



Toba Ethnic Pangurason Tor-Tor Performance: A Study of Local Wisdom

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ABSTRACT

In this research discusses the Toba Ethnic Tor-tor Pangurason Performance which is studied in the study of Local Wisdom. The problem in this research is the stages of movement and local wisdom values). This research aims to determine the stages of movement in the TorTor Pangurason performance and the local wisdom values contained in the Tor-tor Pangurason performance. The method used in analyzing this research problem is a qualitative method with field research techniques. There are (two) theories used in this research, namely Charles Sander Peirce's Semiotic Theory which is found in the stages, patterns, functions and meanings of the Tor-Tor Pangurason movement and Sibarani's theory of local wisdom (2012: 114). In the field of local wisdom, which contains the title "Tor-tor Pangurason Ethnic Toba Performance of Local Wisdom Studies" includes: Understanding the culture and natural conditions of a place or cultural preservation and creativity.

INTRODUCTION

The Toba ethnic group is one of them ethnic origin from North Sumatra. There are five Batak ethnic groups, namely; Toba, Simalungun, Mandailing, Karo, and Pakpak. Community group united by similarities language, customs, beliefs, that they originate from One grandma common ancestor. According to Nurcahaya Sihombing, Yuliawan Kasmahidayat, and Ayo Sunaryo in journal (2022: 158) Tor-tor is dance Toba customs always accompanied by music goosebumps. Tor-tor basically is a religious service and is of a nature sacred. Manortor is also carried out by a special group of people the Toba ethnic group was mobilized in a way cheerful, waddling. Tor-tor dancing too become a characteristic typical for the inner Toba ethnic group in every activity good event Like nor sorrow.

The art of manortor dance is also still present developed and very well looked after its preservation by the Toba ethnic group until Now This. Origin suggested originate from the " turtur " sound of steps the sound of people walking above House Toba ethnic (home stage with floor made of from wood), is Toba culture has been without it for quite a long time is known the initiator, however Already become owned by public his supporters. Previously used as a delivery ritual inner to spirits related ancestors with another world. Like a single Tor-tor panaluan, Pangurason and others. Tor-tor Tunggal Panaluan is the tor tor dance performed by inner shamans ritual ceremonies are held after A village catches disaster. Tor-tor cup is the Tor-tor dance that is performed at the coronation of the Batak king. However along with development time no Again only limited rituals and ceremonies and custom courses, but Already started to be used as a means entertainment, and that became material to study this is one of them is Pangurason. According to informant movement Pangurason has too Lots created for the show but for every group the supervisor who performs Pangurason the No will different Far from movement the original although its function Already change from ritual to becoming A show. In the Toba community there are known ceremonies that is ceremony Pangurason. Pangurason is activity ceremony performed for purification yourself and clean up or epidemic disease. According to Serly Coal in His thesis (2010:2-3) In essence, activity Is ritualistic, because in its implementation in a way whole disclose confidence will exists greatness Almighty God Esa (Jahoba), who can lower blessing as well as healing, and can also be believed lower curse as well as a complete disaster literally related with continuity life public That Alone.

Ceremony This including party custom big Because hosted by all Toba people with eat substantial costs. His beliefs and values are very high for his people. Although they maintenance ceremony the sometimes spend large amounts of money treasure objects they also joined in sacrificed. Pangurason is one of form actualization or ceremony culture custom Toba ethnic group. Culture and values spiritual beliefs own mission build togetherness in the middle public as well as as manifestation of gratitude love on protection and blessing from the Almighty. Activity This is very important and strategic in context of development and development values culture nation. This matter in line with policy development, culture, arts and tourism covers development and coaching

culture national, formulation values Indonesian culture, which includes, among other things plastering as well as appreciation mark arts and culture traditional as vehicle development tourism and economy people based on empowerment public

The value of wisdom local is values originating culture from characteristic behavior wisdom that is within something existing society taught in a way down passed down by parents We to We as his children . So that mark wisdom local will different between One area with another region. Wisdom locally it's not something static thing but can be changed in line with time, it depends on order and bond social culture that exists in society.

Based on the definition of culture alone, when This mark culture still very possible We watch both in the communities of each region. Culture from each region own differences. Because of that, value culture Still Lots can We watch in life, value culture can we watch Now This based on a culture that exists in each region That Alone. So that we Can more wiser in responding to differences cultures that exist throughout Indonesia and not There is division in our country as well as each other tolerance with culture other. Each ethnicity That own wisdom local yourself, accordingly to beliefs, and demands life in an effort to reach well-being together. Several values and forms of wisdom local, incl law customs, values existing culture and beliefs part even very relevant to apply into the development process well-being public.

