

## DEPRECIATION OF UNDERSTANDING LEXICON IN TRADITIONAL WEDDING CEREMONY IN SOUTH TAPANULI, MEDAN

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**ABSTRACT:** *This research focuses on the oral tradition performed in the traditional wedding ceremony in South Tapanuli. There is one problem discussed in this research that is the depreciation of understanding lexicon in South Tapanuli. Oral tradition in the traditional wedding ceremony after being revealed has showing well-implicating manner and politeness rooted in South Tapanuli (Angkola, Mandailings, and Batak). Primary data is collected by recording traditional wedding ceremony and the secondary of data is taken through deepest interview with the subject of the research and other samples. The data are classified into 15 groups, the resulting in 264 lexicon, then the lexicon are shared by 240 respondents representing 40 samples in some cities in South Tapanuli.*

**KEYWORDS:** Depreciation, Traditional Wedding, Moral Values, South Tapanuli

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### INTRODUCTION

Custom is a heritage that still exists in the middle of society, since custom is the order of live in the community from one generation to the next generation. Habitual society is easy to be ordered in running the various problems of social life. That is why custom that is still used by the society in various regions in Indonesia. One of the famous custom and exists in Indonesia is traditional wedding ceremony in South Tapanuli.

Usually, the procession of traditional wedding ceremony in South Tarpaulin uses oral language as a media. Oral tradition is applied on a traditional wedding ceremony as a communication tool used by indigenous communities to convey meaning in accordance with customary language and rules, as well as regulations.

The oral tradition is realized through custom lexicons. The reality in the community shows that, the speaker and community used oral tradition is reduced. This is due to the natural process of inheritance which does not run as it is expected, while the change in the culture is running fast. Confronted by this fact, the only thing that is important in maintaining the oral tradition in ceremonies on the present and the future is the inheritance system and custom in South Tapanuli.

It is common that in South Tapanuli particularly and Batak in general, do procession of wedding ceremony with oral tradition. There are some oral tradition made in South Tapanuli

conveys the intent and purpose for marriage ceremonies indigenous such as : *martahi, panaek gondang, tu tapian raya bangunan magupa, haroan boru, malehen mangan* and others.

There is indication that knowledge of oral tradition in customary marriage ceremony develops through education, so the oral tradition in customary marriage ceremony in South Tapanuli (Mandailing, Angkola, and Batak) is increasingly neglected. Yet when it is examined and analyzed, the lexicon used in the oral tradition consists of local wisdom and customary philosophical values. Custom which contains the values of tradition and rich in meaning becomes forgotten. As a result, the younger generation of Mandailing/South Tapanuli also turns to the Western values that makes him alienated and lost personality.

This situation is consistent with the statement of Sinar that many regional languages in Indonesia are at a critical threshold, it is more difficult to "live" and survive. Many values are displaced and become extinct. Not to mention the threat of hegemony and domination of several international languages, regional, national and increasingly urgent minority languages.

Adisaputra (2010: 57) said that, if ecological conditions change, the number of entities will undergo changes, shrinkage and even disappear altogether. As a result, the number of lexical recorded through the process of conceptualization in the mind of speakers into lexical functional to use. As a result, a number of lexical will be lost in the mind of speakers. Conceptualization speaker of the world will also change according to their social and ecological changes.

When the development undertaken not consider the ecological system, it will have an impact on habitat extinction in the neighborhood. Thus, lexical used for habitat will disappear. The omission of lexical will affect the continuity of tradition and culture in South Tapanuli/Mandailings. It is known only in the wearer community. The young generation as a successor to the culture of the region in South Tapanuli / Mandailing has no eagerness to learn the oral tradition, because he doesnot understand the lexicon used in the oral tradition.

Adisaputra explains(2009: 24) , it happens because the depreciation of the lexical conception in a new generation of speakers, the community of teenagers on the social aspects, the dynamics of the teen community characterized by a new paradigm do not rooted in cultural tradition. Depreciation of lexical conceptions about the world around in the tradition of teen community led to a decrease in the quality of life in the sociocultural.

Lubis (2001) states, in this period most people in Mandailing/South Tapanuli, who was born in the 1940s, do not know fully the culture of Mandailing / South Tapanuli. The generation of their descendants now does not identify anymore of it. From the second generation, they are many people who do not care about culture of South. In such situations, many of the important parts of the culture in South Tapanuli are disappeared together, for example *hata andung, hata sibaso, hata parkapur, and hata teas dohot jampolak*, which is still used is *hata somal, Gordang sambilan, Gordang duo*, as well as oral literature.

