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Abstract

Public speaking habits are a step in developing themselves to get information. Good speech is aimed at one's attitude in language. Prevention hate speech in the world of special social for community in the South Tapanuli is carried out in a makkobar manner. Makkobar shapes the character value community based on a commitment to do the best things and do everything right and have a purpose in life. Blurred character can grow in the form of speaking correctly in applying the habit of exploring himself in language. Makkobar is one of the local wisdom in the people of South Tapanuli because in it there are elements of attitudes, emotions, habits and volition, basic behavior in communication, and self-conception. The character value in the attitude of infidelity is to instill the internalization of various virtues that it believes in and use as a basis for perspective, thinking, behave, and acting. Emotional character value in the spirit is to give enlightenment and refrain from moral principles in communication. The character value of habits and willingness in the spirit that is arousing curiosity and empowering to be able to socialize with the community. The basic behavioral character value in communicating is to provide opportunities to speak with the stages. The character value of self-conception in makkobar is to provide motivation and inspiration to the community.

Keywords: hate speech; local wisdom; *makkobar*

1. Introduction

Hate speech is one of the factors that could cause enmity in order to live in society. The feud based on the lack of a sense interaction and indifference to construct social values. In an era of revolution 4.0 speech of hatred already in the verge limit is very scary. It is based on the use of social media that are used every day in public life as sacred heart's content, opinions or hoax news, and others.

The use of social media is not accompanied by the knowledge that as both forms in the delivery of information. Many users of social media without thinking in the long pour out the contents of the information acquired. The information is information that can be positive or negative information. Information that positively raises a good speech in the community while the negative information that give rise to resentment and speech clash-clash of social society. Budiningsih, (2004:18) have a good and bad thing is a value that is in the middle of the community. He is a social value that must be held and observed by the community. These values are abstract living in their minds as a aims to organise and guidelines for human activities to achieve his goal.

Local wisdom in South Tapanuli as existed in oral cultures to interact with groups of people known as *makkobar*. *Makkobar* culture has been inherited by the ancestors in ancient times had known life teachings contained in the oral tradition. similar things are expressed Pudentia (2007:27) define oral tradition as a discourse that is spoken or conveyed from generation to generation including the oral and literate, all of which are conveyed orally. However, the mode of conveying this oral tradition is not only in the form of words, but also a combination of certain words and actions that accompany the words. Tradition will also provide a set of models for behavior that include ethics, norms and customs.

In line with the increasingly competitive development of the 4.0 revolution coupled with the development of modern science and technology, it also has an impact on the shifting of values and speech structures in society. It is necessary for citizens to realize that hate speech is spread in various regions. The sophisticated information flow has shown its dominance in the speech of the younger generation. in addition, the spread is hate speech both written and native speakers are growing rapidly. If the threat is not immediately addressed, the hate speech that is loaded with religious and racial ethnic groups will eventually become a conflict. In fact, in the utterance of hatred, conflicts of life have a high impact

Makkobar is one way to overcome the utterance of hatred because it is one of the values of local wisdom high value. This was revealed by Esten (1999:21) states that the cultural value contains rules or regulations that aim to regulate good relations and prevent bad ones for the community. Oral literary research according to Ahmadi (2010:17) along with local wisdom and local knowledge research on oral literature is important to carry out because besides being useful as a reflection of thought, knowledge, and expectations. Ikram in Lutfi, (2010:42) argues that research on oral literature is important to carry out because besides being useful as a reflection of thought, knowledge, and hope it is also useful as a means of documentation, inventory, and means of exploration of cultural values and their specific functions for the supporting community.

Based on the description above, the writer gets the idea that hate speech can be prevented through *makkobar* local wisdom, and can not be separated from the utilization of positive habits from internal and external factors in the community. Therefore, prevention of utterance of hatred through local kearpn *makkobar* culture is important.

2. Research Method

The method used in this research is descriptive qualitative research method with anthropolinguistic approach. In addition, the language research method is closely related to the purpose of language research. Language research aims to collect and study data, and study linguistic phenomena. Language research involves rules as a descriptive result with a study method based on certain theories (Djajasudarma, 2006:4).

