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Culture Values In Wedding Ceremony Methaphors (Umpasa Marhajabuan) Of Simalungunese

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Abstrak

This paper aims to describe the cultural values contained in the umpasa marhajabuan (rhymes in marriage) in the Simalungun community. Cultural values are values that are agreed upon and embedded in society, which are rooted in a habit, belief, symbols with certain characteristics, and can be distinguished from one another as a reference for behavior and responses to what is happening or is happening. Generally, the cultural values in the Simalungun umpasa are used as a guide in life, especially in attitudes and behavior to meet social needs. The data collection method in this paper is a descriptive qualitative method, which tends to use analysis, using the library method, and the interview method. While the theory used in this paper is the anthropolinguistic theory developed by Sibarani [1]. The results obtained indicate that the cultural values contained in the umpasa marhajabuan in the Simalungun community include the values of discipline, hard work, education, health, gender management, courtesy, honesty, harmony, commitment, optimism, and gratitude.

Keywords: Cultural Values; Marhajabuan; Umpasa; Simalungun

1. Introduction

Indonesia has a diversity of cultures, ethnicities, races, religions, and customs. Cultural diversity is a heritage and pride of the Indonesian that should be preserved and maintained. Although the tribes has its own culture that distinguishes it from other, they have the similar goal, namely to educate people in virtuous, compassionate, polite, and do good to fellow community members. The Simalungun community is one of the Batak sub-ethnics in North Sumatra Province, in addition to the Karo, Toba, Pakpak/Dairi, and Angkola Mandailing. The Simalungun community has the regional language, namely the Simalungun language. It functions as a communication tool, cultural supporter, and a symbol of the identity of the Simalungun community itself. These functions are obviously through the activities of community members in communicating with each other.

Language is used to convey the ideas as a form of human creativity in a collective society. Language reflects the pattern of life and thought. The community thought ideas obviously in the Simalungun community activities related to traditional ceremonies such as wedding, entering a new house, funeral ceremony, and so on. In such traditional ceremonies, the Simalungunese conveying messages to certain people by *umpasa* (rhymes) as a medium of communication. The Simalungun community uses *umpasa* not only as a means of social communication, but also believes that *umpasa* contains cultural values that can be used as guidelines for balance and harmony in human relations. The problem examined in this study is what are the cultural values contained in the *umpasa marhajabuan* (wedding ceremony) in the Simalungun community. This topic was raised because the use of *umpasa* is more often

found in traditional wedding ceremony than other ceremonies. Furthermore, this study aims to find out the cultural values of *umpasa marhabuan*.

2. Literature Review

In examining cultural values in the *umpasa marhabuan*, the researcher refers to the field of anthropolinguistics. In line with Sibarani [1], anthropolinguistics is the study of variations and use of language in relation to the development of time, differences in places, communication, kinship systems, the influence of ethnic habits, and beliefs of ethnic groups. Moreover Sibarani [1] added that there are at least three important relations should be considered in discussing the term anthropolinguistics. Firstly, the relationship between one language and one culture in question. Thus, when we study a culture, we must also learn the language, and vice versa.

Secondly, the relationship between language and culture in general means that every single language in a society belong to one culture in that society. Language differences mean cultural differences or vice versa. Thirdly, the relationship between linguistics as a science of language and anthropology as a cultural science.

2.1. Cultural Values

Cultural values are a set of rules that have been agreed upon and embedded in a society and have been rooted in customs, beliefs, and symbols with certain characteristics that can be distinguished from one another. These cultural values can be seen in the symbols, slogans, mottos, and vision and mission. Sibarani [1] divides cultural values into two parts, namely welfare and peace. The welfare values include: cooperation, discipline, education, health, mutual cooperation, gender management, cultural preservation and creativity, and social care. The peace values include: the value of courtesy, honesty, loyalty to the social group, harmony, commitment, optimism, and gratitude.[2]

2.2. Umpasa

Umpasa is a folk poem that can be used in various traditional ceremonial activities in the Simalungun community, such as: traditional wedding ceremonies, entering a new house, traditional ceremonies of funerals, and other traditional events. Generally, the Simalungun *umpasa* consists of four lines, the first two lines are rhymes and the last two lines are the messages. Simalungun *umpasa* rhyme is in the ab-ab or aa-aa pattern with four to eight syllables. In the *marhabuan* ceremony, *umpasa* is delivered in a monologue. When the speaker conveys his *umpasa*, the listener does not immediately respond, but only the listener spontaneously agrees by saying “*aima tongon*” or amend.

