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# Form, Content of *Umpama* and *Umpasa* in Batak Toba Language: Study of Local Wisdom

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## Abstract

Verbal literature is literature that lives amid during in society, told by parents to their children or by storytellers to villagers who do not know how to read and write. Verbal literature has been passed on from one generation to the next generation. *Umpama* is a proverb. An adage is a group of words that have a fixed structure and contain basic rules for behavior. The parable is words that express a person's state or behavior by making comparisons from the surrounding environment. *Umpasa* is similar to a verse in the Indonesian language, which consists of four lines rhyming in a stanza. The verse is an old type of poetry in which each stanza consists of four lines and has *sampiran* and contents (*isi*). The purpose of this study is to describe the form, function, meaning, and wisdom of *umpama* and *umpasa* in the Batak Toba society. Its benefits are as documentation of form, function, meaning, and wisdom of *umpama* and *umpasa* in the Batak Toba language. The method used is qualitative because the research is carried out in natural conditions (natural setting), also called the ethnographic method, because initially this method was used more for research in the field of anthropology, moreover called the qualitative method, because the data collected and the analysis are more qualitative. The form of *umpama*: adage, parables, imagery, etc. *Umpama* in terms of content consisting: *umpama* containing advice, *umpama* containing wisdom, *umpama* containing laws/customs, *umpama* containing association, *umpama* for birth, *umpama* for young people, *umpama* to parents, and *umpama* to death. *Umpasa* in terms of content: *umpasa* containing requests for blessings, *umpasa* containing requests for descendants, *umpasa* for children, *umpasa* for receiving *tintin marangkup*, and *umpasa* for death.

*Keywords:* *Umpama* and *umpasa* in Batak toba Language

## 1. Introduction

The tribe has special characteristics and has geographical boundaries. The characteristics of the tribe can be explained in terms of language, traditional clothing, arts, livelihoods, organizational systems, knowledge systems, and technological systems. The difference in these characteristics has led to the emergence of the term tribes in Indonesia. The reason for the differences in Indonesian's ethnic characteristics is because Indonesia is an archipelagic state, which consists of a few islands, such as Sumatra, Java, Kalimantan, Sulawesi, Bali, and others.

Regional culture is a culture in a certain area. Regional culture consists of a combination of several tribes. The tribes in one area were divided into several tribal divisions. For example, in North Sumatera, there are Batak Toba, Batak Angkola Mandailing, Batak Karo, Batak Pakpak, and Batak Simalungun. These tribes are in certain areas. The culture in the North Sumatera area is more dominant with similarities than differences. This happens due to one tribe lives side by side with another tribe, thus bringing cultural similarities.

The Batak tribe is one of the tribes of the Indonesian people who live in North Sumatera. Sumatera is the second-largest island after Kalimantan and is located in the west of Indonesia. The Batak tribe inhabits the Bukit Barisan plateau, which is around Lake Toba. The Batak Toba tribe has culture and literature. Batak literature is divided into

written literature and verbal literature which cannot be separated from belief/religion and reflection of all civilizations that are closely related to life. Verbal literature is passed down verbally and from generation to generation, while the author's name is unknown. Verbal literature only applies to shamans, but the development of written literature involves it does not only apply to shamans, and it changed after missionaries entered Batak's region.

The Batak Toba tribe uses their ethnic language in daily life to convey their intended desires and purposes, both among family members and even in community groups. The Batak Toba language continues to develop and functions as a symbol of identity, communication tool, and cultural support for the Batak Toba community. A user of the Batak Toba language must be able to express their intentions to others, to know what will be conveyed through verbal literature, which was born and developed amid during in the Batak Toba community, from one generation to the next generation. One of them is the user of *umpama* in the Batak Toba language. Presentation of the adage can be delivered directly based on a sudden imagination.

Batak Toba's verbal literature is still rarely used, such as *umpama* and *umpasa*. This is because the next generation is no longer enthusiastic about literature, as it is influenced by the technology involved. A. Teeuw (1982:330-331) states, verbal literature still exists today because of the efforts of various researchers, which thinking about original or ancient verbal literature in Indonesia.

*Umpama* and *umpasa* are part of the Batak Toba's verbal literature. Marbun and Hutapea (1987: 194) state, *umpama* is literature in the form of verse and adage that contains norms for sanctions, rules, and the things concerning forbidden or abstinence that should be followed.

