

Manggunting OBUK Batak Toba Study: Local Wisdom

Donni Victor Pardamean Samosir¹, Jekmen Sinulingga²

^{1,2}Sastra Batak, University of North Sumatra, Indonesia

Corresponding Author: Jekmen Sinulingga

DOI: <https://doi.org/10.52403/ijrr.202308136>

ABSTRACT

In this study the authors discuss *Manggunting obuk* Toba Batak Studies: Local Wisdom. The purpose of this research is to explain the *Manggunting obuk* Toba Batak Describe the *Manggunting obuk* Toba Batak, and Describe the norms of local wisdom contained in *scissors* Toba Batak. The theory used to analyze the data from this research is the theory of wisdom local. In completing this thesis, the author uses qualitative methods. To find the results in this thesis, the writer uses data collection methods, namely (1) direct interviews with informants, (2) observation, (3) documentation related to the object under study. The results found in this study are that there are *manggunting* carried out simultaneously using those carried out starting from Mangharanoani, Marsepsi, *scissors* or fundraising for esek-esek, marambit, mebat mengbati, ulos parompa, ulos tondi gifts, and dugu-dugu. The message is on scissors is a form of gratitude to God because children are born safe and healthy, besides that this also strengthens friendship between families, and the values of local wisdom contained incisors are politeness, honesty, social solidarity, harmony and conflict resolution, commitment, positive thoughts, gratitude, hard work, discipline, health, mutual cooperation, gender management, preservation and creativity culture. The author hopes that young people will preserve and recommend knowledge about the methods, stages and processes of *Manggunting obuk* in the Toba Batak area.

Keywords: Local Wisdom, Toba, Mangguting obuk, Hair, Babies

INTRODUCTION

North Sumatra is one of the provinces in Indonesia which is known as a multicultural province because it has a variety of different tribes and cultures. One of the ethnic groups in North Sumatra is the Batak tribe. The Toba Batak are one of the five ethnic groups of the Batak tribe who live in North Sumatra. The other four ethnic groups are Pakpak, Mandailing, Simalungun and Karo. Of these five sub-tribes, the Toba Batak are the most numerous. Administratively, the Toba Batak ethnic group inhabits the North Tapanuli region. In general, the Toba Batak people make a living as farmers who work in the rice fields and there are also those who open fields where they can grow crops and raise livestock. Apart from farming and raising livestock, there are also Batak Toba people who work as fishermen around Lake Toba. but after the development of the era, these professions were considered unable to make ends meet as a result of which many Batak Toba people returned to migrate out of North Tapanuli and live there. at present the Toba Batak people who have advanced in education have accepted other professions and settled in Indonesian cities. The language used by the Toba Batak tribe is called the Batak language. Batak language used as their daily language to communicate. The Toba Batak language is also considered to be the basis for dialects of other Batak sub-tribes. Siahaan 1964: 60. Toba Batak culture is a form of ideas

inherited by the people who own it by forming attitudes towards cultural values. as stated by Koentjaraningrat that culture is an expression derived from inspiration, ideas and human actions in meeting the needs of everyday life, which are obtained through the process of learning and teaching 2000:215. The concept of the Batak Toba community regarding human life is that their lives are always related to and governed by traditional values. adat is part of the origin of obligations that must be obeyed and carried out. Every ethnic group certainly has local ideas and knowledge that are wise, full of wisdom, of good value, virtuous and guided by or also called local wisdom. based on Sibarani (2014: 114). Local wisdom means wisdom or original knowledge of a society that originates from noble cultural values to regulate people's lives.

The kinship system of the Batak people places a person's position with certainty from birth to death in 3 positions that are considered *Dalihan na tolu*. in various writings that talk about the Toba people, said *Dalihan na tolu* always interpreted or translated into Indonesian as 3 Tungku Sejerangan or Tungku Nan 3, namely: (1) the same clan or Dongan Tubu (2) the party that receives the wife or Hula-hula (3) the party that gives the wife or Boru. The three groups have an important and complementary role in adat. This system is contextual, meaning that every Batak Toba community will once become Hula-hula, also become Dongan Tubu, and become Boru. in the Batak-Toba it has a function, the role is very strategic so that the existence of Tulang in adat ulaoon cannot be ignored or underestimated, which means one of the elements *Dalihan na tolu* namely Hula-Hula (hula-hula, bone, bone bona, bonaniari, rorobot bone, hula hula namarhaha-maranggi, hula-hula na poso/parsiat, hula-hula simanjungkot), Dongan Tubu, Boru/Bere. However, in the recent era, the existence of bones tends to be less important to some people, especially after having a household/marriage

(marhasohotan) with a woman who is not born with bones (ndang mangalap boru ni bones). The Bere tends to only respect and care about his parents-in-law compared to his bones until the adage "bone ni na mate" appears which reflects the estrangement in the correlation between bones and berenya. If the correlation between bone and bere always matched during life, there would be no term "bone ni na mate". However, after marriage, a bere never has anything to do with his bones because the bere tends to only focus on his in-laws (simatua), namely the hulahula of his wife.

