

Ideology Mangupa Horja Godang Oral Tradition of Indigenous Angkola Community

by Yusni Khairul Amri

Submission date: 16-Mar-2023 10:33AM (UTC+0700)

Submission ID: 2038275343

File name: rja_Godang_Oral_Tradition_of_Indigenous_Angkola_Community_1.pdf (760.25K)

Word count: 3083

Character count: 18021



E-ISBN 978-623-93699-8-9
ISBN 978-623-93699-9-6



PROCEEDING IC2LC

International Conference on Language, and Literature and Culture

KONFERENSI INTERNASIONAL BUDAYA, BAHASA DAN SASTRA

“Development of Language, Culture and Literature Education
in the perspective of Community Learning in the Disruption era”

JANUARY 30th, 2020

Auditorium of Universitas Muhammadiyah Sumatera Utara
Jl. Mukhtar Basri 3 Medan, Sumatera Utara,
Indonesia



Publisher
UMSU PRESS

Ideology Mangupa Horja Godang Oral Tradition of Indigenous Angkola Community

Yusni Khairul Amri

Muhammadiyah University of Sumatera Utara,
Jl. Kapten Mukhtar Basri No. 3 Medan, Indonesia
Email: yusnikhairulamri@umsu.ac.id

ABSTRACT

Horja Godang tradition in the context of ideology is as a system of public trust that must be accomplished for a pride although there are times the couple have to sell an existing property to support it. So this Mangupa Horja Godang tradition tend to serve as a prestige to set an image for the haves in the community. When couples do not perform this traditional ceremonies they are considered to have a traditional debt that must be paid when they have the means. The analysis results of performance data of Mangupa Horja Godang found the local knowledge values such as: a) the human relationship with God, b) the meaning of human life, c) the human relationship with the natural surroundings, d) the human relationship with time, e) the behavior to be industrious and enterprising, thrifty, and religious, to get along peacefully with each other; f) the aesthetic value of humility, customary of politeness, g) the expectation that the marriage will be the marriage of a lifetime; h) The value and Ideological significance of indigenous material derived pangupa animals, plants, and derived from nature.

Keywords: Tradition Mangupa, Antropolinguistik, Ideology

INTRODUCTION

The preliminary contain of the brief background of the problem and the purpose of the topic you are researching or reviewing in the paper, followed by a theoretical.

Based on this fact, efforts to maintaining tradition as tradition and as a source of knowledge of the present and future needs assessment of inheritance system, presenting indigenous Angkola as one source of knowledge to shape cultural identity of Angkola. Therefore it is necessary to manage the traditions by means of protection, preservation, and cultural revitalization as a tradition that needs assessment of the positive effects that have been keeping the traditional order in indigenous Angkola community.

Viewpoint like this is wrong, merely historical relics that looked like: temples, statues, Ulos, bagasse Godang, musical instruments Gordang, gorga, single stick panaluan and others remain preserved. But ceremonies, martahi, marungut-ungut, marpege-pege, onang-onang, ancestral traditions and rituals as intangible heritage. Indeed, the original Mangupa Horja Godang ceremony of Angkola when examined will find a unique meaning implied that the values and local knowledge will be obtained in the oral tradition from the perspective of the traditions and customs so implicitly Angkola. How is the local wisdom in Mangupa Horja Godang oral traditions to Angkola community?

This study describes the performance of oral tradition at the Mangupa Horja Godang ceremony of Angkola indigenous people and the changes that occur. Assessment of antropolinguistik as a way to strip the ceremony *Mangupa Horja Godang* as an object of the study using the ritual theory advanced by Smith (1846-1894) and to determine the oral tradition Folley worn theory Perspectives (1988), the oral tradition Ong (2007:37-56), Finnegan (1992:151). Toll and prudentia (1995:2) in Hoed (2008:188), and opening horizons assessment of oral tradition expressed by Sibarani (2012:47) examines the oral tradition as an object of study by looking at the

shape by reviewing text, co-text and context, then reviewed the contents by looking at the local moral values and norms with the study focuses on the function and meaning.

Finnegan (1992:151). The oral tradition is the combination of oral and non-verbal elements such as: traditional beliefs, folk games, customs, ceremonies, folk theater, folk dancing, and the party of the people. Likewise proposed by Bascom (1973) on the narrative of the performing arts (*Verbal Art*) on the folklore tradition. One of the most precious cultural heritage and important in the formation of identity and national character is the *Intangible Cultural Heritage* (ICH). UNESCO convention dated October 16, 2003 mention one important element in the ICH is an oral tradition (Pudentia 2010).

