

LEARNING THE HISTORY OF MARPANTUN TRADITION IN THE SOUTH TAPANULI CULTURE

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ABSTRACT

There are many ways for everyone to learn English and one of them is learning English through rhymes, the variety of languages in each area that must be studied should encourage every young generation to better preserve their culture. This research uses descriptive research method, because it focuses on the history of marpantun in south tapanuli. The marpantun tradition is only used by traditional leaders at certain events so that the younger generation is now less conserving the South Tapanuli culture, especially in the marpantun tradition. To encourage young people to preserve local culture, he hopes that the government will return Local Language lessons at the Elementary School, notonly that even if Local Language lessons can be taught at the Junior High School and Senior High School. Because the introduction of culture from an early age can make the younger generation more familiar and even preserve their own culture.

Key word : History, Marpantun, tradition

ABSTRAK

Banyak cara bagi setiap orang untuk belajar bahasa Inggris dan salah satunya adalah belajar bahasa Inggris melalui pantun, keragaman bahasa di setiap daerah yang harus dipelajari hendaknya mendorong setiap generasi muda untuk lebih melestarikan budayanya. Penelitian ini menggunakan metode penelitian deskriptif, karena menitikberatkan pada sejarah marpantun di tapanuli selatan. Tradisi marpantun hanya digunakan oleh tokoh adat pada acara-acara tertentu sehingga generasi muda sekarang kurang melestarikan budaya Tapanuli Selatan khususnya pada tradisi marpantun. Untukmendorong generasi muda melestarikan budaya daerah, ia berharap pemerintah mengembalikan pelajaran Bahasa Daerah di SD, tidak hanya itu walaupun pelajaran Bahasa Daerah bisa diajarkan di SMP dan SMA. Karena pengenalan budaya sejak dini dapat membuat generasi muda lebih mengenal bahkan melestarikan budaya sendiri.

Kata kunci : Sejarah, Marpantun, tradisi

INTRODUCTION

The culture in Indonesia is very diverse for example musical instruments, poems, dances and others. Each region has their respective cultures, ranging from Sabang to Merauke, one of the regions that has culture is

the North Sumatra, the city or district of South Tapanuli is a regency which until now still preserves some cultures of South Tapanuli . Rymes is one example of culture that is still taught in schools.

At this time not many generations of young people know about the poem, poem is indeed learned at school but rarely is poem applied in everyday life because poem is indeed different from other learning which is still often used such as Indonesian, mathematics, English, physics, chemistry, and others. Poem is one of the cultures in Indonesia that should preserve rhymes at this time is only used for some events that do have activities such as contests for parties, at school and others, while through rhymes can actually learn about English for example the South Tapanuli there are still many poem who still use the local language, not many people know who will then be translated into English.

There are many ways for everyone to learn English and one of them is learning English through rhymes, the variety of languages in each area that must be studied should encourage every young generation to better preserve their culture. There are many young people today who cannot be guided even though through rhymes many things can be learned one of them learn about vocabulary in English Sudaryat (2006: 170) suggests that poem is the work of an old poetry literature in the form of original poems that form the original form of poetry consisting of four lines corresponding to the formula a-b-a-b poem. Each line usually consists of 8-12 syllables. The first and second rows are in the side, while the third and fourth rows are the contents. Utami (2013: 8) states, poem is one of the works of literature types of old poems are well known in the language of the archipelago. In Javanese language known as *parikan*, in Mandailing language known as *ende-ende* and in Batak language known as *umpasa (uppasa)*. Usually the rhyme consists of four lines (or four lines when written), rhyme the end of the a-b-a-b pattern. Poem was originally an oral literature but now many poem are written.

Sudaryat (2006: 171) suggests, based on the content of the poem there are several kinds, namely children poem, youngsters poem and

parent poem. The children poem is divided into a joyful poem and a grieving poem. The youngsters poem consist of poem fate or trade poem, transportation poem, introductory poem, loving poem, rhyme divorce, witty poem and puzzle poem. Parents poem consist of customary poem, religious poem, advice poem Utami (2013: 16) suggests that poem have various meanings, namely the meaning of expressions or outpourings of feeling, meaning of advice, the meaning of teaching, the meaning of entertainment, the meaning of culture, the meaning of religion, the meaning of playing guesswork, and others. According Mihardja (2013) the meaning of poem is determined by its content, poem has various meanings in accordance with its purpose. Based on these opinions, it can be concluded that poem have various kinds of meaning in accordance with the content and purpose of poem. Learning English is not only through learning methods, strategies or techniques. Learning English can also be learned through culture or regional heritage. And pantun is one of the cultures of the South Tapanuli area where through the pantun vocabulary can be learned because the language used is the regional language. So before being translated into English, the local language must be translated into Indonesian first.