In fact, the function and role of bones in bere in Batak-Toba is truly the most important since birth, marriage, death, and holi holi. Furthermore, there is also a Batak-Toba saying that states "bones cannot be replaced, while in-laws can be replaced" which shows how high the presence of bones in the Batak-Toba is. replacing and/or adding a wife (na nialap) can happen while changing mother/mother (inang pangintubu) cannot. Bones mean mother/mother's siblings while parents-in-law (simatua) are the hula-hula of the wife. for example, if a person has two wives (marsidua-dua) then his parents-in-law (hual-hula) of course become two while the bones cannot be replaced or added.

Sibarani (2014: 126) mentions several oral forms: (1). local character, (2). local literature, (3). performances and folk games, (4). traditional ceremonies and rituals, (5). onal technology, (6). symbolism or symbolism, (7). art and folk music, (8). onal agriculture, (9). crafts, (10). food or onal food, (11). drugs or onal treatment, (12). panoramas and local conditions. when the first child was born (children in clothes) so the parents-in-law brought sipanganon aek ni unte as well as *mamoholi* the newborn child. and when the child was a few months old, the child's parents brought their child to the ompung bao's house with *sipanganon* na tabo songon *tungkol* stairs because this was the first time the baby had arrived at the *ompung* bao's place (the woman's parents gave birth). after arriving at ompung

baonya's place, the child's parents cut the baby's bones, and generally at that time the bones cut (manimburi) the berenya's hair. The baby's parents then gave the child's bone sipalas roha ni. Hair cutting (manimburi) aims to make the baby's crown (parsambubuan) strong and hard, which means that the baby is healthy and has a long life. The baby's bones then said, "magodang ma ho bere, dao ma sahit-sahit sian ho. Magodang godang ansimun ma ho, ulluson pura pura". asa songon nidok ni umpasa "Dangka ni sitorop tanggo pinangait-aithon, simbur magodang ma ho bere sitongka manahiton". Furthermore, if the baby's parents have planned the baby's name, then the bones can add the Bere name. Therefore, the function and role of bone in berenya is very important as a parsambubuan cytoplasm. and then the bones will give ulos Parompa (sling cloth) to berenya while saying, "marompa anak dohot boru ma on dongan mu marsipairing-accompaniment".

but in recent times ulaon paabingkon bere on the bones, as well as cutting the hair of bere for the first time seems to have rarely been done especially in overseas and big cities. Whereas paabingkon bere, cutting hair (manimburi) is the first respect a bere has for his bones. The meaning of parsambubuan sitopak bones has tended to be limited to words which over time just disappear. As a result, the function, the role of bones in berenya is getting thinner or even completely lost.

Based on this concern, the author wants to examine the values of local wisdom *inscissorsat* the Toba Batak traditional ceremony. with the theory of events Dell Hymes spoke with one goal to analyze step by step the event as well as the speech event that happened *onscissorsin* Toba Batak traditional ceremonies, its function theory is to find messages contained in utterances, local wisdom theory is to find out what local wisdom values are contained *inscissorsat* the Toba Batak traditional ceremony. By using this theory, the author can preserve and revive the enthusiasm of the younger

generation, especially the Toba Batak ethnicity, to care more about their ancestral cultural heritage by forming cultural attractions which can be used to organize social life now and in the future. future, and researchers or culture. orally to explore, express, and interpret scientifically for implementation in the formation of the character of the current generation.

Etymologically, theory comes from the Greek *theoria* which means natural coincidence or reality. Theory is defined as a series of concepts whose reliability has been tested, namely through scientific competence carried out in research. Suyanto (2005:34), defines that theory is a set of propositions that describe a sign that something like this happens. To facilitate research, a thinking guide is needed, namely a theoretical framework. Before carrying out further research, a researcher needs to develop a theoretical framework as a basis for thinking to describe from which angle the researcher highlights the chosen problem.

Local wisdom includes various types of knowledge, viewpoints, values, and practices

a community, both inherited from previous generations and derived from current practice. It is also stated that reviewing the literature can help us find out the mindset of a people or the different incidents that happened in that society. thus, by analyzing language and literature, one can say the various local wisdoms of a people (D. B. Putut Sutyadi, 2013: 294) based on Musafiri et al (2016), which researchers quote local wisdom is a form of activity carried out to reduce the influence of the globalization era , by instilling positive values in today's teenagers. The values that are instilled in adolescents must be in accordance with customary values or laws, as well as customs that are still valid in the life of that community. Local wisdom means part of the culture of a society that cannot be separated from the language of the community itself. Local wisdom is generally passed down from generation to

generation through stories from expression to speech. Local Wisdom has several, including:

- a) Can control yourself
- b) A place to protect the origin of cultural influences from outside the area
- c) Can accommodate cultures that come from outside
- c) Can convey and direct the development of culture
- d) Being able to relate original culture as well as culture that comes from outside. Local wisdom (local wisdom) can be grouped into 2 aspects, meaning concrete and intangible forms. Local wisdom, in concrete forms, includes: 1. Value system (textual) which is specifically written in primbon books or using a palm leaf, 2. Building architecture, and 3. Onal objects left behind such as kerises and so on.

Local Wisdom which is intangible, for example, the words conveyed through oral communication in the form of songs, in which the songs conveyed contain moral values, as well as through the words conveyed orally are local wisdom which also other intangibles, for example social values which are also communicated orally from one generation to the next. This is an example of local wisdom which contains behavior from the environment in Java, namely: courtesy, toto kramo and others.

