

# The Contribution of Local Wisdom Values in Marsiurupan Tradition of Angkola Wedding Ceremony to Character Education

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## ABSTRACT

This research aim is to describe the contribution of local wisdom values in *marsiurupan* tradition in Angkola wedding ceremony to character education. *Marsiurupan* is an oral tradition in two situations; joy (*siriaon*) and sorrow (*siluluton*). One of joy event in Angkola community is wedding ceremony. In the series of wedding ceremony, activities in *marsiurupan* tradition has local wisdom values which contribute to character education. This research used a descriptive qualitative method. The data collection is done by doing an participant observation, then analyzed by using qualitative data analysis. Based on the research that has been done, the result show that the *marsiurupan* tradition contains many local wisdom values which are reflected in the activities undertaken start from *marpege-pege*, *pajongjong los*, *mamasu dahanon*, *mangkubak sibodak*, *mardangdang*, *manggule* until *manungkus indahan* such as cooperation, deliberation, politeness, justice, responsibility and harmony which fit the character education proposed by the Indonesian curriculum.

**Keywords:** local wisdom, marsiurupan tradition, character education, local wisdom values.

## 1. INTRODUCTION

The people of Angkola is thick with traditional ceremonies. Especially because the people of Angkola are known as a heavy society which has customs. Customs are part of the culture that exists in a country that follows the ups and downs of society's situation. According to Linton in (Soekanto, 2006: 22) the customs of society is any group of people who have lived and worked together for a long time, where they can organize themselves and consider themselves as a social unit with clearly defined boundaries, so it can be concluded that custom is a habit of a society in organizing and giving the fruit of its thoughts to produce work and be used as a means of support to the society itself.

The people of Angkola like other people in Indonesia have an oral tradition that is still preserved to this day. These oral traditions can be found almost throughout the Angkola region, namely Padangsidempuan and its surroundings. The forms of the tradition are (1) local language traditions, (2) traditional ceremonial and ritual traditions, (3) folk art and music traditions, (4) traditional technological traditions, (5)

culinary or traditional food traditions, and (6) traditions traditional medicine.

One of the traditional forms of traditional ceremonies and rituals of the Angkola people is *marsiurupan*, in Indonesian known as mutual help. *Marsiurupan* is found in various traditional ceremonies of the Angkola people such as traditional ceremonies of marriage, death, birth, and also harvest.

*Marsiurupan* has a very broad meaning and contains noble values that are reflected in every traditional ceremony of Angkola, one of them is the traditional wedding ceremony. In the traditional wedding ceremony procession of the Angkola people, *marsiurupan* is realized starting from the traditional deliberation of *marpege-pege*, *pajongjong los*, *markuras*, *mamasu dahanon*, *mangkubak sibodak*, *mardangdang*, *manggule* and *manungkus indahan* that cannot be separated from the role of *dalihan na tolu*, *harajaon*, *hatobangon*, *orangkaya* until *naposo nauli bulung*.

One of them is *marpege-pege* is a form of *marsiurupan* that still survives today. *Marpege-pege* is a deliberation held by the family of the prospective

*bridegroom (suhut), kahanggi, anakboru, mora* with *hatobangon, harajaon, orangkaya, raja pamusuk* and neighbors to jointly collect the costs that will be used and ask for help energy, time and thoughts for wedding party. *Marpege-pege* has the meaning *marsitungkol-tungkolan* which means helping each other. In this case, the party who will be carried out by *suhut* requires a considerable cost so that as a family has an obligation to help each other alleviate the difficulties of family members. Not only in the form of money, but also help each other in the form of energy, time and contributions as needed.

Furthermore, other forms of *marsiurupan* in Angkola's wedding ceremony are *markuras* and *mamasu dahanon* which are done by women there include relatives, neighbor (*ina-ina parhutaon*) and unmarried woman (*nauli bulung*).

This activity is done one day before the party held. At the time of *markuras, ina-ina parhutaon* and *nauli bulung* gathered at the *suhut* house to prepare the party dishes. Similarly, at the time of *mamasu dahanon, nauli bulung* who is a young woman in the village will also help *ina-ina parhutaon* to clean the rice that will be cooked tomorrow for party.

*Marsiurupan* also contains values and norms that are very useful to Angkola people. As Sibarani (2012: 211) said that these values and norms are manifested in the form of local wisdom and local wisdom can bring peace and prosperity in the community. The *marsiurupan* tradition carried out by the Angkola people of helping each other in carrying out a job and relieving the burden of others, of course, brings peace and prosperity in the community.

