

Meaning of Umpasa in the Ceremony of Mangongkal Holi in Pangaloan Village: an Anthropolinguistic Study

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Abstract

This research aims to describe the meaning and cultural values of umpasa at the Mangongkal Holi ceremony in Pangaloan Village. The problem studied is what are the meanings contained in the Mangongkal Holi ceremony and what cultural values are contained in the Mangongkal Holi ceremony. This research is a type of qualitative descriptive research. The data collection method used is the listening and speaking method. With fishing techniques, skillful involvement, recording and note-taking techniques. Data were analyzed using Robet Sibarani's anthropolinguistic theory (2004: 50), Mansoer Pateda's theory of meaning (2001: 230), and Sibarani's local wisdom theory (2014: 121). The results of the research show that there are two meanings of umpasa in the Mangongkal Holi ceremony, namely the five meanings of advising and the fifteen meanings of expecting something. There are thirteen cultural values found in the umpasa at the Mangongkal Holi ceremony of the Toba Batak community, namely three religious cultural values, two politeness cultural values, three harmony cultural values, two commitment cultural values, two positive thinking cultural values, two cultural values gratitude is three, the cultural value of health is two, the cultural value of gender is two, the cultural value of preservation is two, the cultural value of creativity is one, the cultural value of prosperity is four, the cultural value of mutual cooperation is one and the cultural value of hard work is two.,

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1. INTRODUCTION

Umpasa is a Toba Batak rhyme, a part of oral literature that is still alive and plays a role in various aspects of the life of the Toba Batak people. Umpasa is believed to be an expression or request to God during traditional ceremonies. As an expression of traditional society, umpasa can be grouped into the genre of oral folklore which is bound by various established rules, for example line, word choice, rhyme and rhythm (Danandjaja 1984:46).

Toba Batak as one of the Indonesian ethnic groups spread across various regions has quite strong and thick customs. When carrying out a traditional event, the Toba Batak tribe uses umpasa as an expression to give directions or messages to certain parties/people. In accordance with the opinion of Simbolon (1986), umpasa is a form of expression of the thoughts and feelings of the Toba Batak people which always appear in various events in people's lives, including happy or sad events and large or small events. Every Toba Batak umpasa contains meaning and significance and its use is very important in Toba Batak

traditional events. There are various umpasa that are used, for example umpasa for births, marriages, deaths and other traditional events, each of which has meaning and meaning.

The tradition of marumpasa (rhymes) is still developing today in the Toba Batak community. This is due to people's beliefs about the contents of the umpasa. Umpasa is used in traditional Batak culture, namely as proof that the Toba Batak people still maintain and preserve the culture of their ancestors or ancestors.

In describing umpasa which reflects cultural values in the Toba Batak language, this research uses the field of anthropolinguistics. The connection between culture and language is a topic that is always interesting to discuss. This is proven by many experts trying to uncover the cultural behavior of a society through studying certain terminology found in the language (vocabulary, sentences, paragraphs, discourse, rhetoric, expressions) used by that society.

In the Toba Batak tradition, mangongkal holi is a tradition of dismantling and moving the bones of people who have died, then the bones are placed in a new place, usually the bones are made of cement and are known as batu napir or tugu clan.

Through this Mangongkal Holi tradition, the Toba Batak people must be able to realize some local wisdom. The analogy is, respecting their parents, grandparents, and great-grandparents; belief that parents can give them blessings especially from hula-hula or bones by accepting boras si pir ni tondi, ulos, and umpasa delivered by them; by removing the bones of their parents and then inserting the bones into a napir stone or clan monument, their descendants believe that the spirits of their parents (ancestors) will bless them with whatever they desire.

