

Comparison of Lament Songs in the Old Testament and the *Andung Andung* in the Toba Batak Culture

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Abstract

This study aims to find out the song of Lament in the Old Testament; know the *Andung Andung* in the Toba Batak culture; know the similarities and differences in the content, meaning and purpose of lament songs in the Old Testament and *Andung Andung* in the Toba Batak culture. Singing *lament* or *mangandung* is one of the unique cultural heritages in the Toba Batak community. *Andung* is usually sung by a professional singer to tell the good deeds of someone who has died, also to express the sadness and sorrow of the family left behind. However, in reality the practice of the *Mangandung* culture has begun to be rarely practiced among Batak people today, the *AndungAndung* tradition is endangered. Many factors are considered to be the cause of the extinction of this *andung andung*, according to the researchers themselves one of the main contributing factors is the prohibition of the church to conceive because it is considered contrary to the teachings of Christianity. It is very urgent and urgent to revive the song of lamentations in the Old Testament which is implied in the worship of believers, as urgent and urgent to civilize the *andungandung* in the Toba Batak culture as a cultural heritage that is priceless. The culture of lamenting in the midst of the Christian congregation also needs to be implied, although it requires a deeper study of the models, patterns, and mourning mechanisms in the midst of worship.

Keywords: *comparison, lamentation, andung andung*

Introduction

Andung is usually sung by a professional singer to tell the good deeds of someone who has died, also to express the sadness and sorrow of the family left behind. But *Andung* can also be sung even when not facing the death of a family member or relative by someone who is deeply sad and miserable, for example *andung-andung ni na marina panoroni* (the lamentation of a child with a stepmother) and the *andungandung boru tombaga* which tells of sadness because they don't have brothers. *Andung* especially done in the event of death, if a family gets misfortune and none of the family members can be conceived, then to maintain the atmosphere of mourning, usually there are family members who can conceive, immediately appear with a penchant and tell *turi-turian* (life story) deceased while alive spontaneously. The presence of the singer is also very necessary to avoid the scorn of people who sometimes have negative tone like "Eh tahe tanda do soadong lungun ni roha ni inantai, ai so diboto mangandung" (wow, apparently there is no feeling of sadness this women, because she does not know to lament).

Research Methods

This type of research is a library research (library research), which is a study that seeks to obtain the data or information needed and analyze a problem through library sources. The approach used in this study is the comparative method (comparison). In conjunction with the title of the research the researcher uses library research to obtain data on the song of lamentations in the Old Testament and the *Andung Andung* in the Toba Batak culture. The data obtained were then analyzed using the comparison method by looking at the similarities and differences in the lamentation of the Old Testament and the *Andung Andung* in the Toba Batak culture.

Data Collection Instruments, and Data Analysis Methods

Data collection in this study, researchers used documentary techniques, documentary techniques are ways to collect data through books, written relics, such as archives, propositions or laws and others related to research problems. In data analysis, researchers use the descriptive analysis method, which is an attempt to collect data and compile data and then an analysis and interpretation of data is sought. And primary data sources and secondary data sources are data obtained from library materials. The Bible, especially the Old Testament, Old Testament

interpretation books and Old Testament Theology as well as books relating to Andung Andung in Batak Toba culture are the primary data sources.

Preliminary

Batak Toba society is a society that highly respects the customary norms inherited from their ancestors. Respect is shown by staying faithful to continue the practice of customary practices which are inherited in all the order of life both joy and sorrow. One of the unique traditional heritages in the Toba Batak community is singing the lament or mangandung song. Andung is usually sung by a professional singer to tell the good deeds of someone who has died, also to express the sadness and sorrow of the family left behind.

The Old Testament civilizes, using lamentation as an expression of faith used in worship, in the Psalms, it describes the song of individual lamentation and the song of communal lamentation used in the worship of Israel. But even in church service today and the life of the congregation today the lamentation tradition is already extinct. According to Yongky Karman, the loss of the lamenting tradition in the practice of the life of the Jama'at is caused by at least three things: first, excessive emphasis on the image of God as the Most High, who lives far away, who only likes to receive praise and worship of sovereign and always righteous prostration. As a result, prayer must state that everything is good about God, praise is above all meant when we are in trouble. Secondly, lamentations are not popular because it seems that God's position is passive, God only acts after the people mourn, even though the congregation adheres to the doctrine of God the All-Knowing. The three songs of lament are often understood only as a way of communicating distress.

Discussion and Results

Right Ratings in Old Agreements

Lament songs are compositions of songs with lyrics or only music, which express deep sadness, for example the sadness of the death of a friend or loved one or an elegy. In the Old Testament world the atmosphere of mourning can be characterized by a number of things: 1) shaving of the head and shaving of beards 2) injuring the body 3) tearing clothes and wearing sacks 4) spreading dust on the head and lying in ashes; and 5) crying and complaining. Although not all of this is always done in the context of mourning, but one of the hallmarks that is very prominent in relation to mourning in the Old Testament is singing the song of wailing, or lamenting.

