Conference Paper

Conceptual and Associative Meanings of the Word Turang in Karo Songs

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Abstract

The aim of this article is to explain the conceptual and associative meanings of the word *turang* as it is used in the Karo songs, entitled "Turang" and "Sia Sia Terang Bulan". *Turang* is the word which is usually associated with the sister or brother, or between a male and female in one family or the same clan. Direct communications between a male and female of the same clan are not allowed or taboo. In another context, they can communicate with each other which is interpreted as the relationship among the lovers. This study was conducted by analyzing the lyrics of the songs in Karo's language using a descriptive research method. Both conceptual and associative meanings were found in the songs; most of the meanings were associative, which is a part of pragmatic meanings.

Keywords: *turang*, conceptual meaning, associative meaning.

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1. Introduction

Language is very important in human life. Without language, human cannot interact one and another. In language, there are many dialects, one of them is *Karo* language, one of the dialects in *Batak* language (Barus, 2018: 50). Etymologically, *Karo* language is said as one of the dialects in *Batak* language, but if it is viewed from its geography, *Karo* land is never mentioned as *Batak Karo* land. That is why, it can be denied that *Karo* language is not a part of *Batak* language. *Karo* language belongs to the Melanesian language family (Barus,, 2018: 50).

Anyhow, language may be significant if there is the meaning, without meaning of the language expression, it cannot be said as language. Meaning is under the subject of Semantics. Semantics is the study of meaning in human language. The meaning of a word is affected by the context, background, time and cultural realities of the users of a language. In this research, the meaning of the word "*turang*" is affected by the cultural realities or contextual meaning.

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In this research, there are two songs which are used as the source of data entitled ``**Turang''** and ``**Sia Sia Terang Bulan''**. It must be known by the singers the meanings of the song while they are sung. It is to avoid misunderstanding to the language users or singers as well as the hearers.

The clans in *karo* culture, can be classified into five:

1. *Karo-Karo* and its branches.

2. Ginting and its branches.

3. Tarigan and its branches.

4. Sembiring and its branches.

5. Perangin-angin and its brances.

So for the people in *Karo* tribe, there are only five types as the main clans which are mentioned above. Those who are in the same clan of different gender are not allowed to communicate directly or face to face. Their relationship is called *turang*, *turang* means taboo.

To understand the culture of *karo*nese, there must be something to know that is *Sangkep Nggeluh. Sangkep Nggeluh* is a family system in *karo*nese society, with the high light as: *senina, anak beru and kalimbubu. Senina* is the people in *karo*nese society who are of the same father and mother or the same clan. *Anak beru* is the family of brother-in-law, and automatically the family of sisters become *Anak beru. Kalimbubu* is the family belongs to the brother of mother or the parents of sister-in-law.

Types of *Turang* in *Karo* Culture:

1. *Turang Singuda*

2. *Turang sintengah*

3. *Turang sintua*

4. *Turang besan*

5. *Turang impal*

- *Turang singuda*: the youngest brother or sister of the same family, between the sister and her youngest brother is called *turang* senina.

- *Turang sintengah***:** the middle brother of the same family who have elder and younger brother and sister.

- *Turang sintua*: the eldest brother or sister of the same family.

- *Turang besan***:** the wife of our brother-in-law.

- Turang impal**:** can be divided into two:

> a). *Turang impal kempak bibi turang bapa, adi dilaki*. It means that the daughter belongs to the father's sister.
>
> b). *Turang impal kempak anak mama, adi kita diberu*. It means that the sons or sisters belong to their mothers' sisters called *turang* impal.

In this research the point of the analysis is the use of the word *turang* in the lyrics of *Karo* Songs "*Turang*" and "Sia-Sia Terang Bulan". Why the singers express *turang* or *oh turang* in their songs if it is known that between one and another of different gender of the same clan they are not allowed to communicate or contact physically. Those who are allowed to have relationship between boy and girl in *Karo*nese culture is called "*impal*". *Impal* is the daughter that belongs to the mother's brother or brother-in-law's daughter and vice verse.