Local wisdom is a broad and comprehensive reality. The scope of local wisdom is very large and diverse, as a result, it is not limited by space. Local wisdom places more emphasis on the area and locality of that wisdom so that it is not obligatory for a wisdom that has not arisen in a community as a result of its relationship with the environment, nature and its interactions with society and other cultures. Examples of local wisdom include regional languages, regional dances and regional music.

Yunus (2014: 37) local wisdom is a culture that is owned by certain people and in certain places that are claimed to be able to survive in the face of globalization, because

this local wisdom contains values that can be used as a vehicle for building national character. Besides that, based on Yunus (2014: 95) Local wisdom, if you want it to last longer, must be able to adapt to changing times, but not only relative to just following the changing times, which must have goals for society, that's because local wisdom must be able to unite with the whole community and become a role model in society, and the most crucial thing is that local wisdom must always pay attention to the identity and values contained in the local wisdom itself. Local wisdom from Rosidi (2011: 29) means the ability of local culture to deal with the impact of foreign culture when the two cultures collaborating at this time, an era full of news and communicating if we don't respond to it as well as possible, it can cause loss of local wisdom to become the identity of a nation as researchers also quote Wahyudi's opinion (2014: 14) states that, local wisdom means a the form of rules in the form of speech which is used as a role model in people's lives, which covers all aspects of life, for example laws relating to correlations among fellow people. for example, is a good social correlation between individuals or groups within a government, customs, marriage laws in the daily life of a people Aspects of life include spiritual, intelligence, human emotional, physical (human body), and social. social relations are social relations involving correlations between individuals, individuals with groups, and groups with groups. Without social relations, it would be impossible to have life and laws relating to the relationship between humans and nature, living things (animals and plants) with the aim of protecting nature, while the form of rules and laws that have a correlation with humans which has a mystical nature. for example, the creator (God) and also a spirit that is considered mystical, local wisdom can take the form of norms. From some of the descriptions above, researchers can conclude that local wisdom is a set of ethos, knowledge, and life strategies that are manifested in activities carried out by local

communities, which can answer various kinds of problems in meeting their needs, and also become ideas, values, local views that are wise, full of wisdom, of good value, which are embedded and followed by members of the community. Even though there are efforts to inherit local wisdom from generation to generation, there is no guarantee that local wisdom will remain strong and sturdy in the face of globalization which offers an increasingly pragmatic and consumptive lifestyle. Factually, it can be seen how local wisdom which is full of policies and life philosophies is barely implemented in an increasingly pragmatic life practice.

The Function of Local Wisdom (Wustari L. H. Mangundjaya) in his book "Local Wisdom is a Noble Value, Understand Its Characteristics and Functions", namely:

1. Conservation and preservation of natural resources Natural resources are included in the category local wisdom. Thus, the existence of local wisdom can help the community in carry out conservation and preservation of natural resources based on values and society. For example, forest and plant conservation.
2. Development of human resources Local wisdom includes the values that become the reference a person's attitude and behavior. This relates to the resource development process human resources (HR). Therefore, various human resource development activities should be carried out based on local wisdom. For example, activities related to life cycle ceremonies.
3. Development of culture and knowledge Cultural values inherent in society in an area will not be separated from local wisdom. Hence, science and culture can develop well if it is based on local wisdom.
4. As advice, beliefs, literature, and taboos Someone can behave and behave with the foundation of local wisdom as a guide because it contains values, and customs. This is shown in the norms of

society which contain references and taboos for act

5. Social meaning Local wisdom has a social meaning that involves the community surrounding. With the existence of local wisdom, a nation or society has characteristics certain.
6. Related to ethics and morals in various related religious ceremonies with values, ethics and morals, local wisdom can be realized. For example, ceremony Ngaben in Bali contains good ethical and moral values to be learned.

RESEARCH METHODS

The writing of this article uses a qualitative approach. Maryeni (2005: 1) reveals that qualitative research methods mean research mechanisms that make narrative data in the form of written or spoken words that are individual, circumstances or observed signs. group. This method is carried out in order to collect and present factual and accurate data about the information and characteristics of the local population. The advantage of the qualitative method is that it has a theoretical basis that is in sync with information, data, and a specific understanding of analysis, making this method very good at uncovering social meanings or realities built by participants or research subjects, and emphasizing the ethical qualities being studied. The research location is in Kampung Jalan together with Cemara Village, Lubuk Pakam District. Deli Serdang Regency, North Sumatra Province.

DISCUSSION

A. Stages *Obuk shears* Toba Ethnic

In this research, there are several stages including Mangharoani, Marsepsi, *scissors* sor fundraising for sex, marambit, mebat cure, ulos parompa, ulos tondi award, and dugu-dugu. Following are the details of these stages:

a) *Mangharoani*

Mangharoani means a ceremony performed after the baby is born one day old. This ceremony is designed impulsively and

improvised, because the family that has just given birth only provides a modest banquet for the neighbors (*donganSatata*). The only food provided is rice and chicken. the newly born family invites neighbors to *mangallang haroan* (enjoying arrival food). This *Mangharoani* is a celebration of sincere expression of joy because the baby has been born safely. in the research area some of the people who gave birth were still assisted by *sibaso* (*dukun beranak*). So, during *Mangharoani*, *sibaso* must be *paborhat* (departed). *Dipaborhat* is the new born baby's parents providing rice and chicken meat for *sibaso* to bring back. there are also some people who only give money (*demban tiar*) without giving food. The amount of money that is greeted is not set by *sibaso* depending on the giver. This is done as an expression of gratitude to the *sibaso* (midwife) for helping those who give birth. From what will happen, this research has been carried out since ancient times until now, because it is a thanksgiving for God's gift.

