

ARTICLE
**THE CULTURAL VALUES OF TOBA BATAK IN *BULU TURAK* ORAL
TRADITION SIMANINDO KAB.SAMOSIR**

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ARTIKEL

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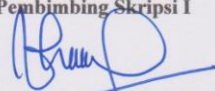
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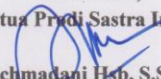
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ABSTRACT

Sitorus.Widy.2132220022.Cultural Values of Toba Batak in *Bulu Turak* Oral Tradition Simanindo,Kab.Samosir. A Thesis. English Literature. Faculty of Languages and Arts, State University of Medan. 2017

This study focused on finding out the cultural values of Toba Batak in Bulu Turak Oral Tradition in Simanindo, Kab.Samosir. The objectives of this study were to find out the cultural values of Toba Batak, to describe the realization of cultural values linguistically and to describe the reason of cultural values of Toba Batak realization in *bulu turak oral tradition*. This research was conducted by using descriptive qualitative design. The data were 29 utterances of cultural values of Toba Batak that were taken from *bulu turak* transcription. The findings of this research were nine cultural values of Toba Batak was containing kinship 17%, religion 13%, extended family 20%, respect 10%, wealth 6%, modernization 3%, justice 3%, nurture 6%, and conflict 24%. The most dominant cultural values of Toba Batak is conflict 24%. The realization of cultural values of Toba Batak linguistically was described by the representation of experience was containing, mental process, verbal process, relational process, and the last finding was the reason of cultural values of Toba Batak realization because of sociocultural of character ancient, the character's love, and believe to the character creature (*mula jadi nabolon*).

Keywords: Cultural Values of Toba Batak, Oral Tradition, Bulu Turak

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INTRODUCTION

Background of the Study

Culture recognized as the universal fact of human life, and there is no human group society without culture (Damen, 1987:88). It means that culture is as a result of human activities, it may be as habits, traditions, ways of life, and all of what a society does and thinks. In many cases, the culture bump might happen where an individual from one culture finds himself or herself in a different, strange or uncomfortable situation when interacting with persons of a different culture. To avoid this case, ones use language to communicate their culture to others.

Toba Batak oral Tradition view as the most important asset that have the high price. And the oral Traditionis generated by the ancient and still keep by the Batak society. Every oral Traditionis believed has the supranatural power. The character is talked in the oral Traditionhas something that believed come from their creature, and is able to discover every sick people especially Batak society. So the Batak society prohibit everyone to disturb the character's place in the one oral tradition.The willingness of someone to know something in a legend, namely the even that describe the history and values in the oral literature. And many the mistycal thing in the story. That is why many people interesting to know the story.

Bulu Turak viewed as the one of the oral Tradition from Samosir island, especially from the corner of Samosir Island. *Bulu Turak* is famous with the mystic thing and the societies always keep the eternal of the oral literature. *Bulu Turak* history start from Guru tatea bulan who utter the five pair of children. Because of Guru tatea bulan teach his children to be hard worker like a man. The youngest son , Lau raja love and commiserate the youngest daughter,Boru Natinjo and he do not like his youngest sister work hard like a man. Then he persuade his youngest sister depart and move to Simanindo and placed his youngest sister in the Simanindo for his sister to weaving. After Guru tatea bulan and his wife are pass away, Lau raja bring Boru Natinjo back to their house.One day someone from Silalahi is interesting with Boru Natinjo and decide to bring his parents propose Boru Natinjo family by bring a boat of gold. And her brother is agree

with the propose and force Boru Natinjo to receive the man from Silalahi. Boru Natinjo is agree perforce but she ask a request, that is to allow her make some fabri in Simanindo and take some bamboo for saving the yarn before she become the wife. So the Kinship with the cultural value in Toba Batak is the societies supposed , this oral Traditionis one of the object of tourism that will protect them from the other disturbance. And they supposed grandmother (Oppung) in the *Bulu Turak* is the delegated of God.