In the Toba Batak tribe, there is umpasa in the Holi ceremony given to the family, such as the following quote:

Bona ni aek Puli

Dolok ni Sitapongan

Sai tubu ma di hamu akka na uli

Jala sai tambama pancarian

The meaning of the umpasa above is "Hopefully everything is good and good fortune always continues to come". The sentence above means hope that good things will always come and good fortune will continue to flow. The same as families who have carried out the mangongkal Holi ceremony, the spirits of their parents (ancestors) will bless them with whatever they want, including good fortune that will continue to come.

Anthropolinguistic studies have been widely studied by previous researchers, but studies regarding Mangongkal Holi culture have not yet been widely researched. Based on the research that has been carried out, there is still limited research regarding the meaning of umpasa at the Mangongkal Holi ceremony in Pangaloan village which is studied using an anthropolinguistic approach. These things are then interesting to study further, regarding the meaning and cultural values of traditional ceremonies in the midst of society, especially in Pangaloan Village. It is hoped that this research can be a way to preserve Batak traditional ceremonies.

2. RESEARCH METHOD

This research is a type of qualitative descriptive research. Sudaryanto (2015) stated that the qualitative method is a research method based on existing facts or phenomena that are empirically lived by the speakers, so that what is produced is data as it is. In this research the author used data collection techniques or methods using the agih method. The agih method is a technique or method used at the beginning of analytical work by dividing the lingual data units into several parts or elements.

In this research, the methods used in collecting data were the listening method and the proficient method. Sudaryanto (1993:133) states that the listening method is a method used to listen to conversations spoken by speakers or language speakers. Based on the type of data, the basic technique used is the tapping technique. The tapping technique aims to tap into the speaker's speech carefully and carefully.

Sudaryanto (1993:137) states that to develop a skillful method, a number of techniques are used as follows:

1) Basic Technique: Fishing Technique

Conversation or the method of speaking is realized by provoking. In this technique, the source is provoked to speak.

2) Advanced Techniques I: Face to Face Techniques/Engagement Techniques

Fishing activities are carried out by direct conversation, face to face, or using voice. In this case, the conversation is controlled and directed by the researcher in accordance with the interests of obtaining as complete data as possible.

3) Advanced Techniques II and III: Record and Take Note Techniques

When the first technique is done, which is the face-to-face technique, recording can also be done, followed by recording on cards (recording technique) by recording the data that comes from the face-to-face technique.

3. RESEARCH RESULT

Meaning *Umpasa* at the Ceremony *Unpacking Holi*.

Traditional ceremonies *mangongkal holi* is a tradition passed down from generation to generation among the Toba Batak people. In general, traditional ceremonies *mangongkal holi* This is done to maintain the genealogy of a clan's lineage, through traditional ceremonies *mangongkal holi* This will show the existence and standard of living of the family. Traditional ceremonies *mangongkal holi* is the temporary process of excavating the bones from the grave and then placing them in a new place, usually made of cement and known as the napir stone or clan monument. This makes it easier for people or their descendants to recognize the identity of their ancestors from generation to generation.

Umpasa is an old oral art of poetry in the form of rhymes in the Toba Batak community. *Umpasa* consists of poems that imply a statement of blessing, advice, or prayer for the person who hears it depending on the situation of its pronunciation. *Umpasa* Toba Batak traditional rhymes (rhymes) are heard in traditional ceremonies and are addressed to young people, bridal couples, ceremonies welcoming guests or various other events, and sometimes umpasa is also heard in everyday life.

Pateda (2001: 230) divides the meaning of expressions into four parts, namely:

- 1). Compare (not found)
- 2). Advise
- 3). Expect something
- 4). Mock (not found)

In ceremony *excavating bones*, there are only two meanings contained according to Pateda's opinion, because in *umpasa* Toba Batak in ceremony *mangongkal holi* there is no meaning of comparing and no meaning of mocking. So, in accordance with Pateda's opinion, from the results of the author's observations there are two meanings of umpasa in the Mangongkal Holi ceremony, namely:

1. Meaning of Advising

According to the linguistic dictionary, the meaning of advising refers to the act of giving advice or direction to another person. This involves giving advice or guidance to

someone with the aim of guiding them in decision making. Advising is often done with good intentions, with the hope that the advice given will help others achieve their goals.

