

Local Wisdom Traditions of *Ulaon Matumona Toba Batak* Ethnic

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ABSTRACT

The Ulaon Matumona tradition is a tradition carried out with the aim of giving thanks to the Creator for the fertility given in the agricultural sector. This research aims to provide an explanation of the stages, describing the form and meaning, as well as describing the local wisdom values contained in the ulaon matumona tradition. The theory used in analyzing the data is the local wisdom theory put forward by Sibarani. The method used in this research is qualitative method. The research results show that the stages of the Ulaon Matumona tradition consist of three stages, namely: 1) martonggo raja; 2) paojakhon borotan; and 3) implementation of the peak matumona event. The forms and meanings contained in the ulaon matumona tradition of the Toba Batak ethnic include: 1) The form and meaning of the offerings/offerings of the ulaon matumona tradition, 2) The form and meaning of the clothes used, 3) The form and meaning of the jambar. Local Wisdom in the Ulaon Matumona Tradition is local wisdom values of welfare which include: 1) hard work; 2) mutual cooperation; 3) discipline; 4) gender management; 5) cultural preservation and creativity as well as local wisdom values of peace which include: 1) politeness; 2) gratitude; 3) commitment; 4) honesty; 5) positive thoughts; and 6) social solidarity.

Keywords: Local wisdom, Tradition, Ulaon Matumona

1. INTRODUCTION

Various ethnic groups and cultural traditions can be found in the North Sumatra region, Indonesia. Another ethnic community in North Sumatra is the Batak tribe. There are five subethnicities that make up the Batak tribe, including: Toba, Karo, Simalungun, Pakpak/Dairi, Angkola Mandailing (Malau et al., 2021:1). Each of the five subethnicities has its own culture and traditions. These regional, ethnic and customary ties cannot possibly be separated from Indonesian culture, which consists of many different tribes.

Communities have developed local community wisdom throughout history, from prehistoric times to the present. Local knowledge is unique knowledge that comes from high moral standards of cultural traditions to control the flow of community life. (Sibarani, 2014:1140). In today's society, local wisdom can play a role in regulating the order of life.

Knowledge of local wisdom is able to regulate people's lives, even though times have changed. The two categories of local wisdom are local wisdom that promotes peace and local wisdom that promotes prosperity. (Sibarani, 2012:125-127). It could be said that Indonesian people's knowledge is intercultural or inter-ethnic, meaning that it applies nationally to all cultures and ethnicities, and is related locally to certain tribes or cultures. For example, most of the island chain's native cultures are known for having a strong work ethic, tolerance, and other local wisdom.

Local wisdom can be interpreted as the cultural richness of an area which contains the principles of life, as well as a way of life that pays attention to the wisdom and wisdom of life. Morals and normative values contained in local wisdom are usually taught to be passed down from generation to generation through oral literature (including sayings and proverbs, folk tales and manuscripts) (Yetti, 2019:14). In certain groups of people, oral traditions have been passed down and used to convey a message (Hasanah & Andari, 2021:49). This oral tradition is part of the folklore regarding various knowledge and customary ideas that are realized and expressed orally (Endraswara, 2013: 200).

Likewise with the ulaon matumona tradition where this ritual must continue to be carried out once a year for the Toba Batak tribe so that they can live in society, to reap the produce and consume it collectively, and so that people today understand what the ulaon matumona tradition is about and the next generation. Tradition

The Ulaon Matumona tradition is included in the local wisdom of the Toba Batak ethnic group which has almost been abandoned. However, there is awareness among the community to carry out Ulaon Matumona to this day. Traditions develop into habits that have been carried out for a long time and become part of the life of a particular community.

(Trimerani, 2020: 203). This tradition can be useful for the community, especially the younger generation, to learn about local wisdom. The proposed local wisdom theory used in this research is presented by Sibarani who states that cultural identity or cultural figures influence an ethnic group to accept and adapt to foreign culture according to their nature and capacity (Sibarani, (2014: 124). In local wisdom which emphasizes cultural values, making the Ulaon tradition Matumona is included in the wealth that is useful as the identity of a culture. The ulaon matumona tradition needs to be revitalized to be taught to today's younger generation in order to preserve the traditions left by our

ancestors, create peace and increase the prosperity of the nation in the future.