In this research, the research has observed cultural values of Toba Batak that consist of nine (9) cultural values according to Harahap & Siahaan (1987 : 134) they were : Kinship, Religion, Extented family, Respect, Modernization , Justice, Nurture and Conflict. Beside of the main cultural values of Batak Toba, the researcher also found the process of the relationship or the realization of the Cultural values linguistically and the reason of realization of the cultural values. The reason why the researcher choose the title because in this modern era, the teenager life style almost lose from the values and almost forget to the cultural values that they bring from their village after they live in city. So the researcher has described the cultural values from this research. *Bulu Turak* as the object of this research still has the mistycal thing and the society still believe the prohibition or something that will happened if the society around the *Bulu Turak* do everything do not suitable with the cultural values in Bulu Turak, and the researcher decided to choose this object.

Specifically the researcher interested to research the oral tradition. The oral Tradition was told by mouth to mouth so, remember to the capacity of human's memorizing , the researcher introduced the original oral Tradition from Toba Batak beside the *Bulu Turak* oral Tradition has the mystical thing that interact the researcher's mind. The researcher decided to make a research " The Cultural Values of Toba Batak in "Bulu Turak" Oral Tradition Simanindo , Kab. Samosir.

REVIEW OF LITERATURE

Harahap & Siahaan (1987 : 134) says The cultural values nonmaterial of batak Tobain specifically connect to everything about social life of Batak Toba,

which is very important consist to 9 of cultural value. Until now the society still keep. The nine cultural values is : Kinship , Religion , Extented family,Respect, Wealth Modernization , Justice and Nurture and Conflict

1. Kinship

A value that include the Kinship the primordial ethnic, love because of the blood's relationship, the harmony of the elements of Dalihan Na tolu (Hula-hula,Dongan Tubu, and Boru), and everything about the Kinship because of marriage,solidarity and marga (rename).

This Kinship values put in the main of 9 cultural values in Batak Tobaculture. The main values of culture is when the society do the Dalihan Na Tolu (Hula-hula,Dongan tubu and Boru). The Kinship showed from the action of societies in Simanindo as the location of Bulu Turak.

As the example of this Kinship is one of the family's wife of regent was held a wedding ceremonies, eventhough his family's wife only a farmer , and he is a regent , he should washing plate in the kitchen to service his family's wife because his family's wife position in the customs is include to the wife's giver,while the regent is include to the down position (Daughter (Boru)).

2. Religion

A value that include a belief. Traditional Haporseaonon or the new Haporseaonon. Organize the Kinship with creature and the Kinship with the other human and the environment. in the beginning Bataknist do not believe to the import Haporseaonon. They believe God called *Mula Jadi Nabolon* or Oppu Raja Mula – mula or Oppu Raja Mulajadi (Simanjuntak dalam Bungaran ,2006 : 43).

As the example of this Religion, Toba Bataksocieties believe there are three basic and final goal of a life , they are : Up Natural (Banua Ginjang), Middle Natural (Banua Tonga) and Under Natural (Banua Toru). Batak societies believe their ancient as their

protector, until they praise a spirit who has supernatural power and give ritual offerings to a stone or to statue. Supreme Being Allah (Mula Jadi Nabolon) have a right to regulate Batak societies life.

3. Extended Family

A value that include to the many generation and long life. One of the famous traditional Batak idioms that delivered when the wedding ceremonies is a wish to the new groom with 17 son and 16 daughter. About the long life in Hagabeon concept mentioned as Saur Matua Bulung (like a leaf , fall after old). So Batak society hope the groom has 33 children and wish them long life.

As the example of this Extented family , Toba Bataksocieties believe that Extented family will be many blessed. So a pair of people (Husband and wife) decide to have Extented family as many as they can. Formally Toba Bataksocieties have until 20 children, and they were able to give them food and give an education by work hard.