The following describes several umpasa in the Mangongkal Holi ceremony which contain the meaning of advice:

Tandiang do hau toras
Togu baen tiang ni sopo di balian
Burju ma hamu marnatorias
Asa dapotan parsaulian

Data 1 : *Tandiang do hau logs*

Tandiang is hard wood
 'Tandiang is hardwood'
Togu baen tiang ni sopo di balian
 Strong for the pole of the shack in the field
 'Sturdy for making a hut in the field'
Ingon burju ma hamu marnatorias
 You have to be good parents
 'You must obey your parents'
Asa dapotan parsaulian
 To be blessed
 'To be blessed'

Umpasa above is given as advice so that the person left behind is always kind to the parents. The word *ingkon* "must" is an advisory marker. *Umpasa* contains the meaning of advice marked with the word *burju ma hamu na matorias*, *asa dapotan parsaulian*. It means be kind to your parents, so you can get blessings. So, the overall meaning of the *umpasa* above is that every child must be kind to their parents.

Here's the data *umpasa* which contains the meaning of advising:

Molo dung tartallick
Ingon do targota
Bolo dung tinoktok
Ingon do pinorsan

Data 2 : *Molo dung tartallick*

If it is located
 'If it is located'
Ingon do targota
 Must the sap come out
 'The sap must come out'
 'Molo dun tinoktok'
If it has started
 'If it has started'
Ingon pinorsan
 Must be held accountable
 'Must be held accountable'

The *Umpasa* above is conveyed to the family as a form of advice. Whatever has been started must be completed and accounted for. The word *ingkon* "must" is an advisory marker. The meaning of advising in *umpasa* above is stated in the content *umpasa umpasa molo dung tinoktok*, *ingkon pinorsan*. This means that if it has started, it must be accounted for. So, the overall meaning of *umpasa* above is in one family to always have a stance and life attitude of "hands clasp shoulders carry".

Here is the umpasa data that contains the meaning of advising:

Tarup ni ruma ijuk

Ijuk panolotina

Naso mangoloi sipaingot

Ingkon sumolsoli bagian

Data 3 : *Tarup ni ruma ijuk*

The roof of the house is palm fiber

Ijuk panolotina

Panolotina fibers

Refer to the insert

'Ijuk inserter'

Na so mangoloi sipaingot

Who does not heed the advice

'Those who do not heed advice'

Ingkon sumolsoli bagian

Will regret his life

'Will regret his life'

Umpasa above is delivered as advice so that those left behind always heed the advice of the elders who have gone before them. The word *ingkon* "must" is an advisory marker. *Umpasa* contains the meaning of advice marked with the word *Na so mangoloi sipaingot*, *ingkon sumolsoli*. The meaning part is that those who do not heed the advice will have to regret their life. So, the overall meaning of the *umpasa* above is an advice to families to listen, accept and implement every advice so they don't regret their lives.

Here's the data *umpasa* which contains the meaning of advising:

Tinaba hau horas

Mambaen sopo di balian

Na burju marnatorias

Ingkon dapotan parsaulian

Data 4 : *Tinaba hau toras*

Cut down old wood

'Old wood felled'

Mambaen sopo di balian

Make a hut in the field

'Make a hut in the field'

Na burju marnatorias

Good for parents

'Good for the elderly'

Ingkon dapotan parsaulian

Must get blessings

'Must receive blessings'

Umpasa above is given as advice so that the person left behind is always kind to the parents. The word *ingkon* "must" is an advisory marker. *Umpasa* contains the meaning of advice marked with the word *burju ma hamu na matorias, asa dapotan parsaulian*. It means be kind to your parents, so you can get blessings. So, the overall meaning of *umpasa* above is that every child must be kind.

