

# Ritual Martua Oma-Oma Tradition in Silalahi Nabolak Kajian: Local Wisdom

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## ABSTRACT

This research aims to analyze the stages found in the *Martua Omaoma* Ritual Tradition in Silalahi Nabolak, Silahisabungan District and analyze the local cultural traditions found in the *Martua Omaoma* Ritual Tradition in Silalahi Nabolak Silahisabungan District. The method used in this research is a qualitative research method with an ethnographic model. The theory used in this thesis is Robert Sibarani's local wisdom theory. The results obtained in this thesis are that there are 7 stages of preparation and 8 stages of implementation in the *martua omaoma* ritual tradition in Silalahi Nabolak, Silahisabungan District. As for the overall local wisdom at the preparation stage contained in the *Martua Omaoma* ritual tradition, namely, politeness and overall local wisdom at the implementation stage contained in the *Martua Omaoma* ritual tradition, namely, politeness and gratitude.

**Keywords:** Martua Omaoma Ritual Tradition, Local Wisdom, Silalahi Nabolak.

## 1. INTRODUCTION

North Sumatra is one of the provinces in Indonesia which has various ethnicities and cultures. The largest ethnic group in North Sumatra is the Batak ethnic group. The Batak ethnicity consists of five sub-ethnic groups, namely, Toba, Simalungun, Pakpak or Dairi, Angkola, Karo and Mandailing. The five sub-ethnic groups each have their

own unique culture and traditions. Every ethnic group certainly has local ideas and knowledge that are wise, full of wisdom, have good values, are virtuous and guided by what is also called local wisdom. In accordance with the opinion of Sibarani (2014: 114) that local wisdom is the original wisdom or knowledge of a community which comes from the noble values of cultural traditions to regulate the order of community life. Culture is an inseparable part of human life. These cultural elements include value systems, traditions, language, norms, technology, and so on.

Tradition in the anthropological dictionary is the same as custom, namely the magical-religious habits of the life of a native population which include cultural values, norms, laws and rules that are interrelated, and then become a system or regulation that it is good and includes all conceptions of cultural systems from one culture to regulate social actions. Rituals are carried out based on a religion or can also be based on the traditions of a particular group. Rites relate to supernatural powers and the sacredness of things. Therefore, the term rite or ritual is understood as a religious ceremony that is different from everyday worldly, economic and rational activities.

Currently, there are still Batak people who carry out rituals and still preserve them, namely people who live in the interior, such as rituals of offering thanksgiving, which will be discussed by researchers with the title, "*Martua Omaoma* Ritual Tradition in Silalahi Nabolak, Silahisabungan District:

Wisdom Study Local". Silahisabungan sub-district has its own uniqueness, namely that it uses a language called Sitolu Huta language because it is influenced by its geographical location, bordering Simalungun and Karo.

Discussing the word *Martua Omaoma*, which comes from the word *Martua* which means prosperous and the word *Omaoma* means a type of grass that resembles rice. which is planted around rice fields to save rice from water currents. In ancient times, the descendants of *Ompung* Silahisabungan before planting rice, they planted *omaoma* around the rice field embankments or gadugadu with the aim of strengthening the rice embankments, so that when the rain came the rice embankments would not be carried away by the water current and damage the rice. Therefore, the Silahisabungan community is enthusiastic about carrying out rituals or giving thanks in order to achieve prosperity. The *Martua Omaoma* Ritual Tradition is a form of prayer to *Mula Jadi Nabolon* (Almighty God) carried out by the Silalahi people to be grateful for the existing harvest and hope for an abundant harvest again. On this occasion, the author will bring back the *Martua Omaoma* Ritual tradition, to find out what the process of stages and local wisdom is contained in the *Martua Omaoma* Ritual Tradition, explain, study and interpret scientifically to be applied in forming the character of the current generation in order to prepare for a peaceful life and prosperous.

## 2. THEORETICAL BASIS

This research uses performance concept theory and techniques for determining local wisdom proposed by Sibarani. Through the concept of performance, language is understood in the process of communicative activities, actions and performances, which require creativity. Language as a lingual element that stores cultural resources cannot be understood separately from language performances or activities. The structure and formula of verbal and non-verbal elements

of oral traditions can be explained through understanding the structure of the text, co-text and context so that understanding the form also becomes an understanding of the performance of the oral tradition.