Some terms that are often used in the Old Testament to express the song of lament include: קִינָה - Qinah is a very lamentable song of lament, an elegy, or lamentation, the Hebrew term שִׁירֵי קִינָה - SYIGAYON, in Psalm 7 also translates to "song lamentation" and very lamentable, an elegy, or lamentation, the Hebrew term יִי - SYIGAYON, in Psalm 7 also translates to "song lamentation" and can mean a very emotional song with rapid rhythm changes. The plural form of the Hebrew word is שִׁירֵי קִינָה - SIG'YONOT appears in Habakkuk 3: 1, translated by LAI-TB: with "the tone of lamentation" in the literal translation the song of lamentation is mentioned.

The Function of Lament Song in the Old Testament

The song of lament is always associated with sadness and suffering. Suffering in the Old Testament is described as a sick or unpleasant situation, suffering also refers to a difficult or depressed mental state that is sometimes related to physical pain but may not, like a shepherd who feels the heat of the sun, and coldness due to rain (Gen. 31 : 40), or someone who loses wealth (Jo 1:27), such as a parent who loses his child (Gen. 37:35), and also the suffering caused by the oppression of others and also from war (Josh 6:21).

In the Old Testament also explained the suffering faced by the people caused not because of deviations from God's law but the suffering that occurred because of the oppression of other nations, and the suffering that occurred without knowing the cause. It is in all aspects of this suffering that the people convey their complaints and laments to God with the understanding that the misfortune they face has been contrary to their belief that God is good and powerful, and that He promises to bless his people. Such inconsistency is what drives people to sing lament songs that function as:

1. Expression of Suffering

Lamentations in the Old Testament both sung, echoed and expressed in the form of prayer aimed at expressing the suffering faced. Through the singing of lamentations or lamentations a mourner wants to show and tell the sorrow he is experiencing. Suffering is communicated to the surrounding environment with the aim of the listener can mentik a valuable student from the lament sung. In such a context, the song of lamentation has an educational function.

2. New forms of obedience

Questioning God in suffering does not question God when suffering does not necessarily rebel against God and His sovereignty or as an expression of lack of faith. The tone of disappointment in lamentation is not at all rejecting the sovereignty of God, but rather an expression of not understanding the reality of chaos that is being experienced by mourners and in that case it is not hypocritical. So lamentation is not only an expression of a believer but an expression of faith itself. The song of lamentation is based on the belief that God is in charge in the world and every good or bad thing will not happen without his permission. The logical consequence of this belief is that God is responsible for human suffering. So with the lamentation of people who wail actually shows a new form of obedience to God. Lamentation is a response of faith when severe suffering suffers when people must redefine the meaning of faith even though their lives are filled with distress, so there is an effort to sue God, and in that effort often the faith of the weepers finds a new dimension.

Andung Andung in Toba Batak Culture

AndungAndung is a kind of story that is told by lamenting or crying. Until the early 70s, Andung as a soul that uses soft and soft Batakese, is still quite often heard in the *Inong-Inong* community of Pangaletek Amak (mat mat weavers) in the "Batak" santero village. Andung or Andung-Andung is lamentation, screaming or humming heart that is strung in a literary poem and spontaneous song, as an expression of deep feelings due to suffering and sorrow. In the Batak Dictionary - Indonesia andung is defined as lamentation especially in death ceremonies, *hata andung* is a lament language that is used specifically when lamenting relatives or acquaintances who died and the vocabulary is also unique, *andung-andung* is a song of mourning, *mangandung* means lamenting or lamenting in death ceremony, *mangandunghon* means wailing about something. As an example in the sentence: *dianungkon ibana ma taringot tuha pogoson nasida i "He then lamented about their poverty"*.

Andung is a lament that of course the nuance is sadness. In Batak culture to express a sense of deep sadness can also be done by nodding or crying by shedding tears accompanied by the accompaniment of words that are free. A nod is a hysterical lamentation and when the crying is accompanied by a thunderous sound with a slap of the body carelessly called *bobar bobbing*. Andung is very different from the two cries. Andung can make people who hear it stunned, fascinated, provoked to shed tears. A skilled *Pangandung* usually covers his head with *ulos* so that his face can't be seen nor is it possible to shed tears. Although not bound by regular poetry, the language of Andung is very special and is rarely spoken in everyday language. Andung is a fusion of Tangis, Oing with the insertion of "anggis" in the form of screams as interrupted between sentences andung. Thus andung is not the same as crying or lamenting.

Andung must be distinguished from crying ordinary because the Andung-Andung is expressed in the form of certain melodies which are repeated with certain texts. Andung text is a kind of oral literature which contains feelings to mourn the death of a loved one or express the sadness and suffering faced. Andung-andung always associated with grief, sorrow, and misfortune of life. However, the art that we can categorize as speech art, is slowly disappearing from the realm of "Batak" traditional culture. There are many things that are closely related to the passing of these.