Here is the umpasa data that contains the meaning of advising:

Habang pidong si buruk

Songgop tu durame
Bolo adong hamu na muruk
Ingkon adong siboan dame

Data 5 : *Habang pidong si buruk*

Flying birds siburuk

'The bad bird flies'

Songgop tu durame

Up to rice stalks

'Up to the rice stalk'

Bolo adong hamu na muruk

If There are you guys are angry

'If any of you are angry'

Ingkon adong siboan dame

Someone has to bring it peace

'Someone has to be a peacemaker'

The Umpasa above is given as advice so that the people left behind are always in peace. The word *ingkon* "must" is an advisory marker. The meaning of advising in the *umpasa* above is stated in the content proverb "*molo adong hamu na muruk, ingkon adong si boan dame*" which means that if any of you are angry, there must be someone who brings peace. So, the overall meaning of the *umpasa* above is when those who are brothers are angry, sullen, discouraged or upset. One of them must have someone who can be a calmer, a bringer of peace and an air conditioner that is called brothers embracing each other.

2. The Meaning of Expecting Something

In the linguistic dictionary, "expecting something" refers to the act of having a desire or expectation for something to happen or come true. It reflects a mental process in which a person waits for a particular outcome or event in the hope that it will occur or be achieved according to their wishes.

Here's the data *umpasa* which contains the meaning of expecting something:

Dangka ni hariara

Tango pinangait-aithon

Sai horas ma hamu antong

Sai tongka panahit-nahiton

Data 6 : *Dangka ni hariara*

The branch is a fig tree

'The branch of the fig tree'

Tango pinangait-aithon

Sturdy even when swayed

'Sturdy even when swayed'

Sai horas ma hamu antong

May you be healthy and prosperous

'Hope you are healthy and prosperous'

Sai tongka panahit-nahiton

Hopefully you avoid getting sick

'Hopefully you will avoid getting sick'

The Umpasa above was conveyed to the families left behind as a form of prayer and hope for God to give them health and keep them away from illness. The word *sai*

'hopefully' is a marker of hoping for something. *Sai horas ma hamu antong, sai tongka panahit-nahiton*, may you be given health and kept away from illness. So, the overall meaning of *umpasa* above is a hope for the families left behind to be healthy and prosperous and kept away from illness.

Here's the data *umpasa* which contains the meaning of expecting something:

Sahat-sahat ni soluma

Sahat di rondang ni bulan

Sai leleng ma ibana mangolu

Manyungsung goarna diiring-iring Tuhan

Data 7 : *Sahat-sahat ni soluma*

Get to the boat

'Get to the boat'

Sahat di rondang ni bulan

Until the light of the moon

'Until the light of the moon'

Sai leleng ma ibana mangolu

May he live long life

Manyungsung goarna diiring-iring Tuhan

He is accompanied by God

Bring His name is accompanied by God

'Carrying his name accompanied by God'

Umpasa This is conveyed to the family carrying out the ceremony *mangongkal holi* as a form of prayer and hope to God that the descendants left behind will be blessed, given long life to his grandchildren. The word *sai* is a sign of expecting something. In the third row, namely *sai leleng ma ibana mangolu* contains the meaning of hope. This sentence shows hope to the whole family for a long life.

Here's the data *umpasa* which contains the meaning of expecting something:

Dolok ni janji Mauli,

Hatubuan ni situlan

Ba nunga hudok angka hata na uli

Sai saut ma I dibahen Tuhan

Data 8 : *Dolok ni janji Mauli,*

The hill is Mauli's promise

'Mauli promise hill'

Hatubuan ni situlan

Situlan's birthplace

'birthplace of situlan'

Ba nunga hudok angka hata na uli

all the good words have been said

'good words have been said'

Sai saut ma I dibahen Tuhan

May God grant it

'May God grant it'

Umpasa above is conveyed to the family as a form of prayer and hope that they will always be blessed and protected by God. The word *sai* 'hopefully' is a sign of hoping for something. The meaning of hope from the meaning of the *umpasa* above is clearly visible, namely, *Ba nunga hudok angka hata na uli, sai saut ma I dibahen Tuhan*. which means every prayer said sincerely may God grant their prayer.