2. RESEARCH METHODS

The research method is a scientific method for collecting data for certain purposes and applications. The aim of choosing this method is to provide a scientific description of the community's views on the Ulaon Matumona tradition. Qualitative methods were chosen to allow in-depth exploration and a more comprehensive understanding of the traditions studied (Sugiyono, 2017:3). The qualitative research method is a method that obtains descriptive data results including written or verbal material from the human behavior seen. Descriptive analysis methods study how to assess the current status of human groups, objects, conditions, thoughts, or types of events. (Nazir, 2003:27).

Researchers use various techniques to collect data, such as: observation, interviews, literature. Data analysis methods are used for organizing and sorting raw data into accurate and scientific information (Moleong, 2017: 280-281). This stage involves descriptive data processing and qualitative analysis. The results are interpreted to reach conclusions that can support objective truth related to the research topic.

3. RESULTS AND DISCUSSION

A. Stages of the Ulaon Matumona Tradition

The Toba Batak ethnic community has a tradition called the ulaon matumona tradition which is carried out once a year. Ulaon matumona is a Toba Batak ethnic tradition found in Muara District, North Tapanuli Regency. Matumona's ulaon has stages that make this ulaon considered sacred for those who follow it. These stages are described as follows:

1. Stages of Martonggo Raja

The martonggo raja stage is the first stage in the ulaon matumona tradition. Martonggo raja can literally be interpreted as the

gathering of kings. Broadly speaking, martonggo raja can be interpreted as a meeting held by clan kings who will determine the formation of a party committee (parhobas) for an activity. This aims to be able to find out the preparations needed when the matumona ulaon is carried out and who will be the officers in preparing the things needed.

Besides that, In the Martonggo Raja stage there is one leader from each clan who will become the Parhata king in it to convey important matters in the implementation of the Ulaon Matumona tradition. Apart from that, the Martonggo Raja stage which takes place on the first day will discuss the division of work tasks for each clan that participates. The work assignments referred to are regarding the distribution of tasks for the next stages until later at the peak of the event.

On During the implementation of Martonggo Raja, the matters that were discussed were as follows:

a. Determine the day

According to the Batak calendar, this ritual event begins on Sihori Purasa day, and is then adjusted according to the month of November in the Gregorian calendar. This ulaon matumona tradition is always held every year in November because this month begins with the harvest from each garden. This determination is made by reading the bulu parhalaan (Toba Batak calendar). This parhalaan contains the names of the days and the names of the months. The Toba Batak calendar system is not the same as the Gregorian calendar.

b. Determine the place of the ritual

At this stage the aim is to determine the place where the Ulaon Matumona tradition will be carried out. The determination of this place is based on the clan that hosts this tradition. Previously it was stated that there were three original clans originating from Muara District, namely: the Simatupang clan, the Aritonang clan, and the Siregar clan. If one of the clans is chosen to be the

host, then the location for this ulaon will be held in the village concerned.

c. Prepare offerings

In general, this is associated with rituals held for certain purposes. Therefore, the offerings prepared can be different and have their own philosophies. When preparing these offerings, there are two activities that are distinguished by different forms of offerings. Things that need to be prepared are: napuran (betel leaves); boras (rice); hepeng (money); horbo (buffalo); white haming (white goat); narara male manuk (red rooster); white male manuk (white rooster); dengke naniura (carp); itak gurgur; hinopinggan.

d. Determine the clothes to wear

Apart from food and shelter, clothing is a basic human need. The development of various types of clothing depends on customs, habits and culture, each of which has unique characteristics.

The clothes worn when carrying out the ulaon matumona tradition are: ulos yeast hotang; hat (mangiring); red shirt.

2. Paojakhon Borotan Stage

The paojakhon borotan stage is the next stage after martonggo raja in the ulaon matumona tradition of the Toba Batak ethnic group. Paojakhon borotan is the process of planting tree trunks to be used as a place to tie buffalo ropes when the ulaon matumona is carried out.

The tree trunks used are selected tree trunks called bintatar wood. Bintatar is a tree that grows in the forest and is also used as building material for Batak houses because it has a large trunk. For the Batak Toba people, the bintatar tree symbolizes the proverb, namely horas hita na marhaanggi molo tongtong hita marisipairing-a procession (if we unite and agree then blessings will be easier to obtain).

