

# Mandailing Cultural Values In Local Genius Umpasa: Native Speakers' Perception

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**Abstract:** This study aims to explain the Indigenous Mandailing Cultural Values In Local Genius/Local Wisdom Umpasa the Perception of the native speakers. Umpasa is one of the oral traditions in Mandailing community which can be grouped in the form of a long poem. The concept of value in umpasa serves to illustrate the culture inherent in Mandailing community in the form of suggestions, prohibitions, the guidelines for action that should be maintained because it is positively charged in determining the attitude of life. Umpasa found, among others, shows (1) the relationship with God (2) the relationship between humans (3) a bad attitude (4) a strong determination and aspiration (5) attitude or outlook on life. Umpasa can be used to anticipate the shift in cultural values that apparently began to wane among the younger generation of Mandailing due to globalization.

**Keywords:** Cultural values, Local wisdom, Local genius, Umpasa, Mandailing.

## 1 INTRODUCTION

Mandailing community is one of the sub-ethnics Batak in North Sumatera. Mandailing community has clans showed decreased offspring paternity (patrilineal). Social life and customs law in Mandailing society is characterized by the dominance of Mandailing customary law. Mandailing social system is *dalihan na tolu* 'three pedestals', namely Mora, Kahanggi, and Anak Boru. Mandailing community's philosophy of life is always found in both the parables found in traditional ceremonies and parables that stands alone. Parables not only suggests the role of law as well as the desire but also symbolizes the expression of thoughts in figuring out the meaning of life and human life. In other words, parables is an expression language that leads humanity to the understanding of reality of life figuratively or metaphorically. The forms of parables are called *umpasa*. Umpasa is one of the oral traditions that can be grouped in the form of a long poem. The concept of value in umpasa serves to illustrate the culture inherent in society which can include suggestions, prohibitions and guidelines for action that should be maintained because it is positively charged in determining the attitude of life. This article discussed the local wisdom in umpasa Mandailing culture, that is the perception of the native speakers. It is done by adopting qualitative descriptive methods. The data collection is done by applying interview and listening methods. The data analysis consists of three interrelated processes: data reduction, data presentation, and verification / conclusion (Moleong, 2006). Umpasa shown in this paper is a cultural value that is rooted in local linguistic treasures expressed in everyday life in Mandailing community. This Umpasa needs to be preserved remembering the symptoms that will make cultural values vague as a result of globalization. The times that are increasingly competitive impact the shifting values and cultural structures in Mandailing community. The existence of modern cultures that appears to has filled dimensions of human life even wins the sympathy of the younger generation that resulted in this heritage will be ignored.

In practical terms this paper is one of the real efforts to revitalize the indigenous cultures of Mandailings through documenting, studying and interpreting them. The values contained in umpasa embody guidelines, ethics, philosophy of life, traditions, and others that can be used as one of the ways to keep a balance against their heterogeneous nature. According to Sibarani's (2014), local wisdom is the wisdom of a community or indigenous knowledge derived from the noble values of cultural tradition to set the order of a society. If the local wisdom that is focused on the cultural value, local wisdom is defined as a cultural value that can be used to set the order of a society in a wise or prudent way. A value is something that concerns the good and the bad. According to Koentjoroningrat's idea (1987), the cultural value consists of conceptions of life in the minds of the majority of citizens who live on matters they consider noble. The value system in the society made the orientation and reference in the act. One's own cultural values influence it in determining the ways, tools, and objectives available.

## 2 LITERATURE REVIEW

### 2.1 Culture System

A culture system is something that is not visible because it is a set of values that are shared by a community, while behavior is the appearance of the cultural value system. Therefore, the analysis of the cultural system is possible only through analysis of system behavior either in verbal behavior or in non-verbal one. Verbal Analysis meant here is an analysis of the system that was first used (mother tongue) and has formed a view of the world (the cultural value orientation). The analysis of the language is possible because language cannot be separated from social and cultural facts supporting community, as expressed by Safir-Whorff (1966) and reformulated by Clark and Clark (1977) which states the language has an influence on the way people think. In other words, the way people looked at the meaning of life is recorded in the structure of the language as well as in the oral tradition, myths, heroic poetry, and traditional legal systems (Soedjatmoko: 1994; Huntington and Nelson: 2001). Further Kluckhohn (1961) says the value of culture is a general conception organized influences behavior related to nature, the place of humanity in nature, the relationship of people with people, and things that are desirable and undesirable that may be related to the relationship between people with environment and fellow humanbeings. There are six main issues of human life in every culture that can be universally found, namely (1) the nature of

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life (2) the nature of human work (3) the nature of mankind's view of his/her existence in the time dimension (4) the nature of the relationship between humans, (5) the nature of human relationships with the environment, and (6) the nature of man's relationship with the Creator.