4. Respect

A value that include Glory, authority, charisma , the main value give a strong motivation to reach prosperity. This value give the strong motivation to the Batak society. In this modern era to reach a position in the batak's kingdom.

5. Wealth

A value include a wealthy. One of the cultural value that motivate Batak society especially Toba society to find many properties. For Toba Bataksocieties, a wealth is the more important thing after children, they were willing to work hard and plow the field from their parents to increase their income and to collect the many properties to become legacy for their children after they are died.

As the example of this Wealth , a husband and wife with their 15 children , consist to 9 son and 8 daughter. the parents work hard to

collect many properties and will divide to all their children, especially for their son. In Batak Toba, son has the big right to get a legacy than their sister, because daughter will be bought by their husband.

6. Modernization

A cultural value includes the Modernization that is reached by wandering and looking for knowledge. This cultural value motivates the Batak society to immigrate to all places in this world. In the century ago, East Sumatra was viewed as the wandering area. But because of the dynamics of Batak society, the purpose of migration is to enlarge all places in this world, to increase the quality of people.

As an example of this progress, because of the minimum of income in village, the parents ask their children to go to city and look for a job there after they have 15 years old. The purpose of this decision is to increase their income and to get a Modernization and to make their family name become fragrant in the middle of their societies.

7. Justice

A cultural value that includes the patik or Justice. The Justice value is the strong value that is socialized by Batak society. Culture describes the truth. This value is born from the frequency of the violation of the role of Justice in the Batak's life. They struggle the role of Justice. This is apparent in Indonesian Justice that writes the Batak people name, they are leg or the judge.

As an example of this Justice, Toba Batak societies especially in old times, Toba Batak societies very hate to the violation of Justice and everyone who violated the Justice, they will get punishment suitable with their action. In old times, the kingdom of Toba Batak made a regulation and will execute someone who do something bad such as someone that kill the other one, so the king make a wisdom to cut off the head's doer of criminal and hangout

the head in kingdom's gate, so everyone that will do a crime will throw their willingness.

8. Nurture

A cultural value in the socio-cultural life is not strong than the values that mentioned in the previous, probably it is because the independence. The presence of Nurtureer, protector and the welfare giver just needed in the urgent time.

As the example of this Nurture, Toba Batak societies is care more to the other societies who need help, especially when someone from Siallagan village get a problem in Tuk-tuk village, the other societies from siallagan come and join and protect someone who has the problem.

9. Conflict

A cultural value in the Batak society that talking about the Batak daily life that connected to the problem of Batak. Generally the Wisdom for Solutionis appear when there is something force a group to fight. From this Culture value, Toba Batak societies will get learning the example of this Conflict, a group especially a family fight when their parent is died, and they talk about the legacy from their parents, and in Toba Batak the brotherhood will kill each other and forget their brotherhood because of the legacy. Such as in the *Tano Parsirangan Movie*” this movie describe about the Toba Batak life connect to the legacy. They are brotherhood but the youngest brother without afraid ,kill his old brother because of the large land from their parents, and the youngest brother want snatch away the land become his, until he stab his brother with a knife rapidly.

1. Discourse Analysis.

Discourse analysis (DA), or discourse studies, is a general term for a number of approaches to analyze written, vocal, or sign language use, or any significant semiotic event. The objects of discourse analysis (discourse, writing, conversation, communicative event) are variously defined in terms

of coherent sequences of sentences, propositions, speech, or turns-at-talk. Contrary to much of traditional linguistics, discourse analysts not only study language use 'beyond the sentence boundary' but also prefer to analyze 'naturally occurring' language use, not invented examples.^[1] Text linguistics is a closely related field. The essential difference between discourse analysis and text linguistics is that discourse analysis aims at revealing socio-psychological characteristics of a person/persons rather than text structure.

a. Process Types as The Representation of Experience

Halliday (2004) verbs may be used in more than one way – the lexico-grammatical context determines the process type.