The bintatar tree chosen as wood for the paojakhon borotan stage has a number of criteria. A number of the criteria referred to are that the tree must grow itself within a

radius of twenty meters, with a diameter of 80 cm and must be cut three meters long which will later be divided into: one meter for planting, one meter above which will be fitted with a guardrail (offerings) and one meter in the middle is used for the buffalo tying rope.

At the time of taking the wood, people who had been assigned according to the results of the king's martonggo at the previous stage were taking part. The people who took this walked together to their place accompanied by Batak musical instruments such as sarune, tagading, luhutan and ogung. This means that collecting bintatar wood is a sacred event that is not carried out arbitrarily.

Apart from that, the things that need to be prepared when collecting bintatar wood are betel leaves (demban), rice (boras) and some money (hepeng). This is an offering or offering when cutting wood from the bintatar tree. Before the cutting of wood is carried out, there is one person from the group, namely Raja Bies, who is the leader and will give it to the host around the place where the tree is located by saying: "ias ma rohamuna manjalo dembban na hupasahat hami on" which means "May your hearts be clean in receiving it." this is the offering that we are giving." He then responded by saying "dijalo hami demban na dipasahat munaon, sai lam tu tio nama numbers parnidaanta patupahon ulaon matumona" which means "we accept the offerings you give, hopefully our hearts will be cleaner in carrying out ulaon matumona". "*Sada ma rohanta saluhutna, sahat ma hita on tu luhutna tu gabena tu horasna*" which means "we accept the offerings you give, so that in the future the matumona event can be carried out well".

3. Implementation of Ulaon Matumona

The ulaon matumona stage is the final stage or can be called the peak of the event. Implementation of the peak of tradition Mangalahat horbo or slaughtering an offering of buffalo, part of the meat of

which will be shared, will be a sign of ulaon matumona.

according to the jambar of each ceremony participant. Before mangalahat horbo, the buffalo is tied to wood that has been taken previously, namely bintatar wood which becomes borotar. Borotan is a pole to which a buffalo will be tied in the Ulaon Matumona tradition. This borotan consists of gates which are found on top of the bintatar tree. This section is filled with various kinds of leaves which are believed to have medicinal properties such as: baringin, jabi-jabi, motung, silinjuang, sangkil, rudang, meang, and bagure. The implementation of Ulaon Matumona was welcomed by the people who follow this tradition. One of the biggest difficulties in reviving activities that show the rich traditions of the archipelago is the strictness of the ulaon matumona ceremony procession with the beliefs of the Batak people.

Furthermore, during the implementation of the ulaon matumona tradition it also becomes a ceremony to ask for a meaningful blessing ulaon matumona is a cultural ritual usually carried out by the ancestors of Muara residents, although in the past it was closely related to the procession of asking for blessings and convenience from Mulajadi Nabolon, the highest deity in the beliefs of the Batak people. To achieve the sacred value and appropriateness of ulaon matumona, many prerequisites have been outlined as a traditional process. In ancient times, the ancestors did this to ask for Mulajadi Nabolon's blessing to give blessings and safety to the people of Muara, so that work could bring prosperity and well-being.

During the implementation of the ulaon matumona tradition, the offerings mentioned above will then be consumed or enjoyed together by the ulaon matumona participants, including white male goats, white roosters, red roosters, dengke naniura (goldfish), itak gurgur and hinoppinggan. Mangalahat is a buffalo sacrifice, while the horbo is not too complicated, the






requirements are that the neck must have two stripes, the four strands in the front must be parallel and cross between the right and left sides, and be six years old. Furthermore, the buffalo's horns must be straight, there must be no curls on the head or near the tail.

Ulaon Matumona which is carried out in Muara District by the community does not eliminate the most important aspect that animates it, namely the way of giving thanks and asking together for safety and prosperity. Therefore, almost all the people in Muara District to North Tapanuli Regency are involved in it, contributing whatever they can to the implementation of the *ulaon matumona*. The presence of the

community in Muara District is that each of them has money to donate so that the *ulaon matumona* can be carried out, others can give through their brains, prayers, everyone must be involved, because this is for all the people who follow it.