In connection with the fact that mentioned above invites the need for researchers to conduct research of oral tradition of language revitalization at the wedding ceremony in South Tapanuli teen. This study is a blend of the two approaches, namely the approach of oral tradition with ecolinguistics. It is because every occurrence of shrinkage both the language lexicon and in the event of the tradition itself is an ecological event that causes a change in the language used.

## METHODOLOGY

The oral tradition is a wide range of knowledge and custom that have historically been transmitted orally. It is informed by Roger Tol and Prudentia (1995: 2) in BH Hoed (2008: 184). It should includes things such as: *Oral traditions do not only contain folktales, myths, and legends (...), but store complete indigeneous cognate systems. To name a few: histories, legal practices, adat law, medication.* Djuweng (2008: 157) states, the oral tradition connects generations past, present, and future. The oral tradition passed down from generation to generation in our daily lives, thinking the words, and behavior of individual and groups that is the actual implementation of the texts spoken it.

One of the most precious cultural heritage and important in the formation of identity and national character is the Intangible Cultural Heritage (ICH). UNESCO convention dated October 16, 2003 mention, one important element in the ICH is an oral tradition.

Traditional knowledge or Indigenous Knowledge (IK) allows community owners or supporters of tradition to overcome the challenges of nature and the surrounding environment by generating technology to master it. While local knowledge or Local Wisdom allows the people concerned to understand the nature and the environment.

In particular wedding ceremony and the ceremonies in general, any decision taken by *Raja Panusunan Bulung (Ompungi/ oppui Sian Bagas Godang)* through the process of customs lengthy ceremony and rambling, but it is still with the deliberation and a joint decision. At custom ceremony, every person is positioned in accordance with the relationship of the positions regarding to *Horja Sirion* (traditional wedding ceremony). Often, someone who is not given an opportunity to speak at the custom, he feels underappreciated. Therefore, the mastery of oral tradition and custom lexicon is crucial for public recognition of the personal who have an understanding of customs.

Lexicon of the language of oral tradition in ceremonial custom, heritage, is due to the lexicon used in the oral tradition containing philosophical values of indigenous reflected on indigenous culture, kinship, norms, values literary aesthetic, etc. Oral tradition in South Tapanuli regarding to wedding ceremony is analyzed in the form of spoken text. The spoken text written analyzed are lexicons applied in traditional wedding ceremony in South Tapanuli with the approach of ecolinguistics then classified on the lexicon which comes from ecology and linguistics. Inheritance system of identity formation, is necessary to manage traditions such as: protection, preservation, and revitalization of the oral tradition. Circuit customary marriage ceremony bride ties to certain rules according to religious custom or commonly followed or done since time immemorial led by religious leaders.

Types of custom ceremony in South Tapanuli such as:

- 1) Horja Siriaon;
- 2) Tahi Godang;
- 3) Manganaekkon Gondang;
4. Pajongjong Mandera;
- 5) Maralok-alok;
- 6) Manortor;
- 7) Reading Goar,

- 8) Patuaekkon;
- 9) Mangupa and others.

(The source is collected from Ritonga and Azhar, 2002: 64-105)

Customary wedding ceremony, according to Nasution Pandapotan, consists of several things that must be done as follows:

1. Event in a house of *Boru Na Ni Oli (pabuat boru)* as:
  - a. *manyapai boru,*
  - b. *mangaririt boru,*
  - c. *padamos hata,*
  - d. *patobang hata.*
2. *Manulak sere;*
3. *Mangalehen mangan pamunan;*
4. *Wedding ceremony.*
5. *Horja Haroan Boru such as :*
  - a. *marpokat haroan boru,*
  - b. *Mangalo-alo boru,*
  - c. *pataon raja-raja and koum sisolkot,*
  - d. *panaek gondang.*

*Ceremonial wedding such as:*

- a. *Bringing the couple to Tapan Raya Bangunan,*
- b. *Mangalehen Gorar (giving status),*
- c. *Mangupa. (2005:270-413)*

In the traditional wedding ceremony, it usually uses traditional regalia so series of actions or deeds are bound to certain rules according to custom, that the traditional marriage ceremony can be held as a celebration or other ceremonies. Indigenous and the rules (deeds, etc.) are prevalent in traditional hearing. The wedding is *Horja siriaon*, do rely on indigenous animals (buffaloes and goats) to be cut. For *Horja Godang* (big traditional feast) at least one buffalo coupled with a goat, when *Horja menek* (small traditional party) then that will be slaughtered is a goat.