2. Literature Review

2.1. Types of Meaning

2.1.1. Conceptual Meaning

Conceptual meaning is also called logical meaning or denotative meaning and literal meaning. In Semantics, there are two terms of meaning types, such as Conceptual and Associative meanings. Conceptual meaning (sometimes called denotative or cognitive meaning) is widely assumed to be the central factor in linguistic communication (Leech, 9: 1981). It can be studied in terms of contrastive features, so that the meaning of the word could be specified by using contrastive features. For example: /+/ and /-/ markers. In English the word "woman" and "boy", the first could be specified as: +human, -male, +adult, and the latter is: +human, +male, and –adult. Such kind of this example is called conceptual meaning or denotative meaning. In *karo* language, denoting female and male can be illustrated below:

Diberu ``Female":

Diberu: indicating young and adult female.

Singuda-nguda: indicating young and adult female

Dilaki ``Male''

Dilaki: indicating young and adult male.

Anak perana: indicating young male or boy but already adult.

If we classify them according to semantic meanings based on conceptual meaning, they can be illustrated below:

- *Diberu*: +human, +female, + adult and +young.

- *Singuda-nguda*: +human, +female, +adult, -married.

- *Dilaki*: + human, +male, +young, +adult.

- *Anak perana*: +human, +male, +young, -married.

2.1.2. Associative meaning

Is the idea in connection with what that specific word brings to you.

For example:

- needle "pain, doctor, illness, ...etc.

- snake "evil, danger, etc.

The word "*turang*" is apposed to the word "impal". The word *impal* referring to difference of clan between male and female, particularly the clan belonging to the female which is the same as that belongs to his/ her mother or the daughter of his mother's brother.

Non-conceptual meaning can be divided into: 1. connotative meaning, 2. social meaning, 3. affective meaning, 4. reflected meaning, and 5. collocative meaning. These five types of meaning can be said as associative meaning.

The word "*turang*" is said "*Tabu*". *Tabu* means a kind of forbiddance act that is to interact directly between male and female in *Karo* Society. But it seems contradictory between this statement and the lyrics which are always used in the songs.

The associative meaning is the meaning which is associated with the context. Context means the situation or condition when or where the language is used. Associative meaning can also be classified as connotative meaning or Non-conceptual meaning. It is basically an additional meaning that is not bound of the basic meaning, and relies on emotional sense depending on the perspective. For example:

1. *buaya* "crocodile" may mean reptile and the other means man who likes to do cheating on her wife/ girlfriend.

2. *Menci* "mouse" may mean animal and other means human who takes money with illegal way or by doing corruption.

3. *Bulan ras Matawari* "moon and sun" may mean the earth satellite which we often see in the day and night time, and in *karo* language, it means female and male.

3. Research Method

3.1. Technique of Collecting Data

In writing the research, there must be the technique of collecting the data, so that the result of research can be scientific. In this research, the data are collected from the lyrics of two Karo songs "*Turang*" and "*Sia Sia Terang Bulan".*

3.2. Technique of Analyzing Data

Sugiyono (2009:246) states that the data analysis in qualitative research can be done at the time of collecting data directly or after collecting data in a certain period. There are two ways of technique of analyzing data: 1) the data are analyzed by taking some meanings of the word from the references or noted from the informant. 2) the data are interpreted to get the meaning taken from the lyrics of the songs.

4. Discussion and Result

4.1. Conceptual and Associative Meanings

Meaning is the basic unit in language. Without meaning, the language expressed is meaningless. That is why, meaning must be there in our daily life. The data to be analyzed are taken from Two *Karo* Songs entitled "*Turang*" and "*Sia-Sia Terang Bulan".* The topic is chosen because many people are curious about the use of the word "*turang*" in the lyrics.