## 2.1 Umpasa

Umpasa is one of the oral traditions that can be grouped in the form of a long poem. Umpasa is formed using stanza, rhyming, and choose a certain number of rows and Syllables. The words are arranged in the form of a sentence on umpasa containing the value of poetry, a philosophy of life, ethics, decency, and social legislation (Pardosi: 2008). Expression in Umpasa are a part of the communication system of the culture that goes into categorizing cultural reality (Duranti: 1997 and Folley: 1977). Umpasa in Mandailing language as a product of society reflects the culture of Mandailing. Nature and cultural behavior of Mandailing community can be seen through their linguistic activities. According to Dolok's idea (2010), Mandailing indigenous culture has values, such as religious values, values of balance, harmony, solidarity, truth value, aesthetic value, the value of the working ethic/mutual help, the value of attachment, the value of the material (economic), the value of openness, and the value humanity. These values can basically be viewed as the foundation for the formation of national identity in a national way.

## 3 METHOD

Then the data in the analysis of this descriptive method with a qualitative approach. The purpose of using scientific methods is the demand that science can continue to evolve with the times and answer the challenges faced. With a variety of research conducted by scientists to develop various disciplines of science (science) that will facilitate human problems. The scientific method is a concept in which scientists try to research in each of the sciences that will develop these sciences by using scientific methods. The scientific method is an expression of how the mind works, using the method of human scientific thinking can continue to update knowledge to explore and develop it. Curiosity in human beings encourages humans to express knowledge, even in different ways and approaches. Based on problems in such research, the methodology used is the more precise analysis of culture studies tracing. As well as the descriptive method was selected as the way in solving the problem. The scientific method is a combination of deductive (rational) and inductive (empirical) ways of building knowledge. Rationally, the science composes knowledge consistently and cumulatively, while empirically the knowledge separates knowledge that matches the facts and those that do not. Thus, all scientific theories must fulfill two main conditions, namely: a) Must be consistent with previous theories that allow for no contradiction in the overall scientific theory; and b) Must be compatible with empirical facts because theories that are not supported by empirical testing cannot be accepted scientifically. The qualitative approach so that it is more in reference to the approach of the description or overview of the objects examined, based on the data that appear as is, and describe systematically will facts the situation factually and closely.

## 4 RESULT AND DISCUSSION

### 4.1 Result

#### 4.1.1 Umpasa And Meaning In Mandailing Culture

##### A. Human relationship with God

##### 1) Haru aya parsilaungan banir na bolak parkolipan.

*'Banyan tree place for shelter, the wide root which settles'*

In Mandailing Community it has been a tradition or habit of the tribal leaders or religious leaders becoming the privileged. Every good event associated with love and sorrow, religious and traditional leaders are as the place to ask and decide everything that is related to any problems. The constraints in maintaining a sustainable livelihood are seen from several points of view. The ability of the community in maintaining a sustainable livelihood. Second, the ability of the community in developing diversified processing of the existing resources. They usually have a better economic strength, a wider horizon, thoughtful consideration, high tolerance, and love to give assistance both materially and spiritually. That is why umpasa, haru aya parsilaungan banir na bolak parkolipan arises. In connection with umpasa above in the Village Sigatal Pagaran District of Panyabungan discovered tomb of Sheikh Abdul Fatani. Although the sheikh had died, people still think of it as a wise man and can help people who are still alive. On certain days, many people come to this cemetery like to ask for prayers for salvation of things that are considered to be frightening, ask for sustenance, asking for a mate, and other things that they want. This place is where local knowledge is reflected in Mandailing people's behavior and still valid today. Umpasa above relates to umpasa Habang Ninna lanok i laut siborang binotodo dia jantan snga boru-boru 'He knows the flies that fly across the ocean the males and the females'. This Umpasa with figurative symbol lanok i laut siborang is associated with the extraordinary ability of a person that is not owned by an unusual one. This umpasa can be interpreted when referring to the overall context of the sentence which describes a king in dalihan na tolu system should have the ability and wisdom of more than ordinary people for the common good. This Umpasa is delivered by Panusunan bulung (king) to the bride and groom hoping the bride and groom be wise later. This Umpasa is delivered at the time of the marriage ceremony.

