

Local Wisdom of the Martumba Tradition of the Toba Batak Community in Sianjur Mula-Mula Village, Samosir Regency, North Sumatra: Anthropolinguistic Study

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ABSTRACT

This study aims to describe local wisdom in the martumba tradition in the Toba Batak community in Sianjur Mula-Mula Village, Sianjur Mula-Mula District, Samosir Regency, North Sumatra Province. Local wisdom in the martumba tradition can be seen in every tumba in that tradition. Local wisdom is a cultural heritage that is always present in a tradition and can be preserved to be passed down from generation to generation. The method used in this tradition is the qualitative method. The data used in this study is the local wisdom that exists in this tradition. The results of this study are that there are five (5) local wisdoms in the Martumba tradition, namely social solidarity and mutual cooperation, kinship, mutual respect, gratitude and cultural preservation.

INTRODUCTION

Martumba comes from the Toba Batak area, especially in Sianjur Mula-Mula, Sianjur Mula-Mula sub-district. Samosir Regency. Martumba was first held in Sianjur Mula-Mula Village, Sianjur Mula-Mula District. start. It is estimated that the appearance of the tumba was first held in the 1930s or during the colonial period Dutch. Then it developed during the Japanese occupation and is often displayed at events big at that time. At that time Martumba activities were not prohibited by the Japanese government so that Martumba activities have developed and are in demand by community members. The history of why it is said "tumba" is that in the past on moonlit nights mothers and children the girls in the village weave mats and pound rice at the same time. They are Pounding rice (manduda) once in a while while singing to increase enthusiasm. The crashing sound occurs rhythmically because pounding rice is done by several people. The sound of hoots or alternately reads: tumba, tumba, tumba and over time it becomes tumba. In carrying out tumba, there is no specified day and the calendar is not determined days in its implementation, unlike the case with youth activities in Karo which are called with Guro - guro aron but tumba activities are carried out when the moon is bright. As long as the night is still bright the young moon will perform tumba. young one villages that carry out the tumba dance, they will be joined by young people from other villages to carry out the tumba dance.

The martumba tradition shows that the kxanza is the culture of the community Batak Toba in terms of linguistics and local wisdom that exists in each of its implementers. Culture can never be separated from the role of language and its preservation, including the Martumba tradition. In each implementation of these traditions always has the role of language and also the preservation of culture. Language and cultural preservation can be studied with an anthropolinguistic approach. Anthropolinguistics is a science that examines language as a source of culture and speaking as a cultural practice (Duranti, 1997). Anthropology can be called ethnolinguistics studying language not only from its structure but rather from its function and usage. Anthropolinguistic studies include examining family relationships through kinship terms, the concept of color, parenting patterns or examining how community members communicate with each other in certain situations such as traditional ceremonies, then linking them with cultural concepts. Anthropolinguistics, apart from studying language, also examines cultural preservation, namely local wisdom.

THEORETICAL REVIEW

Local Wisdom

Local wisdom is wisdom or original knowledge of a society that comes from the noble values of cultural traditions to regulate the order of life of society (Sibarani, 2014: 115). If it is focused on cultural values, it can also be defined in other ways. Local wisdom is a local cultural value that can be used to regulate the order of people's lives wisely and wisely. The local wisdom of a culture is owned by people whose attitudes and personality are mature to be

able to develop local potential and resources in making changes for the better. Values and culture that are believed to be true become a reference in behavior by the local community. Humans have wisdom from three sources, namely cultural values called local wisdom from modern government regulations and from a religious perspective. From the three sources of local wisdom, humans live their lives in the interaction between the natural environment and the social environment. In their time, the two spaces of interaction produced new values and norms that apply to the community and are different from the culture of other communities. Sibarani classifies local wisdom into two parts, namely local wisdom that is useful for increasing welfare and local wisdom that is useful for creating peace.