This research also uses the ethnographic communication model which is a method that involves researchers working directly into the community. Referring to the previous method, this study also uses qualitative methods, namely research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of individuals individually or in groups. As stated by Ratna (2010:94) Qualitative research does not merely describe, but more important is to find the meaning contained behind it, as a hidden meaning, or deliberately hidden, such as why. awareness is lacking, enough, and so on. In other words, qualitative research aims to find a picture and find the elements contained. In this study, it will be examined specifically, how the lingual form, text structure, meaning and function of the *makkobar*, classification and lexicon used in the sphere of speech, as well as cultural values / local wisdom and the concept of utterances contained in *makkobar*.

In addition, the method used in this study is the communication ethnographic model. Ethnography of communication is one of the many qualitative research studies, specializing in the discovery of various communication patterns used by humans in a speech society. In the ethnography of communication there are basic issues that underlie it. These issues are language, communication and culture. Every community has its own communication system, so by itself for survival, people can shape their culture.

The linkage gave birth to the hypothesis of linguistic relativity from Edward Sapir and Benjamin Lee Whorf, namely that "the structure of language or the *aqidah* of speaking a culture will determine the behavior and mindset in that culture". Therefore the importance of the role of language for culture and then culture itself will ultimately determine the communication system and form of language.

Ethnography of communication is the study of the role of language in the communicative behavior of a society, that is the ways in which language is used in societies of different cultures. (Kuswarno, 2011:11) The main purpose of communication ethnography is to collect descriptive data and analysis of how social meanings are used, which in turn aims to direct communication ethnography to a research method to produce ethnographic descriptions of how to speak and its communication channels, used in different societies. different.

3. Result and Discussion

As stated by Parinduri, (2013:8) *Makkobar* said in the South Tapanuli language, more or less can be paired with the word to speak in Indonesian. Speaking skills are skills to convey ideas, ideas, or certain information using words and sentences. KBBI (2008:188) here are several meanings of the word speak, namely, 1. say; talk; speak. 2. Giving birth to opinions. 3. Negotiation.

In the cultural context of South Tapanuli, *Makkobar* can be interpreted as an official discussion held in the South Tapanuli traditional ceremony; both in the event *spesta* in a happy atmosphere and a party in an atmosphere of grief. As a norm passed down from generation to generation, *Makkobar* has a procedure that is a convention with the people of South Tapanuli. In practice, although there are some variations in the process of speaking and the content spoken. However, cultural heritage, which is considered as one of the sacred cultures is still carried out in South Tapanuli traditional ceremonies.

In that connection too, *makkobar* is a traditive convention that regulates and exemplifies language and provides examples of politeness in acting speech manifestations based on the social system of the Natolu dalian which is used as a foundation for

traditional ceremonies in the implementation of South Tapanuli ceremonies. Therefore, creating social norms that become the order of customary speech and the variety of languages relating to the density of South Tapanuli custom.

Makkobar has its own charm. For some people who do not understand the customs of South Tapanuli, do not understand the variety of languages in South Tapanuli, and do not know the social relations and kinship of South Tapanuli, perhaps the Makkobar event is considered to be very boring, a waste of time, especially some topics covered only that's all. However, this is the application of affection in the South Tapanuli custom.

All family elements that are considered as important relatives must indeed flourish. Maybe those who do not understand feel unnecessary, but on the contrary, people who understand their position and position will be very offended if they are not seated in the density of custom or not given the opportunity to speak in the customary negotiations, it can even lead to internal conflicts within a kinship.

Makkobar is part of South Tapanuli oral literature which is included as local wisdom that should be maintained. In the past oral tradition was very rapidly developing in South Tapanuli society. This is certainly closely related to the language attitude and language ability of the people of South Tapanuli to utilize established languages.

3.1. *Makkobar Function as Local Wisdom*

As stated by Parinduri (2013:3-5) Most of the people of South Tapanuli still see the Makkobar tradition as an important part of traditional ceremonies. The urgency that is meant is proven in the implementation of traditional ceremonies, starting from the smallest custom to the implementation of large customs that always use the makkobar procession. Makkobar categorizes in four functions: sacred, traditive, attractive, and artistic.