There are several steps we need to take to determine the local wisdom or practical wisdom of a tradition. The first step is mentioning the name and description of the synopsis. Mentioning the name and synopsis description of a tradition, culture and social practice is the beginning of the search for local wisdom. The second step is determining meaning and function. Each part of the synopsis that has a main idea is looked for for its meaning and function. The third step is the search for and determination of cultural values and social norms. Researchers look for and determine something that is of good cultural value and has correct principles in traditional situations from the initial plot to the final plot. The fourth step is to determine local wisdom for each main idea. The next procedure is to search for, determine and formulate local wisdom contained in traditions. The final step is to determine overall local wisdom. Overall local wisdom in each main idea contained in the paragraph or episode of tradition (Sibarani, 2022: 33).

## 3. RESEARCH METHODS

Ethnography is done as "writing about a group of people." "Ethnographic research is a qualitative research procedure for describing and analyzing the results of various cultural groups that interpret patterns of behavior, beliefs and language that have developed and been used by a community over time," Crelswell (2012: 473).

The data analysis method used in ethnographic research is the ethnographic thematic analysis method in an effort to thoroughly describe the cultural characteristics that influence individual social behavior. The main focus of the research report is a descriptive narrative about the cultural context and themes that

influence individual social behavior. (Hanurawan, 2016:90).

Observational steps of ethnographic research According to (Ach. Farchan, 2015):

- 1) Conduct unstructured general observations and interviews
  - 2) Determine the location and informants or research subjects
  - 3) Participant observation and interviews with subjects
  - 4) Make ethnographic writing and its historical conditions
  - 5) Ask detailed descriptive questions
  - 6) Analyze and describe the results of the interview
  - 7) Make domain analysis
  - 8) Ask structural questions
  - 9) Taxonomic analysis to find themes
  - 10) Analyze the relationship between themes and find propositions
  - 11) Discuss new propositions with existing theories
  - 12) Write an ethnographic research report
- The following are the steps for ethnographic research using interviews

Spradley (2007):

1. Determine the informant
2. Conduct interviews with informants
3. Take ethnographic notes
4. Ask descriptive questions
5. Conduct ethnographic interview analysis
6. Make a domain analysis
7. Ask structural questions
8. Make a taxonomic analysis
9. Ask contrasting questions
10. make component analysis
11. Determine cultural themes
12. The final step is to write an ethnography.

#### 4. RESULTS AND DISCUSSION

When carrying out the Martua Omaoma tradition, there are 2 stages that must be fulfilled so that the implementation of the ritual runs smoothly, namely the preparation stage and the implementation stage of the *Martua Omaoma* ritual tradition. The following is the sequence of stages in the Martua Omaoma ritual tradition and determines local wisdom.

