dompok*, *gorga andor marsirahatan*, *gorga tumpak sala sionom-onom*, *gorga simanuk-manuk*, *gorga mariran-iran*, *gorga marsijamban-latrine*, *Gorga Dalian Natolu*, *gorga hujur*, *gorga sipiso-piso* and *gorga ombun marhehe*. It is an icon where the forms of the sign express the nature, characteristics or essence of the signified which is almost like or identical to the original form.

Declaration by Authors

Acknowledgement: None

Source of Funding: None

Conflict of Interest: The authors declare no conflict of interest.

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How to cite this article: Flansius Tampubolon. Meaning of *Gorga Ornaments House the Parassock Datu Parulas Paultop*: semiotic study. *International Journal of Research and Review*. 2024; 11(3): 58-65. DOI: <https://doi.org/10.52403/ijrr.20240307>