The norms and values contained in the *marsiurupan* tradition are reflected in the performance in which there are elements of text, co-text, and context. These three elements give birth to the values of local wisdom that are believed to be true and become guidelines in community behavior. In line with what is conveyed by Greertz (in Ridwan, 2007) who states that local wisdom is an entity that determines the dignity and worth of human beings in their communities.

### **1.1 Local Wisdom**

According to Sartini (2004) and Sibarani (2012:112), local wisdom consists of two words: wisdom and local. Thus, the notion of local wisdom can be understood as local (local) ideas that are wise, full of wisdom, of good value, which are embedded and

followed by members of the community. Sibarani (2012:122) said that the notion of local genius (local intelligence) is the ability and intelligence of the local community's mind to deal with a community with regard to daily life with the following characteristics: (1) being able to withstand foreign cultures; (2) the ability to accommodate the elements of foreign culture; (3) have the ability to control; (4) and able to give direction to cultural development.

This local wisdom and knowledge of the local community can be used to improve welfare and create peace in the community which is essentially a coveted truth. Furthermore Sibarani (2012:212) states that local wisdom can be obtained from oral traditions or cultural traditions that have been inherited and used for generations to organize life or to regulate the order of community life.

Greertz (in Ridwan, 2007) also states that local wisdom is an entity that greatly determines human dignity in their communities. Local wisdom is the values that applied in a society. These values are believed to be true and become a reference in daily behavior.

In cultural traditions there are various values and norms as ancestral heritage which according to their function in managing society which can be classified as local wisdom. Local wisdom according to Sibarani (2012:313) can be classified into two, namely (1) local wisdom for prosperity and (2) local wisdom for peace or goodness. Local wisdom for the prosperity or welfare of the community are (a) hard work, (b) discipline, (c) education, (d) health, (e) preservation and cultural creativity, (f) mutual cooperation, (g) gender management, and (f) caring for the environment. Then the local wisdom for peace or goodness in making the community's personality becomes good are (a) politeness, (b) honesty, (c) social solidarity, (d) harmony and conflict resolution, (e) commitment, (f) positive thoughts, and (g) gratitude.

In *marsiurupan*, there are various values of local wisdom which reflected in its performance which can contribute to character education. The values of course manage the society of Angkola people. Understanding of local wisdom as the noble cultural values of the nation can be used as a source of national character formation. The impact of human character or practicing local wisdom is very large for the success of an individual and even the success of a nation. The expected national character is a character based on welfare and peace. With character education that is

applied systematically and continuously, it is hoped that a child will be emotionally intelligent. This emotional intelligence is an important provision in preparing children for the future because someone who has emotional intelligence will be easier and more successful in facing various kinds of life challenges as stated by Sibarani (2012).

## 2. METHOD

Oral tradition research prioritizes qualitative research paradigms. This *marsiurupan* tradition in the traditional wedding ceremony of the Angkola community research uses a qualitative approach.

Sibarani (2017: 39) states that this qualitative research seeks to explore, find, reveal, and explain the meaning and patterns of the research object that is studied holistically. Meaning can be understood as functions, values, norms, and local wisdom, while the patterns can be understood as rules, structures, formulas, which ultimately produce models. These two things will be the ultimate goal of a qualitative research. Then methodologically, this research uses a descriptive method with an ethnographic qualitative approach. The term ethnography comes from the words ethno (nation) and graphy (to describe). Ethnography, whose roots are anthropology, is basically a research activity to understand how people interact and cooperate through phenomena observed in everyday life.

The following are the steps for developing ethnographic research according to Spradley (2007): 1) Assign informants, 2) Conducting interviews with informants, 3) Make ethnographic notes (make a diary of the results of the interview (name of the informant, place, time, date, notes on the results of the interview), 4) Asking descriptive questions, 5) Conduct an ethnographic interview analysis, 6) Make a domain analysis, 7) Asking structural questions, 8) Make taxonomic analysis, 9) Asking contrasting questions, 10) Make component analysis, 11) Finding cultural themes, namely understanding what cultural themes are dominant from a cultural entity in society, 12) Writing ethnography.

## 3. RESULT AND DISCUSSION

In *marsiurupan* tradition, all performances has local wisdom values which will be described as follows:

### a. Cooperation

Cooperation is seen when there are community members who will carry out a wedding party. From

*marpege-pege*, the values of local wisdom reflected in society, especially *dalihan na tolu* who help each other in material and also doing jobs. In *mamasu dahanon* and also *mardangdang*. When *mamasu dahanon*, it will be looked real because at that time, relatives, namely *bou* (father's sister) and *etek* (mother's sister) and neighbors will wash rice together for the next day's wedding. Washing the rice to be cooked together somewhere, usually a river or a shower. So, relatives and *ina parhutaon* who go to *mamasu dahanon* will take the time to relax in that place. So usually the chosen place is quite far from the location where the party will be held.