1. Accept

Marempas is guarding. So, the notion of *marsepsi* is an activity carried out by the community to look after mothers who have just given birth at night. The goal is to look after the new mother so she doesn't feel lonely at night and to help take care of the baby when the mother is resting. This *Marempa* is held seven nights starting from newborn and since just returned from the hospital. *Marangga* is usually done by the fathers, as well as some women. Generally, what the men do is play cards while the women tell stories interspersed with banter. at this *marempa* there is no shared meal, relatively only coffee drinks are made for everyone who comes to *marsepsi*.

According to the results obtained in the field, after seven nights it is considered (guarded), the next day the family that has just given birth forms a closing ceremony (guarding closing day). Closing events are considered to mean inviting neighbors (*donganSatata*) to eat together as an

expression of gratitude because they have been accompanied at night since the baby was born. nowadays some people have changed this, where families who have just given birth have changed by producing succulent food. The *lampets* were distributed to the surrounding neighbors who had come to the *marsupials*. in the area of *Kampung Jalan* with *Marjuang* this is still being carried out until now.

b) *Obuk shearsor Manggalang Indahan Esek-Esek*

Families that receive this child will have extraordinary happiness where to share that happiness, the family will cut the chicken and cook rice and then call neighbors and relatives even though it's midnight or early in the morning to be invited to eat or give thanks. if in the area of *Kampung Jalan Bersama* it is also claimed that *Mangallang* has beautiful sex. This banquet is generally just what it is, as an expression of joy that is impulsive and sincere from a community that loves each other for a new life. meanwhile for one week at night, the fathers stay up late or "literate" while gambling. This is done with the aim of protecting the baby and the mother from possible threats to the baby and the mother because after giving birth the bodies of the mother and the baby must still be very vulnerable or weak. The meaning of spirituality contained is as an expression of joy for the people who are in the village with the newborn child so that the village people understand that there is happiness in a family, at this time this literacy in many urban areas has been ignored by many people.

Manggalang Indahan Esek-Esek is bringing a handful of rice. but in this ceremony the meaning of *Manggalang Indahan Esek-Esek* is that the parents of mothers who have just given birth come to bring rice and goldfish which are arranged for their daughters who have just given birth. *Manggalang Indahan Esek-Esek* is carried out after the baby is seven days old or after closing the deed. *Manggalang Indahan Esek-Esek* is carried out with relatively large events for families

who can afford it. In the application of this ceremony, the parents of the mother who had just given birth arrived with their entourage, namely the bones (uncle), hahanggi (brothers and sisters), and their closest relatives bringing food and ulos to their daughter because she had just given birth. the food they brought was a goldfish (dengke sitiotio) along with rice and a piece of ulos. This ceremony was held to celebrate the joy because the grandson they were waiting for was born healthy.

The application of this ceremony also starts at noon, namely at 12.00 (parnangkok ni mataniari). at Kampung Jalan with the eventscissorsthis is usually done only for the first child (children who wear clothes). according to the data generated in the field, those who carry out the ceremony also invite the people in the village. at present, each invitee is required to bring their respective donations to those holding the ceremony in accordance with the elements of Dalihan Natolu. if the invitation is from the parboru party (the woman), who is positioned as hula-hula or bone (uncle) brings a donation in the form of approximately 1-2 liters of rice and one piece of ulos, if the position is donan tubu (eldest sibling/friend of the same clan) bring a donation in the form of approximately 1-2 liters of rice and one ulos, and if you are in the position of boru (aunt) bring a donation in the form of one ulos. if the invitation comes from the paranak party, those with the position of hulahula or bone (uncle) bring a donation in the form of one piece of ulos, and if those with the position of dongan tubu (brothers/friends of the same clan) and boru (aunt) bring a donation in the form of money of approximately Rp. 20,000 or more.

c) Implementation of the Ceremony

After the clock shows 12.00 noon (parnangkok ni mataniari), eventA starts immediately. At the beginning of the event in advance the parents of the new mother or partyhula-hulagive the food they brought iecarp1 fish cooked with rice in a plate for

the daughter-in-law and mother who has just given birth holding her newborn child and a plate containing 3-4 goldfish and rice for the male or female parentstemperature. when handing over the food, one of the hula-hula parties who is usually represented by his mother says:

*"On my mother's wife, you and I are together with you, and I am happy to help you. Sai dao ma sahit jala sai in the thought of hahipasan ma hamu parororot pahompungkon tu jolona on. When you sit in front of us, we hope that you will help us first, we will meet you, we will come to you, we will listen to you, we will go through the thicket, we will talk to you, we will talk to you. Goarna, I hope you are saying that you are rap saurmatua. So it's good to have a good name on you, brother, and I'm going to be with you as soon as I'm in Amanta Debata.*It means:

"This is my daughter and my son-in-law and my beloved grandson, we convey this food to you as a form of upa-upa for your bodies and also your spirits, so that you stay healthy and are kept away from all diseases to look after and care for our grandchildren. This fish is called sitiotio fish, which means that all the affairs of your life will go smoother in the future, this fish is also called the simudurudur fish, which means that you are still looking for money together to look after our grandchildren, this fish is also called the saur fish, which means that you stay healthy and longevity, and this fish is also called the sahat fish, meaning that whatever you have planned for the future will be achieved. So, we convey these honors to you, my son-in-law and my daughter as well as my grandson, we hope that in the future God will continue to bless you."Delivery completeddengke sitiotiothe next event is eating together. In honor of the coming partyhula-hula (female side), sidetemperature(the man) also provides the hills of Sipanganonin return for a gift dengke sitiotiofromhula hula(female side). In this ceremony animals are usually slaughtered for tudu-tudu the idea ispinana lobu(pig). Certain parts of the meat given tohula-hula

(women's side) means as a form of respect *hasuhuton* (the male side) to his invitation in particular *hula-hula* (female side). Before starting to eat together first party *temperature* (the male side) give *stututudu sipanganon* to *hula-hula* (female side) by saying: "*Horas ma hita raja nami, songon i dohot inang soripada. I'm not sure if I'm going to be able to do it, but I'm sure I'm going to be able to do it. On the king, there is nothing here that you can tell us, and you will be able to tell us what you are saying. Songon i ma raja nami hata ni sipanganon na so sadia on, lasma roha ni raja nami. Boti ma*".

It means:

"Greetings to our respected father and mother. Here we come together with our brothers and sisters to convey the *tudu-tudu sipanganon* as a form of our respect to you. May you be able to accept this small amount of food with a sincere heart, even if the value is small, do not feel discouraged, may this food bring health to your body. That's a word or two about this meager food, we hope you will be happy to receive this food".

After party *hula-hula* (female side) accept *the hills of Sipanganon* from party *temperature* (male side), party *pipe* (aunt) of *temperature* (men's side) immediately serve food for the guests so that they eat together. To lead the prayer usually from the side *temperature* (men) at the same time to convey a word or two to the guests about the food they prepared. As for the words that are delivered usually in the form *twinn*, as follows:

"*Godang sibutong-butong Otik warden ni tondi*

That's why we believe in Sai godang ma pinasana".

It means:

"Many are full, but a few strengthen the heart, although not how much we can provide. Hopefully many will receive the blessing." After eating together, the next program is distribution *jambar*. Distribution *jambar* in this ceremony the same as the division *jambar* at the ceremony *man*

dengkei or *mambosuri*. Done sharing *jambar*, next show *Martha Sigabe-Gabe*. *Martha singabe-gabe* is the invitation to convey a word or two to the child's parents (*natoras is well-to-do*) and the newborn child so that they are given health and fortune. To start this conversation is *dongan tubu* (a friend of the same clan) from the party *temperature* (male side). This is what the description looks like *Martha Sigabe-Gabe*.

Dongan tubu: "*In hita hasuhuton, manghatai ma hita*". (To my brothers, let's start this conversation) Say: "*Nauli ma tutu hahadoli*". (Alright my brother) *Dongan tubu*: "*Jolo ninang ng inna ninang-nung ninung-nung, jolo ninang ninang ni ninang ningkun. Butong hami eats the beauty of the las, it's very good to drink juhut and sitiotio. He looked at her, she looked at him, he looked at her, she looked at him. Tangkas ma paboa hamuanggidoli*". (First of all *that's it* Then *right now*, first eat then ask. We were full eating warm rice, delicious meat and drinking clean water. Where is the inside, where is the eye, what do you want to say, what do you want to say. Explain to us my brother).

Say: "*I love you, I remember the beauty of you and the jujut nasosadia, suang songon i aek sitiotio, panggabean parhorasan do i hahadoli*". (Okay my brother, regarding rice and meat which is not much, as well as the drink, it is only a source of health and prosperity for us my brothers).

Dongan tubu: "*Mauliate main Amanta Pardenggan Basa i, use the best way to talk about the beauty and taste of the food we eat. Alai anggidioli, sai marangkupdo nauli mardongan inna na dengan. It's like bowing down, and it's like bowing. Tangkas ma was given an anggidioli*". (Thank You to the Almighty God, when the food and drink we have eaten is a source of health and prosperity for us. But my brother, for every good we give, we will surely receive good as well. So, while we are still sitting together, what do we want to talk about? Explain well my brother).

Say: "I am tutu hahadoli. He is partording the ulaonta in the parnangkok of the mataniari on, but Amanta listens to the language of the family members of the anggi family when they are washing, and they talk about the beauty of the trees. So, we are looking for a place where you can call us, we know you, we love you, we love you, we love you, we love you, we love you, we love you, we love you. Boti ma". (Okay, brother, regarding my brother's question, I will explain what exactly is meant by the good intentions that we give. As for our event in the middle of the day, because my sister's family has been blessed by God, a child, hula-hulawe come to bring the beauty of sex, that's the clarity brother. For that we ask for prayers from all of you who love us, our aunts, our brothers and sisters, our village friends and especially from our hula-hula. Thus).