No	Name	Text	Co-text	Context
1.	<i>Pasahat santi</i>	<i>Amang Guru nami Gurutaon guru ni partaonan, guru ni parbinotoan ase pasahatma pangidoanon hu Omputta Namarsahala Ompu Mulajadi Nabolon ho sipasahat tonatona. I son amang pasahathon nami ma harbue santi; santi ni pangidoan ase maralamatma ham hu na masa sonari on i luat Silalahi Nabolak on unga humurang partaonan humurang parbue niula ni hand dao han nasalpu salpu. Alani i Gurutaon nami pasahathon nami ma boras santi on ase maralamatma ham marpangidoan hu badia ni jujunganmu sahala ni haguruanmu aha do na masa i luatta Silalahi Nabolak on.</i> translation: O our teacher, Gurutaon, teacher of life, teacher of knowledge, please be willing to convey our request to the Creator of this universe, Almighty God, because you are the messenger. We are here to convey <i>Harbue Santi</i> ; A special request would be for you to ask for direction and guidance from your <i>jungjung</i> spirit and your guide regarding the causes of what happened to Silalahi <i>Nabolak</i>	<i>Hajut (boras santi and pira ni manuk), ringgit sio Suara, demban tiar, anggir.</i>	Cultural context: is cultural heritage that is still being preserved. ancestors. Situation context: at night at gurutaon house. Social context: kings give harbue santi to gurutaon. Ideological context: belief in the existence of ancestors.
2.	<i>Maniti Ari</i>	<i>Boa-boa na dangan na lao sipatupaonta ase marboras pariama gabe na ni ula i ma ulaon Hahomion Martua Omaoma manglelek habonaran ni fields. Ari na ibuhul i ma ari Samisara Purnama i month Sipaha Onom (01 September 2021).</i> translation: In accordance with the instructions of the ompung Jungjunganku spirit so that the harvest is abundant, we must carry out the <i>Martua Omaoma</i> rite asking for the protection of the holy spirit who guards agriculture which we will carry out on the full moon sarisara day of the month of <i>Sipaha Onom</i> . (date 01 September 2021).	<i>Batak calendar</i>	Ideological context: People still believe in Batak parahalaan. Situational context: carried out by <i>Jabu Parsantian</i> . Cultural context: cultural heritage social context: king turpu asked gurutaon.
3.	<i>Mangulahon Robu</i>	<i>On ma oppung manuk naniatur; manuk manindi dohot anggir pangurasan songoni dohot nitak gabur ase itari ho oppung margogo my meat margogo dohot tondiku mangulahon ulahon nalao si ulaon i ma ulaon pangelehan martua omaoma. Ale oppung sahala nihaguruanku badiani jungjunganku hujalo ma</i>	<i>Manuk na intentionur; itak gabur; anggir:</i>	Ideological context: ancestors give blessings. Situational context: <i>jabu parsantian</i> cultural context: purify oneself social context: gurutaon's wife gives to

		<p><i>ulianon.</i> translation: <i>Ompung</i>, this is the chicken that is arranged, which always perches at the top and the kaffir lime which purifies and nitak gabur may you give enlightenment and strength to my soul to carry out the <i>Martua Omaoma ritual</i>. O <i>Ompung</i>, my noble guiding spirit, my <i>Jungjungan</i>, I accept this dish.</p>		gurutaon.
4.	<i>Pangarapotan</i>	<p><i>Pangarapotan</i> has a core syllable, namely "<i>rapot</i>", which means meeting in Indonesian. Offerings are usually associated with rituals held for a specific purpose. Therefore, the offerings prepared can be different and have their own philosophies. In this <i>martua omaoma</i> ritual tradition, the Silalahi people slaughter a buffalo according to the provisions and prepare the ingredients to be offered to <i>Mula Jadi Nabolon</i>.</p>	<p><i>Horbo sitingko Tanduk, Napuran, anggir, horsik, crosslang, silinjuang, itak gabur, itak naihoppingan</i></p>	<p>Ideological context: believe in work there are blessings. Situation context: morning to finish. Cultural context: working together in carrying out tasks. Social context: social relationships.</p>
5.	<i>Margugu</i>	<p>The term <i>margugu</i> comes from the word <i>gugu</i> which means "mutual cooperation activities to help in collecting funds". This activity is usually carried out before the implementation of the <i>Martua Omaoma</i> ritual tradition. In this ritual, the community collects "<i>margugu</i>" funds with all their heart to prepare the "<i>horbo</i>" buffalo.</p>	Rice and money.	<p>situation context: morning to evening to collect funds. Ideological context: cooperation. Social context: the whole community relationship. Cultural context: ancestral heritage.</p>
6.	<i>Parhobasan Manogot</i>	<p><i>nasiam sasudena boru nami unga hundul ham i lage tiar, hobason nami ma hanima mangulahon numerical naporlu siparadehononta i ulaonta marsogot. On ma napuran hobashobas ase neang meat nima pir dohot tondi nima dang adong na tartuktuk dohot nalepak mangulahon na sa ulahon i.</i> translation: "To all of us, our beloved ones who have sat on the pandan mats, with our blessings we accompany you to do all the work we need for the ritual event tomorrow. This is a blessing, may your body and soul be strong, no one will stumble or be far from making mistakes in doing everything."</p>	<i>Anggir, Demban Tiar.</i>	<p>Situational context: <i>jabu parsantian</i>. Ideological context: cooperation in preparing offerings. Social context: the kings of <i>turpu</i> gave the emban tiar to the <i>boru</i>. Cultural context: heritage that is still preserved.</p>
7.	<i>Manggong</i>	<p><i>Huparsangapi huparsantabi i bolon hanami ma ho ale ompung boraspati ni jabu sibaganding tua on ase pabolas tonggotonggo pangelehan nami on, huparsangapi huparsantabi bolon hanami ma ho da ompung boraspati ni tano ni huta on, huparsangapi huparsantabi bolon hanami maho da ompung habonaran ni huta on. Ase pabolas hanami martonggo, huparsangapi huparsantabi bolon hanami ma da ompung sijaga fence harbangan ni huta Ale do ompung na martua uruk ni huta siamba huta, i son marpungu marlolo hanami sude parsimihan mangelek i jabu sibagandingtua on i parmenak—menak ni borgin paboahon dohot manggongi i ulaon bolon na marsahala i marsogot i partangkok tangkok ni ari ulaon Martua Omaoma ase hot ma hanima sude da ompung i ingananna na naeng elehon asean nami mangido sigabegabe sihorashoras gabe ni pariama on ma demban tiar pangelehan nami.</i> translation: we respect you and ask for your blessing, <i>ompung</i>, the spirit who protects the house, may you allow us to submit this request, we respect you and ask for your blessing, <i>ompung</i>, the spirit who protects the village, may you allow us to submit this request, we respect you and ask for your blessing, <i>ompung</i>, the spirit who protects the invisible fence and gate village. O you, <i>Ompung</i> ruler of the forest, here we gather regularly, your descendants, praying earnestly in the holy house, in the quiet night, conveying and announcing the sacred ritual, tomorrow at sunrise, <i>Martua Omaoma</i>, may you remain silent and rest in your place because we want to convey your request for happiness and happiness. Prosperity from abundant harvests, this is our emban tiar request.</p>	<p><i>Demban Na Diatupan, Pinang Rakkean, Anggir Pangurasan, Hajut.</i></p>	<p>Situational context: at night Social context: Gurutaon, the kings of <i>Turpu</i> and the Silalahisungan community gather to ask for blessings on the beginning of <i>Nabolon</i>. Cultural context: still carried out today as cultural heritage. Ideological context: believe that good weather will be given to the relationship community.</p>