The word "impal" can be said more formal and is not taboo. But it is very common to hear that the singer usually uses "*turang*" in the songs. Actually, what is the meaning of *turang* in the songs? That is the questions appearing in the society particularly those who do not know the meaning of it. *Turang* (Ulina and Barus, 2017: 7) is a naming word:

• Between brother and sister in one family.

• Between male and brother or younger brother in law's wife and vice versa.

Among *turang*, they cannot directly communicate each other, there must be another person to be interrelator (Barus, Efendi, 2015: 449).

In the following, there are some words which are mentioned in the songs, such as:

In the song ``Turang":

1. *Oh **turang turang oh turang*** (in the first line)

2. *Oh **turang turang** ningku oh **turang*** (in the fifth line)

3. *Cirem nari ukurku oh **tutang*** (in the seventh line)

4. *Sehkal ulina oh turang ningku **turang*** (in the ninth line)

5. *Oh **turang turang2*** (in the twelfth line)

6. *Begiken sorangku **turang** sorangku erlebuh erdilo* (in the thirteenth line)

7. *Maka ngenana oh **turang** oh **turang*** (in the fifteenth line)

8. *Dagena aloikal aku oh **turang turang*** (in the sixteenth line)

   In the song ``Sia-Sia Terang Bulan":

9. *tadingkendu aku sisada nindu bangku **turang*** (in the fifth line)

10. *aku lawes labo kap ndekah **turang*** (in the eigth line)

11. *sia – sia terang bulan e **turang*** (in the eleventh line)

4.1.1. Conceptual Meaning

Conceptual meaning or denotative meaning is the actual meaning of words or sentences. It can be said also as referential meaning (the meaning of an expression is what it refers to (denotes), or stands for. (Lyons,1995: 40).

The use of words *turang* in *Karo* songs are so many as part of lexical meaning, such as:

1. *Turang* refers to human, animate, male and female, brother and sister who are in the same clan and taboo. They are not allowed to communicate directly one and another because it is against the culture of *Karo* people.

2. *Turang singuda* refers to human, animate, male or female, the youngest among the brother and sister in the family.

3. *Turang sintengah* refers to human, animate, male or female, the middle one among the brother and sister in the family.

4. *Turang sintua* refers to human, animate, male or female, the eldest one among the brother and sister in the family.

In the context of condolence, if one of the family members dies, the family or those who are still skillful in singing *karo*nese specific songs like *pemasu-masu or nuri-nuri* usually do the singing by crying; the singer usually mentions the position of the person who dies. If he or she is *turang singuda* "the youngest one", the singer will mention "*turang singuda*", "*turang sintengah*" or "*turang sintua*". *Pemasu-masu or nuri-nuri* in the context of condolence, is usually sung by a woman while crying.

4.1.2. Associative Meaning

Associative meaning or Connotative meaning can be classified into:

a. **Explanatory meaning,** is a word found in a stretch of language expression having broader meaning than its base or actual meaning. For example:

a.1 Oh **turang turang oh turang** (in the first line)

In the first line of the song there are three times mentioning the word *turang*, *turang* oh *turang*, It means to emphasize his or her expression to say his or her love to someone to whom he or she addresses loves. *Turang* means "my love or dear".

a.2 Oh **turang turang** *ningku* oh **turang** (in the fifth line).

It means that *turang* is my love, my love I *ningku* "says" my love.

a.3 *Cirem nari ukurku oh* **tutang** (in the seventh line)

Cirem means "smile" *nari* "so much", *ukurku* "my heart". The verse denotes that her/ his heart smiles so much to his or her love.

a.4 *Sehkal*"very" *ulina* "beautiful" *oh turang ningku*"I said" **turang** "my love". (in the ninth line). This verse denotes that he or she praises the beauty of his or her love.

a.5 Begiken "listen to", *sorangku* "my voice" **turang** *sorangku* "my voice" *erlebuh erdilo* "shouting and calling (in the thirteenth line). This verse denotes that she or he has been very longing to, so that she or he wishes her love can hear by shouting and calling her or his love.

b. **Pragmatic Meaning**

Pragmatic meaning is the meaning of language on the basis of context or the language user. Pragmatics is the study of speaker's meaning (Yule, 2003: 3).. Pragmatics is the study of contextual meaning (Yule, 2003: 3).