Performance ceremony *Mangupa Horja Godang*, using the theory ceremony *Mangupa Horja Godang* proposed by Koenjtaraningrat (1985: 243), he said that the ceremony is divided into: a) the place and time of the ceremony b) The order of speakers at the ceremony *Mangupa Horja Godang* c) objects and tools *pangupa*, d) Depth of *Mangupa Horja Godang*, e) leader of *Mangupa Horja Godang* ceremony.

Antropolinguistik study, variations in the language associated with the culture of a tribe, the studies of human and culture as the creators of culture so intertwined causal relationship is quite strong and coherent between them, "*Antropological linguistics views language through the prism of the core Anthropological concept, culture, and such, seeks to uncover the meaning behind the use, misuse, or non-use of language, its different forms, registers and styles. It understandings.*" (Foley, 1997: 3). Foley's explanation (1997:3) The ab¹¹ can be translated meaning, linguistic anthropology as a sub-discipline of linguistics that deals with the place of language in the cultural and social context that has the role of supporting and forge cultural practices and social structural.

Local know²ledge can set the order of a society that is biased to the noble values that can reflect cultural values. *The local wisdom is the community's wisdom or local genius deriving from Lofty value of cultural tradition in order to manage the community's social order or social life. Local knowledge has elan vital as it pertains habit, a cultural tradition so that it becomes an unwritten guidance but is embedded and followed by members of the community a community.*

METHODS

The approach used in this study is a qualitative descriptive approach, using the descriptive meth⁷od descriptive and explanatory adequacy framework based on the model. Developed by Watts. This research was conducted in the city of Padangsidempuan, North Sumatra, Indonesia. The primary data source is the mangupa traditional ceremony research of Angkola community and the secondary data are from key informants, tradition⁴ leaders, indigenous practitioners and indigenous king with structured and unstructured interviews. The main data sources in qualitative research are the words and actions and the rest are additional data such as documents and others. The process of analyzing and organizing data into a pattern, categorize in order to become a basic description, so that it can be categorized into a working hypothesis, using the descriptive method done a thorough analysis and interpretation of the data.

RESULT AND DISCUSSION

The Performance of moral tradition *Mangupa Horja Godang* customary of Angkola are done by serving a set of materials *pangupa* (eggs, salt, chicken, goat, and buffalo) in the presence of the bride then opened the trial of indigenous *Mangupa Horja Godang* by *Orang Kaya* by giving indigenous materials (a set of indigenous materials betel, tobacco, nut, gmabir, soda, and tobacco, and knives) to all participants of the ceremony *Mangupa Horja Godang*, after receiving the trial opened betel as a symbol of tradition. Then, brides parents give betel folded four (*burangir till-till*), followed by giving a word of advice *Mangupa Horja Godang* (*hata pangupa; hata upa-upa*) in

turns (*suhut sihabolongan, harajaon, hatobangon* and traditional leaders as well as elements of *Dalihan na tolu*).

Once the equipment moved and taken by Anak Boru then placed in front of the bride and the groom, the Orang Kaya (MC) start to check and see if the equipments / materials are complete, Then the Orang Kaya began to guide the implementation of Mangupa Horja Godang tradition. Started by the Orang Kaya (MC) by asking Raja Panusunan Bulung with polite phrases such as:

Tokoh Adat	Kalimat Pembuka	Makna	Means
Orang Kaya (MC)	... Bayo pangoli songoni boru na dioli madung artina jala Situnggang Bosar, songoni artina ama dohot ina madung artina di son. ... diangkat majolo hasayana harajaon di pantar bolakon botima.	...kepada kedua pengantin artinya sudah siap perlengkapan adat, kedua orang tua telah berada di sini, (orang kaya) tolong diangkat bahan-bahan yang digunakan pangupa ke hadapan pengantin dan tokoh-tokoh adat..	... To the bride and groom means the gears/custom are ready, both parents are here, (the Orang Kaya) please remove and place the materials used for pangupa in front of the bride and groom and the traditional leaders ..

Before the Mangupa Horja Godang ceremony began, the pangupa materials should be checked in advance by *anak Boru*, then rechecked by *the Orang Kaya*. When the ceremony begins with both parents and *suhut sihabolongan* give *burangir sampail-sampai* (Betel) to the groom then to the bride and is accompanied by the phrase "*On ma Amang burangir sampai-sampai ama dohot ina disampeon ma aha na dibagasan Roha*" which means *betel (sampai-sampai) father and mother convey what are in their hearts*.