Furthermore, during *mardangdang*, gotong royong is also more clearly visible. *Mardangdang* is the process of cooking for a party. *Mardangdang* is performed by *ina-ina parhutaon* (women or mothers community). This activity is usually done by *ama-ama* (men or fathers community). The process of cooking is done in the open field using a large pot and firewood.

Based on the description above, it can be seen in *marpege-pege* that there is togetherness to overcome the large costs of carrying out the wedding party. Very large costs can be overcome as long as they are tackled together according to their respective abilities. Then, cooking in very large quantities can be done together so that it does not only relieve the work but also strengthens the brotherhood. This provides input to the community today to be able to work together so that problems that arise can be overcome together.

### b. Deliberation and consensus

This deliberation and consensus can be seen in *marpege-pege*, which is an event of discussing among *mora*, *kahanggi*, and *anakboru* gathered at the *Suhut's* house about what needs must be met when preparing for the party. In this event, the *Suhut* will also provide a dish to guests in the form of *sipulut* (glutinous rice) mixed with coconut and sugar palm, which has a meaning for deliberation and mutual cooperation in order to create harmony to succeed the wedding event.

Then deliberation value is also seen in *martahi*. *Martahi* is a deliberation carried out by family members and other members to discuss the works before and after the party or event include the distribution of works.

### c. Justice

The value of justice is reflected in the three main pillars in the Angkola community, namely *dalihan na tolu*, the symbols of strength and justice in the Angkola community. *Mora*, *kahanggi*, *boru* children work fairly,

no one feels luckily or unluckily. In *marsiurupan* tradition, this value is reflected in their attitude in doing works.

d. Politeness

Politeness is reflected in the customary session which is held precisely at the time of giving the *hobar* or speech, no one is stepped over, all parties will be orderly and polite in delivering the *hobar* and listen carefully during the delivery of *hobar*, no one plays cellphones or talking.

Then the value of politeness is also seen when delivering the *hobar*, who is speaking will ask for permission to those who are considered to be elders. This shows the politeness of the *hobar* giver.

The politeness values also reflected in their costumes. When doing works, women and men use polite costumes. Men usually wear white or black cap and women wear songkok (veil) and sarong. The use of this costume show the politeness in community.

e. Responsibility

Responsibility is clearly illustrated in every element involved, namely the responsibility to work according to their respective roles. It is strong commitment that made the event successful. Because the philosophy is like eating a gummy jackfruit, one is wrong, then everyone is blamed. One person who is not good at his job then all will be affected. So it is clear that the commitment to succeed the event is shared by all parties involved who are responsible in doing their works.

f. Harmony

The harmony value is also very clearly seen in the *marsiurupan* tradition of the Angkola community. How all parties involved are so loyal friends, helping each other. All go together have the same intention, it is how to make the event successful. Because no one wants the *horja* which is carried out will not go well. Like the “*jackfruit philosophy*” that has been described previously. Then social solidarity is also seen from a sense of belonging which makes all parties strive to do their best to make the event successful.

One form of character education is cultivated by the values of local wisdom which got in *marsiurupan* tradition. Based on Bier (2008) said that there are 25 variables of materials in character education, one of them is relationship. All the values manage the relationship of Angkola people in society. Understanding the local wisdom as the noble cultural

values of the nation can be used as a source of national character formation. The impact of human character or practicing local wisdom is very large for the success of an individual and even the success of a nation. With character education that is applied systematically and continuously, it is hoped that a child will be emotionally intelligent.

#### 4. CONCLUSION

*Marsiurupan* tradition has local wisdom values which contribute to character education for young generation. The performances of *marsiurupan* tradition consists of (1) *marpege-pege*, (2) *markuras*, (3) *pajongjong los*, (4) *mangkubak sibodak*, (5) *mamasu dahanon*, (6) *mardangdang*, (7) *manggule*, and (8) *manungkus indahan*. They have values to create peace and welfare in community which are reflected in tradition performances. The local wisdom values are: (1) cooperative, (2) deliberation, (3) justice (4) politeness (5) responsibility (6) solidarity. Understanding the local wisdom as the noble cultural values of the nation can be used as a source of national character formation, especially relationship in society. The impact of human character or practicing local wisdom is very large for the success of an individual and even the success of a nation. With character education that is applied systematically and continuously, it is hoped that the young generation will be emotionally intelligent.

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