Dalihan etymologically means "hearth" Tolu means "three", Dalihan usually makes of stone of the same size, if large and length does not equal then the furnace is not functioning as it should be (Ritonga and Azhar, 2002: 8). Dalihan Na Tolu on indigenous peoples Mandailings implies, three groups of people who become the cornerstone. In traditional ceremonies Na Tolu Dalihan institutions have an important role in setting decisions. Dalihan Na Tolu consisting of three elements: a) *Suhut* and *kahangginya*; b) *Anak Boru*; c) *Mora*. Everyone personally has three dimensions in his capacity as an element Dalihan Na Tolu or as members of society. That is why the South Tapanuli / Mandailings, 'Batak' can adjust if needed.

Ecolinguistics assess ecological interaction with the language basically ecology is the study of interdependence in a system. So ecolinguistics approach is used in this study, because of ecological concepts in the language of South Tapanuli customs be brought to light. More broadly, the concepts of sociocultural, historical, demographic, religious philosophical, and collective ethnicity in South Tapanuli customary marriage ceremony as a whole will be imaged.

Ecolinguistics, based on science interdisciplinary, is an umbrella for all research on languages which are linked in such a way with the ecology as stated by Fill (1993: 126) in Lindo &

Bundsgaard (eds.) (2000), defines Ecolinguistics is an umbrella term for '[...] the which all approaches in the study of language (and languages) is in any way combined with ecology'.

Similarly, Mühlhäusler, in one of his writings titled *Ecolinguistics in the University* mentions:

*Ecology is the study of functional interrelationships. The two parameters we wish to interrelate are language and the environment / ecology. Depending on Whose perspective one takes one will get either ecology of language, or language of ecology. Combined they constitute the field of ecolinguistics. Ecology of language studies languages require the support systems for Reviews their continued wellbeing as well as the factors that have affected the habitat of many languages in recent times (p.2)*

Ecolinguistics connects to dimensional biological, sociological, and ideological relations in the language of the three models which can be described by the model of Bang & Door's (1995: 47), *dialogue Model* in Jeppe Bundsgaard & Sune Steffensen (2000: 10). In ecolinguistic perspective, the language changes reflect or describe the changes in the environment, both cultural environment and natural environment, and vice versa. Decrease or disappearance of biota, fauna or flora in the natural environment and cultural change and also the understanding of human interrelation with nature in the neighborhood can be seen easily.

These conditions, in turn, affect the use of language, for example, the use of lexicon in oral tradition at traditional wedding ceremony in South Tapanuli. The people of South Tapanuli as native speakers understand the meaning of the lexicon used in traditional wedding ceremony which derives from vegetation forests, mountains, nature and the name of the animal because plants, natural objects and animals still present in the environment. As well as the change in time, with the disappearance of crops, forest dwellers, mountain, nature, animal names and the lexicon related to life in the neighborhood.

Thus, there has also been shrinking understanding in lexical meaning and function of the lexicon mentioned but the states of matter are linked with the name of the plant or natural objects in *Luat-Luat* South Tapanuli, barely recognizable by young generation.

A qualitative approach in this study aims to get information from informants using interviews and observations as well as collecting data lexicon. The approach used in this study is a qualitative descriptive approach. This is in accordance with the views expressed by Smith and Cormaek in Moleong (2005: 239) explaining that the action research as a result of changes in the process of obtaining and utilizing the change obtained in this study.

The results of data analysis can be described using quantitative and qualitative approaches. This study design embraces a mix of qualitative and quantitative approaches. In line with the above explanation, Sudaryanto explains (1993), the research strongly associated with social survey techniques such as structured interviews and structured questionnaires, experimentation, observation, structured, content analysis, formal statistical analysis and so on.

## DISCUSSION

### Depreciation of Understanding Lexicon in Traditional Wedding Ceremony

Changes in the traditional marriage ceremony is due to the time. The people who becomes the habit is gradually simplified, because the previous seven days and three days in the ceremony, is now done more often a single day.

