

Local Wisdom of *Batu Sawan* During the *Hahomion* Ceremony

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ABSTRACT

This research aims to describe the steps of the *Hahomion* ceremony in *Batu sawan*, including its functions and the local wisdom values it embodies. The theory used to analyze the data is Robert Sibarani's local wisdom theory. The research method is qualitative descriptive. In this research, two stages were found: 1) Preparation of the *Hahomion* Ceremony in *Batu sawan* and 2) Main Event of the *Hahomion* Ceremony in *Batu sawan*. The preparation stages include: 1) formation of the ceremony committee, 2) determination of the ceremony date, and 3) preparation of the equipment. The main event stages are: 1) Mandok Marsiture Hutana, 2) Manortor, and 3) Martua omaoma. The functions of the ceremony include: 1) Spiritual Function and 2) Social Function. In addition, the values found in the ceremony are: 1) cultural preservation and creativity; 2) cooperation; 3) hard work; 4) concern for the environment; 5) gender management; 6) discipline; 7) gratitude; 8) commitment; 9) patience; 10) conflict resolution; 11) positive thinking; 12) social solidarity; 13) honesty.

Keywords: *Hahomion* Ceremony, *Batu sawan*, Local Wisdom

1. INTRODUCTION

In the Batak Toba community, there are several traditional rituals or ceremonies that are still tightly held and maintained by the

Batak Toba community. One of these traditional rituals found in the Batak Toba community is the *Hahomion* ceremony. The *Hahomion* ceremony in Batak Toba is a ritual performed by the Batak Toba community, where the ceremony is held to call upon the spirits or ancestors who have passed away to perform rituals such as making requests or preparing a feast at the ritual site.

The *Hahomion* ceremony is performed once a year by the residents of Desa Sarimarihit, Sianjurnulamula District, to ask for blessings (mangelek sahala). The significance of the *Hahomion* ceremony for the Batak Toba community is a form of gratitude for the harvest and helps them avoid natural disasters such as natural disasters. In the Batak Toba community, there are still many sacred places that are often used as venues or places to perform traditional rituals such as the *Hahomion* ceremony. One of the places that has been used regularly for the traditional *Hahomion* ceremony is *Batu sawan*, located in Desa Sarimarihit, Sianjurnulamula District, Kabupaten Samosir.

Batu sawan is a sacred place for the Batak Tribe with an acidic water source, which flows from above to below through a cliff and is collected in a stone bowl, causing the people around the stone bowl or visitors to touch the stone bowl (*batu sawan*). *Batu sawan*, previously known as Aek Malum (Healing Water), is believed by some locals to be the place where Si Raja Uti cleanses

himself as a sign of respect to Mula Jadi Nabolon (God Almighty Creator). The *Hahomion* ceremony at *Batu sawan* has local wisdom value that is rich in spiritual, social, and cultural values.

Sibarani (2012:127-128) believes that local wisdom is owned by the community and originates from the values of their own culture, for the purpose of acting with all intellect, soul, heart, and knowledge for the preservation of the natural environment, natural environment, and social environment. The two interactive spaces mentioned above, in their turn, create new cultural values that are relevant to their own members and different from the cultural values of other members. These values are very useful for becoming a foundation for human interaction with the environment, with nature, and with God. This makes local wisdom a cultural value for the Batak Toba community as a guide for their behavior in managing their lives.

Local wisdom in the context of the *Hahomion* ceremony at *Batu sawan* refers to the collection of knowledge, values, practices, and beliefs that are rooted in the Batak Toba community and related to the ceremony. Local wisdom is about preserving and maintaining cultural heritage as a valuable legacy passed down to future generations.

2. METHODS OF RESEARCH

Research methods are a series of procedures or strategies known as research methods for collecting, analyzing, and interpreting research questions. The approach or process follows a logical argument supported by sufficient evidence that can be observed, examined, and even felt logically, not based on personal opinions. Qualitative research methods are used to find the significance of the research object and to consider its value (Sibarani 2014:279). According to Moleong (2017:280), to test the theme and identify the working hypotheses suggested by the data, the data must be organized and divided into groups, categories, and main data. The following are the data analysis approaches

used in this study: (1) Data reduction (data reduction) involves summarizing information by focusing on the main aspects, concentrating on reducing, abstracting, and transforming raw field notes into a more concise form. (2) Data presentation (data display) involves organizing and presenting the model of correlation in such a way that it is understandable. (3) Data analysis in qualitative research is a process of collecting data with a methodical approach from field interviews, field notes, and documentation, known as qualitative research analysis. (4) Verification/conclusion involves drawing an initial conclusion that is not fixed and may change if strong evidence is found.