Table 1. Text, Co-text and context at the Preparation Stage

No	Name	Text	Co-text	Context
1.	<i>Hahomion</i>	<p><i>Hutonggo hupio huparsangapi hanami ma ho da ompung Na martua Dolok Nabolon, dolok Pusuk Buhit inganan parmulaan- parmulaan nitonggotonggo tu ompung Mulajadi Nabolon, Ompu Mula na manjadihon saluhutna na ro sian sosimarmula dang binoto bonana dohotjungna, Ompu Raja Mulamula na jumadhon duhut marlata mukka onggak marsson, na jumadhon sibakkudu, maminta na uli siparo sibagandingtua. Ho do ompung na pasahathon gabe na niula marboras pariama hot i jabu sibaganding tua na pasukkhonsondi marsopo pouran eme tangatangaon. Alani i ale Ompung Mulajadi Nabolon, ho na paojakhon figure tondi habonaran, suru ma tondi habonaran ni farm mebat i juma dohot parladangan ase meet ho mangnan,</i></p>	<i>Demban Tiar</i>	<p>Situational context: from morning to evening. Social context: the entire community prays to the beginning of being a <i>nabolon</i>. Ideological context: people's belief in the beginning of <i>Nabolon</i>. Cultural context: so that starting to become a <i>nabolon</i> gives blessings.</p>