Here is the umpasa data that contains the meaning of hoping for something:

Tombak ni Simalungun
Parsoburan ni Simamora
Salpu ma angka lungun
Sai ro ma silas ni roha

Data 9 : *Tombak ni Simalungun*

The forest is Simalungun
 'Simalungun Forest'
Parsoburan ni Simamora
 The place where the wood is taken is Simamora
 'Where Simamora gets wood'
Salpu ma angka lungun
 Let every sadness pass
 'Let every sadness pass'
Sai ro ma silas ni roha
 May you come with a happy heart
 'May the joy of the heart come'

Umpasa above is conveyed to the family as a form of prayer and hope that they will be given joy. The word *sai* 'hopefully' is a marker of hoping for something. In the sentence *umpasa* of fourth line *sai ro ma si las ni roha* "may the joy of the heart come, showing a hope to give joy (happiness) to those who are left behind. With a marker *sai* "Hopefully this proves that this *umpasa* contains the meaning of expecting something.

Here's the data *umpasa* which contains the meaning of expecting something:

Binuatma hau horas
Bahen tiang sopo di balian
Sai gabe ma hamu jala horas-horas
Tiur-tiur nang pansarian

Data 10 : *Binuatma hau horas*

Take old wood
 'Take old wood'
Bahen tiang sopo di balian
 Make a hut pole in the field
 'To make hut poles in the field'
Sai gabe ma hamu jala horas-horas
 We wish you success and good health
 'We wish you success and always be healthy'
Tiur-tiur nang pansarian
 It's clear that you and your fortune
 'Clearly your sustenance'

The *Umpasa* above is conveyed to the family as a form of prayer and hope that in the future God will always give them health and sustenance. The word *sai* 'hopefully' is a marker of hoping for something. In the sentence *umpasa* of fourth line "*sai gabe ma hamu jala horas-horas, tiur-tiur ma hamu nang pansarian*". The meaning of *Sai gabe ma* is I hope you will be successful and always healthy; your fortune will be cheap. shows a hope that they will always be in good health and in the work, they do or whatever work they do, hopefully their work will always be successful and provide good fortune too.

Here's the data *umpasa* which contains the meaning of expecting something:

Manduring di aek Sihoru-horu
Manjala di aek Sigura-gura
Udurma hamu jala lelung mangolu
Sai hipas matua sora mahua

Data 11 : *Manduring di aek Sihoru-horu*

Fishing in the waters of Sihoru-horu

'Fishing in a fast river'

Manjala di aek Sigura-gura

Fishing in the waters of Sigura-gura

'Fishing on the Sigura-gura river'

Udurma hamu jala lelung mangolu

Get together that's it you guys and long life

'Gather and live long'

Sai hipas matua sora mahua

I hope you are healthy and happy and nothing happens

'Be healthy until old age without anything happening'

The Umpasa above is conveyed to the family as a form of prayer and hope that they will remain *healthy* until old age without anything bad happening. *The word sai* 'hopefully' is a marker of hoping for something. *Sai hipas matua sonang sora mahua* "may you be healthy until old age without anything happening". The overall meaning contains hope for longevity. By adding the score "*until*" proves that *umpasa* This contains the meaning of expecting something.

