



Local Wisdom's Value of Toba Bataknese Language for Daily Communication in Jakarta

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Abstract. Local wisdom in a language, especially traditional languages, makes the languages able to survive even in the crush of everyday languages and languages from abroad that seem to have been nationalized. The use of regional languages in daily life, especially those that are still used and communicated by speakers both when they are in the place where the language is used or in places where the language is not known, shows how the language is preserved and has the meaning of values and local wisdom to be preserved. This study aims to examine the use of the Toba Batak language which is communicated daily in Jakarta by speakers in which the sentences that are often used in the language are studied to see the existence of local wisdom in maintaining and using the language.

Keywords: Local wisdom · Toba bataknese · Language value

1 Introduction

Indonesia is a rustic wealthy in ethnicity, race, language, subculture, and religion. According to in line with data compiled by the Ministry of verbal exchange and records of the Republic of Indonesia, Indonesia has seven hundred languages, including diverse tribes and sub-tribes. This ethnic variety then gave start to numerous traditions and this sort of tradition is an oral tradition or in this example is a traditional speech. According to Vuong, et al., oral traditions within the shape of traditional speeches like this are the cultural background that contains various neighborhood understanding, cultural values, and virtues expressed in folklore, folks appearing arts, and numerous rituals in conventional ceremonies [1]. This cultural history is the wealth of the Indonesian state that has to be preserved and preserved because within the oral lifestyle there's a cultural identity as well as cultural roots which might be subcultures, in particular in language. Language is a method of verbal exchange between citizens, that language limitations are: as a system of arbitrary symbols utilized by a network to work together, have interaction and discover themselves [2]. Language is received as part of the neighborhood subculture. By means of searching at someone's language, we are able to be able to bet the social which means of what he stated, regional foundation, values, teachings of existence, and so on.

One of the languages spoken by one of the people in Indonesia is the Toba Batak language. The Toba Batak language is spoken by the Toba Batak people in North Sumatra Province. This language is still sustainable today. Even the Toba Batak language is still used as the language used by the nomads, especially in urban areas where they work or go to school, far from the land of Batak - Tapanuli, North Sumatra. This regional language is part of the local identity of the Batak language. As an identity for the local community, the local language has the value of local wisdom. Local wisdom is the reality that has been a subculture in one area and even elevated to other regions [3]. It is an aggregate of the values of previous elders and numerous existing values which could influence the improvement of the region. According to Matsumoto and Juang, nearby knowledge is fashioned as a cultural benefit of the local community and geographical conditions in a wide feel [4]. Information and cultural products of the beyond that have to be constantly used as a manual for life. Although it has a nearby fee, the cost contained in it is considered very usual.

There are many forms of communication, especially in a language that can be heard and witnessed directly, which describes the apprehensive conditions in life, which sometimes these apprehensive problems can be solved by means of communication [5]. Local knowledge of regional languages originating from everyday life is one solution in overcoming problems such as avoiding noise, admonishing in certain regional languages where we understand that the people we are talking to understand the regional language so that it looks more close and familial. Daily speech in communication and language like this if not paid attention to it will not have a good impact [6]. In addition to eliminating native speakers and interest in using language, this will also eliminate the uniqueness of a local wisdom value. The examples mentioned are parts that may not be thought of, so there are many everyday speeches that are not heard and absorbed carefully because they are not very important or interested in being communicated [7].

According to Genishi and Dyson, in the midst of these conditions, it is very important to document everyday speech in spoken language in general which has the value of wisdom as learning material for present and future generations [8]. The value of wisdom in question comes from everyday speech [9]. Speech that uses regional languages is one of the valuable materials in the language in question. Values in life that there are simple but very important values are honest, responsible, intelligent, creative, clean, disciplined, caring, helpful [10]. Based on this, the researcher is interested in studying the utterances that have the value of local wisdom in the Toba Batak language. The problems studied are the form and meaning of the domestic speech of the Toba Batak language and what are the values of local wisdom contained in the domestic speech of the Toba Batak language. The objectives to be achieved in this research are the form and meaning of the domestic speech of the Toba Batak language and the value of local wisdom contained in the domestic speech of the Toba Batak language.

The object studied by the researcher is the daily speech-language in the lives of some Batak Toba people in the form of utterances of advice. Speeches of advice are usually not direct in nature to provide criticism or feedback in a communication [11]. There is a value of politeness in the language in it. The traditional speech of the Toba Batak language is part of the regional folklore of the Tapanuli Batak community - North Sumatra. Folk speech or community speech such as traditional expressions and sentences

are part of oral folklore. Criticism or indirect response by using words that are not rude to others will be able to keep the person's feelings so as not to leave a language conflict [12]. Moreover, the Toba Batak language is often known to be harsh and seems harshly communicated.