Archer Taylor (1982/1983:6) states, *umpama* and *umpasa* are traditional expressions that belong to the people in general and whose creator is no longer known, which contains: messages, advice, flattery, criticism, punishment, questions, and allusions.

Sweeney (1998:2-5) states that verblivity can be somewhat satisfying when spoken of in the context of its interaction with the written tradition. Verbal disclosure is conveyed mainly by relying on memory. Verbal traditions have cultural values that are mostly used by the present generation for a prosperous and dignified future, but experts are needed who can explore, interpret, and apply these cultural values well.

Through verbal literature, it can be seen how important the cultural values contained in it, both ethical values, moral values, and social norms of society.

## 2. Literature Review

[17] states traditional culture is the human culture of the past. The culture of the present is also considered the culture of the past when viewed from the point of view of the future. Therefore, traditional culture is a culture that still uses traditional models, methods, types, functions, and forms, compared to the culture of the next generation. Traditional culture is owned by all ethnic groups in Indonesia. Each tribe has its uniqueness so that it becomes different from one tribe to others.

With the ideas of local wisdom, it will certainly appear that humans are getting closer to their environment, as in the term humans are social creatures. The human tradition invites humans to have a system and unite. Humans interact and relate to others with certain systematic patterns which are entirely based on behavioral customs. At the same time, it results in a wider system, both a cultural system that includes social life, livelihood, organization, economy, and even culture.

Wisdom in Greek society was indigenous knowledge of the local community as happened to Indonesian people who lived in rural areas about 5 generations ago. Genuine local wisdom will be useful to regulate human life for the better, both between human relationships in society and human relationships with God. This indigenous knowledge in ancient times will be passed down from generation to generation.

By derivation, local wisdom can be understood as local ideas and knowledge that are wise, full of wisdom, good value, and virtuous that are owned, guided, and implemented by community members. Local wisdom is obtained either from cultural traditions or from verbal traditions. This is because local wisdom is the content of verbal traditions or cultural traditions that are inherited and used for generations to organize the social life of the community in all fields of life or to regulate the order of community life. This understanding of local wisdom needs to be understood so that it can be extracted from verbal tradition as an ancestral cultural heritage. There are many opinions regarding the term local wisdom based on an understanding of local wisdom, namely: 1) Local wisdom is

indigenous knowledge of a community that comes from the transcendent values of cultural traditions to regulate social life. 2) Local wisdom is the value of local culture that can be used to regulate the life of the community wisely [10]. Local wisdom is indigenous knowledge used by local people to survive in an environment that is integrated with belief systems, norms, culture and is expressed in traditions and myths through verbal traditions (folklore) and literature, such as *hikayat*, *lontar*, *babad*, *suluk*, *tembang*, etc. (Gunawan, 2008)

Sinaga Richard (2013:14) states, in the comparison of *umpama* and *umpasa* in Indonesian literature, *umpama* is called an adage, while *umpasa* is called a verse.

The verse is an Indonesian poem because every local language in Indonesia has its verse.

For Example : *Sibigo ambaroba rara huling-hulingna.*

*Na uli do na roa molo saor pangkulingna.*

It means : *Sibigo ambaroba* (bird) has red skin.

The bad appearance will look beautiful when it is well-spoken.

We can align *umpasa* with an adage in Indonesian literature, its character does not have a *sampiran*. In addition, adage can also be differentiated: proverbs, parables, and imagery.

A parable is a sentence that states the comparison of the natural surroundings and is generally preceded by words: for example, like, such as, and have the letter of the alphabet or can be referred to as a system, Sinaga Richard (2013:15).

Verbal tradition is all discourse that is spoken, which includes verbal and has the letter of the alphabet. However, the presentation of this verbal tradition is not only in the form of words, but also a combination of certain words and actions that accompany these words, Pudenta (in Purba, et al. 2019: 23-24).

As similar to [10] opinion, said that verbal tradition has a very broad scope to be discussed. There are several characteristics of verbal tradition, namely: 1) it is a cultural activity, habit or culture in the form of verbal, partly verbal, and not verbal, 2) has performance, activities as the context of its use, 3) can be observed and watched, 4) is traditional, 5) inherited from generation to generation, 6) the process of conveying from mouth to ear, 7) containing cultural values and norms, 8) having versions, 9) belonging to a particular community, 10) potentially revitalizing and being appointed as a source culture industry.

Vanisa Purba, et al. (2019:24) states, verbal tradition is verbal testimony in the form of hereditary statements that can be disseminated and taught to the next generation through direct speech or by singing, either with the help of musical instruments or without musical instruments. Thus, the verbal tradition is very well preserved by the users of the tradition.