2.3. Marhabuan (Wedding Ceremony)

Marhabuan means get into a marriage. An ideal marriage according to Simalungun custom is a marriage called *marhabuan i bagas alop dear*. As an ideal marriage, it follows the process in accordance with customary law norms of Simalungun community. In the implementation of the customary *marhabuan* event, it has become a tradition of *mambere podah* (giving advice) for new couple. When someone gives advice, they often include several verses for the bride and groom, which are considered to contain several moral messages.

3. Methodology

This study uses a qualitative descriptive method to describe and analyze the cultural values contained in the *umpasa marhabuan* (wedding metaphors) in the Simalungun community. According to Moleong [3], the qualitative method is used to study the phenomena, events, social activities, attitudes, beliefs, perceptions of, thoughts of people individually and in groups.

4. Discussions

Cultural values in the *umpasa* marhabuan in the Simalungun community can be seen from the content and meaning of the *umpasa* itself. These cultural values are used as guidelines in society to organize life wisely and wisely to improve welfare and peaceful living.

The cultural values contained in the *umpasa* marhabuan in the Simalungun community are classified into values of hard work, discipline, educational healthy life, role of gender, politeness, harmony, commitment, optimism, and gratitude. Those values will be described as follows:

4.1. Hard Work Value

The value of hard work is a behavior that shows an earnest effort to achieve the good things. The value of hard work can be done in many aspect, such as in working, studying, overcoming various task barriers, helping others and other activities.

The hard work value are found in the following traditional *marhabuan umpasa*:

Original Text	Translation Text
<i>Anggo galot sidung ari</i>	The <i>Sidungari</i> weasels
<i>Marodor-odor do pardalanni</i>	walking side by side
<i>Anggo ringgas do nasiam mansari</i>	If both of you seek for diligently
<i>Sonang do hadobanni</i>	the happiness met eventually

The above *umpasa* contains the value of hard work which is reflected in the content of "*anggo ringgas do nasiam mansari, sonang do hadobanni*". The *umpasa* means whoever seek for something diligently, they will get a reward from their work, namely satisfaction and happiness.

Original Text	Translation Text
<i>Iroboh ma hayu samoja</i>	Cut down the <i>samoja</i> tree
<i>Ibahen jadi baroti</i>	made it as a house pillar
<i>Anggo na gogoh marhorja</i>	it is worth to be a hard worker
<i>Ai do na dapotan rajoki</i>	who find fulfillment and sustenance

This second *umpasa* also contains the hard work value. The value is expressed in the phrase of "*anggo na gogoh marhorja, ai do na dapotan rajoki*". As someone keen on his/her work, it bears the sustenance for his/her living.

4.2. Discipline Value

Discipline is an action that shows orderly behavior and obeys the rules and regulations. With the value of discipline, a condition is created through behavior that shows the obedience, loyalty and order. The value of discipline in *marhabuan umpasa* are contain in the following examples:

Original Text	Translation Text
<i>Marumbak ma hayu jambu</i>	As the guava tree breaking down
<i>Nabolak tolong maropuk batu</i>	The <i>tolong</i> wood crashes the stone
<i>Domma nasiam saud marjabu</i>	For now, both of you are bride and groom
<i>Sombah martondong, elek marboru</i>	Be respectful for parents and gently for others

The *umpasa* above contains the value of discipline in the expression of "*sombah martondong, elek marboru*" which means respect for parents of the bride (*tondong*) and treating their relatives (*boru*) gently. According to the

Simalungun tradition, the *tondong* must be respected because it is considered a giver of blessings and the *boru* must be gently persuade because they are the executor and supporter of wedding ceremonial.

Original Text	Translation Text
<i>Anggo rarat pamurunan</i>	When the fire spreads out of the stove
<i>Bolathon ma bai hayu tamba tua</i>	Take the <i>tamba tua</i> wood as the barrier
<i>Hormatima parinangonmu</i>	Be respectful and sincere to your wife
<i>Sonai homa ge simatuamu</i>	both her parents as mother and father

This second *umpasa* contains the value of discipline. The value of discipline is reflected in the content of the example "*hormatima parinangonmu, sonai homa ge simatuamu*". This phrase means that a husband should treat his wife sincerely and respectfully. He also should treat his mother and father in law as his own parents. By practicing this rule, a new marriage couple will have a happy and harmonious family.

4.3. Educational Values

The value of education contains in *parhajian umpasa* is in the form of direction to encourage someone to do good works in life. When man and woman get into a marriage, they are expected to be a better man and woman as team.