Dongan tubu: "If there is any partording in the area, the Amanta Pardenggan Basa will be closed, so we will sian hahadoli muna tung mansai las do roha nami um begesa i. I'm a heavy namarhahamaranggi, boru nami, suang songon i nang dongan sahuta nami, tarlumobi ma di hamu hula-hula nami. But then begei partording of ulaonta di parnangkok ni mataniari on natontong dope nasida mangido tangiang tu hita naung ro mangadopi ulaon on. Na parjolo, mandok hata ma sada sa hita representative namardongan tubu. Na paduahon, mandok hata masada from representatives of boru name, bere, and ibe-bere. After the request, the mandok hata ma sada from the representative dongan sahuta. Na paopathon, mandok hata ma sada sian representative hula-hula. Boha di hita namardongan tubu, suang songon i nang dongan sahuta, tarlumobi i king hula-hula nunga with i ido your soul?" (If that is the case, we should thank God who is good, we, your brothers, are also happy to hear the news. To us brothers and sisters, boru, bere and order Our (aunt), as well as our village friends, especially our hula hula. We have heard clearly what the purpose of our program is at midday today, that is, they are still asking for prayers from us who have

also attended this event. The first, one of the representatives from dongan tubu (siblings) deliver a word or two. Second, one of the representatives from boru, bere or order (aunt). Third, one of the representatives from one village friend gave a word or two and fourth, we asked the hula-hula (women's side) to say a word or two to the temperature. (Male side). What do we all think, do you agree with this?) Dogan tubu: "Nunga denggan i, taulahon ma". (Okay, let's do it). Then a representative from dongana tube (siblings), boru, bere, ibebere (grandmother), dongan sahuta (a village friend), and hula-hula (female side) deliver a word

two words to the child's parents (natoras is well-to-do) and to the child (poso-poso) newborn. Finished Martha Sigabe-Gabe, the next event delivery out. Giver out the first in this ceremony are the parents of mothers who have just given birth (hula-hula), the second is the father's brother of the mother who has just given birth (dongan tubu from the women's side), after which it is continued to other speeches. Type out given by the hula hula (female side) is ulos maratur star. Meaning of ulos maratur staris so that the newly born child is accompanied by the birth of the next child. Purpose of giving out this is to show love to his grandson. Submission out This accompanied by a blessing prayer and followed by several swear words, as below. "Ale hasian and you are my uncle, my team is not going to leave the house. It's like the first time that you have a pattern of ulos and arga on, but the symbol of longing for the name of the name is in the name and in you. When you wake up, you are the foundation of your life. So, it's good for you to pray for God, tell us about my name, and I'll ask you for my name: Tubu tambinsu in Sipaholon's eyes

If the child is not stupid, the child is stupid. It's ten and one and ten and two Sai siboan sangap ma ibana jala siboan old".

It means:

"My daughter and also my son-in-law, now we will convey this ulos to our grandchildren, as you can see this ulos is not an expensive ulos but this is a symbol of our love for our grandchildren and also for you. To take care of our grandson, you must continue praying to God, so that God will continue to be with you and give your health. To our grandchildren, we also say, "Growing tambinsu on Sipoholon hill May he be a clever boy, and be the one who is always ahead Of eleven then twelve May he be a child who brings honor and also brings good fortune." After giving the ulos, the last event is partiescan handle.

Able tois to acknowledge and accept all the speeches delivered by all the guests at the same time to give thanks to the guests who attended the event. Mangampu is done by the suhut, ie, the parents of the husband and the father of the newborn child. The spoken mangampu word is as follows:

"I am tutu angka raja nami, dohot inang soripada nami rodi saluhut napinarsangapan namanggohi jou-jou we are married and we have rotu bagasta on. Parjolo ma dohonon nami mauliate tu Amanta pardenggan basa i namangalehon holong is ours we work here cow rap marlas is ours siala basa-basa is Tuhanta children when we are. If you come south angka na huparsangapi hami, dohonon nami ma mauliate malambok pusu siala pambahenan want to go back and listen i. Tu amang dohot tu inang simatuangku, na mamboan indahan pohol-pohol dohot na pasahat ulos your children, rodi sude na digokhon nami, dohonon nami ma tu hamu south hinorhon ni balga ni las ni roha nami, laho mandok mauliate tu hamu. Alas, if the adong is tomorrow sian even mauliate the boy dohonon here, the Laotian people are my muse mandok to come out mauliate malambok pusu. Tu Tuhanta do tangiangkonon nami asa tung tangkas lelon ni Tuhanta i di hamu sude marlipat ganda balos ni saluhut na denggan na binahen muna tu hami. Nuaeng pe sai sahat ma hata na uli, hata na denggan tarlobi-lobi angka pasu-pasu na lehon muna i tu hami.

*Naung ten seven ma Jumadi ten ualu the number of pasu-pasu first i sai hot ma i di tonga ni jabu on. Bots don't"*It means:

"To whom we respect our hula-hula king, our mother and to whom we respect all the invitees who were present and had the pleasure of coming to this place. First of all, we thank the Almighty God who has given you a good heart so that we can celebrate together the day of happiness that has been give us God. To all those we respect, we thank you from the bottom of our hearts for your kindness. To my father and mother-in-law, who have brought beautiful trees and ulos to our children, as well as all the invitees who have attended this event, because we feel so much happiness, we really thank you. Because there are no more words above, thank you that we can convey, we will repeat it to express our gratitude from the bottom of our hearts. We pray to God that God is the one who gives double fortune

to repay the kindness you have done to us. Even now, I hope that the words that you have conveyed and also the prayers that you have given us can be answered. From seventeen Then eighteen

All the blessings you convey

Please stay in this house."