For the Batak Toba tribe, this verbal tradition is often also used as advice for children and young people, so that they can understand the meaning. Therefore, the results of this study are important to be adopted and carried out to explore the forms, functions, and meanings of *umpama* and *umpasa* in the Batak Toba society, so that it can prevent the loss of local wisdom.

### 3. Research Methods

The method is a way of acting according to certain systems or rules (Sudamto, (1995:41). Meanwhile, [5] state method is a systematic procedure (series) in exploring scientific truth. Research is an activity of collecting, processing, analyzing, and testing data which is carried out systematically in exploring scientific truth with qualitative methods. The scientific method means that research activities are based on scientific, rational, empirical, and systematic characteristics, Sugiyono (2017:2). This research method is carried out by descriptive method, which is to suggest that the research is carried out solely based on existing facts or phenomena that are empirically alive with the speakers so that what is produced or recorded is in the form of adage which is usually described as portraits; exposure as it is [15]. Therefore, the research method is the procedure to collect the data which influences the lead of the research.

### 4. Results and Discussion

#### 4.1. Forms of Umpama and Umpasa

The difference between *umpama* and *umpasa* in the Batak Toba language is *umpama* is called an adage, while

*umpasa* is called a verse.

The characteristic of *umpama* or adage in Indonesian literature is *umpama* does not have a *sampiran*. In Indonesian literature, it is also called a thimble or adage. Adage (*pepatah*) or thimbles can be distinguished, namely: proverbs, parables, and imagery.

#### 4.1.1 The Form of Umpama

- a. An adage (*pepatah*) is a figure of speech expressed in a sentence to insinuate or corner someone's way of thinking.

**For Example:**

1. *Sodao tubu sian bonan.*

It means:

Bamboo shoots are not far from the roots.

2. *Somalna do peamna*

It means:

Habit makes you get used to it.

3. *Situlluk mata ni horbo.*

It means:

Telling straightforward, while pointing the nose.

4. *Jujur do mula ni bada, bolus do jumadi hadengganon.*

It means:

Counting mistakes is the beginning of the conflict, forgetting mistakes is the beginning of goodness.

- b. A parable (*perumpamaan*) is a sentence that states a comparison of the surrounding natural conditions, generally preceded by the words: for example, like, such as, etc.

**For Example:**

1. *Songon parange ni huting*

It means:

Like a cat's behavior

2. *Songon tandiang na hapuloan*

It means:

Like a fern growing alone

3. *Songon sorha ni padati*

It means:

Like a wagon wheel

4. *Hohom songon na mangan sasagun.*

It means:

Silence is like eating sago

5. *Pantunhangoluan, tois hamatean.*

It means:

Manners are the basis of life, pride is a weakness.

- c. Simile (*ibarat*) is almost the same as a parable, but the difference is Simile is usually followed by an explanation.

**For Example:**

1. *Songon na mamola bulu, niabing sambariba nidegehon sambariba.*

It means:

Like splitting bamboo, being carried on one side, and stepping on one side.

2. *Songon ambasang, lemes di ruar mararumas di bagasan.*

It means:

Like *ambasang* (fruit that looks like mangoes) slippery on the outside but wormy on the inside.

3. ***Songonna mamola bulu, niabing sambariba nidegehon sambariba.***

It means:

It's like splitting a bamboo, being held by one side and being stepped on the other.

4. ***Songon parlange ni sibagur, tio tu jolo litok tu pudi.***

It means:

Like a swimming frog, clear in front, cloudy in back.

- d. Imagery (*tamsil*) is a figurative sentence that is rhythmic or structured like a verse, but the *sampiran* and the content (*isi*) are made in line.

**For Example:**

1. ***Aek godang to aek laut, dos ni roha do sibahen na saut***

It means:

The river empties into the sea, if peoples see eye to eye, then it will happen

2. ***Bulu Soban, musu dongan***

It means:

Bamboo is wood, the enemy is a friend.

3. ***Anakhonhi do hamoraon on ahu***

It means:

The sons or daughters are treasures

4. ***Dos nangkokna dohot tuatna***

It means:

Same up and down.

5. ***Jolo nidilat bibir asa nidok hata***

It means:

Lick the lips first, then speak

4.1.2 The Form of Umpasa

*Umpasa* is a native Indonesian poem. As proof, almost every region language have a poem.

