

The Value of Local Wisdom *Marhauma* Tradition of the Toba Ethnic

Andre Aritonang¹, Asni Barus², Asriaty Purba³

^{1,2,3}Universitas Sumatera Utara, Indonesia.

Corresponding Author: Andre Aritonang

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ABSTRACT

Marhauma in the Toba Batak ethnic group can be interpreted as rice farming. Rice farming is an important agricultural activity in Toba ethnic culture. The Toba Batak ethnic group has a strong agricultural tradition and often relies on rice farming as their main source of livelihood. Rice farming in the Toba Batak ethnic group is usually carried out in rice fields or land made with traditional irrigation systems. The purpose of this research is to describe the stages contained in the marhauma tradition and describe the local wisdom value contained in the marhauma tradition. The theory used in this research is the theory of local wisdom by Sibarani. The results of this study are the stages in the marhauma tradition including: manaktap, manggole, mamondar, mangampeu gadugadu, manabur boni, mangombak, manggadui, manggatgat, marsuan, mamupuk, marbabo, mamuro, and mambuat eme. The local wisdom values found in the marhauma tradition are: hard work, discipline, education, health, mutual cooperation, gender management, cultural preservation and creativity, environmental care, gratitude, commitment and love of culture.

Keywords: tradition, marhauma, local wisdom

1. INTRODUCTION

North Sumatra is a province in Indonesia whose customs and culture are still maintained and preserved. The Batak tribe is one of the tribes in North Sumatra. Batak consists of five tribes, namely Toba, Simalungun, Pakpak, Karo, and Mandailing/Angkola. One of them is the Toba Batak tribe in Humbang Hasundutan region. Tradition is one of the customs that passed down from one descendant to descendants without interference from other parties or are still pure and have not been influenced by other parties. Tradition can also help develop daily life of individuals and daily life of individuals and community groups. Tradition is also necessary for the development of character development.

The concept of tradition is defined according to Bram and Dickey (2013:78) as knowledge, teaching, customs and things that are understood as knowledge passed down from generation to generation, including the way in which learning is delivered. Delivery of learning. So, tradition is the way that people used in the past to the present. According to Redfield (2017:79) explains that tradition is divided into two parts, namely one large tradition, which is a separate tradition and like to think, and involves relatively few people. People who are relatively few in number. At the same time, there are at the same time, there is a small tradition, which comes from the vast majority of people who have never prioritized in depth about their traditions. So

they do not understand what the customs of the previous customs of the previous community. Traditions and culture of a community can create local wisdom within society itself.

Sibarani (2014:114) says local wisdom is the original wisdom of the community, which originated from the noble value of cultural traditions to form community regulations. The Toba Batak tribe is a tribe rich in customs and culture. The nature and properties of nature are often metaphorized through language behavior. It is a manifestation of nature to develop into a teacher, a source of knowledge that can be channeled in life. The Toba Batak community is known as a tribe that has a tradition of marhauma (farming).

The Toba Batak ethnic marhauma tradition is a unique culture, which is one of the customary activities that must be inherited in the management of social life, especially to improve welfare. Toba Batak marhauma in the Humbang Hasundutan region can be interpreted as rice farming. Rice farming is an important agricultural activity in Toba Batak culture. The Toba Batak tribe has a strong agricultural tradition and often relies on rice cultivation as their main source of livelihood. Toba Batak rice farming is usually done in rice fields or in the countryside with traditional irrigation systems. These rice fields are created by regulating the flow of water through channels called parlombean. Marhauma usually involves social cooperation in land preparation, planting, maintenance and harvesting.

Mutual cooperation is a social activity carried out to complete a job. The word mutual cooperation means the cooperation or cooperation of several people who carry, lift or carry the work or burden. As the saying goes, "shoulder together, carry light together". Gotong-royong can be classified into three parts, namely: (1) mutual cooperation to help, (2) mutual cooperation to work alternately, (3) mutual cooperation to work together or to serve the community (Sibarani, 2004: 55).

Marhauma is a form of local wisdom of the Toba Batak community. Local wisdom can be one of the noble values that the community adheres to in managing the environment. Sibarani (2014: 47) states that local wisdom is a community understanding that comes from the values of cultural traditions that aim to control the community's way of life.