After the suhut party thanked all the invitees, the event was closed by one of the hula-hula parties to lead spiritual songs and prayers

d) Marambit

Marambit Means holding or formal banquet that is done by the family to welcome the birth of the baby by cutting pigs. It is at this event that the family can submit a request to the ompung (grandfather from the women's side) to award a piece of land called ariana beauty(lunch) to his grandson or the gift of a buffalo/cow called batuI am ansimun(cucumber seeds, which can reproduce). However, since the land that can be distributed is getting smaller, the manganese is gradually disappearing.

e) Mebat or Treat

Mebat or Mengbati is visiting or visiting after the child is relatively strong enough to be taken for a walk, the family also determines a day to take him to visit his uncle and his clan family. during the visit, this family brought food (slaughtered a pig) to the baby's uncle. on this occasion ompung can convey ulos parompa (tiny ulos to carry or support a baby). For the modern Batak Christian community, mebat (visiting) is of course also good to maintain because the meaning contained in this mebat is to get the child closer emotionally to his relatives, especially his uncle and his bones. This is the meaning of spirituality contained in the Mebat ceremony

f) Ulos Parompa

Ulos parompa means ulos given by ompung to his grandson. in ancient times this tiny ulos was really functional or used to carry (mangompa) the baby every day. but now in practice the ulos parompa is a symbol of the love of his ompung because the modern Batak community already uses baby cots, long batik cloth, sling or swing to hold the baby. there is a norm in the Batak community now especially in the cities to sell ulos parompa. now it's not just ompung, but it's as if all hula-hula is obliged to give ulos parompa to newborns. This ulos sale only reduces the meaning of ulos parompa. The meaning of spirituality contained in the gift of ulos parompa is giving closeness or great attention from the uncle to the child who was born.

g) Giving Ulos Tondi

There are also families who come by wrapping a piece of ulos called ulos tondi (ulos which strengthens the soul on the bodies of the daughter and her husband). This ulos is given after a joint meal. The meaning of spirituality contained is the belief that the gift of this ulos can give or strengthen the soul to a husband and wife who have just had the happiness of being born.

h) The city-city

We have a typical Batak food during childbirth, which is made from a plant known as Bangun- Bangun, chicken meat, candlenut and coconut. Dugu dugu aims to restore blood circulation for mothers who have just given birth, clean dirty blood for mothers who give birth, increase and produce breast milk and at the same time provide strength through breast milk to their children.

2. Local Wisdom Obuk shears Toba Ethnic a. Politeness

Ceremony scissor have local wisdom of politeness. This can be seen when the event gives fish (*dengke sitio-tio*), give out, give *The hills are steep*, and *Martha Sigabe-Gabe*. During the implementation of the event there are words that are conveyed with polite words. For example, said at the time of giving *The hills are steep*, "*Horas ma hita raja nami, songon i dohot inang soripada. I'm not sure if I'm going to be able to do it, but I'm sure I'm going to be able to do it. On pe raja nami, there is no dispanganon naso sadia on, tung met-met pe on unang manarita hamu, halashon hamu na i sai pamurnas ma i tu pamatangmu. Songon i ma raja nami hata ni sipanganon na so sadia on, las ma roha ni raja nami. Boti ma*".

It means:

"Greetings to our respected father and mother. Here we come together with our brothers and sisters to convey the tudu-tudu sipanganon as a form of our respect to you. May you be able to accept this small amount of food with a sincere heart, even if the value is small, do not feel discouraged, may this food bring health to your body. That's a word or two about this meager food, we hope you will be happy to receive this food"

b. Honesty

At the ceremony scissor sit has local wisdom honesty. This can be seen from a few words contained in each event. For example, when giving *The hills are steep*,

“Horas ma hita raja nami, songon i dohot inang soripada. Ro do hamidohot anggi I have a mangadopi, I have a hula-hula pashathon tudu-tuduni girl. On pe raja nami, there is no dispanganon naso sadia on, tung met-met pe on unang manarita hamu, halashon hamu na i sai pamurnas ma i tu pamatangmu. Songon i ma raja nami hata ni sipanganon na so sadiaon, las ma roha ni raja nami. Boti ma”.

It means:

"Greetings to our respected father and mother. Here we come with our brothers and sisters to convey these words of agreement as a form of our respect to you. May you be able to accept this small amount of food with a sincere heart, even if the value is small, do not feel discouraged, may this food bring health to your body. That's a word or two about food

it's not much, we hope you will be happy to receive this food ". The utterance above is an honest expression of the heart's content of the suhut (male side) to the hula-hula (female side).

c. Social Solidarity

Ceremony *scissors* have local wisdom of social solidarity. At this ceremony the guests came to bring their respective contributions to the family who had just given birth, some brought donations in the form of ulos, rice and money. These donations can be used to meet their daily needs. For example, if someone is holding a traditional ceremony, the people in the village will attend each other and bring their respective contributions when invited. this is done as a form of their sense of solidarity with their neighbors or one village.

d. Harmony and Conflict Resolution

Ceremony Scissors Have local wisdom of harmony and conflict resolution. This can be seen in the division jambar. The distribution of jambar in this ceremony must be given to everyone who is entitled to receive it so that there are no misunderstandings with the others. for example, ihur (tail) is given to hula-hula

