

***Dayok Binatur* as a Surviving Culture**

Renita Br Saragih

Indonesian Language Education Program
Universitas Sebelas Maret, Surakarta, Indonesia
renitasaragih_10@student.uns.ac.id

ABSTRACT

Culture is an important asset for each country. Indonesia is one of the countries which has many tribes causing different customs of the society. Culture is close to tradition. Tradition is also close to the served food. This study was aimed to describe *dayok binatur* as one of Indonesian cultures. Based on the study, there were three main discussions: (1) what *dayok binatur* is, (2) the definition of *dayok binatur*, (3) the position of *dayok binatur*. Based on the result of the study, it was found that *dayok binatur* was still favorite in the culture of *batak simalungun*. There was also culture transformation occurred in *dayok binatur*.

Key Words: *Dayok binatur*, culture, *simalungun*.

INTRODUCTION

Indonesia is a big country and has various cultures. Indonesia has varieties of cultures because it has tribes at each area in Indonesia. The cultural forms like traditional ceremonies, traditional dances, or different customs show that Indonesia has varieties of cultures. Having varieties of cultures by each tribe in Indonesia is not a way to impose each other, but it shows the diversity of culture that Indonesia has.

Culture is the result of human's thought after having interaction with other human or nature. The interaction is done by community groups and becomes a culture after being a tradition in community groups. Culture can be defined as a behavior or the result of behavior gotten by community groups by learning and arranging at each human's life or community groups (Koenjraningrat, 2009: 79). Culture is totality from things learnt by human, accumulation from socialized experiences, not only in a concise note, but also in behaviors through social lesson (Liliweli, 2002: 8).

Clifford Geertz defined it clearly. "Culture is a system of meaning and symbol arranged in the definition in which individuals define their world, show their feeling, and give their assessment; a pattern of meaning transmitted historically is manifested in symbolic forms through means by which people communicate, perpetuate it, and develop their knowledge and attitudes toward life; a collection of symbolic equipment for regulating behavior, an extracomatonic source of information." Since culture is a symbolic system, the cultural process must be read, translated, and interpreted (Kuper, 1999: 98).

Clifford Geertz focuses on the concept of culture to cultural values that guides society to act in facing various problems of life. So, at the end, the concept of culture is more as a guide assessment of the symptoms understood by the perpetrator of the culture. Meanings contain judgments of the perpetrators in the culture. In culture, meaning is not

individual but public, when the system of meaning then becomes the collective property of a group. Culture becomes a historically continued pattern of meaning manifested in symbols. Culture is also a system of inherited concepts expressed in symbolic forms by which humans communicate, preserve, and develop their knowledge of life and attitudes toward life (Geertz, 1992: 3).

Each tribe must have its own customary festivals. In each customary celebration, one thing that can not be abandoned is the presentation of customary food. Every custom ceremony is incomplete if it does not serve food, especially custom food. Simply put, indigenous food can be interpreted as food that is served or served during custom ceremonies or can also be said as a typical food or traditional food of a tribe / ethnic which is usually used as a symbol or has a special meaning that is usually used in traditional ceremonies of the tribe concerned. It is said to be typical, meaning that the food has its own uniqueness, both in terms of form of dish, taste, or raw materials to make it. Of course, these customary foods have meaning and value that serve as a guide and hope for people who use it. Culture owned by every community group must be preserved so as not to disappear, therefore until now many cultures are still run by community groups. Globalization affects the culture of society, there are many effects caused by globalization. There is a culture that survives and some are eroded by the flow of globalization. Dayok binatur is one of the typical customs at Simalungun, North Sumatra, which has the peculiar and meaning that can be taken philosophy and can be developed as a worldwide culture and should be maintained.

RESEARCH METHOD

The method used in this study was qualitative descriptive. The data in this study was the history of Dayok Binatur. The sources of the data were gotten from field notes.

RESULT AND DISCUSSION

Dayok binatur is a dish made from chicken meat. Dayok binatur is not only served as a side dish of food, but also as a very important function for the people of Simalungun. Dayok binatur is the most common food in Simalungun area and used as custom food of Simalungun. Dayok binatur is always served at every ceremony of Simalungun.

In the traditional ceremonies of the Simalungun tribe community, whether it is related to the likes and griefs, dayok binatur will be never forgotten. In every celebration of Simalungun custom, if it does not serve dayok binatur, it will be considered less legitimate. Dayok binatur is not only served in traditional ceremonies, but also in ordinary celebrations, such as: birthday celebrations, malua (up sisi), baptism, entering new houses, and ordinary gifts.

Dayok binatur is the custom food of Simalungun community. Dayok binatur is the unique food. We can see it from its shape. Dayok binatur is made from chickens that are cut into pieces and rearranged as chickens live on a plate (sapah). Serving dayok binatur in Simalungun community has been done until now.

Serving dayok binatur as a custom food by the people of Simalungun at first was because in the time of the kingdom, the Simalungun community did not know pigs so that chicken was used as custom food. In addition, another reason why people used

Simalungun chicken was due to the interest of the people of Simalungun on the rhythm of the chicken's work, especially the cocks that are nimble and regular in working can be exemplified and made as an example. Dayok binatur that is used as Simalungun custom food has the moral values, that is for mankind to know, understand, and carry out in his life the message of God through His creation, the "chicken". It means that dayok binatur gives meaning in the life of Simalungun community that we can see from the way of "chicken's" life. Thus, there are some properties and principles of chicken that deserve to be imitated by humans.

The meaning gotten from serving dayok binatur is *Hot ma bani hundulanmu janah pongkut horjahon nolihmu*. It means that stay at your position and do your task. It means that every position has its own task and function. Thus, we have to do all tasks and responsibilities based on our position. We do not need to interfere other people's business which can cause problems to ourselves and others.

