



ANALYSIS OF UMPASA DALIHAN NA TOLU IN THE BATAK MANDAILING INDIGENOUS COMMUNITY WHICH IS PASSED DOWN FROM GENERATION TO GENERATION.

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Keywords	Abstract
Dalihan Na Tolu, Batak Mandailing, Customs, Generation.	In the Batak Mandailing language, there are various interesting figurative words that have many meanings. One of them is Dalihan Na Tolu which has 3 axes, namely kahanggi, anak boru, and mora. Which has a very interesting meaning in each of the three kinship systems. However, the current generation does not understand the three that can be called partuturan. In fact, this creates a bond of friendship that binds the unity of brotherhood. Lack of implementing it can make you care less about each other. This study focuses on the spoken language called umpasa in the Batak Mandailing tradition. And using qualitative methods, by observing, analyzing, and interpreting for example partuturan. Rolland Barthes' semiotic theory is used to study Dalihan na Tolu's true meaning in the umpasa. The umpasa is included in the Batak Mandailing language which is known to have deep meaning. The meaning of words can be one of the most interesting ways.

1. INTRODUCTION

Umpasa is a language that is a means of speaking to convey messages, but to describe reflections of knowledge and guidelines that are developing in society.(Simbolon et al., 2020). Every language collects various meanings of expression, and experiences derived from daily activities create a word that reflects cultural values. This language offers unique satisfaction through various forms of unique and meaningful expressions. Language can grow and develop with culture (Karya et al., nd). Understanding language can respect the culture that produces it. As a result, language not only combines itself, but also becomes a force to maintain the identity and values of society. Linguistic anthropology is an interdisciplinary field of linguistic research that examines the relationship between language and various aspects of human life, especially with culture which is the core of human life. Which emphasizes that language is interrelated with human life(Fadhilla et al., 2023). Anthropolinguistics makes language a tool that opens the veil of culture, penetrates the boundaries of other disciplines, and enriches the understanding of life as a whole. Analysis of anthropological literature shows different things, including: (1) kebiasaan masa

lalu yang berulang selalu dilakukan dalam salinan sastra (2) literatur, (3) mempelajari simbol mitos dan status pikiran masyarakat (Sari & Keterkaitan, 2024). Each statement has a symbolic meaning that strengthens the respect for the customs and ancestors of Umpasa provided in traditional events. For example, the Batak community does not only convey prayers and hopes; getting to know friends of the same clan who respect each other, celebrating wedding events.

The Batak Mandailing partuturan is very important in culture called nature, character, personality, attitude, background, into one whole part. For the Batak Mandailing tribe, the custom of partuturan is very important, because the cultural structure shows a collection of rules, views of life, values or certain principles as a foundation for it and lives in culture in the relevant community. The Dalihan Na Tolu partuturan is three stoves consisting of kahanggi, mora, and anak boru. Three stoves that are related when there is a traditional event to help each other. Like mora called the father-in-law or uncle of the wife, kahanggi friends of the same clan, and anak boru peranak or husband's family.

Problems that often occur from generation to generation are the usual speech that respects each other, some even consider it unnecessary. Difficulty in naming or respecting each other, in a family. One of the problems that could possibly be the cause of less close brotherhood, less protection of fellow clans, and respect for elders. It appears when generations do not learn customs, especially those who have a clan are lazy to know their genealogy. So that when a young man returns home but does not know the origin of his clan and is in a hereditary position of the clan.

The cause is less active participation in carrying out activities related to customs. Facilitate the original clan that has been said in the bonds of brotherhood. In the past, people who instilled dalihan na tolu are now few who know, even though it is very important at the time of the Batak Mandailing traditional event called cultural values. Values that are agreed upon and anchored in a society, the scope of the organization, the community environment, which come from habits, believe that beliefs, symbols, with certain characteristics can be distinguished by reference to behavior and reactions to what will happen or will happen. . Secret cultural values, including: 1 Perlindungan Sosial; 2 pekerjaan yang sulit; 3 disiplin; 4 pendidikan; 5 Kesehatan; 6 Kerjasama bersama; 7 manajemen gender; 8 konservasi dan kreativitas budaya; 9 Perawatan Lingkungan; 10 Damai; 11 Masyarakat Publik; 12 Kejujuran; 13 Solidaritas Sosial; 14 memecahkan harmoni dan konflik; 15 komitmen; 16 pikiran positif; 17 terima kasih (Napitupulu, 2023) .

