

Ideology Mangupa Horja Godang Oral Tradition of Indigenous Angkola Community

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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 (2008:184), 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.

Antropologistik 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 above 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 knowledge 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 method 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, traditional 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 sihabolonan, 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
<i>Orang Kaya (MC)</i>	<i>... 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.</i>	<i>...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..</i>	<i>... 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 ..</i>

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 sihabolonan* 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 pieces of banana leaf), j) white rice, k) ulos, l) of betel leaf (*burangir till-till*).

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.

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