2. RESEARCH METHODS

The research method is the basic assumption of something that is used as the basis for thinking and plays a role in carrying out research (Komariah & Satori, 2017). This research method uses descriptive research methods. According to Sugiyono (2017: 21), the descriptive method is one of the methods used to draw deep conclusions. This descriptive research aims to describe the symptoms and events that are happening or a real problem.

Arikunto (2013:172) says that the source of research material is an object that is a source of information. The data sources in this study include: (1) primary data sources, namely pure data in the field and the data has never been analyzed before; and (2) secondary data sources, namely data previously known to researchers and used as a research benchmark from the views of others. The data collection methods contained in this study are observation, interviews and documentation (Sugiyono, 2017: 194).

3. RESULTS AND DISCUSSION

A. STAGES IN THE *MARHAUMA* TRADITION

Marhauma of the Toba Batak ethnic group in the Humbang Hasundutan region can be interpreted as rice farming. Rice farming is an important agricultural activity in Toba Batak culture. The Toba Batak people have a strong agricultural tradition and often rely on rice cultivation as their main source of livelihood. Toba Batak rice farming is usually done in rice fields or in the countryside with a traditional irrigation system. The stages are as follows:

1. Manaktap 'clearing the rice fields'

Manaktap is the first step in the marhauma tradition. At this stage there are no restrictions on who wants to do it, both men and women. Before carrying out the *Manaktap* stage, there is a tradition that must be carried out, namely circling the rice fields seven times carried out by the owner of the rice fields, when carrying out the tradition of circling the rice fields (*Hauma*) seven times there are prayers uttered by the owner of the rice fields. The prayer contains the purpose of starting / doing the initial stage so that the process of work runs smoothly and well, in order to avoid unwanted things such as accidents when carrying out the process from start to finish, kept away from natural disasters, avoiding the threat of animals such as snakes, bees, wasps, red ants and so on. *Manaktap* is the process of cleaning the grass on the shoulder of the rice field using *sasabi panasap*.



Picture 1. *Manaktap*

2. Manggole 'turning over the ground'

Manggole is the process of turning the soil or tilling the land, and soil and land have different meanings. Soil is the main land component. It has properties and qualifies as a resource. Soil can produce vegetable matter, which in turn produces animal matter. Soil has bearing capacity, so that buildings can be erected on it. Land is a raw material for making various goods.

Land is an area on the earth's surface with certain properties that include the biosphere, atmosphere, soil, geological layers, hydrology, plant and animal populations and the results of past and present human

activities, to a certain extent with these properties having a significant influence on land functions by humans in the present and future. Land processing is a process of changing the nature of the soil by using agricultural tools in such a way as to obtain agricultural land that suits the needs of humans and is suitable for plant growth.



Picture 2. *Manggole*

3. Mamondar 'improve water flow'

Mamondar is the stage of work to improve the two water flows on the side of the rice field from the highest end of the rice field to the lowest end of the rice field. The process of working on the *Mamondar* stage requires the preparation of a plan, the plan includes the selection of the route, the size of the watercourse and the appropriate slope. The creation of a main stream that carries water from a water source (such as a spring from a mountain) to the rice field area, smaller streams to drain water from the main stream to the rice field directly.

The *Mamondar* stage aims to distribute water evenly throughout the paddy field, regulating the water level in the paddy field according to the needs of plants at various growth phases, to prevent flooding and drought in the paddy field. The equipment used by parhauma (farmers) during *mamondar* is *panggu* (hoe).



Picture 3. *Mamondar*

4. Mangampej gadu-gadu 'make beds'

Mangampej gadu-gadu is the next stage after mamondar. The stage of mangampej gadu-gadu is the stage where farmers hoe the soil on the hauma, then diampei (piled up) to form small beds.

The objectives of mangampej gadu-gadu are as follows:

- 1) Limiting the size of the hauma field
- 2) To minimize the area for rice planting
- 3) Become a gadu-gadu (bed) for passing places for farmers
- 4) Organize irrigation so that water runs more smoothly



Picture 4. *Mangampej gadu gadu*

5. Manabur boni 'sowing seeds'

Manabur boni is the process of sowing seeds in rice fields, a critical step in the agricultural cycle and development of rice or other crops. Proper sowing ensures even distribution and optimal growth.