##### 2) Horas tondi madingin tondi matogu pears.

*'Congratulations, good spirits and hard airy spirit'*

The concept of umpasa tondi is abstract. It is a symbol of metaphors whose meaning can only be interpreted in the context of the sentence. A humanbeing in the Mandailing community consists of three parts, namely body, soul (spirit), and tondi. Body is rough and real bodies, the soul or spirit is an abstract object that drives the gross body, and tondi are abstract objects that fill and guided the gross body and soul with God so that someone looks dignified and proud. Tondi is power, spirit that nourishes the spiritual and physical fortitude to stay balanced and strong and keep the harmony of life of every individual. Tondi is a stand-alone agent. In unconscious condition, one's tondi is outside the body and soul (Harahap 1991). In Mandailing culture this umpasa means someone will be able to face any threat coming. For that one must be strong. People who do not have tondi their face is rather pale

and listless. Although levels of tondi is different for everyone, but everyone has the tondi. The tondi can be separated from one's body for any reason, for example if someone has got trouble. However, tondi that has been missing from the body can be retrieved through traditional pickles called mangupa. When one looks at the situation this speech occurs at the time of customs or king advises the bride and the bridegroom, the illocution is that they can implement this advice later. This umpasa found in mangupa that is in traditional Mandailing wedding ceremony Mandailaing. Mangupa is a ritual in public life of Mandailing born of appreciation ancestral Mandailing community on the existence of the supernatural substance, ruling, governing the universe, including human life journey. In order for human safety and success achieved in Mandailing customary ceremony is always held mangupa. The Mangupa event is still in force today and is one of the Mandailing cultural values of local wisdom.

### 3) Alogo na so adingdingan, udan na so hasaongan.

*'The wind that cannot be partitioned off, the rain that cannot be screened'*

This umpasa in Mandailing community is associated with death. When one dies one's end has arrived and no one can protect him/her from the death and the timing cannot be postponed. At the time of departure to the grave a religious or customary leader gives a speech to notify it to the audience the event of death and will see off the bodies to the cemetery accompanied by umpasa, Alogo adingdingan, udan na na so hasaongan.

### 4) Burangir in aek tolang.

*'Sirih in River Tolang'*

According to public confidence of Mandailings religious people, one is not allowed to disobey his/her parents. If a person is disobedient to his parents he will be punished either directly or indirectly. In connection with the above umpasa in Sirambas village the District Panyabungan find aek milas hot tubs Sampuraga'. According to local belief the hot tubs are a result of someone who rebels against his mother and he does not recognize her.

## 4.2 DISCUSSION

### 4.2.1 Human Relations with Humans

Some umpasas related to one's relationship to someone are as follows:

#### 1) Hobar ni halak parjolo do disege anso binoto naporgis.

*'News of the first person winnowed in order to know the contents'*

In Mandailing public life one does not live alone, but befriended neighbor who sometimes in association often hear things (rumors) that do not please us. For things like this one has to be wise to accept it and should not be quick to take action but should investigate the news first. In Mandailing culture a person's ability to filter a message that is not necessarily true or false always like the function of winnowing basket. It functions to remove dirt, such as useless rice groats (and will be wasted) and one is not always backward like rice that has not yet been chipped (usually located in the rear of the winnowing). But one becomes rice in the midst of winnowing. Through the winnowing Mandailing society has a motto ulang iba pajolo-jolohon songon monis (groats), ulang

iba papudi-pudihon songon bota-bota 'Don't always want to be in front and don't always want to be backward anyway'. Umpasa also has significant similarities to expression Eat before being hungry and stop before being full. Thus, the best of everything is in the middle.