There are 3 language processes in panting, so that the vocabulary that is mastered or learned is not only local languages but Indonesian and also English. There is a huge influence of this rhyme in vocabulary learning, apart from knowing the local culture itself, through rhymes you can also learn vocabulary in an unusual manner. Because in general, learning rhymes is often done through teaching methods or techniques, such as games, or memorizing the vocabulary. Culture is a way of life that is developed and shared by a group of people and passed down from generation to generation. Culture is made up of many complex elements, including religious and

political systems, customs, language, tools, clothing, buildings and artwork.

In South Tapanuli culture, philosophy Dalihan Na Tolu literarily refers to a tripod fireplace. It is a traditional cooking device where one places a pot upon three stones in the same size and the same gaps. However big and however heavy the pot, the device manages to adapt in perfect balance. This is of course an analogy at the Dalihan Na Tolu as an important social system comprising three customary elements that the community relies on in leading their leaf.

Within the South Tapanuli customary community, the Dalihan Na Tolu functions as a social structure consisting of three components that connect and support one another in equal way. The three components are :

1. Kahanggi, a group of persons coming from the same family
2. Anakboru, a group of persons to whom boru is awarded (female)
3. Mora, those who award the boru (female)

Language is product of culture and at the same time the container of the culture of the community concerned. The relation of culture and language is the way they share human values, realities and behaviours of a social group. Every tribe has a different culture depending on the environment in which the tribe is located. Patterns of life, environment and comfort and the harsh nature make the use of the language of every region to be diverse. Alocal language is a language spoken in an area that is an ancestral heritage or predecessor. The local language that became the language used by ancestors before the period of freedom in the form of customs has become a typical culture of the region. Local languages have also covered every aspect of culture.

According to Prof. Dr. Henry Guntur Tarigan, Batak languages consist of three clumps, namely:

1. North Cluster : Karo Language, Dairi Language, Alas Language
2. Middle Cluster : Simalungun Language
3. South Cluster : Toba Language, Angkola Language, and Mandailing Language.

Batak people call their language *hata* Batak. Simalungun people call their language *sahap* Simalungun. Karo people call their language *cakap* Karo (Taringan, 1991:1-2). Angkola and Mandailing people call their language *saro* Angkola and *saro* Mandailing. In South Tapanuli, people use Angkola and Mandailing languages. And South Tapanuli culture also has some traditions such as *maronang-onang*, *manortor*, *mangupa*, *marpantun* and so on.

Poem in South Tapanuli culture (also called *marpantun*) is referred to as community's ethical manner. It is one of elements that community must be implement in life. *Marpantun* is the form of standard norms that community must respect and obey.

It explains the rules of speech, the order of conduct, the manner of the young to the elder, how to talk to an speak mora, kahanggi, anakboru, the courtesy in receiving guest, how to place seats at certain events and so on. *Marpantun* is divided into two categories according to condition, situation and place, namely :

- 1) *Marpantun* in the *paradaton* whis is also called the relationship between the elements of *Dalihan Na Tolu*.
- 2) *Marpantun* in the interaction of daily life which is called *partuturon*.

Poem in South Tapanuli culture also called *ende-ende*. *Ende-ende* is an old Mandailing literature in the form of "poetry" that generally rhymes "aa-aa" or "ab-ab". The

first and second lines of the *ende-ende* are "couplet", which is often associated with nature (characterizing the agrarian culture of the South Tapanuli population), and usually has an indirect relationship with the third and fourth rows as its content. But in addition, not a few *ende-ende* are not rhyme "aa-aa" or "ab-ab", but each "perceived" line still has a close relationship with each other.