	<p>ulahonon nami ma ompung ulaon Martua Omaoma on ase hot ma gadugadu togu Batang i ni juma dao ma na matorban dohot na singkean rodotma sipasing i juma. Huelek hanami ma ho ompung panggompang nami ompung nami situatua ompung Lahisabungan songoni sudena ompung nami anakna ualu i dohot Naboru Siminggalinggal Parmata Intan Panonggor Torus Naboru Deang Namora dohot hanima sudena da ompung paniaran manumpak ma sahala nima manghorasi parsiminihan pasahathon tonggo torus nami on hu Ompunta Mul so Nabolon na mangalean panggabean parhorasan gabe ni ula ni hand, on ma tonggotonggo elekelek nami i partakkontakkon ni mataniari sai gabe ma jala horas.</p> <p>Translation:                  "We cry out to you and honor you, our ancestors, the mountains where the beginnings of prayers to the creator, the one who made everything start from infinity, the first king who created the grass and the hornbill that calls, who made the embers of fire in the house, which brings double goodness. You are the one who gives multiple blessings with abundant harvests so that the rice storage is always full, even to the point of decay. O you Almighty God who sent the holy spirit, tell the holy spirit to protect the fields to visit the rice fields and fields, so that the crops will be fertile. Therefore, our ancestors performed the worship of <i>Martua Omaoma</i> so that the paddy fields were sturdy and kept away from collapse and singkean pests. Hopefully you will find lots of sipasing in the rice fields. We call to you our ancestors <i>Ompung lahisabungan</i> as well as your eight children and not forgetting your beautiful daughter with beautiful eyes and clear vision <i>naboru Deang Namora</i> as well as all the <i>ompung</i> and their wives. May your spirit sustain us in conveying our sincere prayers to Almighty God who bestows peace from abundant harvests. This is our prayer and request for the rising sun this morning, abundance and prosperity.</p>		
2.	<p><i>Manguras Horbo</i></p> <p><i>Sai ias ma ho songon nausea na tio, pita gabe pelean na hushus hu Ompungta Mulajadi Nabolon</i></p> <p>Indonesian translation:                  "May you be clean like clear water without blemishes, be a holy offering to God Almighty.</p>	<p><i>Horbo Sitingko Tanduk Parsampang Naualu, anggir pangurason.</i></p>	<p>Ideological context: belief in the purification of buffalo. Situational context: in the <i>Jabu Parsantian</i> yard, cultural context: praying to the ancestors for an abundant harvest.</p>
3.	<p><i>Manogu Horbo</i></p> <p>After the <i>horbo sitingko</i> horns of the <i>parsampang naualu</i> are drained (purified), then the <i>sipandetaon</i> performs the <i>manogu horbo</i> stage of "leading the buffalo". <i>Manogu horbo</i> is leading the buffalo to be sacrificed.</p>	<p><i>Horbo Sitingko Horn Parsampang Naualu.</i></p>	<p>Situational context: on the <i>Jabu Parsantian</i> page. Social context: guiding buffalo. Cultural context: as an offering to the beginning of <i>Nabolon</i>. Ideological context: beliefs from ancestors.</p>
4.	<p><i>Maneat Horbo</i></p> <p><i>Hu seat ma ho, dang na au na maneat ho. Na hona suru do au. Piso do maneat ho, na hona suru do au</i>."</p> <p>Indonesian translation:                  "I cut this buffalo, but it wasn't me who cut it, it was what he told me to do. It was the knife that cut you, and I was ordered to do it."</p>	<p><i>Piso Halasan, Horbo Sitingko Horn Parsampang Naualu</i></p>	<p>Situational context: on the <i>Jabu Parsantian</i> page. Social context: the person who slaughters the buffalo is the uncle. Ideological context: as a symbol of blessing. Cultural context: as a sacrificial offering.</p>
5.	<p><i>Sipitudai</i></p> <p>stage of eating together with all the people present in the <i>Martua Omaoma</i> ritual tradition. The meat that is slaughtered is then cut into pieces to be distributed to all the people present.</p>	<p><i>Horbo sitingko horns</i></p>	<p>Cultural context: Ancestral heritage                  Situational context: on the <i>Jabu Parsantian</i> page. Social context: people eat together ideological context: belief in abundant blessings and harvests.</p>
6.	<p><i>Padalan Juhut dohot Pulungan.</i></p> <p>"<i>Di hita sude pomparanni Silahisabungan asa ro be hita, ta jalo ma parbagianta manang juhut na naeng siboaonta tu hauma ta. Juhut na tata otic, dohot pulungan horsik, studio, silunjuang, nitak. Parpartan sinangkin diboan ma tu juma, dipeakhon ma di ulu ni aek marlalu dohot bulung ni banana, marsanggar ma on, dohot nitak sinangkinangan. In si ma martangiang parjuma. Tangianghon hamu ma tu boraspati ni tano dohot tu na mamparmahani farm ta i</i>".</p> <p>translation:                  to all the descendants of Silahisabungan, to come immediately to ask for their respective shares which will be taken to our rice fields. A little raw meat, and concoctions of sand, pimping plants or cheerful grass, plants or flowers similar to reeds whose roots are fragrant, and itak. The parts are taken to the rice fields, then placed in the upstream water layered with banana leaves, with pimping or merry grass and and itak. Then pray for those who have rice fields. Pray to the protective spirits in the land who guard our fields</p>	<p><i>Horbo sitingko antlers and Pulungan (herb).</i></p>	<p>Ideological context: receiving blessings so that the harvest will be abundant. Situational context: on the <i>Jabu Parsantian</i> page. Cultural context: as a form of ancestral heritage. Social context: the silahisabungan community accepts <i>juhut</i> and <i>pulungan</i>.</p>