This research was conducted because the use of Umpasa when traditional parties and traditional life is very important and has cultural value. In this case, it occurs as a means of communication as well as a requirement for respect for older people in groups with parts of traditional ceremonies. The atmosphere will be alive if the group speakers use the Dalihan Na Tolu system while expressing the ability of the community as a symbol that is understood by the group and understands traditional rituals.

2. LITERATURE REVIEW

The umpasa tradition plays an important role in strengthening social relations between families and instilling moral values in the next generation.(Yanti et al., 2018). Umpasa teaches the younger generation to respect tradition and live wisely. However, modernization and globalization in recent years have caused changes in the practice of traditional ceremonies, including the use of umpasa which is less implemented.

Umpasa is included in semiotics which has signs and meanings included in Roland Barthes' semiology, dividing language into two levels of systems: language as an object and metalanguage. In Batak Mandailing there is the Custom of Dalihan Na Tolu which comes from a sense of affection, which brings familiarity (holong maroban domu). In fact, Dalihan Na Tolu is the object of Batak Mandailing language which has the meaning of metalanguage or the structure contained in it. By using these three supports, the Muslim Mandailing community can harmonize their lives. In society, this is what is called social balance. According to sociologist Newell LeRoy Sims, social equilibrium is a state of socio-cultural integration in which all parts function harmoniously, which means an integrated socio-cultural state in which all parts of society function harmoniously (Hilda, 2016).

According to M. Akhmar and Syarifudin, local wisdom is a system of values or a way of life of local communities in interacting with the environment in which they live wisely. All types of local wisdom are internalized, practiced, taught, and passed down from generation to generation, and shape the way humans interact with nature, the supernatural, and fellow humans. Francis Wahono in Suhartini, local wisdom is the ability and approach to managing the universe to maintain ecological balance, which has been tested for centuries by various disasters, challenges, and human negligence. (Santoso et al., 2023). Local wisdom does not only include ethics, but also norms, actions, and behavior, so that local wisdom can be like a religion that teaches humans how to behave and act in everyday life and determines human civilization in the future.

As a system, Dalihan Na Tolu must fulfill several functional requirements, such as the ability to adapt, having clear goals, maintaining social patterns, and ensuring unity. These functions are essential to achieve balance and harmony within the society. According to Nasution (2018), Dalihan Na Tolu serves as a social system that regulates relationships in the Batak Mandailing community, playing a crucial role in social interactions and conflict resolution. Each of these functions strengthens the existence of this system as an integral part of the community's social structure.

The traditional phrase of the South Tapanuli people, "Manat sanga pe jamot marhamarangi, elek marboru, respect marmora," means one must be careful with kahanggi, show love to anak boru, and always respect mora. Another phrase with the same meaning, "sagama markahanggi, holong mar anak boru, dan sangap marmora," emphasizes the same values. As stated by Lubis (2015), these traditional expressions reflect the dynamic roles and responsibilities of each element within Dalihan Na Tolu, ensuring that social harmony is maintained through mutual respect and understanding.

The three main social elements in this system kahanggi, mora, and anak boru originate from blood relations and marriage ties. One clan is formed from the father's lineage upwards, representing the element of kahanggi. The lineage from the mother's side upwards is referred to as mora, while the lineage from the female side through marriage ties is known as anak boru (Harahap, 2019). Each of these elements holds a specific function and position within the system, forming a balanced triadic relationship that serves as the foundation for social interaction and cultural preservation in Mandailing society.

3. RESEARCH METHODS

This research uses a descriptive qualitative approach, which means that the research is conducted by describing the phenomenon in a comprehensive and comprehensive manner. Ethnographic research is qualitative research that studies a group's culture in depth. (Park & Wirth, 2023). This approach includes field research (field research), which

involves the use of observation and interviews to collect information from informants. This method was chosen because it is in accordance with the research objectives that focus on an in-depth understanding of cultural values that are passed down from generation to generation in a particular community.

The research design used is descriptive qualitative, the data is collected, analyzed, and presented in the form of narrative or description. This study reveals the explanation of Umpasa Dalihan Na Tolu passed down from generation to generation and its impact on the social life of the Batak Mandailing community.