The steps to perform the manabur boni stage are:

1. Land preparation

Before sowing the seedlings, the paddy field must be cleared of previous crop residues, weeds and previous chemicals. This can be done by using a hoe.

2. Seed selection

The seeds selected must be of high quality, free from disease and have good growth capacity.

3. Sowing the seeds

Seeds can be scattered directly by hand into the cleared land or called a nursery.

4. Seedling

Seeds are planted in large quantities in a place called a nursery. This process allows the seeds to germinate and grow to a

sufficient size before being transferred to the main field.

5. Seedling maintenance.

Seedlings grown in the nursery require care, such as watering, fertilizing, and protection against pests and diseases, until they reach a size that is sufficient for transplanting.

In the seed selection process, farmers usually use the best quality rice seeds. Seeding is usually done based on the type of seed or rice to be planted. Types of seeds (rice) that are usually used, are: *Eme sitambunan, eme simogang, eme silindung, eme sikaban, eme sirias, eme sipendek, eme sjarum, eme sibenget, eme sipulut, eme simandailing.*



Picture 5. *Manabur boni*

6. Mangombak 'hoe'

Mangombak (hoeing) is an important agricultural activity that involves using a hoe for tillage.

Mangombak is the next stage of tillage after manggole. After the manggole stage, the parhauma is obliged to carry out the mangombak stage to ensure the readiness of the land to be planted with rice. Mangombak itself is the stage where farmers flatten the soil that has been *manggole*.



Picture 6. *Mangombak*

7. *Manggadui* 'strengthen the bed'

Manggadui is the next stage after mangampegi gadu-gadu. Mangampegi gadu-gadu and manggadui are continuous stages in their implementation. Mangampegi gadu-gadu basically makes the base of the bed or gadu-gadu, but manggadui is a continuation of mangampegi gadu-gadu which aims to make the bed more sturdy for farmers to live on and irrigate the fields better.

At the manggadui stage, the farmer overlaps the pile of soil that has been made during mangampegi gadu-gadu with soil or mud from the hauma. This gadu-gadu demarcates each field of hauma. The gadu-gadu is also a small road for farmers to pass through. The parhauma must also ensure that the gadu-gadu are kokok and resistant to ensure that there is no erosion of the rice fields when water floods the fields.



Picture 7. *Manggadui*

8. *Manggatgat* 'cultivate the land'

Manggatgat is the second tillage process after completing the mangombok stage.

Before manggatgat, farmers must drain the water until it fills each field of rice fields. Manggatgat itself is the process of leveling the paddy soil while burying pest plants that still grow after mangombok. Manggatgat is usually done 7-10 days after mangombok and 2 days before *marsuan*.



Picture 8. *Manggatgat*

9. *Marsuan* 'planting rice'

Marsuan is one of the activities of marsialopari. In its application during the rice planting season, mothers will usually create a group whose purpose is to plant rice. Just like other activities, this activity is also carried out alternately between fellow members in the group.

The majority of people who make their living as farmers always welcome the rainy season. This is because this season is not only a change of weather season, but also a change of planting season. This means that if in the dry season most farmers plant vegetables, then in the rainy season the farmers will plant rice.

This change of seasons and planting patterns seems to have become a cultural planting pattern for farmers. More than 80% of farmers will plant rice in the rainy season, the remaining 20% will usually plant vegetables. In addition to being the staple crop of farmers, rice is also easy to process and maintain.



Picture 9. *Marsuan*

10. *Mamupuk* 'fertilization'

Mamupuk (fertilization) After the planting stage, the processing and maintenance of the plants will be the task of the farmers. In this processing stage, one of them is the fertilization process, rice fertilization in rice fields depends on the type of soil, fertilization history and rice varieties planted at that location.

The first fertilization at the age of 7 days after planting uses NPK fertilizer as much as 150 kg/ha and urea as much as 50 kg/ha. The second fertilization was done at the age of 20 days using 150 kg/ha of NPK fertilizer

and 50 kg/ha of urea. The third fertilization was carried out at the age of 35 days using 250 kg/ha of NPK fertilizer. Fertilizer for leaves with high nitrogen content is given at the age of 14 days with a concentration of 2 gr/liter, while leaf fertilizer with high phosphate and potassium content is given at the age of 30-45 days after planting.