The Ideological Values of Indigenous Materials Pangupa

The pangupa materials derived from animals, plants, and natural origin has a Ideological meaning which implies a symbolic custom which can only be read by the Raja Panusunan Bulung by letter sitombaga holing.

The materials that are used as devices pangupa such as: a) Pira manuk na nihobolan (7 eggs are boiled), b) manuk (chicken), c) horbo (buffalo) consisting of: two (2) feet, ears, tongue, nose, eyes, brain, mouth, d) sira (salt), e) shrimp, f) carp, g) of water, h) anduri (Tampi), i) bulung end (3 piece of banana leaf), j) white rice, k) ulos, l) of betel leaf (*burangir till-till*). 10

Based on the results of primary data processing and key informant interviews, Mr. HG Siregar Baumi gelar Ch. Sutan Tinggibarani Perkasa Alam obtained explanations and signs Mangupa Horja Godang noverbal at the ceremony were the highlight of the show is reading a letter sitombaga holing (deciphered materials pangupa by Raja Panusunan Bulung). The materials pangupa derived from plants used in traditional liisan Mangupa Horja Godang indigenous Angkola like: bulung end (banana leaf), *burangir sampe-sampe* (betel leaf), beauty (white rice), Ulos (ethnic fabrics / cotton), anduri (Tampi bamboo), gambier, pinang (nut), amak lappisan (coated mats). Custom objects derived from nature such as: water, salt (sira) and soda (whiting). The values of the Ideological meaning of the symbolic, material pangupa has significance as a symbol used in life.

Raw Materials Pangupa Meaning Both Signify Indigenous Pangupa

- 1) The buffalo Eyes Be attentive, do not act frivolous, everything seen give considerations in the heart (the teacher's eyes Roha sisean) Currency teacher, Roha sisean, what is seen can be a teacher and what was in my heart to be pondered
- 2) The buffalo nose In social life, family Careful and meticulous in dealing with everything in life use your sensitive smelling sense.
- 3) Mouth and Tongue of the buffalo (mulutmu harimaumu), keep talking, be careful in speaking in tongues Keep using your mouth, do not talk nonsense, think about the good effects then conveyed politely
- 4) Consider buffalo liver and spleen, all acts were seen and heard, think deeply, Use your heart and feeling if you want to do something good or bad.
- 5) Buffalo's Ear Responses behavior, listen to advice, do not be reckless, all has been heard weighed well in the hearts of Tangi siluluton, inte siriaon, the news obituary came without having been invited and wait for an invitation to an event of joy
- 6) Buffalo's Brain Responses behavior, do not be frivolous, weighed everything good in my heart, think carefully of all action of the brain Use everything carefully if you want to do something
- 7) Walking buffalo mind-steps, harmonious, peaceful pillars, light steps were visiting relatives in the affected areas, take part in siriaon and siluluton.(Salumpat saindege, ringgas patantan simanjojok, manopati Horja ni halak, siriaon dohot siluluton) Walking buffalo with right front and left rear legs so that the couple have easy steps in helping and visiting their relatives and neighbors.
- 8) Buffalo's Skin so as to be able to feel what the other person feels, then try for yourself first self Pinch before pinching other people, when feeling pain do not do unto others.

The Values of Indigenous Ideological Meaning Indigenous Angkola Pangupa Materials Derived From Plants

Terms of indigenous traditions Angkola Mangupa Horja Godang is pangupa supplies are derived from herbs, ingredients derived from plants as complementary ingredients of animal origin as a determinant of the size of traditional ceremonies. Materials are derived from plants, there are still intact from nature such as: bulung end (banana leaf), burangir 'until-until' (betel leaf), Gambier (Gambir), imbako (tobacco), pining (betel), and some that have been processed into finished materials such as: beauty (white rice), ulos' ethnic fabrics' (cotton), anduri (tampi'bambu '), amak lappisan (mats coated). The materials derived from plants used have values that are believed Ideological meaning people give a meaning that is high enough so that the device must be present on Mangupa Horja Godang tradition. The values of the Ideological meaning derived from plants.

CONCLUSION

Performance of oral tradition Mangupa Horja Godang intends to seek blessings from Allah, the Almighty God to keep the couple safe, healthy, and prosperous, surviving / avoid danger, achievement of purpose. Mangupa Horja Godang advice sentences in a family life from an indigenous community after analyzed and then grouped into eight parts consisting of: Praise God the Almighty, 2) Prayer to married celebration 3) messages of harmonious and peaceful life (sakinah family), 4) mingle with relatives and society, 5) devoted to God, 6) Bless with pious children, 7) industrious and enterprising, 8) careful in using the money. The values of local wisdom in the sentences of advise of Mangupa Horja Godang divided into: a) human relationship with the Creator. b) meaning of human life in interacting with relatives and communities, c) human relationship with nature e) advice to be industrious and enterprising, frugal, and to be religious, the pillars of peace

(being a harmonious family), and aesthetic values of politeness, ethics, and showing respect in speaking.