3. RESULTS AND DISCUSSION

The *Hahomion* ceremony is an ancient practice performed by the Batak Toba community to honor the spirits of ancestors and supernatural powers. The purpose of the *Hahomion* ceremony is to offer a feast or presentation to the supernatural powers and ancestors. The Batak Toba community of old believed that the spirits of ancestors still play a role in the lives of their descendants. The word "*Hahomion*" comes from the word "homi," which means wisdom, quiet, hidden, and secret. This event is a spiritual activity to bring oneself closer to the ancestors of the Batak people, as well as an offering to the spirits and supernatural powers.

A. Steps of the *Hahomion* Ceremony at *Batu sawan*

1. Preparation for the *Hahomion* Ceremony at *Batu sawan*

Preparation is the first step in the *Hahomion* ceremony at *Batu sawan*. In the preparation phase, the Batak Toba community will prepare everything that is needed during the main ceremony. The activities carried out during the preparation phase of the *Hahomion* ceremony at *Batu sawan* will be described as follows:

a. Formation of the Organizing Committee

The formation of the organizing committee for the *Hahomion* ceremony involves a series of planned steps to ensure the smooth running and continuity of the ceremony. The following are the steps involved in the formation of the organizing committee for the *Hahomion* ceremony: Determination of the Date of the Ceremony



b. The date of the ceremony is determined by two factors:

- (1) A day (Ari), and
- (2) A month

c. Preparation of Supplies

In the execution of the *Hahomion* ceremony, the community will prepare the necessary supplies that will be needed during the peak of the ceremony. These supplies will support the smooth running of the ceremony.



1. Preparation of the Feast

Various items or goods will be prepared and presented during the *Hahomion* ceremony.



The following are the items that need to be prepared for the execution of the *Hahomion* ceremony:

- a. One White Goat (*hambing na bontar*),
- b. Mature Rooster (*Ayam Putih Jantan*),
- c. Red Rooster (*Ayam Jantan Merah*),
- d. *Hinopingan*,
- e. *Itak Gurgur* or *Pohulpohol*,
- f. *Ihan Batak*,
- g. *Pangir Pangurason*,
- h. *Ansimun Pangalambohi*,
- i. *Aek Naso Mida Matani Ari* (young black water)

2. Preparation of Clothing (*Ulos*)

Clothing (*Ulos*) is a requirement that must be prepared for all participants. For the *Hahomion* ceremony, traditional Batak Toba clothing (*Ulos*) is used. For women, the *Ulos* is worn as a wraparound skirt, while for men, the *Ulos* is worn as a wraparound skirt without a shirt.



3. Traditional Musical Instruments

Traditional musical instruments are a necessary requirement for the *Hahomion* ceremony. These traditional musical instruments are used as accompaniments and are essential for the community in conducting the ceremony. The following are the traditional musical instruments used: (a) *Taganing*, (b) *Sarune*, (c) *Ogung*, (d) *Hesek*.

2. Main Ceremony of the *Hahomion* Festival

The *Hahomion* festival is a traditional ritual conducted by the Batak Toba community at *Batu sawan*. The ceremony aims to ask for blessings from *Mulajadi Na Bolon* (God Almighty) for a bountiful harvest of rice in the coming year and to avoid diseases and natural disasters.



The ceremony is conducted according to the needs of the local community, with the guidance of traditional leaders. The main ceremony of the *Hahomion* festival consists of the following:

a. *Mardok Hata Marsiture Hutana*

During the mardok hata marsiture hutana, the Raja Bius will present a request to Debata Mulajadi Nabolon (God Almighty) for the successful execution of the planned activities.

b. *Manortor*.

Manortor is an important part of the *Hahomion* ceremony conducted by the Batak Toba community. The ceremony aims to seek protection and well-being for the ancestors and Debata Mula Jadi Na Bolon (God Almighty). The manortor ceremony at the *Hahomion* festival has several movements, including: (1) *Tortor mula-mula*, (2) *Tortor Somba*, (3) *Tortor Mangaliat*, (4) *Tortor hasahatan sitiotio*.

c. *Martua Omaoma*.

The Martua Omaoma is a very important part of the *Hahomion* ceremony because it is the core of the ceremony. The Martua Omaoma is a traditional ritual performed by the Batak community, particularly the Batak Toba, during the *Hahomion* ceremony as a form of gratitude and respect to the ancestors.