With this research method, we hope that this study can provide a deeper understanding of how Umpasa Dalihan Na Tolu is inherited and adapted in the lives of the Batak Mandailing community. Thus, this study can provide a comprehensive picture of Umpasa Dalihan Na Tolu in the Batak Mandailing indigenous community which is passed down from generation to generation.

4. RESULTS AND DISCUSSION

The Dalihan Na Tolu wisdom must be developed and preserved within the community, especially among the Batak Mandailing people. The unity between *mora*, *kahanggi*, and *anak boru* is symbolized by a three-legged stove, where each leg plays an equally important role in keeping it sturdy. This togetherness shapes a society that understands the roles and responsibilities of each group similar to a government system where leaders and subordinates complement each other to ensure all tasks are accomplished properly. Its preservation across generations is inseparable from this unique structure. In Dalihan Na Tolu, *mora* acts as the leader or decision-maker, *kahanggi* serves as the family equal, and *anak boru* carries out tasks and supports the others. This balance reflects the environmental harmony that the Batak Mandailing community must maintain, closely tied to the wisdom inherited through Dalihan Na Tolu.

4.1 Inheritance of Umpasa Dalihan Na Tolu.

Umpasa Dalihan Na Tolu is passed down from generation to generation from the descendants of the Batak Mandailing Tribe, various clans and is no stranger to the Nasution clan. One of the clans that will be studied regarding the sustainability of the dalihan na tolu, its heirs can be passed down from generation to generation. Usually passed down orally or in writing to people with surnames, for example the Nasution clan, that the oldest person will pass down the story properly and correctly about the explanation of Dalihan Na Tolu. The process of inheriting Umpasa Dalihan Na Tolu can also be through the family, namely parents and grandparents teach their children their childhood through stories or daily conversations. In traditional events, Umpasa Dalihan Na Tolu is said by ancient traditional people as a form of advice for the younger generation. As well as from several indigenous communities starting to record Umpasa in digital books or media to maintain sustainability.

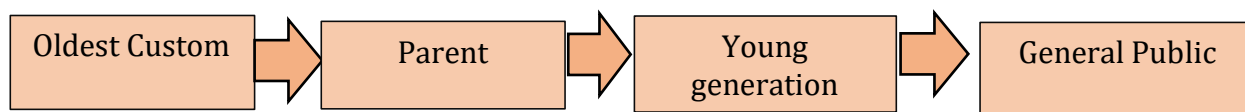


Figure1. The Inheritance of Umpasa Dalihan Na Tolu.

Factors that influence the legacy of Umpasa Dalihan Na Tolu are the existence of traditional parents. If traditional adults are always active, the legacy of Umpasa continues to work well. And the younger generation tends to use more Indonesian, so the use of Umpasa decreases.

4.2 Use of Umpasa Dalihan Na Tolu from Generation to Generation.

The Batak Mandailing community located in Medan City is a source of research that will be used as a sample. With several informants, one of the young generation who is less aware of the Dalihan Na Tolu genealogy. So after a long time not going home, let's call this young generation informant finally going home to meet relatives.

The informant had just arrived in his village and then approached his siblings, so long not home. Even did not know and special names for parents or partuturan. Not knowing the path of his surname, the right call, and his pariba. So he could not place himself in the Batak Mandailing customs. The terms Ompung and Opung are very different that's where the mistake happened to the informant, which made the people there surprised while the correct one is ompung.

The informant was also wrong in placing Kahanggi or friends of the same clan, even though friends of the same clan did not care. For example, Simarga Nasution was having difficulty in leaving for his village, but the informant did not care even though he had asked for help. As a result, there is no strong Dalihan Na Tolu bond to build friendship and bonds of brotherhood.

"Marlange-lange do na so marbagas, Marlomo-lomo do na so maradat. " (Those who do not want to work will be weak, Those who are not customary will lose their honor).

"So bagak torop anak muda martarung di hape dohot internet, jadi jarang marpangido umpasa . (Because young people now play more on cellphones and the internet, they rarely hear umpasa.) Ndang adong naso penting, alai anak muda on so marhatai. (Actually it is still important, but young people today don't care.) If you think about it, proverbs teach a lot of good life values. "Marsomba tu hulahula, manat mardongan tubu, elek marboru." (Respect the hula, get along well with relatives, and love the boru.) (informan 1,2 & 3 2025).