REFERENCES

- Badan Pusat Statistik. *Padangsidimpuan dalam Angka (2010)*. 'Padangsidimpuan In Figures 2010'.
- Bahril, Hidayat. (2004). *Tema-tema Psikologis dalam tradisi Mangupa Horja Godang pada pasangan pernikahan pemula dalam masyarakat perantau Tapanuli Selatan di Pekanbaru*. Yogyakarta: Program Studi Psikologi FPSB UII.
- Bascom, W.R. (1973). "Folklore, Verbal Art, and Culture". *The Journal of American Folklore*, Vol. 86, No. 342 (Oct.-Dec., 1973), pp. 374-381.
- Barthes, Roland. (1957). *Mythologies*. Paris: Editions du Seuil.
- _____. 1966. "Introduction a l'Analyse Structural des Recit" dalam *Communications* No.8. Paris: Seuil.
- _____. 2000. (1967). *Elements of Semiology*. Terjemahan dari Bahasa Prancis oleh A Lavers dan C. Smith. Karangan asli terbit dalam Bahasa Prancis Tahun 1964. Paris: Seuil.
- Berg, Bruce L. 1989. *Qualitative Research Methods*. Boston: Allyn and Bacon.
- Bolinger, Dwight. 1975. *Aspects of Language*. New York: Harcourt Brace Jovanovich, Inc.
- Christovmy, T. 2004. *Semiotika Budaya*. Depok UI: Pusat Penelitian dan Kemasyarakatan dan Budaya Direktorat Riset dan Pengabdian Masyarakat.
- de Vito, J. A. 1970. *The Psychology of Speech and Language: An Introduction to Psycholinguistics*. New York: Random House.
- Danandjaja, J. 2002. *Folklor Indonesia: Ilmu Gosip, Dongeng dan lain-lain*. Cetakan ke-VI. Jakarta: Pustaka Utama Grafiti.
- Danesi, M. dan P. Perron 1999. *Analyzing Cultures*. Bloomington/ Indianapolis: Indiana University Press.
- De Saussure, Ferdinand. 1969. *Cours de Linguistique Generale*. Paris: Payot.
- Duranti, A. 2001. *Linguistic Anthropology: A Reader*. Massachusetts: Blackwell Publishers.
- Duranti, Alessandro (ed). 2001. "Linguistic Anthropology". Massachusetts: Blackwell.
- Duranti Alessandro. 1997. *Linguistic Anthropology*. Cambridge: Cambridge University Press.
- Eco, Umberto 1979. *A Theory of Semiotics*. Bloomington: Indiana University Press.
- Foley, William A. 1997. *Anthropological Linguistics: An Introduction*. Oxford: Blackwell.
- Foley, John Miles. (Ed) 1986. *Oral Tradition in Literature: Interpretation in Context*. Columbia: University of Missouri Press.
- _____. 1988. *The Theory of Oral Composition: History and Methodology*. Bloomington and Indianapolis: Indiana University Press.
- Finnegan, Ruth. 1992. *Oral Traditions and The Verbal Arts: A Guide to Research Practices*. New York: Routledge.
- Gultom, Djalut Rajamarpodang, 1995. *Dalihan Na Tolu dan Prinsip Dasar Nilai Budaya Batak*. Medan: Armanda
- Harahap, Baginda Raja, Tanpa Tahun, "Poda-podda Ni Adat Horja Godang/ Bolon/ Siluluton/ Siriaon."
- Hasil Musyawarah Lembaga Adat dan Budaya. 24-26 Oktober 1996, "Adat Budaya Angkola-Sipirok-Haruaya Mardomu Bulung Napa-napa Ni Sibualbuali".
- Hoed, Benny H. 2008. *Semiotik dan Dinamika Sosial Budaya*. Depok: Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia.
- Kluckhohn, C dan Strodtbeck. 1961. *Variation in Values Orientation*. Englewood Clifft. NJ.:Prentice-Hall.
- Koentjaraningrat, 1985. *Ritus Peralihan di Indonesia*. Jakarta: Balai Pustaka.