#### 2) Marsipaut-iutan songon na mardalan di gadu.

*'Walking on the rice field in a sequential or queueing way'*

Gadu in Mandailaing language means 'rice field'. In Mandailing public life, individuals must comply with applicable rules in vogue (dalihan na tolu). All custom activities both in a state of joy and in of sorrow must be related to dalihan na tolu. The ability of individual in Mandailing society complies with all rules applied to, so-called marbaris songon jagung, marsiat-Siat songon pisang 'rows like corn and bunches like bananas'. Such things are meant as umpasa on top of this.

#### 3) ...i son adong santan pamorgo-morgoi. Ibo roha nian mago ma na milas...

*'... in here is milk squeezed from coconut refrigerated, that can cause heat to be lost...'*

Coconut milk Pamorgo-morgoi is coconut milk mixed with flour and sugar called itak, which is provided to guests at the event time entering a new home. Before itak has been eaten there are those who give a word of advice to homeowners. Building a house in Mandailing community is an achievement that should be achieved. The timber will be used to build a house is gathered one by one so that it takes place in a relatively long time because they got the timber from the forest. One time when the wood needed to build the house had been enough. This umpasa spoken by mora on anak boru who has successfully build his house and it can be interpreted that the house will be occupied should be safe and secure home for the residents and sustenance that come will abound. In other words, the house is auspicious and has tondi. The purpose of this speech, besides giving information and stating the house may be used by the neighbors to accommodate The guests coming either for a place to eat, sleep and pray during horja 'party in the village' was implemented as the customary in Mandailing is collective. People who have been able to build a house is believed to have already received a good luck. This umpasa is found at the mangupa entering new homes in Mandailing community.

#### 4) ... Anso ulang on manjadi ngot-ngot i bagasan ipon sangatungkol i bagasan ngadol.

*'... in order not to feel painfull in the teeth or in the jaw'*

The umpasa concept ngot-ngot i bagasan ipon sangatungkol i bagasan ngadol cannot be seen by the senses, can be understood when interpreting its meaning. This Umpasa means ideals successfully implemented by anak boru who have long been embedded in his heart and is now no longer the mind. When linked with the concept of dalihan na tolu, this umpasa is delivered by suhut and anak boru to hatobangon at the time of the deliberation before the wedding because his ideals will show affection to his son by creating a large custom event (marhorja) has been workable. In these cultures when a boy is born the parents feel proud and aspire to make great custom when his son later married. It also means the importance of having a boy because he would continue the lineage of his father (patrilineal). The psychological impact is very severe if a person does not have a son because he will



lose his descendants forever. This umpasa is said at the time of discussion before the wedding ceremony.

### C. Human Relations With Nature

#### 1) Napuran na nami na opat ganjil lima gonop.

*'Our betel, four odd - five even'*

This umpasa was said at the time of the marriage ceremony mangupa in Mandailing customary. The expression opat ganjil lima gonop 'four is odd, five is even' means when a person eats betel it must usually be mixed with lime, gambier and nut, so that the amount of four kinds. The betel mixture is not said to be perfect if it were not accompanied by tobacco as the fifth element. The umpasa above can be interpreted if a person does a job should be well thought out and prepared everything so it causes maximum results. When linked with the context dalihan na tolu, each custom event in Mandailing can be said to be legally valid if attended by the customary five groups, namely suhut, kahangi, anak boru, mora, and harajaon. Since ancient times Mandailing tribal ancestors have taught a variety of ways to respect nature. Mandailing traditional community life still holds strong and rituals as well as position themselves as a family group with nature and still believe their spiritual relationship between society and nature. Some examples indicating the nature of public relations in Mandailing are:

(a) Harangan Rarangan Woods (Prohibition). Harangan rarangan is the concept of protecting natural resources such as forests. Rarangan forest is traditionally part of a forest area belongs to a village (Huta) that should not be opened to agricultural land wood, it should not be taken for domestic and commercial purposes. Also, the prohibited area is usually believed to be a place inhabited by spirits called nangali-ngali 'cold food'. Meaning, if someone comes into the area his/her body will feel cold because of being fear. According to public confidence of Mandailing who enters taboo places will be catastrophic. Their belief in the existence of supernatural forces that exist around harangan make these places into a sustainable environment. Around harangan is usually found springs that can be used to irrigate agricultural land. Rarangan Harangan is still found among others in the District Mandailing Natal Sitingjak, Sidurung and Parkolan in District Panyabungan and harangan Hutabargot rarangan in the village District of West Panyabungan.