This food is derived from animal, like chicken (dayok) slaughtered with certain rules and patterns, cooked (boiled or baked) then set (binature) back on ceramic plate (pasu plate) and served to the recipient parties. Serving dayok binatur intends to convey a message or advice to the person who will be given the food (dayok binatur). The message and advice are given in the form of a very valuable advice in the life of society, nation and state. Those are for our heart, mind, and life so that our life can be done regularly like dayok binatur and we can grow, being tough, and being tenacious. Message and advice delivered through serving dayok binatur are *Ase lambin taratur ma tene pargoluhanta haganupan hunjon hujan songon paraturni Dayok Nabinatur on*. (It will be more and more orderly of our lives as regularly as dayok binatur).

Serving dayok binatur symbolizes the blessing in doing daily activities. Similarly chicken as custom food of Simalungun reflects social order, waking up in the morning, laying eggs and caring for the children in his wing grip. Thus, chickens slaughtered by following that particular pattern symbolizes mutual relationships and creates an overall social order and social unity. Dayok Binatur is made from chicken whose flesh is cut into pieces and then arranged regularly on a plate of 'dishes'. To convey the purpose of the form of advice and hope in the customary event, one particular family serves dayok binatur as the intermediary to the recipient's family.

Representation of dayok binatur will be seen into pieces of chicken meat arranged regularly in the order forming as the chicken lives. The chicken meat is divided into ten parts based on the Simalungun custom: head 'ulu', neck 'borgok', breast 'tuppak', left and right wing 'habong', base of thigh 'tulan bolon', chicken's thighs 'tulan parnamur', claws 'kais-kais', the chicken's organ of the egg-producing 'tuahni', chicken's liver 'bilalang', and chicken's tail 'ihur'. Chicken meat arranged based on Simalungun custom will look like alive chicken. The value of the sign in dayok binatur has meaning in the form of advice, command, and hope.

Display of dayok binatur with pieces of meat 'gori' arranged completely and regularly illustrates how chickens live. The display of dayok binatur provides an interpretation that reminds us not to interfere with others' business, to dismiss the nature of the propocrat, to do our job responsibly, to occupy our position naturally, to develop togetherness because we can not live without others, to foster unity, to avoid enmity and mutual slander as the saying goes "we are united, divorced we collapse."

Display of representation and social interpretation of dayok binatur is examined from the life of the chicken. The nature of the chicken is good and there are also some things that are not good to imitate. The values of the life of chicken are good to be imitated as well as the reason why chicken is used as Simalungun custom food:

1. Chicken's parent incubates his egg for twenty-one days. It means that a parent is responsible for protecting and caring for his son to defend his generation.
2. Chickens look for food for their children by scratching his claws. It means that parents are responsible to meet the needs of children's life both physically and spiritually.
3. Chicken's parents peck their children who want to grow up. It means that parents teach their children to be independent people.
4. When drinking, chicken bows his head first and then raises his head facing up. It means that we always have to be grateful to God for giving life.
5. The rooster crows in the early hours. It means that we have to remember to use our time as good as possible.
6. Chickens always lift their heads up when crying. It means that we have to remember to think about our future.
7. Chicken is a common food of religious people. It means that means food made from chicken is not forbidden so that it can establish good relationships between religious communities.

The meanings of representation and interpretation of 'gori' in dayok binatur:

1. Head represents a leader who is always on top to be a good example.
2. Neck represents the person who can solve the problems.
3. Chest represents people who are in sorrow.
4. Wings represents people who can protect their children.
5. The groin represents the responsible people for the work assigned to them.
6. Thigh is the same as the groin representing those who are responsible for the job.
7. Claws also has the same meaning that represents those who are responsible for the work.
8. The egg cell represents an expectation to get offspring.
9. Chicken's liver represents people who have good, clean, or holy days.
10. Tails represents a clean person physically.

From the ten parts of the 'gori,' the simalungun people are allowed to choose the part of the 'gori' to be eaten because each part of the 'gori' has a meaning that can represent the expectation and the nature for those who eat the part of the 'gori.'

Dayok binatur is custom food of Simalungun because dayok binatur is not only found in a big customary party, but also served when having the gratitude. The purpose of serving dayok binatur is to strengthen the relationships and grow mutual respect. The endurance of dayok binatur is because the people of Simalungun still keep this custom until now. Dayok binatur that has high philosophy makes the people feel proud of it. The transformation of the custom food of Simalungun occurs. The purpose is to beautify the appearance of dayok binatur by adding red flowers of Kembang Sepatu as the transformation although only a few places use those flowers.

CONCLUSION

Dayok Binatur is a dish made from chicken meat. Dayok binatur that is used as custom food of Simalungun has good values. Serving dayok binatur intends to convey a message or advice to the person who will be given the food (dayok binatur). The message and advice are given in the form of valuable advices in the life of society, nation, and state. Those are for having our heart, mind, and life to be good as dayok binatur so that we can grow, being tough, and being tenacious. Dayok Binatur is the wealth of the archipelago in the culinary that deserves to be conserved and developed. So, not only the typical food of other countries can enter Indonesia, but also the local custom food in Indonesia can be known and enjoyed by people in the world. Thus, dayok binatur is a surviving custom food of Simalungun and can be possible to transform by not abandoning its original philosophy.

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BIODATA

Renita Br. Saragih was born in Deli Tua, September 10th 1994. She is a Magister student at Universitas Sebelas Maret, Surakarta. She is at the second semester and takes Indonesian Language Education Program.