In the past, when the young people's falling in love, they communication with *ende-ende* leaf language. It is called leaf language because the selected leaf name is the same or similar to the word that it wants to say, for example :

<u>Leaf language</u>	<u>Meaning of leaf language</u>
<i>Sitarak</i>	<i>Marsarak (separated)</i>
<i>Podom-podom</i>	<i>Modom (sleep)</i>
<i>Hadung-dung</i>	<i>Madung (done)</i>
<i>Pahu</i>	<i>Au (I)</i>
<i>Sitata</i>	<i>Hita (we)</i>
<i>Sitanggis</i>	<i>Tangis (cry)</i>

If all the leaves were sent by a girl to the boy of her love, then the poem created from all the leaves is:

Dung sitata sitarak
Jolo sitanggis do so podom-podom
Dung do hita marsarak
Jolo tangis do anso modom

The meaning :

Since we separated
 I can just sleep after crying

The interpretation of the leaf submissions will be more difficult if the ones sent are only two or three leaves, for example, only the *pahu* and the leaves of *dulang-dulang*.

However, the leaf recipient can make a complete interpretation of the message as follows :

Muda mandurung ho di pahu
Tampul simardulang-dulang
Muda malungun ho dia au
Tatap ma sirumondang bulan

The meaning :

If you miss me
 Look at the moon's light

It can be concluded that learning vocabularies throught poem is unique or unusual ways because it is really interesting especially for young people who didn't know what is poem south tapanuli. Besides that, people in south tapanuli should conserve the culture of poem in south tapanuli so this continue learned by next generation in the future.

METHOD OF RESEARCH

This research uses descriptive research method, because it focuses on the history of marpantun in south tapanuli. McDavid (2005: 173) states that qualitative methods are often used in evaluations because they tell the program's story by capturing and communicating the participants' stories. They normally encompass interviews, focus groups, narrative data, field notes from observations, and other written documentation.

RESULT AND DISCUSSION

The results data in this study were also obtained through in-depth interviews conducted by researcher in the period of August. Where the researcher conducted an in-depth interview with Mr. Zulkarnaen Dalimunthe as the traditional figure of Harajaon Muaratais. The purpose of this interview is to find information

or history about the marpantun tradition in the South Tapanuli culture. The results of in-depth interviews about the marpantun tradition in the South Tapanuli culture with Mr. Zulkarnaen Dalimunthe following his presentation, but beforehand he explained in advance about the similarities of culture that exist in South Tapanuli, as follows:

"In the Dutch colonial era around 1953 on February 26, Mr. Kodan's asisiten period united the traditional order of the Tabagsel including Padang Bolak, Palas Regency, Paluta, Padangsidempuan City, South Tapanuli, Mandailing Natal funds including customary traditional clothing, custom fines, order customary orders in marriage and so on. At that time, the traditional order system in Tabagsel began to be integrated. "

Then the researcher further asked Mr. Zulkarnaen "what traditions exist in this South Tapanuli culture?" He also answered the following.

"Oh a lot, it's now a tradition that is often done like a wedding party, margondang, manortor, mangolat boru and there are also marosong-osong. This Marosong osong is an arena for poeming between youth and girl and many others like pencak silat and so on. "

Then the researcher asked again "Here I am interested why is there a marosong-osong tradition and what are the benefits of this activity? He also answered the following.

"In the past, meetings between girl and youth were very rare and considered taboo if they met during the day or certain occasions because tradition regulated it, so in the case of marosong-osong before the wedding party was given time for youth and girl to get to know each other, intertwine the relationship with the language of the

poem, so later the youth bounces and will be rewarded by the girl and the loser in the poem reply will be given a punishment and this event is supervised by a woman who is responsible for the event. "

And researcher ask "how is the history of the marpantun tradition in this South Tapanuli culture?" He also answered the following.

"In my opinion, the history of the marpantun was formerly brought by Hindu priests among old Malays and young Malays because the pastors often went inland through the west coast because this was recorded in the Pustaka in Mandailing and Muaratais which have spells containing poem. For example, words that are repeated or can be called spells that are used to dispel enemies such as the word "Mate Mona Mate Moni", the word is like an appendix and content. If he asks to kill "Surung Hurung Bunung" the suffixes of the word look like poem and in the present program such as speaking, the rhymes are made to create a cheerful atmosphere and to show that the speaker makes people more interested in listening to the conversation. "

Then the researcher asked more deeply "Then, what about the poem used or what is often used by traditional figure at the time of the Mangkobar program, what kind of poem is used by the traditional figure?" He also answered the following.