THEORETICAL REVIEW

Understanding Performance

A performance is something of artistic value that is shown to people or society. In performing arts it always involves the actions of certain individuals or groups. Performances usually involve several elements: time, space, and energy. A performance is also a spectacle that has artistic value where the spectacle is presented as a performance in front of an audience. So the TorTor Panguraoson performance has time, space and the artist's body which has been arranged as best as possible to show the best.

Definition of Tortor

Rayhanul Safra, (2016: 287) TorTor is a type of traditional dance from the Batak people originating from the province of North Sumatra, including the districts of North Tapanuli, Humbang Hasundutan, Toba, Samosir, Central Tapanuli, South Tapanuli, Mandailing Natal and Simalungun. TorTor is an important part of traditional ceremonies (ulaon adat) of the Batak people. Through TorTor, the Batak people convey their hopes and prayers. Demonstrating attitudes and feelings through TorTor always describes the conditions and situations experienced.

Sarah Nafisah, (22 January 2022) Etymologically, "TorTor" comes from the sound of feet stomping on the floor of a traditional Batak house, which is made of wood, resulting in the sound "Tor-tor".

Maria Serlitaria Nainggolan, (2017 : 156) History of TorTor is a dance from the Batak people which is thought to have existed in Batak culture since around

the 13th century. The meaning of the symbols in each TorTor movement each has a meaning that explains the process of appreciating and paying respect as a form of good relations.

Understanding Pangurason

Indah Anggita Saragih (2022:153) Pangurason is a tradition of preserving nature, protecting nature and living in friendship with nature and keeping away from disasters. This tradition involves men and women, there are also parents who directly play, and have an important role in this Pangurason ritual, especially in cleaning the village from danger and natural disasters. Pangurason is a tradition which has the meaning of preserving nature, protecting and living in friendship with nature as well as keeping away from disasters and has the meaning of draining or cleaning an area.

Understanding Tortor Pangurason

For the Toba people, TorTor is a form of dance art that is not just a form of dance, but has a broader and more complex meaning in the lives of the Toba people. TorTor is a dance that has meaning in every movement. The manortor's activities cannot be separated from the lives of the Toba people. In this case, they will automatically apply the customary norm system carried out by the Toba people in general. TorTor is carried out to honor Debata Mulajadi NaBolon (Creator of the universe and humans, ancestral spirits, and the surrounding community according to their position).

Pangurason is a form of actualization of Toba ethnic traditional culture. Culture and spiritual values are believed to have a mission to build togetherness in society and as a manifestation of gratitude for the protection and blessings of the Almighty. This activity is very important and strategic in the context of development and development of the nation's cultural values. This is in line with development, culture, arts and tourism policies including the development and development of national culture, the formulation of Indonesian cultural values which include, among other things, preserving and appreciating the values of traditional arts and culture as a vehicle for developing tourism and the people's economy based on community empowerment.

One of the dances that must be performed during the Pangurason ceremony is TorTor Pangurason. This dance is an important part of the ceremony, because the essence of the Pangurason ceremony lies in TorTor Pangurason itself, namely expressing gratitude to Jahoba by symbolizing the purification of the area depicted in the dance. The impression of the ritual in it is very strong. The customary law that regulates this is also very strong, this can be seen from the importance of implementing TorTor Pangurason at the Pangurason ceremony. Therefore, in this research, researchers focused more on the variety and patterns of movement in TorTor Pangurason.

METHODOLOGY

Study This use method qualitative. The research location used writer is in Bustak Nabirong Village Sigumpar Toba district. Data collection techniques were carried out with interviews and observations field.

RESULTS

Tor-Tor Pangurason is a dance that is performed For clean spirits evil where it wants to be held party or festivals. Before started, done cleaning with use orange juice kaput For ward off harm. Functions as application and cleansing self and place or region and pangurason This purify so avoid danger , far away reinforcements disaster . Meaning is as means cleaning . Dance This usually held before party big with hope that the party That walk fluent .

Pangurason Ritual has experience transformation become art first show very initiate or endeavor For change become art show . Art performances that have been changed Name become Tortor inspired sawan from one of the ritual media used ie convulsions . Pangurason is considered sacred with use One convulsions has the meaning pangurason " to drain which means clear the area from bad ". Whereas type things bad ". Whereas Pangurason who experienced transformation called with Tortor convulsions No there is a meaning, which is related with religion or even custom customs from public Toba ethnic group . Mention Tortor convulsions or Pangurason looked at own mark sell and be easy for people to remember or viewer in art show .