In pragmatic meaning, the word "*turang*" means love. In conceptual meaning when it is said *turang*, or commucinating with *turang*, it is taboo or it is not allowed, because they are of the same clan. To mention *turang* is usually between one boy or man to another girl or woman. They do not say *impal* "daughter of one's uncle" instead of saying *turang*. In pragmatic meaning, *turang*, particularly in the song, the composer or the singer prefers to say *turang* rather than *impal*, because by saying *turang*, it is more intimate or harmonious. So, pragmatically, the word *turang* means love.

c. **Cultural Meaning or Social Meaning**

Cultural meaning or social meaning means the meaning of language on the basis of culture or social tradition. In *karo*nese culture, the word *turang* is taboo; there is no permission between male and female who are brother and sister of the same clan to make interaction. Social Meaning is a word or a sequence of words signifying the social status of someone which is different from its actual meaning or different from the connotative-referential meaning.

d. **Lexical Meaning in the Verses of the Songs:**

- *oh "aticle* expressing surprise"
- *turang* "taboo" or "the same clan" between brother and sister.
- *Ningku* "I said"
- *Cirem* "as a verb means "smile".
- *Nari* "only" adverb *ukur*-"heart" and *–ku* "possessive adjective". Of the first person.
- *Sehkal* as an adverb" means "very"
- *Ulina* as adjective means "beautiful"
- *Begiken sorangku* "listen to my voice"
- *Erlebuh erdilo* "shouting and calling"
- *Maka ngenana* "so that falling in love"
- *Dagena aloi kal aku* "if so, please give me your response".

The verses on lines twelve, thirteen, and fourteen of the song "***SIA-SIA TERANG BULAN***"

1. *tadingkendu aku sisada nindu bangku **turang*** (in the fifth line)

2. *aku lawes labo kap ndekah **turang*** (in the eight line)

3. *sia – sia terang bulan e **turang*** (in the eleventh line)

Translation of the verses:

- *tadingkendu aku sisada nindu bangku turang*

  left you me alone you said to me dear

  "You left me alone, you said to me dear"

- *aku lawes labo kap ndekah turang* (in the eight line)

- I went not to take along time dear

  "I went away not to take a long time dear".

- *sia-sia terang bulan e turang*

  useless beam moon article dear

  "the beam of the moon is useless dear".

In all lines, the word "*turang*" in both songs means "to show love or it may mean the expression of love" not *turang* in the sense of *rebu* or taboo". It is called in the context of pragmatic meaning or associative meaning to show his or her deep love to his or her lover. In this case, the relationship between the two lovers is not taboo. If it is categorized as taboo meaning or in the context of cultural meaning in formal context, it is called conceptual meaning or taboo. The word *turang* which is always mentioned in the songs is not addressed to his or her sister or brother of the same clan, but it must be of different clans, that is called *impal*.

5. Conclusion

On the basis of the research, the conclusion can be elaborated as follows:

1. The conceptual meaning in both songs "*Turang*" and "*Sia Sia Terang Bulan*" can be stated: *turang* means: human, male or female, animate, the same clan among brother and sister in a family or different families. It may also mean "taboo" or "forbidden". They are not allowed to interact or communicate one and another.

2. The Associative meaning can be classified into Explanatory meaning, Pragmatic Meaning and Cultural Meaning or Social Meaning. In these types of meaning, it

can be categorized as pragmatic meaning, signifying love addressed to someone and it does not mean among brother and sister of the same family or clan but to mean "love" or "love affair" upon different clans.

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