7.	<i>Hahomion is Friday</i>	<i>mamagari ho ale ompung habonaran ni field on hu suansuananahon, songon horsik na saksakon, pitama parbue ni na huulaon, manguras ma ho ompung hu naulaon.</i> Indonesian translation: "Fence my plants, O holy spirit who protects agriculture, may my rice grains be like this white sand, and keep my plants away from all pests."	<i>Jabijabi, studio, bulung fence, silinjuang, sangkal silit, napuran.</i>	Ideological context: forms of belief from ancestors. Situation context: respective fields. Cultural context: ancestral inheritance to obtain abundant harvests. Social context: relationship society.
8.	<i>Manimpuli Robu</i>	Then after completing the <i>martua omaoma</i> ritual tradition, 3 days later the kings of daoton, gurutaon, kings of <i>turpuk, sibasotaon</i> , and <i>pamantom boru sihabolonan</i> silahisabungan and <i>sihabolonan turpuk</i> gathered to end the <i>robu</i> (abstinence period) by eating <i>nitak gabur</i> ( <i>nitak na las</i> and <i>nitak naihopingan</i> as well drinking wine).	<i>napuran</i>	Ideological context: belief from ancestors in well-done traditions. Situational context: <i>jabu parsantian</i> . Cultural context: aim for abundant harvest. Social context: social relationships.