Original Text	Translation Text
<i>Palia na iduru</i>	The <i>petai</i> tree grows on the field edge
<i>Sibahut na i tompoh</i>	the catfish in the gutter
<i>Namaila marguru</i>	whoever ignore the knowledge
<i>Seng saud marpambotoh</i>	how he is surviving from suffer

This second *umpasa* contain the educational value that reflected in the contents of "*namaila marguru, seng saud marpambotoh*" the purpose of the *umpasa* in wedding is an invitation to keep learning even though they are married. *Umpasa* encourage the bride and groom to learn how to behave as married man and woman. They may learn from others, for example how to dress, build a happy family, learn about customs, etc. Thus, they should not ashamed to learn those thing from other.

4.4. The healthy life values

The value of healthy is a state that shows physical, mental and social life that free from disease, disability and weakness. The healthy indicator in this case means the wellness of physical body and mental. For Simalungunese, the healthy is a priceless gift and cannot be compared to anything else. Therefore, the prevention is needed to keep the healthy life and balance environment.

The healthy life value contained in the example of *marhajian umpasa* in the Simalungun community can be seen in the following example:

Original Text	Translation Text
<i>Boras Talun Banua</i>	Rice from Talun Banua
<i>Boras Sini Purba</i>	Rice from <i>Sini Purba</i>
<i>Horas nasiam sayur matua</i>	Have a lasting happy marriage
<i>Torkis-torkis ulang mahua</i>	and a great pleasure

The *umpasa* above contains health value. The health value is reflected in the content of phrase "*horas nasiam sayur matua, torkis ulang mahua*" which means that you will be blessed with children and grandchildren and enjoy the happy long-lasting marriage.

Original Text	Translation Text
<i>Dalan hu Raya Huluan</i>	The road to Raya Huluan
<i>Bahat do bonani sihala</i>	The wild gingers are grown along
<i>Anggo domma nasiam marhajabuan</i>	As you both tied in marriage
<i>Malasma uhur sonai ge angkula</i>	Warming the heart and healing the body

The *umpasa* above contains health value that was expressed in the phrase of "*anggo domma nasiam marhajabuan, malasma uhur sonai ge angkula*". The healthy value is seen from physical and mental factors. Those factors proofing in the way of thinking and response to situation. In addition, the new family is expected to be a happy and healthy family.

4.5. Gender management values

The value of gender management is division roles and positions between the man and woman task determined by the community based on the nature that is considered in accordance with the customs, norms, beliefs and habits of a particular community. *Umpasa* that established the role of gender in Simalungun marriages are as follows:

Original Text	Translation Text
<i>Hayuni tambah tua</i>	The wood of Tambah Tua
<i>Marumbak hu parbalogan</i>	Broken down on the land border
<i>Tubuhma anak siboan tuah</i>	Blessed you with the sons of protector
<i>Tubuhma boru nagabe pangadu-aduan</i>	Blessed you with the generous daughters

The *umpasa* above contains the value of gender roles. Those are the wishing for the new couple have the sons and daughter who are trustworth and great listener.

Original Text	Translation Text
<i>Tubuh ma sanggar</i>	The wild sugarcane grows at riverside
<i>Parasaran ni piduk</i>	The Piduk birds are nesting peacefully
<i>Tubuh ma anak na pistar</i>	The wise daughters bring the comfort
<i>Janah boru na bisuk</i>	The sharp boys bring the joy

The *Umpasa* above contains the value of gender roles. The new couple wishes to have children – son and daughter who will bring the completeness. For family, the smart boy will bring the joy and the daughter will bring the comfort.

4.6. The value of Politeness

The value of politeness is the value of social rules relating to manners, good character, civilization and ethic. The value of politeness contained in the wedding *umpasa* in the Simalungun community are found in the following example:

Original Text	Translation Text
<i>Irobob buluh bolon</i>	Cutting down the bamboo groove
<i>Bahen dingding topas</i>	To be used as wall for cottage
<i>Age domma marhajabuan</i>	Both of you have tied a knot
<i>Ningon pasangap namatoras</i>	Respect the parents is a good deed

The *umpasa* above contains the value of politeness. The politeness is found in the content of phrase "*age domma marhajabuan, ningon pasangap namatoras*". This *umpasa* is conveyed to the bride and groom to continue to do good and respect for their parents.