(b) Lubuk Larangan is a particular area on the stream that is usually forbidden for people to catch the fish and over the river there are large leafy trees were leafy. According to public confidence of Mandailing for anyone who violates the rules and catches fish at an unspecified time will be sanctioned or ill. The provision of fingerlings into the river is usually performed by Datu. Lubuk Larangan is usually harvested twice a year, that is during Eid and at harvest time or depending on the result of the villagers' discussion and decision. If Lubuk Larangan has been opened every person who wants to fish by using fishing rod (tide traps) typically pays Rp 50,000 and for those who want to catch fish by hand pays Rp 25,000. The fish are fished, among others, consist of carp, red, indigo, and mujahir. Results from the ticket sales of the fish are used for public purposes, such as, among others, to build mosques, for orphans and for the benefit of society. This Lubuk Larangan is named Lubuk Laranga Pintu Air in the village Podang Laru,

District of Eastern Panyabungan There are also Lubuk Larangan in the Village District of Panyabungan. According to local belief Datu keeping and giving seedlings the fish had died so that the fish in Lubuk Larangan should not be taken even if the fish are already big. According to local belief for anyone who take the fish will get sick. Thus, people allowed to look around the fish are from the bridge only. Based on the above description it can be seen that confidence in the residential area and the spirits are still entrenched in the Mandailing area. The advantages of Lubuk Larangan are maintaining the sustainability of the fish resources of the river for fish preservation of the reproductive process. Another advantage found is the preservation of water resources to irrigate the farm for preservation in thick forest in the headwaters and water bodies. Thus, local wisdom contained above shows people still care Mandailing environment, sensitive, and wise to the preservation of nature, including forests and water resources. Their forms of Mandailing community respect on nature shows the values of local wisdom (local genius) which has been used as a legal or decisions imposed in an area. It can be used as a bridge that connects past generations, present, and future.

#### 4.2.2 Bad Attitud

Some Mandailing umpasas associated with bad attitude are:

#### 1) Arop roha di halihi na habang ampork na dung i tangan dipalua.

*'A small bird in the hand is released because he/she sees an eagle flying in the sky'*

Halihi is a kind of hawk having great body, while ampork is a kind of a small bird that like flying in the paddy fields. In Mandailing community the umpasa like this is usually attributed to the character or behavior of someone who is not good. He/she who already has something that is less valuable releases and disregards it for seeing something of high value, even if it has high value is not necessarily obtained. Umpasa can also be said to someone who already has a job with a salary that is relatively small abandons it because of being promised a job with a larger salary, whereas it uncertainly gained or it does not exist.

#### 4.2.3 Strong determination and Ideal

#### 1) Parmanuk habangan dinding.

*'A chicken breeder whose chickens fly on the wall'*

In Mandailing society the parents who marry off their children recently will pray that these children gain a decent life, much blessing of God, so that they become rich from the Almighty. If the expectation of the parents to their children become a reality then in umpasa it is called songon parmanuk habangan dinding.

#### 2) Tangi di siluluton inte di siriaon.

*'Listen to the sad news, then the happy news'*

In Mandailing community found the joy and the sorrow of events. Activities associated with weddings, housewarming, name coronation of a child, and others, include the events of joy. They are always waiting for invitations to events such joy and are also obliged to attend them. After hearing the news that one is obliged to come to the scene of the grief anyway. The term is called tangi di siluluton 'listen to the sad new'..

**3) Sada situmadang ari tarsandungi sasudena.***'The sun lights everything'*

This umpasa in Mandailing society is addressed to someone who does a deed and the results can be used by many people (in the form of perpetual charity). For example, a person who constructs a hut on the edge of a river in a village is a reward for many people of the village who take the water in the river to break or to relieve pain in the shed. In Mandailing society thing like this is also called sada do martoktok hite sude dohot mangite 'one person does good, all get the benefits'

**4) Monang maralo musu talu maralo dongan.***'Winning against the enemy, giving in to friends'*

One of the principles of Mandailing community life is Monang maralo musu, meaning one must fight 100% to achieve something brilliant. In a person's life one must have met some people who can be regarded as a friend and others are regarded as enemies. The principle of Mandailing life one has to win against the enemy. It means one must not desparate and discouraged to work on something that is dictated by one's enemy or opponent, but he/she must succumb to a friend for the sake of goodness and togetherness.