Contributing factors such as religious, financial, and effectiveness of time are very important to be considered, so that the implementation of traditional marriage ceremony becomes simplified. It is the decline in the number of indigenous actors and indigenous communities, as a result of indigenous teenagers as heir began to move away from the traditional, because shrinkage occurs understanding of the lexicon used in the oral tradition at traditional marriage ceremony.

Oral tradition ceremonies in South Tapanuli have lexicons derived from the environment as much as 264 words. Analysis of data after it is classified as many as 16 groups, namely: 1) the lexicon of herbs; 2) natural lexicon; 3) lexicon of musical instruments; 4) lexicon pronoun; 5) pronominally lexicon of kinship; 6) lexicon pronouns of king / customs; 7) lexicon of indigenous languages; 8) times the size of the lexicon; 9) lexicon size and direction; 10) lexicon counting / numbers; 11) lexicon size of properties; 12) lexicon size shape; 13) lexicon size figures / familial status; 14) lexicon animals; 15) lexicon of color; and 16) the lexicon of plants on phrases and clauses. Then tested to youth as much as 240 people with 40 people in each district in South Tapanuli with the following results:

Depreciation of 23 lexicon plant depreciation is 57.58%. Natural lexicon depreciation is 51.07%, pronoun lexicon depreciation is 44.86%, kinship lexicon depreciation is 55.21%, depreciation pronouns king lexicon/indigenous 62.68%, depreciation of indigenous lexicon is 74.78%, shrinking the size of the lexicon of understanding time 31.56%, depreciation lexicon pointer place / direction 35.65%, depreciation calculation lexicon/figure of 32.38%, depreciation of hearth lexicon 52.64%, depreciation of size lexicon 51.92%. Depreciation of family status lexicon 70,11%, depreciation of animal lexicon 47.86% , depreciation of kinds of color lexicon 60.00%, and the shrinkage in understanding lexicon at phrases and clauses is 81.16%.

**Table 1: Depreciation of Understanding 13 Kinds of Lexicon in Traditional Wedding Ceremony**

	Kinds of lexicon	1	2	3	4	5	6	JP	%
1	Herb/plant lexicon	308	406	226	605	399	398	2342	42,42%
		33,47	44,13	24,56	65,67%	43,36%	43,26%	42,42%	57,58%
2.	Natural lexicon	486	593	378	791	544	614	3406	48,93%
		52,82	64,45	41,08	85,97%	60,21%	66,73%	48,93%	51,07%
3.	Pronoun lexicon	480	504	327	709	505	548	3044	55,14%
		52,17	54,78	35,54	77,06%	54,89%	59,56%	55,14%	44,86%
4.	Kinship lexicon	358	317	218	613	354	505	2365	44,79%
		40,68	36,02	24,77	69,65%	40,22%	57,38%	44,79%	55,21%
5.	King lexicon of pronoun	287	234	118	562	202	319	1702	37,32%
		37,76	30,78	15,52	73,94%	26,57%	41,97%	37,32%	62,68%
6.	Indigenous lexicon	299	274	329	444	240	430	2008	64,35%
		57,50	52,69	63,26	85,38%	46,15%	82,69%	64,35%	35,65%
7.	Calculation lexicon	671	564	480	787	558	760	3733	67,62%

		72,93	61,13	52,17	85,54%	60,65%	82,60%	67,62%	32,38%
8.	Hearth lexicon	191	151	124	298	108	155	1023	47,36%
		53,05	41,94	34,44	82,77%	30,00%	43,05%	47,36%	52,64%
9.	Size lexicon	104	80	85	177	58	73	577	48,08%
		53,05	41,94	34,44	82,77%	30,00%	43,05%	48,08%	51,82%
10.	Family status lexicon	107	36	32	210	59	127	574	29,89%
		33,43	11,25	10,00	65,62%	18,43%	39,68%	29,89%	70,11%
11.	Animal lexicon	240	160	176	378	127	293	1374	52,04%
		54,54	36,36	40,00	85,90%	28,86%	66,59%	52,04%	47,86%
12.	Kinds of color lexicon	58	39	32	96	22	47	288	40,00%
		48,33	32,50	26,66	80,00%	18,33%	39,16%	40,00%	60,00%
13.	Lexicon at frase and clause	185	32	38	500	56	194	995	18,84%
		21,10	3,63%	4,31%	56,81%	6,36%	22,04%	18,84%	81,16%