Table 2. Text, Co-text and context at the Implementation Stage

Name	Meaning & Function	Values & Norms	Local wisdom
<i>Pasahat santi</i>	<b>Meaning:</b> gave <i>Parbue santi</i> 'rice that is considered holy' to Gurutaon so that he could communicate with the creator. <b>Function:</b> to get guidance on dealing with the epidemic diseases in community plants.	<b>Mark :</b> Get instructions for carrying out a tradition, namely <i>Martua Omaoma</i> . <b>Norm:</b> <i>Gurutaon</i> dress modestly, Ulos <i>Junjung</i> , and Rabban (white cloth) and <i>hundul dilage tiar 'sat</i> ( <i>pandan mat</i> ).	there is local wisdom of politeness, because gurutaon has 'sahala' to communicate with ancestors.
<i>Maniti Ari</i>	<b>Meaning:</b> ask the ancestors for guidance regarding the right day to carry out the tradition. <b>Function:</b> to get instructions regarding the right day to carry out the tradition.	<b>Mark:</b> Find out about the right day to carry out the tradition. <b>Norm:</b> <i>Gurutaon</i> have a clean mind so you can communicate with <i>sahala ompung</i> .	<b>Politeness</b> , because gurutaon has 'sahala' to communicate with sahala.
<i>Mangulahon Robu</i>	<b>Meaning:</b> The <i>Mangulahon Robu</i> stage has a meaning, namely the stage of doing something that is prohibited or taboo. <b>Function</b> functions so that <i>gurutaon</i> and <i>turpuk</i> kings can control themselves from all prohibitions for the smooth running of ritual traditions.	<b>Mark:</b> With <i>Mangulahon Robu</i> , the <i>Martua Omaoma</i> ritual tradition can run smoothly. <b>Norm:</b> The kings of <i>turpuk</i> and <i>Gurutaon</i> had to obey rules or prohibitions.	At the <i>Mangulahon Robu</i> stage, there is local wisdom of politeness, because the <i>gurutaon</i> and king <i>turpuk</i> communicate with the ancestors.
<i>Pangarapotan</i>	<b>Meaning:</b> Stages of holding a meeting to prepare before carrying out the <i>Martua Omaoma</i> ritual tradition. <b>Function:</b> There is consensus or making joint decisions.	<b>Mark:</b> The harvest is abundant and kept away from pests. <b>Norm:</b> In meetings, it must be orderly and directed.	<b>harmony and conflict resolution</b> to resolve a problem so that it can run smoothly.
<i>Margugu</i>	<b>Meaning:</b> Stages of mutual cooperation, helping each other in collecting funds to prepare the buffalo " <i>horbo sitingko tanduk</i> " <b>Function:</b> In order to get funds or participation in the form of rice and money.	<b>Mark:</b> Obtain funds to prepare buffalo. <b>Norm:</b> Voluntary or willing-heartedness, not due to coercion in collecting funds.	There is cooperation and mutual cooperation to raise funds.
<i>Parhobasan Manogot</i>	<b>Meaning:</b> The stages of working on the <i>Martua Omaoma</i> ritual materials are carried out in the morning, the day before the <i>Martua Omaoma</i> ritual the next day. <b>Function:</b> So that everything needed can be provided properly.	<b>Mark:</b> Work together and help each other in preparing all the needs of the <i>Martua Omaoma</i> ritual tradition. <b>Norm:</b> There is a division of tasks in preparing everything needed in the <i>Martua Omaoma</i> ritual tradition.	There is gender management, namely that it is not only men who work but women too. <b>Responsibility</b> and work hard in their respective duties and roles.
<i>Manggong</i>	<b>Meaning:</b> The stage is to inform the ancestral spirits that tomorrow morning the <i>Martua Omaoma</i> ritual tradition will be carried out. <b>Function:</b>	<b>Mark:</b> There is interaction with the ancestors, that tomorrow the <i>Martua Omaoma</i> ritual tradition will be held. <b>Norm:</b>	In the <i>Manggong</i> stage there is local wisdom, namely politeness, because the <i>Silahisabungan</i> people really appreciate and respect their ancestors.

	This <i>Manggong</i> stage functions to provide good weather.	It must be quiet, so it is done after 10 pm, so as not to be disturbed by the voices of children or other loud noises.	
<b>Overall Local Wisdom:</b> The preparatory stages for the <i>Martua Omaoma ritual</i> tradition, the overall local wisdom is politeness, at each stage there is respect for the ancestors.			