Every community, including speakers and users of the Toba Batak language, has guidelines in local life. According to Johnson and Neuhofer, the guidelines of local life can be in the form of local character values from generation to generation [13]. These values become part of knowledge and experience that can be used as a guide to life individually and socially. Local wisdom includes traditions and practices that have been going on for a long time and developed in a certain area, native to that place or local community in the form of wisdom, knowledge, and learning [14]. Wise knowledge can be obtained from a beautiful story that is understood by the local community. Other people can also know and make this wise knowledge a part of the ethics of acting in living life by knowing the meaning or meaning contained in an ordered language. Symbols are everything that has been affixed with a certain meaning according to the culture in question. If this set of symbols is a language, then this knowledge is grammar [15].

Wise local policies, knowledge, and learning that come from various sources in the environment are part of the local culture of the local community. A culture that has become a system of knowledge, continuously and at any time when there is a stimulus, is used to be able to understand and interpret various natural phenomena, events, and objects that exist in their environment so that culture is also owned by the community in which they live [16]. Every culture has symbols. Culture is a symbolic device that is obtained through the learning process through the symbolic device. The language that contains literature, whether spoken or written, is a medium in which cultural aspects are contained [17]. Language is part of the culture. Language is learned in the context of culture, and culture is learned through language. In this regard, community culture is a source of local wisdom. Community culture has noble values. The values that live in the community will foster creativity, innovation, adaptation, and sustainability. Local wisdom is empirical local knowledge that involves perceptions of the environment, paradigmatic knowledge, and institutional knowledge [18].

Based on the previous explanation, it can be concluded that local wisdom is dynamic so that it can develop according to the environment. A wise culture will be able to survive in all forms of adaptation to the environment. According to Burns, the local wisdom is the result of learning and processing experiences from nature and its surroundings [19]. One form of local wisdom is the existence of local knowledge about the order of daily life. This order of daily life in a local community can be seen, among others, through the speech of advice in living daily life in the domestic environment of the Toba Batak community. The values that can be seen through the advice of the Toba Batak language are part of the nation's character values that come from the local community. Values in the language of advice are part of the beauty of spoken language or regional oral literature with various meanings. Local wisdom in oral literature is a collection of meaningful living texts [20]. The utterances of advice that have the value of wisdom are evidence of the relationship between language, literature, humans, and culture. There is a relationship between literature, people, and culture. The literature that uses language media, will describe the locality of a society that contains aspects of the life of a nation.

2 Method

The research method used is descriptive qualitative. This method was chosen because the data taken in the field were based on what they were and were presented in ordinary words [21]. The research techniques were interviews, documentation, recording, and literature study. Interviews were used to find out the meaning behind these domestic expressions [22]. The recording is used to record data obtained in the field. According to Sankoff, documentation is an effort to remember the situations and conditions that existed when the speech was done [23]. Literature study will support the understanding of the form and meaning of domestic speech in the Toba Batak language. The source of the data comes from the domestic speech of the Toba Batak people living in Jakarta, both as immigrants, as well as those who have migrated and settled in Jakarta. The time of data collection is taken from November 2021 to January 2022. Data analysis using interpretation techniques based on semantic and sociolinguistic theory. The research work steps include data collection, data classification, data analysis, data interpretation, and data presentation and conclusions.

3 Result and Discussion

The Form and Meaning of Domestic Speech of the Toba Batak Language.

The form and meaning of the following speech describes the language form in the Toba Batak language and its meaning in English.

1. ***Bah, naung ro do hamuna?***
Well, have you (all of you) just come?
2. ***I do Lae? Naddigan ma ro hamuna sasude?***
For real (Really)? When did yo (all of you) come?
3. ***Dang apala naboha nian, holan manukkun do kan?***
Not a big problem (just by the way), I just ask, don't you?
4. ***Ito, boi do urupponni ito hami satokkin?***
Dear Ms, could you help us for a while?
5. ***Dang sae sada, masabur ma sude. Alani do sada-sada do ulahon.***
You lost all since you are greedy. That is why you should handle and do one by one.
6. ***Apala paette ma satokkin da akang/ito!***
Please wait for a while, Brother (Sir)/Ms!
7. ***Sanga do mangkatai hita tokin? Apala holan manukkun kabar.***
Could we talk for a while? Just only say Hi.
8. ***Nungga sangap hamuna bah na mar dakdanaki.***
Wow, You are joyful (happy/worthy) for being parent (for having that child).
9. ***Sattabi ma jolo akka Amang dohot dainang! Boi do paloas hamuna ahu makkatai?***
Please excuse me hanourful Ladies and Gentlemen! May I be allowed to talk?
10. ***Eh, tahe! Apala tokkin jo kan, urupponni ibana hita.***
Oh, My! If just for some while, he/she could help us.

11. ***Baen ma! Hita do hita....hahahahah!***
Let it be! We are family (we are us)...hahahahah!
12. ***Nunga loja ho amang/inang? Maradian ma jo satokkin, da?***
Are you tired Dad/Mom? Please have some rest, don't you?
13. ***Eta ma, mangan majo tu jabu. Apala sagotil dua gotil dekke, da?***
Come on, come to my house (please have something to eat in my house). At least, please take some bites of food (fish), don't you?
14. ***Martanging ma hita, ase boi hita rappak mangan!***
Let us pray, so we could eat together!
15. ***Bah anggia, ngga boha kabarmu?***
Oh, my dear sister/brother, how are you?