B. Form and Meaning of the Ulaon Matumona Tradition

The forms and meanings contained in the *ulaon matumona* tradition are divided into two, namely: (1) the form and meaning of traditional offerings/offerings; and (2) the form and meaning of the clothing used; and (3) the form and meaning of *jambar* which are explained as follows:

No.	Form	Meaning
1.	<i>Napuran</i> 	That is the name of the Toba Batak tribe for betel leaf. <i>Napuran</i> or betel leaves, which are green and have long stripes from the stem to the tip of the betel leaf, symbolize the image of a bowed hand used in the <i>ulaon matumona</i> tradition for offerings or offerings in <i>paojakhon borotan</i> . The meaning of <i>napuran</i> in this tradition is very strong, which means clean, it is said that only pure people dare to do <i>napuran</i> . So this can be explained that whoever eats the betel has a clean heart.
2.	<i>Boras</i> 	<i>Boras</i> What is meant here is rice that has been winnowed and has been given the name <i>boras si pir ni tondi</i> . The process of giving rice placed on a tree that has been cut down means to show that the tree that will be used can be a blessing for the person who uses it. Apart from that, the <i>boras</i> used in the <i>paojakhon</i> stage is <i>borated</i> and placed on the trunk of a tree that has been cut down.
3.	<i>Hepeng</i> 	<i>Hepeng</i> which means 'money' in Indonesian. During <i>paojakhon borotan</i> money or <i>hepeng</i> is really needed, but it is not specified how much or how little the nominal amount is. The administration of <i>hepeng</i> is combined with the administration of <i>napuran</i> and <i>boras</i> . Apart from that, the <i>hepeng</i> used in the <i>ulaon matumona</i> tradition of the Toba Batak ethnic group as an offering or offering is used during <i>paojakhon borotan</i> . The meaning of <i>Hepeng</i> in this context is as a complement to gratitude or as a feeling of thanks for the cutting down of trees that are used as <i>borota</i> .
4.	<i>Horbo</i> 	<i>Horboor</i> buffalo in Indonesian has specifications in the <i>Ulaon Matumona</i> tradition, namely that there are two lines on the neck, four round lines in the front, which must be parallel between the right and left sides and pass through it, and it is six years old. In addition, the buffalo's horns must be straight, with no twists on the head or near the tail. The tail of a buffalo must be macorous, which means it must hang down below the buffalo's knees. <i>Horbo</i> is also an offering to the <i>ulaon matumona</i> tradition. At the peak of this tradition, something called <i>mangalahat horbo</i> will be held. The existing <i>Horbo</i> used has specifications in accordance with existing regulations. In this context, the meaning of <i>horbo</i> symbolizes fertility and prosperity for society.
5.	<i>White haming</i> 	<i>White haming</i> is a white goat in Indonesian with the number being one head. <i>White haming</i> is cooked and cut along the goat's bones, head, neck, chest/trunk, upper groin, mid-thigh, and front and back leg joints. <i>White haming</i> is an offering in the <i>Ulaon Matumona</i> tradition which is offered as an offering. <i>White Haming</i> is meant as purification and cleansing for the entire community. <i>White Haming</i> will then be cooked in such a way and given to people who take part in this activity.