METHODOLOGY

The method used in this research is qualitative method. The qualitative method is the method used to examine the condition of natural objects and this qualitative research emphasizes meaning rather than generalization. This study also applies data analysis techniques using the interactive model proposed by Miels and Huberman (2014). The interactive model is a qualitative data analysis that is carried out interactively and continues continuously until it is complete until the data is clear. The interactive model applies three steps in analyzing data namely, condensing data, presenting data and drawing conclusions and verifying data. The following is a chart of the interactive model proposed by Miels and Huberman (2014):

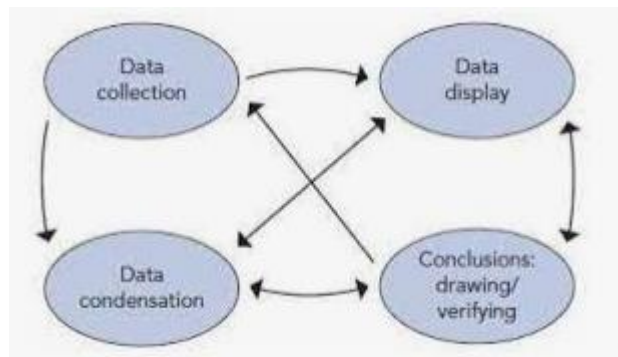


Figure 1. The Interactive Model Proposed by Miels and Huberman (2014)

RESULTS

Local wisdom in the martumba tradition is a reflection of the Toba Batak people in general who have highly respected polite and family values since ancient times. Local wisdom is a core part of the meaning of a tradition. Local wisdom is one of the core parts of a tradition. The type of local wisdom from the martumba tradition broadly functions as peace and prosperity. The following are the types and explanations of local wisdom contained in the Martumba tradition:

Table 1. The Types and Explanations of Local Wisdom Contained in the Martumba Tradition

No.	Local Wisdom	Explanation
1.	Solidarity, Social and Cooperative, Cooperation	Social solidarity and mutual cooperation are a form of wisdom owned by the Toba Batak community. Social solidarity and mutual cooperation contained in the martumba tradition is preparing for the tumba event from the beginning of the preparation of the event until its completion the event. They work together to adjust the motion at the time tumba is displayed and they have to unanimously say the tumba text while on show. Children and young people who carry out tumba together live and remember the motions agreed to perform from movement from start to finish. They prepare for that need used when tumba and when the moon is bright they compact each other showing tumba. With this local wisdom, it will be intertwined good communication between fellow children, young people and parents because To make the tumba event successful, good communication must be established between the cast of tumba and mutual respect for motion and text agreements delivered at martumba.
2.	Familial	Kinship in this tradition is how many participants, parents, tumba or traditional parties who witnessed the tumba. Deep kinship This tumba event is a meeting between children and their peers to perform tumba and witnessed by their parents. So are with young people who carry out tumba will do tumba in pairs so that a family relationship is established close to each other. Likewise parents or society who doing tumba will carry out tumba accordingly in a compact manner to establish good family relations among fellow people. And if the tumba shown is well presented and the audience can live the content of tumba then the audience will live the content of tumba then the audience will participate and grant the request contained in the contents of the tumba so that harmonious relationships are established and and peace.
3.	Mutual Respect	In carrying out the tumba tradition where there is an attitude of respect for wrong one who manages the course of the tumba. Tumba executors can also provide input so that the telkasana is tumba to the maximum. Usually tumba movement in directed by one of the

		oldest or who understands customs and movements which is good according to the text contained in tumba. other participants follow the movements and texts exemplified by one of the chosen ones to lead the way tumba. And at the time the tumba was shown on that day determined, then all the participants of the tumba perform the tumba simultaneously with the preparations made beforehand, there is no difference between the trainers tumba with other participants.
4.	Gratitude	Gratitude in this tradition is a feeling of happiness, hope and prayer because can carry out tumba, both between children, young people and also parents. In addition to prayer and hope, symbols and meanings are also present in every movement which is shown when martumba for example with hands worshipping as gratitude for the success in carrying out tumba and achievements what has been obtained so far is the gift of God Almighty.
5.	Cultural Preservation	Preservation of culture in the Martumba tradition is a tradition that organized by the Toba Batak community who can carry out tumba during the light or certain holidays determined by community or local government. This tradition is carried out as a form happiness for children, young people, and parents. This tradition too requires local elders to create <i>umpasa</i> (rhymes) that will delivered at martumba. This tradition is usually done in the yard. Tumba participants may wear Toba Batak traditional clothing which is typical of the Toba Batak. The implementation of the martumba tradition is one form cultural preservation because in the Martumba tradition there are cultural values and local wisdom that is useful for the life of the Toba Batak people.