**Note:**

- JP = number of understanding lexicon  
 Red color = percentage of depreciation  
 % kolom = percentage of lexicon  
 % baris = percentage of line  
 Lexicon bold = lexicon used for frase and clause

The cause of the depreciation of understanding the lexicon of oral tradition in customary marriage ceremony in South Tapanuli, due to internal factors because teenagers do not understand the traditional marriage ceremony in South Tapanuli. Teens do not understand the sequence/chronological traditional marriage ceremony and teens do not understand the kinds of traditional marriage ceremony. Teens do not know what the size of the gauge customary marriage ceremony. Teen prefers the pop music (modern) than traditional music. Adolescents rarely hear lexicon pronouns and do not understand the custom lexicon and they are not trying to figure out (ask) in order to understand the meaning of the lexicon of the indigenous actors.

External factors causes shrinkage of understanding the lexicon of oral traditions in wedding ceremonies in Padangsidempuan are: such as traditional leaders (principals indigenous) have not been up to teach indigenous, traditional institutions have not socialize customary in adolescents, teenagers do not know the objects of indigenous spoken for the ceremony, teens never do manortor so they do not know the names of traditional musical instruments used.

The aesthetic value of the lexicon of a word advice in oral tradition wedding ceremony consists of many lexicon and words of wisdom that significantly has aesthetic values such as, "*lek panghulu pamarai di lombang ni sitaloto, disurdu on do mon disapai rajai na mamboto*" humility of the rich when asked by Raja Panusunan bulung.

The politeness customary has the aesthetic values, the value of respect for the audience and humility for every start with the opening sentence with the greeting, "*Assalamualaikum hata ni agama sattabi sapulu, sapulu noli au marsattabi hata ni adat.*" It shows modesty *guyub* indigenous said, pointing humility, as an attitude that still maintain the relationship between fellow *guyub* said (human), as well as keep in touch with the creator (the creator). Value tribute both still delivered by actors customary when opening greeting to the audience

who are in the marriage ceremony of the custom, a form of homage to the audience begins with the delivery of the sentence, "... *bahat hormat, ima tu anak ni raja songoni tu anak ni mora, surung u pa lobi ima tu oppui sian bagas...*" (which honored the children of kings and nobles, especially the king of the castle), a form of respect for traditional leaders by saying the sentence above to *guyub* said customary. The aesthetic values of humility and veneration show politeness in *guyub* in South Tapanuli.

The aesthetic value of words of advice that the marriage is a lifelong marriage, such as the following advice: "... *Pasada ma rohamu inang, inda tola dipadua.*" The rated aesthetic advice hope that the bride and groom kept away from danger, it is delivered by King Pamusuk on oral traditions such as, "... *Pitu cundut sai soada mara, horaskon* (call). The aesthetic value of advice that has hope, not only to the bride and groom but also to children who are still in his mother's arms also in *pangir* by traditional elders, with the lexicon customs like, (moved to mothers carrying a baby), "... *Pir tondi matogu horaskon* (calling and baby memangirkan digendongan) *Horas ... horas ... horas ... Horas, Horas, pir tondi matogu. Sotubu mora haka gabe, selamat sepanjang umur.*" The king Panusunan Bulung with the advice, "*Sada, dua, tolu lolot jolo umurmu na mangolu.*" Indigenous people are also aware that the proximity of humans with the Creator, delivered on the advice of indigenous, so that the bride and groom got age the long one.

Parable on *hapantunon* in the example below parable / *ulang ma baen songon kotok batang matua tanggung// ulang ma suhut matua tanggung// ulang ma janggal mata dohot modom// ulang maila udang dohot during// alak pe dapot janggal dibaen ko, alak marnyae sampe lungun// lalu marusu inang-inangon// Tai baen dison do oppu ni kotuk panguaran bisuk antong dison pe anak ni raja anak ni namora u helpaskon mada tu ibana.*