6.	<p><i>Narara male manuk</i></p> 	<p><i>Narara male manuk</i> which in Indonesian means red rooster. This red chicken is cut according to the vertebrae of the chicken, the cuts are: head, neck, breast, tuah/back, rempelo/inner stomach, wings, thighs, legs, tail, the chicken is washed and then grilled. The blood is then mixed with spices and carefully covered. <i>Narara male manuk</i> is an offering offered in the Ulaon Matumona tradition and becomes a side dish for the people who take part in this activity. The <i>Narara male manuk</i> means welfare and prosperity for the community.</p>
7.	<p><i>White male manuk</i></p> 	<p><i>White male manuk</i> which in Indonesian means white rooster. White chicken is cut according to the joints of the chicken bones, the cuts are: head, neck, breast, thigh/back, inner thigh/stomach, wing, drumstick, drumstick, leg. <i>White male manuk</i> is a form of offering given in the ulaon matumona tradition and is served to people who take part in this activity and is served as <i>jambar</i> in accordance with existing regulations. This white male manuk means cleanliness and purity, white chickens are considered clean and holy animals. This is because white chickens do not have other colored feathers, which is considered dirtiness.</p>
8.	<p><i>Dengke Naniura</i></p> 	<p><i>Dengke Naniura</i> which in Indonesian means goldfish. The carp mentioned here is the odd carp that is cooked whole. Batak goldfish symbolize hope and blessings for the adoptive family. Goldfish symbolizes hope and blessings for those who eat them so that humans can have a full life. <i>Dekke naniura</i> means a symbol of hope and prosperity for society.</p>
9.	<p><i>Itak gurgur</i></p> 	<p><i>Itak gurgur</i> which is made from rice flour, white sugar, half-cooked roasted heads mixed until combined and can be formed using your fingers/hands. <i>Itak gurguras</i> a dish served in the ulaon matumona tradition of the Toba Batak ethnic group. The meaning of <i>Itak gurgur</i> in this context is that <i>Itak gurgur</i> contains philosophical meaning for the Batak people. <i>Itak</i> traditionally means ground rice, while <i>Gurgur</i> means boiling and roasting. So it could be interpreted that cooking or smoking is a new passion for the people who enjoy <i>Itak Gurgur</i>.</p>
10.	<p><i>Hinoppinggan</i></p> 	<p><i>Hinoppinggan</i> which is made from rice flour mixed with banana, white sugar, pounded/mold brown sugar and can be placed in a round shape on a plate. On top of <i>itak na hinoppinggan</i> are topped with eggs, raya flowers and roddang (corn flowers), bananas and meng-mengeni pining (betel nut flowers). <i>Hinoppinggan</i> as a dish used in the ulaon matumona tradition which is formed with the fist and served when eating together. The meaning of <i>Hinoppinggan</i> in this context is as a form of gratitude and offering to God and the ancestors for the blessings given, the dishes served represent gratitude and prayers for the safety, health and survival of descendants.</p>

Table 1. Form and Meaning of Offerings or Offerings

No.	Form	Meaning
1.	<p><i>Ulos hotang yeast</i></p> 	<p><i>Ulos</i> This also has the meaning of binding affection which is expected to be like rattan which is a very strong binding. <i>Ulos Ragihotang</i> in the ulaon matumona tradition is worn by village leaders, especially men. <i>Ulos Ragi Hotang</i> is one of the symbols found in the ulaon matumona tradition which is worn by men and draped over their shoulders. <i>Ulos Ragi Hotang</i> in this context means a strong and sturdy bond, and is able to face challenges simultaneously like rattan which strengthens each other.</p>
2.	<p><i>Hat (mangiring)</i></p> 	<p>The use of a <i>mangiring</i> hat worn as a headband is also called <i>Sitalitalihononhon</i>. The community believes in wearing hats made from <i>ulos mangiring</i>, from preparation to implementation of the ulaon matumona tradition, it goes well because of mutual agreement. The hat (<i>mangiring</i>) is traditional clothing for the Toba Batak ethnic group which is placed on the head as a head covering for men. The meaning of the <i>Mangiring</i> hat in this context is honor and sacredness.</p>


3.	<p>Red shirt</p> 	<p>The color red is used as a requirement in implementing the ulaon matumona tradition because red clothes mean courage and enthusiasm. And in carrying out this tradition, you must have a passionate and holy soul so that the aim of the ritual is good. The red shirt is the clothing worn when the Ulaon Matumona tradition is carried out. Red clothes are usually worn as upper clothing.</p>
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Table 2. Form and Meaning of Clothing Used