- Levi-Strauss, Claude. 1972. *Structural Anthropology*. Great Britain: Penguin Books.
- Nasution H. Pandapotan, 2005. *Adat Budaya Mandailing: dalam Tantangan Zaman*. Medan: Forkala.
- Nort, W. (1990). 1995. *Handbook of Semiotics*. Bloomington/ Indianapolis: Indiana University Press.
- Oliik, Axel. 1992. *Principles for Traditions Narrative Research*. Blomington: Indiana University Press.
- Ong, Walter J. 2007. *Orality and Literacy*. New York: Methuen and Co. Ld.
- Parsadaan Marga Harahap Dohot Boruna, 1993. *Horja: adat-istiadat Dalihan Na Tolu, musyawarah adat Persadaan Marga Harahap Dohot Anak Boruna di Padang Sidempuan 26-27 Desember 1991*, Mangupa Horja Godang: Grafiti.
- Pudentia. 2003. *Antologi Prosa Rakyat Melayu Indonesia*. Jakarta: Pusat Bahasa.
- Ritonga, Parlaungan dan Ridwan Azhar, 2002, *Sistem Pertuturan Masyarakat Tapanuli Selatan*, Medan: Yandira Agung.
- Sibarani, Robert, 2012, *Antropolinguistik: Antropologi Linguistik-Linguistik Antropologi*, Medan: Penerbit Poda.
- Smith, W. Robertson. 1886-1894. Lecture on Religion of the Smites dalam Kuntjaringrat. 1987. *Sejarah teori Antropologi*. Jilid I. Jakarta: UI Press.
- Spradley, James P. 1980. *Doing Participants Observation. Participants Observation*. New York: Holt Rinehart and Winston.
- Sudaryanto, 1993. *Metode dan Aneka Teknik Analisis Bahasa: Pengantar Penelitian Wahana Kebudayaan secara Linguistik*. Yogyakarta: Duta Wacana.
- Rahyono, F.X. 2009. *Kearifan Budaya dalam Kata*. Jakarta: Wedatama Widyasastra.
- Van Zoest. Aart. 1993. *Semiotika: Tentang Tanda dan Cara Kerjanya, dan Apa yang Kita Lakukan Dengannya*. Jakarta: Yayasan Sumber Agung.
- Van Dijk, TA. 1977. *Text and Context: Explorations in the Semantics and Pragmatics of Discourse*. Longmans Linguistics Library. Longman, London.



UNIVERSITI
PENDIDIKAN
SULTAN IDRIS
لونیزیستی قندیدیقن سلطان ادریس

SULTAN IDRIS EDUCATION UNIVERSITY



International Conference on Language, and Literature and Culture

Publisher


UMSU PRESS

Jalan Kapten Mukhtar Basri No. 3 Mdan
Homepage: <http://umsupress.umsu.ac.id/>
email: umsupress@umsu.ac.id

ISBN 978-623-93699-8-9 (PDF)



9 786239 369989

ISBN 978-623-93699-9-6



9 786239 369996

Ideology Mangupa Horja Godang Oral Tradition of Indigenous Angkola Community

ORIGINALITY REPORT

8%

SIMILARITY INDEX

6%

INTERNET SOURCES

5%

PUBLICATIONS

2%

STUDENT PAPERS

PRIMARY SOURCES

- | | | |
|---|---|----|
| 1 | Wigati Yektiningtyas, Juwita Purnamasari Br.Ginting. "UTILIZING SENTANI FOLKTALES TO TEACH SPEAKING FOR CHILDREN OF COMMUNAL AGENTS IN JAYAPURA REGENCY, PAPUA", JOALL (Journal of Applied Linguistics & Literature), 2020
Publication | 2% |
| 2 | www.atlantis-press.com
Internet Source | 2% |
| 3 | journal.alsacentre.org
Internet Source | 1% |
| 4 | jurnal.univpgri-palembang.ac.id
Internet Source | 1% |
| 5 | S Lubis, Cholish. "Design and generating energy as a car alternator to be an alternative electricity", IOP Conference Series: Materials Science and Engineering, 2019
Publication | 1% |
| 6 | baixardoc.com
Internet Source | 1% |

7	"Proceeding of The 4th International Seminar on Linguistics (ISOL-4)", Walter de Gruyter GmbH, 2019 Publication	<1 %
8	jurnal.iain-padangsidimpuan.ac.id Internet Source	<1 %
9	lib.um.ac.id Internet Source	<1 %
10	media.neliti.com Internet Source	<1 %
11	proceedings.upi.edu Internet Source	<1 %

Exclude quotes On

Exclude matches Off

Exclude bibliography On