The Value of Locality Wisdom in Toba Batak Language Domestic Speech

The value of local wisdom referred to in this study includes messages containing wisdom, hospitality, kinship and togetherness contained in the domestic speech. Here's the explanation.

a. *The value of local wisdom is related to kinship*

The value of family local wisdom can be found in the Batak Toba speech sentences in data 1, 2, 4, 6, 11 and 12. In the indications of the Toba Batak speech sentences, especially in sentences 4, 6 and 12 specifically mention "Ito", "Lae", "akang", "amang", "inang" which respectively have the meaning of sister, brother (could be older brother or brother in law), father, mother. These statements are really in focus to show a sense of kinship by reprimanding, greeting and asking questions. While in sentences 1 and 11, even though they do not specifically write down the call for family membership such as sentences 4, 6 and 12, the use of the word "hamuna" which literally indicates you, still shows kinship in a close family. With the same meaning, if you want to say it to non-family members, you can use the sentence "Nunga ro ho?" which means "have come?". However, the use of these five sentences is a greeting that is commonly used in the daily communication of Batak Toba native speakers, in the Toba Tapanuli area, North Sumatra, as well as in urban areas where these speakers still routinely use the Batak language.

b. *The value of local wisdom is related to politeness in asking or ordering*

The value of wisdom related to politeness can be seen in data 4, 6, 7, 9 and 13. In command and request politeness sentences, where the tone and stress of politeness sentences can be seen in the use of the words could and would. In Toba Batak language reprimand, the use of deixis or pronouns and sometimes additional sentences can show hospitality in asking or ordering someone. Basically, just like the use of language in general, the Toba Batak language also has the use of non-formal slank sentences. However, because these sentences are usually spoken by nomads or those who have been taught and educated ethically, the value of local wisdom in using the words "boi do", "apala...satokkin", "sattabi ma..." is a paraphrase or politeness in asking.

c. *The value of local wisdom is related to norms*

The value of this wisdom can be seen in data 12 and 14 which specifically lead to questions to parents and an invitation to pray. In these two sentences, norms and norms of speech (family norms, religion and morality) are shown in emphasizing “nunga...?” and “martangiang...!”. These two short paraphrases are simple at first glance and are meaningless when they stand alone. However, local wisdom in speaking, and also in the dialectic of the pronunciation of the two sentences is spoken in a soft tone or with a low tone of voice. The use of tone or pitch of voice in pronouncing the two sentences will actually change the meaning and orientation of the meaning of the speech. In the wisdom of speaking Toba Batak speech, when the two sentences (12 and 14) are spoken in a high tone, they seem to force and intimidate the people around them. However, in normative speech and the use of these sentences, when spoken with a native and gentle dialectical pronunciation, it actually shows high politeness to parents and an invitation to pray “martangiang”.

d. *The value of local wisdom is related to socializing hospitality*

Unlike the use of sentences 1, 2, 4, 6, 7, 9, 11, 12, 13 and 14, the use of local wisdom speech in sentences 3, 5, 8, 10 and 15 is more about warning, hospitality and kinship with well-known Batak people, both in greetings and simple socializing. Just like the speech of Regional Languages in Indonesia in general, small talk in socializing in showing hospitality is a form of local wisdom of the Toba Batak people and even in tribal culture in Indonesia. The use of the paraphrases “holan manukkun”, “Bah anggria” shows the intention of the first speaker to initiate communication. While the uniqueness of polite speech in Toba Batak culture and language also often uses proverbs or figurative sentences such as the sentence “Dang sae sada, masabur ma sude. Alani do sada-sada do ulahon”. This sentence shows a message to society in general, especially those who use the Toba Batak language to be careful and patient in doing a job and behaving there. Literally, the sentence means “one is not done yet, being failed to do others. That’s why one by one need to do”. However, the narrative of the sentence has an emphasis on advice which indicates being careful and not greedy in doing something with caution. The speech and politeness and hospitality are quality speech in the Toba Batak language that is often spoken in everyday life.

4 Conclusion

The results of this study indicate that all of these domestic utterances, especially in the Toba Batak language, have a background experience of speakers or on the advice of the closest people which contain utterances in the Toba Batak language related to advising, kinship, politeness, hospitality and cultural norms in daily life for the communication of Toba Batak speakers, especially in urban areas where the environment is not an area for speakers of the language. The messages and impressions in the pronunciation of the fifteen sentences in the speech of gentleness and politeness are a form of local wisdom in regional languages that are still carried out and applied very well by speakers and

local language learners. It is hoped that in this study, other languages spoken in daily communication can also be investigated in order to strengthen the character of a tribe that is good in language and culture. In this study, it was concluded that the daily speaking of Toba Batak sentences in areas both in Tapanuli-North Sumatra as well as urban or overseas areas still shows very well local wisdom in speaking and shows messages and implicit impressions when communicated well.

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