Here's the data *umpasa* which contains the meaning of expecting something:

Dolok di Purbatua
Tondongkon si Siboroton
Sai sahat ma hamu saurmatua
Dohot tiur angka pansamotan

Data 12 : *Dolok di Purbatua*

Hill in Purbatua

'Hills in Purbatua'

Tondongkon si Siboroton

Next door in Siborotan

'Next to Siborotan village'

Sai sahat ma hamu saurmatua

I hope you get to be old

'May you be happy until you grow old'

Dohot tiur angka pansamotan

And smooth all sustenance

'And smooth all sustenance'

The Umpasa above is conveyed to the family as a form of prayer and hope that their entire family will always be happy and that they will be abundant with sustenance. *The word sai* is a marker of expecting something. *Sai Sahat ma hamu saurmatua* "May you be happy until you grow old". The overall meaning contains hope for longevity.

Here's the data *umpasa* which contains the meaning of expecting something:

Marasar ulok dari
Di toru duhut sirumata

Sai tubuma dihamu anak na malo mansari
Dohot angka boru sioloi hata

Data 13 : *Marasar ulok dari*

Nesting snakes from

'Magic snake's nest'

Di toru duhut sirumata

From under the betel grass

'Under the betel grass'

Sai tubuma dihamu anak na malo mansari

Hopefully you will be born children who are good at earning a living

'May a child be born who is good at earning a living'

Dohot angka boru sioloi hata

And obedient girls

'And an obedient daughter'

The Umpasa above is conveyed to the family as a form of prayer and hope that a son will be born who is good at earning a living and an obedient daughter. *The word sai* 'hopefully' is a marker of hoping for something. In the sentence *umpasa* of third line *sai tubu ma di hamu angka anak na malo mansari* 'May you be born a son who is good at earning a living'. The overall meaning contains the hope that a filial child will be born into their family.

Here's the data *umpasa* which contains the meaning of expecting something:

Bagot na marhalto

Niagatan di robean

Sai horas hami na mamanganhon

Gabe pasu-pasumai di hamu na mangalean

Data 14 : *Bagot na marhalto*

A palm tree that bears fruit

'A palm tree that bears fruit'

Niagatan di robean

Sliced in the fields

'Sliced in the fields'

Sai horas hami na mamanganhon

May we who eat it be healthy

'May we be healthy who eat'

Gabe pasu-pasumai di hamu na mangalean

It will be sustenance to you who give

'Being sustenance for those of you who give'

Umpasa above is conveyed to the family as a form of prayer and hope that they may prosper and have more sustenance. *The word sai* 'hopefully' is a marker of hoping for something. In the sentence *umpasa* of third line *Sai horas hami na mamanganhon*, *Tamba pasu-pasuma di hamu na mangalean* 'we who eat are healthy, and sustenance increases for you who give. Overall, it contains the hope that sustenance and health will be added.

Here's the data *umpasa* which contains the meaning of expecting something:

Tubu si marhora-hora

Di topi ni tapian

Sai roma silas ni roha

Tiur nang pansarian

Data 15 : *Tubu si marhora-hora*

Born si Weasel

'Born a fox'

Di topi ni tapian

At the edge of the bathhouse

'On the edge of the bath'

Sai roma silas ni roha

Hopefully the bearer of good news will come

'Hopefully good news comes'

Tiur nang pansarian

Light and sustenance

'Smooth and sustenance'

The Umpasa above is conveyed to the family as a form of prayer and hope that they will prosper and increase their fortune. Overall, it contains the hope that good fortune and health will be added. *The word sai* 'hopefully' is a marker of hoping for something. In the sentence *umpasa* of third line *Sai roma silas ni roha* 'May the bearer of good news come'. The overall meaning contains the hope that good news will come and God will provide good fortune.

Here's the data *umpasa* which contains the meaning of expecting something:

Godang sibutong-butong

Otik sipir nitondi

Tung so sadia pe na hupatupa hami

Sai gabe parmunas mai tu pamatang

Data 16 : *Godang sibutong-butong*

Lots and lots of it

'Many are full'

Otik sipir nitondi

A little soul strength

'Slight soul power'

Tung so sadia pe na hupatupa hami

Although not whatever prepared by us

'Even though what we prepare is not much'

Sai gabe pamurnasmai tu pamatang

May it be strength it's to body

'Hopefully it will give strength to the body'

Umpasa above is conveyed to the family as a form of prayer and hope that the food provided can be a source of strength. *The word sai* 'hopefully' is a marker of hoping for something. In the sentence *umpasa* of fourth line *sai gabe pamurnasmai tu pamatang* 'May it be strength to the body'. The overall meaning contains the hope that what is given to others can become a new strength for the recipient.