b. Context of Situation

Halliday (2004) The Context of Situation is the “environment in which meanings are being exchanged”¹ and is comprised of three elements. It is these three elements of field, tenor and mode that constitute the context of a text, which will “enable us to give a characterisation of the nature of this kind of text, one which will do for similar texts in any language”. These context choices are then realised through lexico-grammatical choices which, in turn, are realised through the sound and/or writing systems. The three elements such as :

1. **Field of Discourse:** “refers to what is happening, to the nature of the social interaction that is taking place: what is it that the participants are engaged in, in which the language features as some essential component?”
2. **Tenor of Discourse:** “refers to who is taking part, to the nature of the participants, their statuses and roles: what kind of role relationships of one kind or another, both the types of speech role that they are taking on in the dialogue and the whole cluster of socially significant relationships in which they are involved?”

3. Mode of Discourse: “refers to what part the language is playing, what it is that the participants are expecting the language to do for them in that situation: the symbolic organisation of the text, the status that it has, and its function in the context, including the channel (is it written or spoken or some combination of the two?) and also the rhetorical mode, what is being achieved by the text in terms of such categories as persuasive, expository, didactic, and the like.

RESEARCH METHODOLOGY AND FINDINGS

Methodology

The design of this research was conducted by descriptive qualitative design. Descriptive research is a research method which describes the condition ,evens or situation. The data was taken from the story of *bulu turak* oral Tradition that got from some society in Simanindo ,the location of the Bulu Turak. The researcher intervieed the old people as the informant who knows the situation and the history of the Bulu Turak. The five (5) informant consisted of three (3) 50 years old , one village head and one guide of *bulu turak* in Simanindo , Simanindo Kabupaten Samosir. The source of data was completed by the documentation of the object that refers to this research.

Techniques of Analyzing the Data

No	Cultural Values of Toba Batak	Numbers of Cultural Values	Percentage
1.	Kinship	5	17%
2.	Religion	4	13%
3.	Extended Family	6	20%
4.	Respect	3	10%
5.	Wealth	2	6%
6.	Modernization	1	3%

7.	Justice	1	3%
8.	Nurture	2	6%
9.	Conflict	7	24%
	Total = 29		

1. Identifying the words/phrase/sentences of *bulu turak* oral tradition
2. Classifying the nine cultural values in Bulu Turak
3. Giving the description about the findings
4. Drawing and verifying the conclusion of findings.

Findings

Based on the data analysis, The findings of this research were nine cultural values of Toba Batak was containing kinship 17%, religion 13%, extended family 20%, respect 10%, wealth 6%, modernization 3%, justice 3%, nurture 6%, and conflict 24%. The most dominant cultural values of Toba Batak is conflict 24%. The realization of cultural values of Toba Batak linguistically was described by the representation of experience was containing, mental process, verbal process, relational process, and the last finding was the reason of cultural values of Toba Batak realization because of sociocultural of character ancient, the character's love, and believe to the character creature (*mula jadi nabolon*).

CONCLUSION AND SUGGESTIONS

Conclusion

Having analyzed the data, The findings of this research were nine cultural values of Toba Batak was containing kinship 17%, religion 13%, extended family 20%, respect 10%, wealth 6%, modernization 3%, justice 3%, nurture 6%, and conflict 24%. The most dominant cultural values of Toba Batak is conflict 24%. The realization of cultural values of Toba Batak linguistically was described by the representation of experience was containing, mental process, verbal process, relational process, and the last finding was the reason of cultural values of Toba Batak realization because of sociocultural of

character ancient, the character's love, and believe to the character creature (*mula jadi nabolon*).

suggestion

In line with the conclusion and the result of the study, some suggestion are staged as the following:

Theoretically, the findings of this study suggest to other researcher or the students who are attracted in learning cultural values of Toba Batak to expand the knowledge

Practically, the findings expected were useful for the other Toba Batak societies in keeping their oral tradition.

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