Tortor Pangurason No limited become one, three, five seven.

Change that happen from One to seven convulsions, that's what mark acrobatic from art show his. But in show This only use One convulsions only and If one dancer No capable bring One convulsions This then it's considered a dancer the No Can dance bring convulsions. In matter This writer see transformation Pangurason become Tortor convulsions . Meaning and function are born from Tortor convulsions That Alone . That matter related with movements , patterns , and costumes used .

Symbol Pangurason ethnic Toba is something normal is visible signs that replace object . As for symbols Pangurason are :

- 1) *Convulsions* or cup : namely what is filled with holy water , contains orange kaput One seeds , leaves Sisakkil two blade , leaf banyan two blade , leaf silanjuang two sheet . Leaf the will made as tool splashed the entire area where the event takes place .
- 2) *Somba situation natorop* is worship to kalayak crowded Good to parents and young people and children .
- 3) *Somba Debata* is movement women and men man position hand together at the front face , head looking down . *Somba Debata* is worship to the creator God Almighty
- 4) *Manguras* (sprinkling) water. *Manguras* is splashing water made by *sibaso bolon* (Female Shaman) uses tool splash silinjuang , sisakkil , jabi-jabi tied Sitolu bolit (cloth red , white , black dilili small), which is implemented For clean self or clean something place . Done his ceremony to avoid this from spirit wicked or thought evil human.

Function and meaning more Again is As system projection or as tool mirror wishful thinking something collective that is like exists activity tradition pangurason which is carried out at the sipaha event sad that is For ceremony For

commemorate day the birth of Mr. Simarimbulu Bosi which is the ceremony That held For delete sins .

- 1) As tool validation institutions and institutions culture that is like institutions present is what happens in the middle public. This matter only nature implied in life public That Alone . Draft institutions present in ugamo malim No seen too stiff and possessive limitation in life real However although thereby institutions present in people are highly respected.
- 2) As tool education child , like walking something command and follow rules that apply in seven ceremony ugamo malim like mar ari Saturday that is day of worship every day Saturday , Martu aek that is coronation or making name for the new baby born , mardebata that is pronunciation gratitude and forgiveness sin to the powerful . As tool enforcers and supervisors to ensure norms public will always obeyed member the collective that is like invite and direct public ugamo malim For carry out his personality ritual guide .

DISCUSSION

According to Jonar Situmorang, (2021:211) Tortor is a ceremonial dance or ceremony presented with gondang music. Even though physically tortor is a dance, the deeper meaning of the movements shows that tortor is a communication medium, where through the movements presented there is interaction between the ceremony participants. Where tortor is used as a ritual to convey inner thoughts to ancestral spirits who are connected to the other world. However, as time goes by, tortor is no longer just limited to ritual ceremonies and traditional ceremonies, but has begun to be used as a means of entertainment, and one of the materials for this study is Tortor pangurason.

In the Toba ethnic community there is a known ceremony, namely the pangurason ceremony. According to an interview with Monang Naipospos, the Pangurason ceremony is a ceremonial activity carried out to purify oneself and rid oneself of infectious disease outbreaks. Pangurason is used in several contexts, the first in ritual ceremonies aimed at healing individuals who are sick. Second, to purify or clean a village or village called manguras huta. In practice, the manguras huta activity is carried out by a pure or virgin girl.

According to an interview with Togi Hutagaol Tortor pangurason is one of the dances used as a medium of entertainment in Samosir Regency. Tortor pangurason is usually performed by one dancer during ritual ceremonies but there is no standard number of people when performed in the context of performances and entertainment.

CONCLUSIONS AND RECOMMENDATIONS

Tortor pangurason is a dance that is used as a medium of entertainment in Samosir Regency. Tortor pangurason is usually performed by one dancer during ritual ceremonies but there is no standard number of people when performed in the context of performances and entertainment . Tortor is dance traditional ethnic Toba the moment This Already start develop Because often demonstrated in various performance art . There is creativity capable studio

maintain sustainability dance this is very helpful generation young For know types of dances traditional in society Toba ethnic group . Because of that , especially generation young expected capable role active in guard continuity the arts , esp Tortor . This matter can done with do socialization through performances art tradition For introduce to public general .

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