Notes: (s) means *sampiran*

(i) means content (*isi*)

**For Example:**

1. ***Aek marjullak-jullak, marjullak sian batu (s)***

***Hata na uli na marulak-ulak (s),***

***ampu hamu di Tonga ni jabu (i)***

**Translated as:**

**The rushing water, rushing from the rock (s)**

**Repeated words of advice (s),**

**accept in the middle of the house (i)**

It means:

The purpose is that the words spoken by the speaker are well received

2. ***Andor hadumpang ma togu-togu ni lembu (s)***

***Saur matua ma hamu patogu-togu pahompu (i)***

**Translated as:**

***Andor hadumpang as an ox rope (s)***

***Wish you and your generation have a long-lived (i)***

It means:

As a hope that the parents will have both a long-lived and grandchildren.

Because for the Batak's people, even if the parents have a long-lived, but do not have grandchildren, it is still a bad thing.

3. ***Balga tiang ni ruma, balgaan tiang ni sopo(s)***

- Nunga gabe angka na tumua(s),  
sai gumabe ma angka na umposo (i)*  
Translated as:  
The cottage pole is bigger than the house pole (s)  
It means:  
The parents already living a prosperous life. Hopefully, the younger will be more prosperous
4. *Balintang ma pagabe tu mondangkxon sitadaon (s)*  
*Arimuna ma gabe(s),  
molo olo hamu masipaolo-oloan (i)*  
It means:  
The advice to the prospective husband and wife or bride's side and groom's side is to be like-minded.
5. *Bungkulan na di ginjang i parasaran in borong-borong (s)*  
*Bulan na di ginjang i pardomuan ni simalolong (i)*  
It means:  
Even though we are far apart, we can feel close when looking at the moon in the sky.
6. *Eme si tamba tua parlinggoman ni siborok (s)*  
*Debata ma na martua, horas ma hita diparorot (i)*  
It means:  
A hope that our God will protect us.
7. *Habang ambaroba tu dolok tu toruan (s)*  
*Ugasan hatopan ndang jadi bahenon hapunjungan (i)*  
It means:  
Do not claim the common property as a personal property.
8. *Habang ma ambaroba paihut-ihut rura (s)*  
*Hata naung nidok tongka do muba-uba (i)*  
It means:  
An advice to keep the promises.
9. *Horas tondi madingin pir tondi matogu (s)*  
*Sai Debata ma na mangiring-irin asa lelung hita mangolu (i)*  
It means:  
A hope that our God will guide and protect us to have a long-lived.
10. *Jolo ninangnang asa ninungnung (s)*  
*Jolo pinangan do asa disungkun (i)*  
It means:  
As a bit of advice to serve food and eat together first before implementing the custom.
11. *Turtur ninna anduhur tio ninna lote (s)*  
*Hata na uli na pinasahat muna, unang muba unang mose (i)*  
It means:  
Let the advice come true.
12. *Pir ma pongki bahulbahul pansalongan(s)*  
*Pir ma tondi muna (s),  
lujuluju angka pansamotan (i)*  
It means:  
May the spirits be strong and always be lucky.
13. *Eme the si tamba tua parlinggoman ni siborok (s)*  
*Amanta Debata silehon tua (s)*  
*Horas ma hamu saluhutna diparorot (i)*  
It means:  
God who gives happiness, may God bless always.
14. *Sahat-sahat ni solu sahat ma tu si bontean (s)*  
*Nunga sahat ulaon adat sadari on(s)*

***Sai sahata ma hita tu panggabean dohot tu parhorasan (i)***

It means:

As gratitude that the implementation of customs can be done well.

The form of poetry as above is called verse (*pantun*), and verse (*pantun*) in the Batak Toba language is called *umpasa*. The characteristics are one line as *sampiran* (s) and the following line as the contents (*isi*) (i). If it consists of 4 lines, then the first of two lines is *sampiran*, and the next lines as contents (*isi*). If it consists of 6 lines, then the first of three lines are *sampiran* and the next three lines are contents.

#### 4.1.3 *Umpama* in terms of content

*Umpama* in the Batak Toba society, plays an important role in carrying out daily activities because *umpama* conveys the contents of advice to the person.

##### 1. *Umpama* contains Advice

*Umpama* containing advice is spoken to people who have no feelings.