B. Functions of the *Hahomion* Ceremony at Batu sawan

1. Spiritual Function

One of the functions of the *Hahomion* ceremony is the spiritual function. Spiritual can be interpreted as the search for meaning and purpose in life, as well as the relationship between an individual and something greater than themselves. According to Piedmont (2001:7), spiritual

has a concept that consists of three aspects, namely: (1) the practice of worship, which is a feeling of joy and happiness caused by the involvement of oneself with transcendent reality; (2) universality, which is a belief in the unity of all life in the universe with oneself; and (3) connection, which is a belief that a person is part of the greater human reality that transcends generations and specific groups.

The spiritual function of the *Hahomion* ceremony can be seen in the following prayer: *O Debata Mulajadi Na Bolon sadarion roh ami tu adopan-Mu di bagasan serep ni roha, mangelek hami tu Ho laho tu pature on huta nami on asa boi gabe huta na mambaen las ni roha di hami. Asa boi huta nami on gabe dame tu sude jolma na adong. Lehon ma tu hami hagogoon dohot habisuhon laho marsiurupan paturehon huta nami on. Lehon ma tu hami hahipason, asa boi hami marsiadapari dohot angka dongan nami, asa boi huta nami on gabe pasupas tu sude jolma na maringanan di huta on. O Debata Mulajadi Na Bolon, ondihon ma huta nami on siang angka mara. Mauliate ma di Ho, jalo ma elekelek sian hami on.* (O God Almighty, on this day, we come before You with open hearts to ask for Your blessings and guidance in building our village. We want our village to be a place of prosperity. Give us strength and wisdom to lead and work together in building this village. Give us health and strength to work hard in building this village. Protect our village from all disasters and dangers. Keep us away from conflicts and disputes. Thank You and accept our prayer). In this prayer, the participants of the ceremony, led by the Raja Bius, make a request to *Debata Mulajadi Na Bolon*. The request is made in the hope of receiving blessings and guidance in building their village.

2. Social Function

Upacara *Hahomion*, which is closely related to the community, has a social function, which includes: (1) social integration, which builds a sense of unity and solidarity among

community members, strengthens social and cooperative relationships, and prevents conflict and disputes; (2) socialization, which transmits values, norms, and culture to the next generation, helping individuals learn and adapt to their social environment, and preparing individuals to become responsible members of society; (3) social control, which maintains order and stability in society, encourages individuals to behave according to established norms and values, and prevents deviant and harmful behavior; (4) social welfare, which improves the quality of life and well-being of the community, creating a safe, comfortable, and prosperous environment for all community members; and (5) problem-solving, which identifies and addresses various social problems, finds the best solutions for the common good, and enhances cooperation and participation of the community in development.

The social function of the *Hahomion* ethnic Batak Toba ceremony can be seen during the marsipature hutana prayer, which includes the following: *Ompunta Debata na marhauaso, mandok mauliate hami di sude pasu-pasu naung dilean ho tu hami. Mauliate disiala asi dohot holong ni roham boi hami marpungu di bagasan tingki on laho marsiurupan hami paturehon huta nami on. Lehon ma tu hami hagogoon asa denggan sude na naeng diula hami. Jalo ma elek-elek nami on.* In this prayer, it can be seen that the *Hahomion* ceremony has a social function that affects all the community members who participate in the ceremony.

3. Economic Function

The economic growth process is divided into five stages: hunting, cattle breeding, agriculture, trade, and industry. The economic function of Upacara *Hahomion* has several aspects, including: (1) production, which involves activities to produce goods and services needed by the community; (2) distribution, where goods and services produced are distributed to the community that needs them; (3)

consumption, which involves using goods and services to meet basic needs; (4) income distribution, which can be done through various means, such as redistribution of income among the community, social assistance, and economic development in underdeveloped areas; (5) economic stability, which can be achieved by maintaining the stability of the community's economy, especially in the area around Lake Toba, which is more specifically located in the Samosir region; and (6) economic growth, which can be achieved through increased investment among the community and external parties, promoting production, and creating job opportunities for the community.

C. Local Wisdom Values of the *Hahomion* Ceremony at Batu sawan

Values are a characteristic of a culture. Traditional rituals and customs are a habit passed down in a community. According to People and Bailey, values are a critique of the preservation of culture as a whole because they represent a quality that is important for the continuity of people's lives. Values are useful for determining how a person should behave according to their desires, benefits, and beauty that are interpreted from the culture as a guide in life. The *Hahomion* ceremony, which is conducted at *Batu sawan*, has its own place in life because it contains many values that are embedded in the tradition. This is stated by Sibarani (2014:45), who says that local wisdom is the wisdom and knowledge of a community that originates from the values of the luhur traditions of culture to regulate the behavior of the community.