DISCUSSIONS

Martumba as a means of offering and worship ceremonies performed by ancestors in the Toba Batak community, especially the mangido udan ritual (asking for rain) to Mula Jadi Nabolon or the creator. Martumbais used as a performance for big events such as school festivals during the Indonesian Independence Day competition with the aim of preserving cultural heritage so that it does not fade and loves its own culture where in the progress of the times that are currently developing, regional arts are almost extinct. Martumba is also a means of entertainment carried out by the local community to display the values of togetherness, cohesiveness and kinship. The traditional Tor-tor Martumba game is unique because this dance is performed while singing and the song sung

is rhyme (umpasa). In each rhyme that is sung, it has its own meaning which is conveyed to the children as well as to the audience. This tumba has a function as entertainment for the community, for learning customs, looking for a mate, training for cooperation as well as a tool for educating. So that it does not just disappear into the times (Prayetty, 2016).

At first martumba was performed at night in the alaman (courtyard) during the poltak moon (full moon), this dance was played by adults and men satirizing each other, depicting the introduction of the Toba Batak youth in ancient times to the woman he liked. But along with the times, because it is influenced by habits and renewal every time, this traditional martumba game is no longer carried out at night but according to the context of activities such as in the morning or during the day and the perpetrators are no longer adults but children and adolescents. Given that children are the right medium in maintaining culture in today's modern times.

CONCLUSIONS AND RECOMMENDATIONS

From the explanation above, it can be concluded that the martumba tradition is a tradition in the Toba Batak community which has many meanings, values and local wisdom in it. This martumba tradition is also a cultural heritage that must be preserved so that it can be carried out in today's modern era. In carrying out the Martumba tradition, there are five local wisdoms contained therein, namely social solidarity and mutual cooperation, kinship, mutual respect, gratitude and cultural preservation. Martumbais used as a performance for big events such as school festivals during the Indonesian Independence Day competition with the aim of preserving cultural heritage so that it does not fade and loves its own culture where in the progress of the times that are currently developing, regional arts are almost extinct. Martumba is also a means of entertainment carried out by the local community to display the values of togetherness, cohesiveness and kinship. The traditional Tor-tor Martumba game is unique because this dance is performed while singing and the song sung is rhyme (umpasa). In each rhyme that is sung, it has its own meaning which is conveyed to the children as well as to the audience. This tumba has a function as entertainment for the community, for learning customs, looking for a mate, training for cooperation as well as a tool for educating. So that it does not just disappear into the times (Prayetty, 2016).

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FURTHER STUDY

At first martumba was performed at night in the alaman (courtyard) during the poltak moon (full moon), this dance was played by adults and men satirizing each other, depicting the introduction of the Toba Batak youth in ancient times to the woman he liked. But along with the times, because it is influenced by habits and renewal every time, this traditional martumba game is no longer carried out at night but according to the context of activities such as in the morning or during the day and the perpetrators are no longer adults but children and adolescents. Given that children are the right medium in maintaining culture in today's modern times. From the explanation above, it can be concluded that the martumba tradition is a tradition in the Toba Batak community which has many meanings, values and local wisdom in it. This martumba tradition is also a cultural heritage that must be preserved so that it can be carried out in today's modern era. In carrying out the Martumba tradition, there are five local wisdoms contained therein, namely social solidarity and mutual cooperation, kinship, mutual respect, gratitude and cultural preservation.

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