"In the event the Mangalehen Poda is of course in the official race or in official deliberations or giving advice to the bride is the type of Poda poem. Poda poem is different from the young people poem on the marosong-osong program. So the Poda poem is a poem of advice and the words used are not everyday words but the words used are words that

were used in Bagas Godang or at the present time in official tradition deliberations such as the words in language Poda is "Si Manare" for example poem which is used to flatter someone "*Silalat ditopi sumur dihombus alogo disimanggambat, sehat hamu na panjang umur anso leng dapot gogo munu hami sabat*" the word "gogo munu hami sabat" including in Poda language and its meaning in everyday language so that can use your power so the word has the same purpose and purpose. "

And then the researcher asked "And when or what kinds the poem program can be use? He also answered the following.

"When traditional figure speak in the traditional congregation, they always insert poem and anyone can insert poem on him to speak to create an atmosphere that is more interesting and it could be from the poem to create a cheerful, emotionless and varied atmosphere depending on the person who gives the poem and circumstances at the event. "

And then the researcher asked the opinion of Mr. Zulkarnaen Dalimunthe about the decline in the development of local culture "what causes the manpantun tradition to be rarely use? He also responded as follows.

"Because it depends on the generation, and depending on the previous generation who do not teach poem to their children, including the younger generation, because the arena to do the poem is very rare because the amount of busyness like now, for example being able to meet in the poem still feels impractical, but on certain occasions the poem very much need as in arts and cultural events. "

And then the researcher asked for advice from Mr. Zulkarnaen Dalimunthe about how to improve the culture of South Tapanuli

more to exist especially in today's young generation. He also responded as follows.

"Apart from the young generation who have to learn poem, of course the government must also support this situation and recommend for example providing cultural curricula from their respective regions in schools such as in terms of boating, the government must support. And there must also be a group of people who care about culture such as studios or artists who are members of literature, it must be built so that the poem remains sustainable. "

Researcher's final question to Mr. Zulkarnaen Dalimunthe "What is interesting in this South Tapanuli culture? He answered the following.

"The interesting thing in the culture of South Tapanuli is the traditional order of Dalihan Na Tolu. Dalihan Na Tolu customary order is the Tabagsel indigenous community group. Dalihan Na Tolu teachings consist of three elements namely *kahanggi*, *anakboru* and *mora*, so these three elements are like a chain that cannot be decided. The order is very unique and very close. All aspects of life in Tabagsel are still sustainable. "

Based on the results of interviews with traditional figure of Muaratais, he recounted the history of the marpantun tradition in the South Tapanuli culture. In ancient times there was an event called marosong-osong. Marosong-osong tradition is an event where young man and girl gather in the same place with respond poem. The purpose of this activity was carried out to bring together the young man and girl but still supervised by local tradition figure because in the past, meetings of young man and girl without supervision of parent were still considered taboo. However, during certain events such as the mangkobar, poem is also often used by traditional figure and the type of

poem used by traditional poem is a poem of advice aimed at the groom and bride.

But in this era of modernization, the marpantun tradition began to erode. The marpantun tradition is only used by traditional leaders at certain events so that the younger generation is now less conserving the South Tapanuli culture, especially in the marpantun tradition. To encourage young people to preserve local culture, he hopes that the government will return Local Language lessons at the Elementary School, not only that even if Local Language lessons can be taught at the Junior High School and Senior High School. Because the introduction of culture from an early age can make the younger generation more familiar and even preserve their own culture.

Discussion

In learning begins with the carriage of material about poem which includes the understanding of poem, content structure, linguistic characteristics and types of poem and also followed by the provision of poem examples by the researcher. To bring out the spirit of learning marpantu in society, researchers gave examples of poem in the Angkola language, which is the everyday language used in South Tapanuli or the language they use in their daily lives. In addition, researchers also invite some people to understanding the meaning contained in South Tapanuli culture. From the series of activities carried out, it attracted people interest to understanding the meaning contained of poem in the South Tapanuli culture.

After the carriage of the material, the researcher provides an opportunity for people to ask questions about poem in the South Tapanuli culture. This aims to make people more active

during learning. Some people ask questions and then are explained again by the researcher. The researcher also invited several people to the front of the class to give an example of poem in the South Tapanuli culture with a respond poem method.

CONCLUSION

The marpantun tradition is only used by traditional leaders at certain events so that the younger generation is now less conserving the South Tapanuli culture, especially in the marpantun tradition. To encourage young people to preserve local culture, he hopes that the government will return Local Language lessons at the Elementary School, not only that even if Local Language lessons can be taught at the Junior High School and Senior High School. Because the introduction of culture from an early age can make the younger generation more familiar and even preserve their own culture.

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