**For Example:**

*Unang Magakgakhu*

*Unang tartuktuk pat*

*Unang maundukhu*

*Unang paspas bohi*

Translated as:

Don't be so upright

Or will cause the foot stumble

Don't be so bent

So that, not to stumble in the face

It means:

Don't expect the best things too much, then we will be ready when the troubles come.

##### 2. *Umpama* contains Intelligence

This *umpama* is said by someone to another person to think first, before the act.

**For Example:**

*Molo litok aek di toruan*

*Tingkiron ma i tu julu*

Translated as:

If the water downstream is murky

Then, check upstream

It means:

Let check the cause of the conflict before solving the problem and making it peaceful.

##### 3. *Umpama* contains The Rule of Custom

*Umpama* which contains the rule of custom is *umpama* which communicates the rules, laws that must be obeyed.

**For Example:**

*Ndang gaor-gaor*

*Marnea hudon-hudon*

*Ndang harajaon*

*Manea hasuhuton*

It means:

Don't take away the rights of others with the power that belongs to you.

##### 4. *Umpama* contains Association

*Umpama* which contains association is talking about social etiquette.

**For Example:**



*Na niarit ni sanggar  
Bahen huru-huruan  
Jolo sinungkun marga  
Asa binoto partuturon*

It means:

In Batak Toba society, some clans have an important role. Thus, Batak's people should introduce themselves first, so that they will know both the clan and their position.

#### 5. *Umpama* for Birth

*Umpama* for birth is used for birth events.

**For Example:**

*Marbatu ma singkoru, marbulung ia palia,  
Sian bulung na i ma ro parbuena.  
Dung sorang anak dohot boru,  
Boan ma tu pandidion na badia,  
Las disi ma mangalap goar.*

It means:

Every child who has just given birth is required to be baptized in the church to receive the name through the shepherd of God (such as pastor, etc).

#### 6. *Umpama* for Young People

*Umpama* for young people is used in terms of promises between couples.

**For Example:**

*Dengke ni sabulan  
Tu tonggina tu tabona  
Manang na ise siose padan  
Tu ripurna tu magona*

It means:

A man who has made a promise (engaged) should not propose to another woman. Because, if the promise is broken, then he will get a catastrophe. Otherwise, also a woman should not accept a proposal from another man.

#### 7. *Umpama* for Parents

In general, *umpama* for parents is used by parents both for their children and for others as advice.

**For Example:**

*Tinampul bulung sihupi  
Pinarsaong bulung siala  
Unang sumolsol di pudi  
Dasipaingot sisoada*

It means:

As parents advise their children to think first before they act, to avoid regret.

#### 8. *Umpama* for Death

*Umpama* for death is purposed to console the grieving family.

**For Example:**

*Unang pasigat-sigat bulung  
Parigat-rigat bulung gaol  
Unang pasigat-sigat hinalungun  
Mangarungkari sidangolon*

It means:

Don't dwell on the painful past, let it pass. Let's take a step forward.

#### 4.1.4 *Umpasa* in terms of content

##### 1. *Umpasa* contains a Request for Blessing

*Umpasa* contains a request for blessing is about the request for health, success, and fortune, even

happiness.

**For Example:**

*Ia tambor bonana*

*Rugun ma dohot punsuna*

*Ia gabe maradonghon hulahula*

*Songoni nang boruna.*

It means:

When the *hula-hula* is present, then so do the *boru*.

## 2. *Umpasa* contains Request for Offspring

*Umpasa* to request for offspring is containing the request to have children who are smart, honest, polite, friendly, and kind.

**For Example:**

*Manginsir ma si dohor*

*Di uma ni Palipi*

*Sai godang ma pinompar*

*Jala sigodang pangisi*

It means:

A wish the family had offspring.

## 3. *Umpasa* for Children

*Umpasa* for children is usually conveyed by the family, such as grandfather, grandmother, and also from *tulang* (mother's brother) and close relatives to the children.

**For Example:**

*Ijuk tarup ni sopo godang,*

*basbason tarup ni sopo balian.*

*Simbur ma ho magodang,*

*si tongka ma ngali-ngalian.*

It means:

Wishes for the child to grow up quickly and healthy.

## 4. *Umpasa* to receive (*Tintin Marangkup*)

**For Example:**

### 1. *Hot pe jabu i, tong doi margulang-gulang*

*Sian diape mangalap boru bere i, tong do i boru ni tulang*

It means:

In Batak society, the daughter of *tulang* (as uncle or mother's brother) or woman who has the same clan as a mother in law is called *pariban*. *Pariban* is a woman highly favored by the family to marry their son.