**4.2.4 Life Attitude or Worldview****1) Alilu saginjang ni pematang.***'The shadow as long as the body'*

The Mandailing religious nature has a parable like alilu saginjang ni pematang. This Umpasa means 'acts that one does must be justified'.

**2) Ulang isuan bulu na so marruas.***'Do not plant bamboo that have not got ruas'*

In Mandailing society known dalihan na tolu kinship system. A youth (male or female) who wants to settle down should investigate genealogy of the prospective husband or wife. He should be clear both in terms of his/her descendants, his/her religion, his or her wealth, and beauty/handsomeness. The ability of a man to find a well prospective bride with the factors mentioned above forms a family and a good life in Mandailing is called manyuan bambu namarruas 'planting bamboos that have got joints'. Instead, a young man who did not look at those factors while looking for a wife will gain unclear life, either the offspring, the religion, and the poverty. The circumstance like this in umpasa is called mayuan bulu na so marruas which means 'planting bamboos that have not got joints'

**3) Indalu na pasitik, manuk na butongan.***'Rice pestle collides, chickens feel full'*

In Mandailing society a husband and a wife should understand, love, fill to form a sakinah mawadah wa rahmah household. If there is a fight or a brawl between them, try not to be heard by the people outside the home and the society. When news of the quarrel gets out of the house, people around them will feel happy. It will evolve and be exaggerated so that it can lead to divorce.

**4) Laklak i ginjang pintu singkoru i golom-golom, maranak sapulu pitu marboru sapulu onom.***'Bark form on the door, beads attached to each other, having 17 sons and 16 daughters'*

Laklak is bark form of wrapping that makes these plants can grow and live. When the bark peeled, then the plants will wither and die. In this metaphor Laklak located above the door that has significance as a protector of the family. Laklak position which is above the entrance door as a home interpreted with parents instill the importance of the principle of protecting and was responsible for the boys even in large numbers. Laklak i Ginjang pintu found in custom homes of Mandailing called Bagas Godang. Culturally Bagas Godang also has the function of architecture and culture. Bagas Godang has symbols that have meanings. Each symbol represents one type of traditional elements and social behavior society. In this regard in Panyabungan Kabupaten Mandailing Natal found Bagas Godang which reflects the value of the noble personality of its people. Furthermore, singkoru 'beads' are grains that are tied together with thread that is usually used for decoration. The analysis of singkoru with girls gives a meaning that girls should always look beautiful and umpasa is also interpreted that parents can unite diverse desires of daughter in order to have a personality that blends as the merging stalk as beads in large numbers. In addition to the properties mentioned above, Laklak and singkoru also have properties that easily peeled off and disconnected. Thus, this umpasa also reminds the bride and the groom that is going to be a parent to maintain integrity in order to protect and guide their children. This umpasa maranak sapulu Pitu marboru sapulu Onom 'having 17 sons and 16 daughters' shows boys were more preferred than in girls. One family was always expecting his/her first child is a boy. The children are 33 people in Mandailing culture dalihan na tolu illustrates the role that one assumes one's child should also be regarded as a child of one's own, so everyone must be responsible for his/her nephews. Thus arose the philosophy amak do rere, anak do babere 'mat is mat, one's sister's daughters are also one's children'. This speech was delivered by hatobangon to the bride and the groom in order to become parents able to educate and protect their children in the future. The speech acts used to both remind and to expect the advice presented implemented by the bride and groom.

**5 CONCLUSION**

Based on the previous descriptions of indigenous Mandailing culture shaped umpasa contains among other values relates to human relationship with God, a relationship between humans, a bad attitude, a strong determination and ideals, and way of life. The values of this culture should be preserved because it can be considered as one way to maintain the balance of the heterogeneity of the present one. Besides the values contained in this umpasa should be maintained because it is positively charged in determining the attitude of life and can be used as a grain emberio cultural values of one's nation. All materials of umpasa mentioned above are symbols of the component to determine habisukon (wisdom) in association in the community. Habisukon is required for Mandailing community to build a society based on kinship. In Mandailing culture the expected leader is a leader who has habisukon (wisdom) and not just intelligence.

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