Table 3. Determining Local Wisdom at the Preparation Stage

Name	Meaning & Function	Values & Norms	Local wisdom
<i>Hahomion</i>	<b>Meaning:</b> The <i>Hahomion</i> stage has the meaning of a <i>ritual</i> stage or praying to the ancestors. <b>Function:</b> So that plants are kept away from pests and blessed with abundant harvests.	<b>Mark:</b> This <i>hahomion</i> stage has sacred value. <b>Norm:</b> must not be noisy ( <i>homi</i> ) or in other words must be diligent or serious.	<b>Politeness</b> , because the Silahisabungan people really value and respect their ancestors.
<i>Manguras Horbo</i>	<b>Meaning:</b> Stages of cleaning and purifying the buffalo to be slaughtered. <b>Function:</b> To ask for prayers from the spirits of the ancestors for an abundant harvest.	<b>Mark:</b> The buffalo that is sacrificed or presented is accepted by the ancestors. <b>Norm:</b> Doesn't resist when cleaned.	<b>Politeness</b> , because the Silahisabungan people really appreciate and respect their ancestors through the buffalo they offer.
<i>Manogu Horbo</i>	<b>Meaning:</b> Stages of guiding the buffalo to be sacrificed. <b>Function:</b> So that the sacrificial buffalo does not fight or run away.	<b>Mark:</b> Responsible for guiding the buffalo that is offered. <b>Norm:</b> Have a healthy and strong physique to guide the buffalo which is the sacrifice.	<b>Responsibility</b> , this can be seen when leading a buffalo.
<i>Maneat Horbo</i>	<b>Meaning:</b> Stages of slaughtering a sacrificial buffalo. <b>Function:</b> To offer buffalo to <i>Mula Jadi Nabolon</i> .	<b>Mark:</b> Get blessings from the sacrifices offered. <b>Norm:</b> The blood must not be contained but must be poured out onto the ground	<b>Politeness</b> , because the Silahisabungan people really appreciate and respect their ancestors through the buffalo they offer.
<i>Sipitudai</i>	<b>Meaning:</b> Stages of eating together with all the people present in the <i>Martua Omaoma ritual</i> tradition. <b>Function:</b> The blessings poured out provide abundant harvests.	<b>Mark:</b> Blessings poured out through eating together or <i>Sipitudai</i> . <b>Norm:</b> At this stage, you should not feel deprived.	<b>Gratitude</b> , this is seen as an expression of gratitude when <i>Sipitudai</i> or eating together, everyone gathers to enjoy the food that has been provided.
<i>Padalan Juhut dohot Pulungan</i>	<b>Meaning:</b> Distributing each portion in the form of meat to be cooked at home and herbs to be taken to the fields. <b>Function:</b> In order to get an abundant harvest.	<b>Mark:</b> The harvest is abundant <b>Norm:</b> The distribution of <i>juhut</i> and <i>pulungan</i> is distributed by the respective <i>turpuk</i> kings.	<b>Mutual cooperation</b> , This can be seen distributing each portion in the form of meat to be cooked at home and herbs to be taken to the fields.
<b>Hahomion is Friday</b>	<b>Meaning:</b> Sow the herbs in their respective fields and ask for blessings from <i>Mula Jadi Nabolon</i> <b>Function:</b> So that <i>Mulajadi Nabolon</i> would be pleased to bless the plants planted to grow well and produce abundant harvests.	<b>Mark:</b> The harvests are abundant and people's lives are prosperous <b>Norm:</b> Persevere in prayer and do work in the fields wholeheartedly.	<b>Politeness</b> , because the people of Silahisabungan really appreciate and respect <i>Mulajadi Nabolon</i> .
<i>Manimpuli Robu</i>	<b>Meaning:</b> Completing or ending a period of abstinence or prohibition. <b>Function:</b> So that you are free from	<b>Mark:</b> Can return to activities as usual. <b>Norm:</b> Drink wine and eat	Gratitude is a feeling of gratitude for the implementation of <i>ritus</i> traditions so that the harvest is abundant, as well as polite requests for soil fertility and requests to repel reinforcements, the community offers prayers to <i>Mula Jadi Nabolon</i> .

	prohibitions or taboos	together.	
<b>Overall Local Wisdom:</b>			
From the overall stages of implementing local wisdom, there is politeness and gratitude. This is every stage in the implementation of the <i>martua omaoma</i> ritual tradition which is the culmination of all the rituals that ask for an abundant harvest from <i>Mula Jadi Nabolon</i> .			

Table 4. Determining Local Wisdom at the Implementation Stage

## 6. CONCLUSION

Based on the results of the research and analysis of the discussion above, it can be concluded that the stages in the *Martua Omaoma ritual* tradition are divided into two stages, namely, the preparation stage and the implementation stage and each of these stages is divided into seven preparation stages and eight implementation stages. The stages are: Preparation stages, namely, (1) *pasahat santi*, (2) *manitiari*, (3) *mangulahon robu*, (4) *pangarapotan*, (5) *margugu*, (6) *parhobasan manogot*, (7) *manggong*. The implementation stages are, (1) *hahomion*, (2) *manguras horbo*, (3) *manogu horbo*, (4) *maneak horbo*, (5) *sipitu dai*, (6) *padalan juhut dohot pulungan*, (7) *hahomion tu juma*, (8) *manimpuli robu*. As for the overall local wisdom at the preparation stage contained in the *Martua Omaoma ritual* tradition, namely, politeness and overall local wisdom at the implementation stage contained in the *Martua Omaoma ritual* tradition, namely, politeness and gratitude.

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