In addition, a woman who is married to a man, both have the same clan or not, she will be called *boru ni tulang*.

Therefore, this *umpama* is hope for husband and wife to be like-minded, even though the wife is not the daughter of *tulang*.

### 2. *Anak do rere, dangka do dupang,*

*Anak do bere, amang do tulang.*

It means:

As advised to act and call *tulang* as a father.

### 3. *Naung sampulu sada, jumadi sampulu ualu,*

*Angka pasu-pasu na nilehon muna,*

*Sai anggiat ma padenggan ngolu-ngolu.*

It means:

As a hope that the advice will become a reality and the family becomes better in the future.

### 4. *Mardangka ma jabi-jabi, marbulung ia si tulang,*

*Angka pasu-pasu na pinasahat muna,*

*Sai anggiat ma dipasaut Tuhan.*

It means:

As a hope that God will grant the advice that they receive.

5. *Tinapu bulung nisabi, baen lompan ni pangula,  
Sahat ma pasu-pasu na nilehon muna I tu hami,  
Sai horas ma nang hamu hula-hula.*

It means:

This *umpama* is thanks for giving the advice, also as a hope that uncle is always safe and healthy.

6. *Pidong sitapitapi, habang di ginjang hauma,  
Horas ma hamu na hupaborhat hami,  
Horas hami na tininggalhon muna.*

It means:

I hope you all go well, and so do we, who lived.

7. *Eme sitambatua parlinggoman ni siborok,  
Amanta Debata do silehon tua, sai luhutna ma hita ma hita diparorot.*

It means:

May God always protect and bless us.

8. *Andor hadumpang ma togu-togu ni lembu dohot togu-togu ni horbo laho  
tu Lapogambiri,  
Sai saur ma hamu lelung mangolu, paihut-ihut pahompu sahat tu na  
marnono dohot marnini.*

It means:

As a hope to stay healthy and have a long life both for the couple and their generation.

9. *Hata sian na tua-tua, poltak bulan, ama ni manggule, ro nuaeng angka  
pomparan muna mamboan sipanganon ba dohot hami mandok mauliate.*

It means:

May the family be full of happiness.

10. *Tubu ma singkoru di dolok Simamora,  
Sai torop ma anak dohot boru na basa jala sisubut roha.*

It means:

May the sons and daughters bring goodness and joy.

11. *Hata sian ianakhon na ro mamboan sipanganon:  
Binolu Purbatua laho tu Parsingkaman,  
Na burju na marnatua-tua ingkon satia dapotan pandaraman.*

It means:

May all our children be healthy and always be blessed.

12. *Taringot sipanganon na binoan muna tu na tua-tua i:  
Disima gandina, disi ma nang gandona,  
Disi do daida disi nang tabona*

It means:

As a thankful that they bring food to their parents,  
moreover as a hope that they will always be healthy and get the fortune.

13. *Sahat-sahat ni solu ma sahat di rondang ni bulan,  
Sai lelelng ma hamu mangolu jala sai dipasu-pasu Tuhan.*

It means:

May you stay healthy and protected by God.

## 5. Conclusions

1. *Umpama* is the adage. An adage is a group of words that have a fixed arrangement and contain guidelines in behavior.

Parables are words that express someone's behavior by making a comparison to the natural surroundings. Parables are usually preceded by the words: for example, like, such as.

**For Example:*****Jolo nidilat bibir asa nidok hata***

It means:

Think carefully before saying something.

2. *Umpasa* is a poem. The verse is an old type of poetry where each stanza consists of four lines and has a *sampiran* and contents (*isi*).

**For Example:*****Pinaktikhon hujur tu topi ni apian (s)******Tusi hamu mangalangka (s)******Tusi ma hamu dapotan parsaulian (i)***

It means:

Stick the sword in the middle of the river (s)

Wherever you go (s)

Wherever you are, you will get lucky (i)

3. *Umpama* in terms of content: *umpama* containing advice, *umpama* containing wisdom, *umpama* containing laws/customs, *umpama* containing association, *umpama* for birth, *umpama* for young people, *umpama* for parents, and *umpama* for death.
4. *Umpasa* in terms of content, namely: *umpasa* contains requests for blessings, *umpasa* contains a request for offspring, *umpasa* for children, and *umpasa* to receive *tintin marangkup*.

**6. Acknowledgments**

The result of this study is expected to be used as a literature reference and further material for expressions of advice, proverbs for children and adults in the Batak Toba community.

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