(the woman's side), aliang (neck) is given to the bone (the mother's uncle who is just giving birth). So, when distributing jambar, it must be done carefully, because if something goes wrong, there will be conflict between them.

e. Commitment

At the ceremony scissors it has a local wisdom commitment. In carrying out this ceremony, the invitees who were asked to attend came at the appointed time bringing their respective donations. This is done to prove their commitment to those who carry out the ceremony.

f. Positive thinking

At the ceremony scissors have the local wisdom of positive thoughts. at the end of the ceremony, the husband of the mother who has just given birth gives the term mangampu or affirms the prayers and advice given to them by the guests and thanks the guests who have attended. This indicates that they have positive thoughts in response to the advice given.

g. Gratitude

In ceremony scissors there is a local wisdom of gratitude. During this ceremony, the parents of the mother who has just given birth bring ulos and food in the form of rice and carp (dengke sitiotio) to her daughter after giving birth. This activity is carried out as a form of their gratitude to God because their grandson was born safe and healthy

h. Hard work

Ceremony Scissors Have local wisdom of hard work. in the implementation of this ceremony elements *Dalihan na toluvery* instrumental in helping implement the ceremony. where these three elements have their respective roles to help carry out the ceremony, especially for the boru (aunt). The boru (aunt) must work hard to help (marhobas) before and during the ceremony, namely cooking, serving food and drinks to the invitees, giving jambar, washing dishes and so on.

i. Discipline

Ceremony Scissors It has local wisdom of discipline. This can be seen at the time of the ceremony, which must start at noon, at 12.00. It is hoped that the invitees will be present before the ceremony takes place.

j. Health

Ceremony Scissors Have a type of local wisdom of health. During this ceremony, the parents of the new mother give rice and goldfish to their daughter. The purpose of the food is so that the daughter and the newborn are healthy to the delivery process after eating the food, they also give a piece of ulos to their grandson, the goal is that the grandson is always healthy after receiving the ulos.

k. Mutual cooperation

The Manggungingo Obuk ceremony has the local wisdom of gotong royong. In carrying out this ceremony, all of the boru (aunt) from the suhut (male side) and the boru (aunt) from hul hula (female side) also marhobas (help) to clean up all the ceremonial equipment before and during the ceremony. i.e., from the start of the event to the completion of the ceremony

l. Gender Management

Ceremony *scissors* have local wisdom in gender management. At this ceremony, at every speaking the most dominant speaking is the men. Namely, when *Martha Sigabe-Gabe*, and *able to*. This is a gender difference between men and women.

m. Cultural Conservation and Creativity

At the ceremony *scissors* have local wisdom of preservation and cultural creativity. This ceremony is one of the cultures of the Toba Batak people. In the research area *scissors* this is still preserved to this day.

Closing

From the results of the research and discussion above, the authors conclude as follows:

1. Stages Scissors Carried out concurrently, starting from *Mangharanoa* ni, Marsepsi, *scissors* or fund raising for esek-esek, marambit, mebat mengbati, ulos parompa, ulos tondu gifts, and dugu-dugu.
2. The message is on scissors is one form of gratitude to God for a child born in a safe and healthy condition, apart from that it also strengthens the relationship between families.
3. The values of local wisdom contained in scissors are politeness, honesty, social solidarity, harmony and conflict resolution, commitment, positive thinking, gratitude, hard work, discipline, health, mutual cooperation, gender management, preservation and cultural creativity

Declaration by Authors

Acknowledgement: None

Source of Funding: None

Conflict of Interest: The authors declare no conflict of interest.

REFERENCES

1. Chaer, Abdul and Leonie Agustina. 2010. Early introduction to Sociolinguistics. Jakarta: Rineka Cipta.
2. Fauzi, Moh. 2015. Language Functions in Bidasari Poetry: A Socio Pragmatic Study. Pekanbaru: FIB UNLAK.
3. Heru Satoto, Budiono. 2001. Symbolism in Javanese/Yogyakarta Culture: Hanindita. Hymes, Dell. 1972. Foundations In Sociolinguistics An Ethnographic Approach. Philadelphia.
4. Koentjaraningrat, 1990. Introduction to Anthropology. Jakarta: Rineka Cipta. Kridalaksana, 2008. Linguistic Dictionary. Jakarta: Gramedia Pustaka Utama.
5. Leech, G.N 1993. Translator's Pragmatic Principles: Ahar M. Samin. Kuala Lumpur: Language and Libraries Council.
6. Maryeni, 2005. Cultural Research Methods. Jakarta: Earth Script.
7. Naharo. 2008. Research Procedures A Practice Approach. Jakarta: Rineka Cipta Nazir. 2005. Research Methods. Jakarta: Ghalia Indonesia.

8. Ningrum, Darmi. 2015. *Scientific Research Methods*. London: Alfabeta
9. Purba, Teo Filifius. 2020. *Marbagot in the Toba Batak community in Pak-Pak*. Medan: FIB USU.
10. Sibarani, Robert. 2012. *Local Wisdom Nature, Role and Oral Method*

How to cite this article: Donni Victor Pardamean Samosir, Jekmen Sinulingga. *Manggunting OBUK Batak Toba study: local wisdom*. *International Journal of Research and Review*. 2023; 10(8): 1076-1089. DOI: <https://doi.org/10.52403/ijrr.202308136>