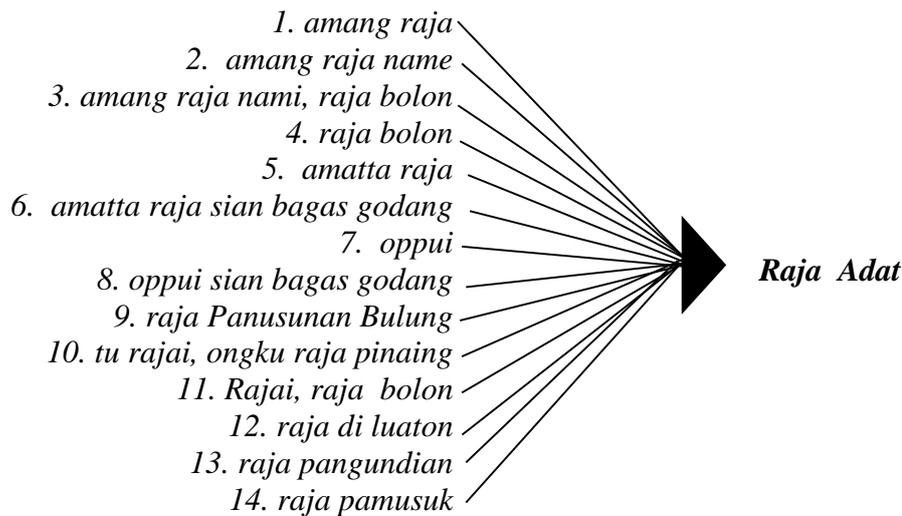
The parable meaning in the oral tradition like this has aesthetic values, which provide the metaphor with the natural environment like a squirrel with branches, eyes with sleep, shrimp with during sick because she missed, do not consider the host immature.

*Elek maranak boru* has a value of local knowledge to maintain harmony among the people of South Tapanuli and Batak, because *mora is* placed as the person who has the dignity of high (*sahala tondi*) which can not arbitrarily assume and treat in the line of *anak boru*. But *mora* must be very clever. *Mora Boru* should be aware if the child does not do his job, then all the customary marriage ceremony will not be performing well, even fail.

*Boru* should *somba marmora* that creates life in harmony among these elements. The value of local knowledge on traditional marriage ceremony, refracted through word of advice in *somba marmora*. *Ma ho-manat manat markahanggi*, then, *elek ma ho maranak, anak boru* must *somba marmora* that created life in harmony among these elements. Local moral values of kinship in the oral tradition marriage ceremony, refracted through word of advice *somba marmora*. Thus the values of kinship stay awake especially in elements *Dalihan na tolu*.

### Findings on Oral Tradition in Traditional Marriage Ceremony in South Tapanuli

In the oral tradition in customary marriage ceremony in South Tapanuli found pronouns for indigenous king as much as 14 designation, and designation are spoken by all elements of *Dalihan na tolu, hatobangon* and indigenous actors, called for the king.



**Figure I: 14 Terms for *Raja Adat* Found in Traditional Wedding Ceremony**

## CONCLUSION

First, the oral tradition in South Tapanuli at wedding ceremony in South Tapanuli is a custom that still exists in the midst of society, because they are often well established in traditional marriage ceremony. Changes in the traditional marriage ceremony tradition, due to the times, so that the tradition of the people who become the habit gradually simplified, because the previous seven days and three days, is now more often a single day. Contributing factor is financial, the effectiveness of time, so that the implementation of traditional marriage ceremonies begin simplified. So it is the decline in the number of indigenous actors and indigenous communities, as a result of indigenous teenagers as heir began to move away from the traditional, because shrinkage occurs understanding of the lexicon used in the oral tradition traditional marriage ceremony.

Second, oral tradition at the ceremony in South Tapanuli, having analyzed the lexicon derived from the environment as much as 264 words. Analysis of data after classified as 15 groups. Then tested to youth as much as 240 people with 40 people in 6 South Tapanuli, with the result of understanding the lexicon of plants by 57.58%, amounting to 51.07% of natural lexicon; lexicon traditional musical instruments amounted to 87.50%; pronoun lexicon of 44.86%; pronouns, kinship lexicon of 55.21%; lexicon pronoun king / customs of 62.68%; indigenous language lexicon of 74.78%; lexicon measurement of time / weather amounted to 31.56%. lexicon pointer place / direction by 35.65%; lexicon calculation / figure of 32.38%; lexicon size of the nature of 52.64%; lexicon conception shape size of 51.92%; lexicon size figures / familial status amounted to 57.58%; animal lexicon of 47.96%; understanding the lexicon of colors by 60.00%; and depreciation understanding of the lexicon in the phrase and clause amounted to 81.16%.

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