Picture 10. *Mamupuk*

11. *Marbabo* 'cleaning pests'

Marbabo is the process of weeding or how to clean weeds or disturbing plants in rice plants. Weeds and pests need to be eradicated and disposed of so as not to reduce the food that supports the growth of rice plants. According to one farmer, if the rice plants have begun to be disturbed by weeds (weeds) then he will send farm laborers to work to clean the weeds (*marbabo*).



Picture 11. *Marbabo*

12. *Mamuro* 'chase away birds'

For generations, farmers have controlled pests, especially amporic birds, by attaching a rope hung with plastic bags or other objects, then stretched across their rice fields.

The end of the rope is tied to the rice field area separately and the base is tied together at one point. This control has a manual

system, because the rope can move when moved by the farmer. When the base of the rope is moved by the farmer, the entire rope will move simultaneously along with the hanging objects. As a result, the birds will be startled and fly away.

The farmer must be in the field to move the bird control rope directly. Therefore, the farmer cannot otherwise go to the rice field to drive away the sparrows by moving the controller.



Picture 12. *Mamuro*

13. *Mambuat eme* 'harvest rice'

Mambuat eme (*harvesting rice*) The natural process will continue to run then with approximately 120 days the rice plant will be old or *mengguning* which means the rice plant is ready to be harvested. In this process the owner of the rice field will call or send back the farm laborers who were once told to plant rice to harvest rice.

The harvesting process begins with cutting the rice stalks first. In the past, farmers used their fingers to cut the rice branches called (*manggotil*), because in the past the rice planted was local rice whose stems were tall so the way to cut it had to stand. Nowadays, local rice has been replaced with superior rice with short stems and the paddy falls easily, so it would be difficult and tiring to use fingers. In addition, using fingers will also take a long time even up to days to harvest approximately 1.5 hectares of rice fields.

Farmers usually cut the paddy first while collecting it in small piles called *tibalan*. After finishing the rice harvesting, *tibalan* after *tibalan* is transported and then piled up in a place. This large-scale pile of rice is called a *luhutan*. The *luhutan* can be formed lengthwise or circular to the top (tube-

shaped). The luhutan must be made in an orderly manner so that the next pile is not mistaken. Because the luhutan can reach as high as 2 meters.

Basically, the rice that has been cut will be immediately threshed or commonly referred to as "marsabi-banting" which means that after the rice is cut, it must be threshed on the same day.



Picture 13. Mambuat eme

B. THE VALUE OF LOCAL WISDOM OF THE MARHAUMA TRADITION

Sibarani (2012: 112) states that local wisdom is the wisdom or original knowledge of a community that comes from ancestral values of cultural traditions to regulate the order of community life.

Local wisdom is divided into 2 (two), namely: (1) local wisdom that builds prosperity, namely hard work, discipline, education, health, mutual cooperation, gender management, preservation and cultural creativity and environmental care; and (2) local wisdom that builds peace, namely gratitude, commitment and love of culture.

1. Local Wisdom of Hard Work

Doing something persistently and earnestly in order to achieve what is desired, and completing tasks as well as possible is the definition of hard work. The local wisdom value of hard work can be seen from the persistence of the community when carrying out manuan eme activities. It can be seen from the processing time of manuan eme activities can be completed in one day.

2. Local Wisdom of Discipline

Discipline is a sense of compliance and obedience to the values one believes in and is responsible for. In other words, discipline is an effort to give an object the value of feeling to obey the rules, supervise and control the rules. The value of disciplinary local wisdom exists in marsialapari, mangombak and mambuat eme activities. It can be seen from the compliance of the community who are always present and take part in every schedule of these activities.

3. Health Local Wisdom

Early definitions of health focused on the body's ability to function. Health is seen as a condition of a normally functioning body that can be disrupted by disease from time to time. The health value contained in the marbabo activity is reflected in the impact of the rice fields becoming clean so that farmers avoid diseases such as itching.