1. Local Wisdom Values that Foster Prosperity

The local wisdom values of the *Hahomion* ceremony conducted at *Batu sawan* are as follows: (a) Cultural Preservation and Creativity, (b) Mutual Aid, (c) Hard Work, (d) Environmental Care, (e) Gender Management, and (f) Discipline.

2. Local Wisdom Values that Foster Peace

The local wisdom values of the *Hahomion* ceremony that foster peace are as follows:

- a. Gratitude. At the *Hahomion* ceremony, there is a sense of gratitude that can be seen in the prayer, which states "*ngolu muna na ikkon gok do martuani tu Ompu Mula Jadi Nabolon asa gok dapot muna hasonangan,*" which means "life must be filled with gratitude to God Almighty so that there is much happiness." This suggests that one should be grateful to God in all aspects of life to achieve happiness.
- b. Commitment. Commitment is an important aspect of responsibility. Being responsible means behaving in a way that fulfills one's duties and obligations towards oneself, society, the environment (social, cultural, and natural), the country, and God. In the prayer led by the adat leader, there is also a local wisdom value of commitment expressed as "*hapateon ido ringkot mangulahon ulaon nami,*" which means "commitment is important in completing our work."
- c. Respect. Respect is the foundation of good character. When a person is respectful, they are considered to have good character with a peaceful social environment and a sense of harmony. The local wisdom value of respect is expressed in the prayer as "*unang marhandang na buruk, unang adong solotan sogot, unang marhata na juruk, unang adong solsolan marsogot,*" which means "do not act rudely, do not speak rudely, do not act disrespectfully, do not speak disrespectfully."
- d. Harmony and Conflict Resolution. In the execution of the *Hahomion* ceremony, the community comes together in the main house (parsaktian) to discuss and divide tasks to prevent conflicts from arising during the ceremony. In the prayer that is recited during the determination of the date or place, there is also a local wisdom value of harmony and conflict resolution expressed as "*tohonan sian Ompu Mula Jadi Nabolon mamarentahon tu au sian husip-husip tinangi marbinege hahetehon unang paloas akka roha ni sibolis nadi jolom gabe mambhen sahit di tonga-tonga ni portibi di akka parula-ula portibi ikkon do mago sian tano ni debata nadi banua tonga on, jala di dokkon Ompu Mula Jadi Nabolon do bereng akka namasa di siadopan mu unang paloas i gabe adong di tonga ni hasianganon,*" which means "God Almighty has commanded from the sound of His voice to your ears that the evil-hearted person who causes trouble in the world should disappear from the land of the Creator who is on the earth, and God has also commanded that any problem in front of you should not remain in the middle of the day."
- e. Positive Thinking. Positive thinking is a way of thinking that always considers everything from a positive perspective, even for future events. The positive thinking aspect of the *Hahomion* ceremony can be seen in the ceremony's goal of bringing people together to give thanks for everything they have received from God. During the communal meal using the prepared supplies, the value of positive thinking is also expressed in the sharing of the offering as a sign of God's blessings.
- f. Social Harmony. Social harmony is a fundamental value that manifests itself in the form of thoughts, attitudes, and actions that express mutual care and sharing, supported by kindness, loyalty, solidarity, tolerance, and equality to enhance social relationships, status, and self-worth for every Indonesian citizen. In the *Hahomion* ceremony, there is a local wisdom value of social harmony expressed as "*dokdok rap manuhuk, neang rap manea. Sisolisoli do uhum, siadapari do gogo,*" which means "heavy things should be carried together, light things should be shared, there is a time for mutual assistance, and there is a time to exchange tasks."

- g. Honesty. Honesty is a behavior based on efforts to make oneself trustworthy, whether in speech, action, or work. The *Hahomion* ceremony includes a local wisdom value of honesty expressed in the prayer as "manang ise na marsihohot di hatigoran, sahat do tu hangoluan, alai manang ise na mangeahi hajahaton, patibu hamamatena," which means "one who holds to honesty will have a long life, but one who commits evil will soon perish."

4. CONCLUSION

The *Hahomion* ceremony is an ancient practice performed by the Batak Toba community to honor the spirits of ancestors and supernatural powers. This event is a spiritual activity to bring oneself closer to the ancestors of the Batak people and to pay respect to the spirits and supernatural powers. The functions of the *Hahomion* ceremony include: spiritual, social, economic, and political functions. In addition, the values present in the *Hahomion* ceremony include: cultural preservation and creativity; mutual aid; hard work; environmental care; gender management; discipline; gratitude; commitment; respect; conflict resolution; positive thinking; social harmony; and honesty.

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