No.	Form	Meaning
1.	<p><i>Ulu</i></p> 	<p>The head (ulu) was given to the king, because the king was a leader who controlled and governed. Just as the head of a human or animal regulates the entire body. Ulu in this context means to control the Ulaon Matumona traditional events and to fulfill all the needs and requirements of the Ulaon Matumona custom, this is made part of the Ulu given to the king bias.</p>
2	<p><i>Osang-osang</i></p> 	<p><i>Osang</i> useful for regulating mouth movements so that they remain balanced, for example when speaking, eating, and so on. <i>Osang-osang</i> in this context means a sign of respect for the king. This means that every thing conveyed by the king anesthesia must be immediately implemented by the party concerned.</p>
3	<p><i>Rungkung/date</i></p> 	<p><i>Rungkung/date</i> becomes the part that connects the head to the body and is distributed to dongan sabutuha as a liaison, both in disputes and to unite. Its meaning is as a mediator from the beginning to the end of the ongoing Ulaon Matumo tradition, and symbolizes the liaison or unifier between the dongan sabutuha when there is a disagreement. Therefore, every time there is a customary deliberation matter, the Dongan Sabutuha group will always be asked for their opinion.</p>
4	<p><i>Thighs and feet (soit)</i></p> 	<p>as a support for the entire body of the buffalo. The groin and legs are the strongest organs in the pig's body, and these two groins are compound and then rhythmize with each other when walking. This section refers to the social unit, namely the unity and unity that supports the implementation of customs. This body organ has composite properties. So we emphasize, people who are in the position of a relative or Donga saboutuha cannot just go around preparing party needs.</p>
5	<p><i>Back (panamboli)</i></p> 	<p>The back is meant as a fulcrum in holding a load, because the back is a fulcrum for movement in holding a load which balances the body's position. Panamboli as a jambar approved by the government symbolizes the cooperation between raja bies, Dongan tubu and Dongan sahuta because they offered to participate in the traditional event and contribute to the smooth implementation of the event.</p>
6	<p><i>Somba-somba</i></p> 	<p><i>Somba-somba</i>or ribs are useful for protecting internal body organs such as the lungs, liver, stomach and so on. The middle part of the somba-somba (rib), like a round and wide palm, is given to the government which shows or indicates that it is the one who surrounds and protects the values of society and symbolizes an honorable person.</p>


7	<p><i>Ihur-hurri</i></p> 	<p><i>Ihur-Ihur</i> is the tail of the cow. This part is also cleaned first until all the buffalo hair is burned off. After that, it is chopped and then boiled in a large pot. This section is divided into whole parts. <i>Ihur-hurri</i> meaning the part of the tail that removes everything from the body to live and reproduce, meaning <i>excited</i> is the source of liberation of the whole body, including the source of cultural development. <i>Ihur-hurri</i> in the middle of the road is a symbol of material expenditure. The government accepts <i>excited</i> because the government is responsible for all material costs, including the funds needed to carry out the Ulaon Matumona tradition.</p>
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Table 3. Form and Meaning of Jambar

C. Local Wisdom Values in the Ulaon Matumona Tradition

In the local wisdom values mentioned above, there are several values that can be found in the Ulaon Matumona tradition, both local wisdom values that create prosperity and local wisdom values that create peace. The local wisdom values in the Ulaon Matumona tradition:

a. Values that give rise to prosperity

The values that give rise to prosperity found in the Ulaon Matumona tradition are: hard work, mutual cooperation, discipline, gender management, cultural preservation and creativity.

b. Values that create Peace

The values that create peace found in the Ulaon Matumona tradition are: politeness, gratitude, commitment, honesty, positive thinking, social solidarity.

4. CONCLUSION

Based on the results of the discussion above, it can be concluded that in the Toba Batak ethnic ulaon matumona tradition there are three stages, namely: (1) the martonggo raja stage; (2) paojakhon borotan stage; and (3) implementation of ulaon matumona. Apart from that, the forms and meanings found in this research are: 1) the forms and meanings of traditional offerings, including: napuran, boras, hepeng, horbo, white hambing, narara male manuk, white male manuk, dengke naniura, itak gurgur, hinoppingan; 2) the form and meaning of the clothes used, including: ulosragihotang, hat (mangiring), and red clothes; and 3) the form and meaning of jambar, including: ulu, osang-osang, thighs

and legs (soit), back (panamboli), somba-somba, ihur-ihur. Furthermore, the local wisdom values found in the Ulaon Matumona tradition are as follows: (1) values that create prosperity, including: hard work, mutual cooperation, discipline, gender management, and cultural preservation and creativity; and (2) values that create peace, including: politeness, gratitude, commitment, honesty, positive thinking, and social solidarity.

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