a. Makkobar activities are considered as something sacred because most of the main thoughts conveyed in the program are things that uphold goodness and avoid bad deeds (*amar ma'ruf nahi munkar*). In other parts of the makkobar also has a tendency that is entirely aimed at advising. The *marsipaingot* tradition is conveyed to a newly married couple. The advice delivered is inseparable from the teachings of Islam in order to obey Allah and His messengers, uphold prayer, respect and love parents, relatives (*mora-kahanggi*, and *boru* children). Next to a child who will go abroad be conveyed so do not forget to pray, firm and persistent looking for sustenance, honest, trustful, and do not forget your hometown.

b. Makkobar is considered a traditional activity because it has become a convention for the people of South Tapanuli, whether those residing in South Tapanuli or overseas. Of course it would be awkward for the wedding ceremony without any makkobar, even if only for a few sessions

c. Makkobar as an attractive activity because in practice parkobar act as negotiators who can influence the decisions that will be taken. In this connection the parkobar competition will be seen, for example in applying for, delivering delivery. from the prospective bride or from the bridegroom's party will jointly display their abilities in the traditional session. Expertise in utilizing these charming words can smooth and smooth things out.

d. Makkobar as an artistic activity because in the procession it does use the function of artistic language, namely deliberately using a unique language style, choice of words, and intonation according. Parinduri, (2013:3-5) The language style and diction used in makkobar activities are appropriate to the situation and conditions. *Boru* children or prospective *boru* children will speak humbly and pitifully and convey complaints so that what they ask will be granted by the *mora*. While the *mora* will speak swiftly and authoritative. The impression that is displayed will increase the respect of the *boru* child.

3.2. *Prevention Of Hate Speech With Markobar Local Wisdom*

Makkobar is expected to prevent utterance of hatred because it forms the character values of society correctly and has a purpose in life. Makkobar character values can grow with the right form of speech in applying the habit of exploring himself in language. Makkobar values include elements of attitude, emotion, habit and will, basic behavior in communication, and self-conception. Variety of diction contained in the values of the makkobar:

a. Attitude. Speech derived from the value of the attitude of makkobar is a reflection of the character generated in someone. Attitude plays an important role in the appointment of one's identity in language. Makkobar activities are formed on the basis of behavior in speaking. By mastering the attitude in speaking, a person will know his position in composing words that are good and capable in speaking words.

b. Emotions. The utterance that is generated in the value of makkobar emotions is a dynamic symptom in the situation felt by the community accompanied by its effect on consciousness, behavior, and is a physiological process. Activities that occur in makkobar to control emotions when talking with strong feelings and clear thoughts.

c. Habit and Will. Speeches caused through habit and supremacy are based on the organized society of South Tapanuli. Habits are supported by understanding the social system and mastering the language of Angkola, while the will is based on the mastery of simple speaking techniques.

d. Basic Behavior in Communicating. Makkobar oral tradition as a basic behavior in communication, in addition to being a means of customary speech, functions as the implementation of *adat* levels in accordance with the conventions contained in the community, it is also very functioning to maintain linguistic traditions. Politeness in language is something that takes precedence. This is reflected in the philosophy of Mandailing which reads "pantun angoluan, teas amatean" This means more or less, by speaking polite language we will live safely and peacefully, while verbal abuse will bring danger, woe, and death.

e. Self-Conception. Speech projections arising from the value of self-conception in makkobar provide a sense of self-control to say because makkobar implements customary norms that must be obeyed by community members

Ased on this, it can be concluded that the expression of hatred can be prevented by makkobar as a form of local wisdom in South Tapanuli. Makkobar, which is carried out regularly both in daily life based on sustainable habits, provides a polite attitude in communication to prevent utterances of hatred. These are expressed in the following table:

Makkobar Value System	Projection
Attitude, Emotion, Habit And Will, Basic Behavior In Communication, And Self-Conception	Understanding the social system, politeness in language, self-control to speak, mastering simple speaking techniques, applying norms

4. Conclusion

Speech is an oral tradition to create an atmosphere of active communication in developing the information obtained. Examinations can be projected into utterances of hatred if the public is not careful in cutting down the information obtained. The effort needed to prevent the utterance of hatred is carried out with the culture of the local South Tapanuli local wisdom namely makkobar. The concept of makkobar is based on the character values of attitudes, emotions, habits and will, basic behavior in communication, and self-conception

This, makkobar local wisdom has a vision of always directing itself to the formation of the value of politeness character in speaking, able to speak the words that appear in his behavior, as well as being able to play an active role in building a system of shared civilization in the life of the revolution 4.0.

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