4. Local Wisdom of Gotong Royong

Conceptually, gotong royong can be defined as a model of cooperation that is mutually agreed upon. In a socio-cultural perspective, the value of gotong royong is a spirit manifested in the form of individual behavior or actions carried out selflessly (expecting a return) to do something together for the common good or certain individuals. Koentjaraningrat (1987) divides two types of gotong royong known by Indonesian society, namely: (a) gotong royong tolong membantu, (b) gotong royong kerja bakti. Mutual aid activities occur in agricultural activities, activities around the household, party activities, celebration activities, and in the event of a disaster or death. Meanwhile, community service mutual cooperation activities are usually carried out to work on something that is in the public interest.

The value of mutual cooperation is found in the activities of marsialopari, mamngombak and mambuat eme. It is proven that these activities are still carried out today.

5. Local Wisdom on Gender Management

Gender is the traits and behaviors attached to men and women that are shaped socially and culturally. In general, gender is a visible difference between men and women when viewed from values and behavior.

In marhauma activities, the value of gender management can be seen from the division of tasks separated between men and women. Usually people who are male will work on the hoeing stage (mangombak). While women will work on the rice planting stage (manuan eme).

6. Local Wisdom for Cultural Preservation

Cultural preservation is an effort to protect against the destruction or damage of cultural heritage. Cultural preservation is a large system that involves the community in the societal subsystem and has components that are interconnected with each other.

In marsialapari activities, the value of cultural preservation can be seen from the perseverance of the community who until now continue to carry out these marsialapari activities.

7. Local Wisdom of Environmental Care

Environmental care can be defined as attitudes and actions that always try to prevent damage to the environment. Environmental care behavior is also the development of efforts to repair natural damage that has occurred. The character of caring for the environment is an attitude and action that always seeks to prevent damage to the natural environment around it and develop efforts to repair natural damage that has occurred.

In mangombak and manuan eme activities, the value of caring for the environment can be proven by the sense of empathy in every community that always takes part in the implementation of mangombak and mambuat eme activities.

8. Local Wisdom of Social Solidarity

In essence, social solidarity is a willingness to unite in social solidarity, common fate

and mutual care and sharing based on willingness, loyalty, tolerance and non-discrimination in building a pluralistic community brotherhood.

The value of social solidarity found in marsialapari activities can be seen from the people who still have the willingness to join in mutual cooperation activities.

9. Local Wisdom Love Culture

Love of culture is a way of thinking, behaving and doing that shows loyalty, care and high appreciation for local culture. This is reflected in marsialapari activities where marsialapari activities are still carried out by the community from ancient times to the present and still follow the existing structure.

10. Local Wisdom Commitment

Commitment is the act of doing something. In other words, commitment is a form of dedication or binding obligation to another person, a certain thing or a certain action. Commitment can be done voluntarily or without coercion.

This is reflected in the mangombak and mambuat eme activities that the community still carries out these mutual assistance activities that have become a tradition voluntarily and responsibly. The community believes that the mangombak and mambuat eme activities will strengthen relations between communities.

11. Local Wisdom of Gratitude

Gratitude is part of thanking the Creator of all that lives. We are grateful for the sustenance He gives us, especially in the traditional activity of marhauma (rice farming) which is the source of life for many people. With the abundance of His love, we can plant, care for, and harvest crops as a useful sustenance. May every effort in farming always receive blessings from Him, the plants grow fertile, the weather is favorable, and the harvest is abundant. Let us continue to protect nature and be grateful for each of His gifts in our efforts to manage land and natural resources

wisely. Amen.

In the activities of mangombak and mambuat eme the value of gratitude is realized in this activity. This is reflected when the mangombak and mambuat eme activities are carried out well, the community will eat together as a form of gratitude.

4. CONCLUSIONS

Marhauma is a form of local wisdom that is still preserved by the Toba Batak ethnic community. *Marhauma* is a type of mutual cooperation that is carried out together by involving several people to complete a job. *Marhauma* activities are still a tradition or habit that must be carried out according to a predetermined schedule. The stages in the *marhauma* tradition include: manaktap, manggole, mamondar mangampegi gadugadu, manabur boni, mangombak, manggadui, manggatgat, marsuan, mamupuk, marbabo, mamuro, mambuat eme.

The local wisdom values found in the *marhauma* tradition are: hard work, discipline, education, health, mutual cooperation, gender management, cultural preservation and creativity, environmental care, gratitude, commitment and love of culture.

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