That people who are not customary will lose their honor and dignity in the tribe, dith not knowing dalihan na tolu. This, lack of sense of brotherhood among fellow human beings will be created, there will be no harmony in the family and the environment will not be maintained, and there will be lack of harmony between religious communities and stagnation in work. In addition, the informant said that the dalihan tolu custom must be maintained and taught to the next generation because by studying and implementing it correctly, brotherhood, togetherness, and obedience to worship will be created. This is because this custom contains Islamic teachings that must be maintained.

From the quote above, it is illustrated that the Batak Mandailing people still do not understand Dalihan Na Tolu, especially the younger generation. So they are less interested in carrying it out, or even do not know at all. The younger generation is lazy to find out starting from its origins, and the diversity of its uses in traditional parties. Even though this is one of the ties of brotherhood that helps each other. The values contained in it are noble values that will protect and help others, but many of us do not understand and do not want to know because they have been biased by modernization which means they no longer understand the noble values of our ancestors which must be preserved because they contain

moral values.(Amin, 2014). Informant 1 who is reluctant to help fellow clans will get an equivalent return. Humans are social creatures who help each other, not only with fellow clans, people in trouble must also be helped.

Including traditional events that require assistance, as the informant said that those who do not want to work will be weak, those who are not customary will lose their dignity. Traditional activities definitely need help from the family. Moreover, one of those who is respected by the community, does not understand Dalihan Na tolu. Will be seen as weak in some clans, a weakness that loses dignity. So that at the traditional event is only seen as an ordinary guest.

While people who understand the more people involved in the customs of society, the higher the socialization process. This is proven by the fact that Mandailing is increasing, and the socialization process is getting faster. because there is no cultural blending. Socialization of dalihan na tolu is also important to prepare the next generation so that culture does not die out and can be used as a filter in facing change. Social control, such as unifying society, sanctions in debates, and allocation of positions, allows the socialization process to occur. There are ethnic groups that do not have the power to regulate community life, they will dissaper.

The intended grip is the cultural customs that exist in a society. because of that Therefore, cultural values must be taught to the younger generation so that they are able to behave according to the demands of cultural customs. Teaching cultural customs to the younger generation, in addition to being a practical benefit, also helps maintain social order. The ideal society is one that finds holong (affection) as the source of all life in its social interactions. Therefore, the Mandailing term "holong do mula ni ugari", which means the initial affection of custom), or holong do maroban domu, or domu maroban parsaulian, which means affection brings familiarity and common good.(Thohir et al., 2024). A more prosperous society has a higher level of togetherness. As a result, the values of mutual cooperation, working together, helping each other, and protecting each other will build a harmonious society as a whole and its environment.

The development of the word reflects a society that knows the customs will not lose the sense of caring and affection for each other. It should be applied in everyday life, therefore it must instill Dalihan Na Tolu in the application of a harmonious life. The umpasa system can be applied from generation to generation that first understands and carries it out. The implementation of learning can use books, social networks that have a lot of information about Dalihan Na Tolu. The system is a narrative that must be understood from respecting the oldest to the youngest. Can uphold strong ties of friendship at traditional events of the Batak Mandailing tribe. Its strengthening can be applied and carried out through the distribution of customs that are still thick in a strong procession.

5. CONCLUSION

Umpasa Dalihan Na Tolu is passed down from generation to generation, and its continuous use reflects the preservation of values in line with ancestral traditions. As the current generation, we must be capable of expressing these values in daily life. When practiced properly and correctly, it reveals the profound beauty embedded in the culture of the ethnic group. Each generation should be able to understand the Umpasa Dalihan Na Tolu, which is part of the *partuturan* the kinship system that binds the sense of brotherhood.

It strengthens affection among people and fosters the spirit of helping one another as social beings. We should not be ashamed to learn and instill the values of umpasa. By reading

books and utilizing social networks, we can explore more deeply and even uncover the oldest historical records of umpasa. It should be applied in traditional Batak Mandailing ceremonies so that people become accustomed to living by these values. From generation to generation, they will understand and follow the entire procession of traditional ceremonies from beginning to end. This way, it will become clear that continuous practice makes it easier to understand the system.

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