4.7. The Honesty Value

Honesty is an upright behavior that revealed in trusted words, actions and work. The character of a person's honesty can usually be seen in a person's association, the extent to which other people trust him. The example honesty in wedding *umpasa* are found in the following example:

Original Text	Translation Text
<i>Merduri do bonani salak</i>	The snakefruit wears the thorns
<i>Marandor do gadung julur</i>	Sweet potato equipped with rope
<i>Anggo laho iporsayai halak</i>	If you want to be a trustworthy person
<i>Horjahon nasiam ma na bujur</i>	Be a man of integrity

The *umpasa* above contains the value of honesty. The value of honesty is found in the phrase " *anggo laho iporsayai halak, horjahon nasiam ma na bujur*". The purpose of this *umpasa* is to advise the bride and groom to do good, promote the honesty in their conduct.

4.8. The Harmony Value

The harmony is a term that composed of the orderliness and peacefully. A new family can be living in harmony with their neighbors by avoid the squabbling. The good relationships arise from being a good listener and empathetic. The value of harmony contained in the *umpasa marhajabuan* in the Simalungun community is found in the following example:

Original Text	Translation Text
<i>Marbuahma uttei jungga</i>	The lime tree is bearing the fruits
<i>Martalpokma uttei mungkur</i>	The rough lime is falling down
<i>Martuahma nasiam nadua</i>	Be happy for both of you
<i>Tongtong sisada riah sisada uhur</i>	Be unity in ups and down

The *umpasa* above contains the value of harmony. The value of harmony is contained in the phrase " *martuahma nasiam nadua, tongtong sisada riah sisada uhur* ". This *Umpasa* is conveyed to the bride and groom in the hope that they will always live in harmony and happiness, if in the household they can always be of one mind and still make decisions by prioritizing the agreement then harmony will be achieved.

4.9. Commitment Value

The value of commitment is a dedication for fulfilment of particular promise to oneself or others that is reflected in responsibilities. The commitment revealed by the effort to do something or fulfill the promise. The value of commitment contains an element of quantity, meaning that someone is willing to carry out promises not only at this time, but continuously. *Umpasa marhajabuan* that which contains the value of commitment is seen in the following example:

Original Text	Translation Text
<i>Anggo marsolu hu Ajibata</i>	Paddle a canoe to Ajibata
<i>Ulang ham jomba-jomba</i>	Make sure, the harbor reached
<i>Napinadomu Naibata</i>	Whoever God has united
<i>Nasojadi sirangon ni jolma</i>	They should not be divorced

This *umpasa* contains the value of commitment. The value of commitment is reflected in the content of the example " *napinadomu Naibata, nasojadi sirangon ni jolma*". This *umpasa* means responsibility and commitment in build a marriage, although there are obstacles in the future, no one can declare the divorcement, for the initiator of marriage is God, the Creator of human family.

4.10. The Optimistic Value

The optimistic is a mental attitude that involves the process of way of thinking, utterance, and images that build the development of thoughts. Positive thinking forms a strengt personality and character. Thus the new couple expected to be optimistic person who will find the happiness, joy, health, and success in daily life. The value of optimism is found in the following example:

Original Text	Translation Text
<i>Hayu mardakkah-dakkah</i>	Shady tree grows firmly
<i>I buntu ni tapian</i>	above the bathhouse
<i>Huja pe nasiam holi manlangkah</i>	Wherever you go is freely
<i>Sai tongma jumpahan pansarian</i>	may your peace and be blessed

The *Umpasa* above contains the value of optimism in the contents of phrase "*huja pe nasiam holi manlangkah, sai tongma jumpahan pansarian*". This *umpasa* reflects the optimistic. It is conveyed to the bride and groom as wishing that wherever they live, they will always receive blessings from God.

4.11. The Gratitude Value

The value of gratitude is expression of gratitude to God who bestow the good things and wondrous life. But for some people the value of gratitude is also expressed in any conditions and situations. The value of gratitude contained in the *umpasa* marhajabuan is seen in the following example:

Original Text	Translation Text
<i>Tunggom na birong</i>	Bamboo tube filling with the black sap
<i>Sungkot bani baluhur</i>	Hindered by the baluhur palm
<i>Ia sinin ma na adong</i>	Either in good or bad
<i>Soninma malasma uhur</i>	The joy will never last

The *umpasa* above contains the value of gratitude that expressed in the contents of the phrase "*ia sinin ma na adong, soninma malasma uhur*". Literally the phrase meaning is, even though the family only has the simplest menu, they will grateful and happy. This *umpasa* is usually used when provide special dishes for bride and groom in wedding ceremony.

5. Conclusion

Based on the results of the analysis, it can be concluded that the cultural values contained in the *umpasa* marhajabuan in the Simalungun community are moral goodnes values. The new couple is expected to use them as a way of life. These *umpasa* will remind them in the value of hard work, discipline, education, healthy, gender roles, politeness, honesty, harmony, commitment, optimism and gratitude.

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