Andung Andung function in Toba Batak culture

Based on its use, the function of the presentation of the andung-andung can be explained as follows:

1. As a Means of Expression of Feelings

Andung-Andung is generally conveyed as an outlet for the sad feelings he experiences. Sadness is expressed through words expressed through the Andung-Andung. This is done because it could be that the feelings of sadness cannot be shared with others, but even to be buried alone cannot.

Communication Function Andung-Andung also functions as a communication due to the information to be conveyed. The information was conveyed with the hope of being heard by the person being held up. The function of education in the Andung-Andung can be two-way, and two-sided goals want to provide information to the audience, with which the singer wants to express his sadness, while conveying the goodness of the goodness of the deceased, thus he expects the listener to know his sadness and expect feedback behind them understood him and participated in praying and giving help. On the other hand, the andung-andung is also communicated to the person who is propped up, in relation to the symbol of death, so when the person is sung the pangandung expects the sadness of the grief experienced by the deceased person, and the expected feedback is that the deceased person can provide assistance in overcoming sadness and the problems they face.

2. Equations of Wailing Songs in the Old Testament and AndungAndung in the Toba Batak Culture

Based on the analysis that has been done on the song of lament in the Old and Andung agreement in the culture of the Batak Toba culture, it is found several similarities that can be explained as follows:

1. Both the song of lament in the Old Testament and the Andung-Andung in Batak Toba culture have the same context, both are equally sung in a state of distress and suffering, not only because of the problem of death, can also be due to prolonged suffering, sickness, poverty and other suffering .
2. The song of lamentation and Andung-Andung in Batak Toba culture is the same as having a unique literary and linguistic style, although this requires deeper research, but at a glance it can be said that the style of the two languages is different from the language used in communication every day. In the song of literary lamentation can be characterized by the words hoi and ekhah, ouch or ouch, whereas in andung batak the sentences used in andung are subtle sentences that are different from the batak language that is commonly used every day.
3. Aside from being a song of both lamentations in the Old Testament and andung-andung in the Toba Batak culture, it can also be in the form of a prayer, even if it is sung, it can be a prayer
4. The song of lament in the Old Testament and the Andung-Andung in Batak Toba culture are equally aimed at communicating, telling the listener about the grief that is being faced, with the aim of alleviating the burden.

3. The Difference in Lamentation in the Old Testament and the AndungAndung in Toba Batak Culture.

Although there are many similarities between the song of lament in the Old Testament and the Andung-Andung in Toba Batak culture, but there are also very sharp differences. The song of lament in the Old Testament is always based on the relations of the Old Testament people with Yahweh, the Lord of their Redeemer, who has entered into a covenant with them that "Israel will be His people and He will be God". This promise covers all aspects of Israel's life, as the covenant people believe that God will bless them with adequate living, health, long life, security and security and victory over their enemies. So if the reality of life that happens is inversely proportional to what they believe, then that's when lamentation appears. In this context it is believed that the song of lament in the Old Testament is always connected with the relationship between God and His covenant people. The song of lament becomes an expression of faith that is sung with lamentation, prayer, supplication and crying. So that the lament sung or formulated in a prayer is still based on the relationship between the people with God and God with His people.

Although the Andung-Andung in Toba Batak culture is also sung to express deep suffering and can be connected with Ompu Mulajadi na bolon and the spirits of people who have died, but in relation to the Toba Batak tribe beliefs, the presentation of the andung is not based on the promises given by Ompu Mula So na bolon or spirits of people who have died. The hardships and suffering they face are more understood as a destiny, not seen in the relationship between the Batak people and the god they worship.

Research Results

Based on studies that have been carried out, if one of the causes of the fading of the Batak culture, especially the Andung-Andung is caused by the church's prohibition to conceive, it turns out that culture is not at all contrary to the faith of the Old Testament. Both contain in relation to daily suffering, especially in relation to the death of a loved one, recorded, cultivated and must be carried out in the context of the Old Testament. Thus it is necessary to redefine the andung-andung in the Toba Batak culture and to be integrated with the packaging of the Old Testament faith in particular and the Christian faith in general. Minimizing the gap between the Andung-Andung in the Toba Batak culture with the Christian faith can be formulated a new concept of Andung especially in his poetry so that it is not seen as a product of disbelief that is contrary to the Christian faith.

Conclusion

The song of lament in the Old Testament and the Andung in Batak culture has many similarities. The similarity in the context that the song of lament and andung-andung is sung in the context of suffering, distress, because of the problems of life, poverty, illness especially because of death. who has died. The function of the song of lamentation and andung-andung in the Toba Batak culture is the same, alleviating the burden of suffering, communicating the condition of the suffering person, encouraging to live better. lamentations in the Old Testament are used as expressions of the faith of the Old Testament people in their relationship as the chosen people with Yahweh as the God who has chosen and promised them blessings. , as something that was destined to be theirs.

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