Here is the *umpasa* data that contains the meaning of hoping for something:

Bagot madungdung

Tu pilo-pilo rumajar

Salpu ma angka lungun na adong

Sai roma na jagar

Data 17 : *Bagot madungdung*

Old sugar palm tree
 'Old palm tree'
Tu pilo-pilo rumajar
 To the small shoots of palm trees
 'To the small shoot of the sugar palm tree'
Salpu ma angka lungun na adong
 Passed by it's every sadness there is
 'Let every sadness pass'
Sai roma na jagar
 May good things come
 'May good things come'

The Umpasa above is conveyed to the family as a form of prayer and hope that the descendants left behind will not be lost in sadness and experience good things. *The word sai* 'hopefully' is a marker of hoping for something. *Sai ro ma na jagar* 'Hopefully something good will come', is a hope that the family left behind will not remain in sadness and experience something good. With the word *sai*, this *umpasa* contains the meaning of expecting something.

Here's the data *umpasa* which contains the meaning of expecting something:

Bona ni Aekpuli
Di dolok ni Sitapongan
Sai roma tu hamu angka nauli
Sai dorma angka pansamotan

Data 18 : *Bona ni Aekpuli*

The source is Aekpuli

'Aekpuli Source'

Di dolok ni Sitapongan

On the hill of Sitapongan

'On Sitapongan hill'

Sai roma tu hamu angka nauli

May good things come to you all

'May every good thing come'

Sai dorma angka pansamotan

May it be abundant every wealth

'May your income be abundant'

Umpasa above is conveyed to the family as a form of prayer and hope that the descendants left behind will be given good things and multiply their wealth. On the line third and fourth there is a score "*sai*". On this *umpasa* has the word *sai* in the third line and fourth namely *sai tubu ma di hamu angka na uli* 'May every good thing come' and *sai dorma i angka pansamotan* 'May your income be abundant'. These two sentences contain the meaning of hope that the family left behind will experience good things and have abundant wealth.

Here is the *umpasa* data that contains the meaning of hoping for something:

Jongjongma di uluan
Manatapma dompak tampahan
Manang tudia mangalangka pomparan ni natua-tuaon
Sai disima dapot angka parsaulian

Data 19: *Jongjongma di uluan*

Stand in the leader

'Stand up as a leader'

Manatapma dompak tampahan

Look around

'Looking around'

Manang tudia mangalangka pomparan ni natua-tuaon

I don't know where the descendants of these parents went

'Wherever this parent's descendants go'

Sai disima dapot angka parsaulian

Hopefully that's where you get every blessing

'Hopefully that's where you get the blessing'

Umpasa above is conveyed to the family as a form of prayer and hope that the descendants left behind will be blessed. *The word sai* is a marker of expecting something. *sai disi ma dapotan parsaulian* 'Hopefully that's where you'll get blessings', this sentence shows a hope for the family left behind to get blessings wherever they are.

Here's the data *umpasa* which contains the meaning of expecting something:

Sanggirgirma di tobing

Silantom di tapian

Manang didia pe pomparan ni natua-tua on tading

Sai disi ma hamu dapotan parsaulian

Data 20 : Sanggirgirma di tobing

Thorny grass on the bank

'Thorn grass on the bank'

Silantom di tapian

Silantom on the edge

'Silantom on the edge'

Manang didia pe pomparan ni natua-tua on tading

I don't know where these parents' descendants live

'Wherever the descendants of these parents live'

Sai disi ma hamu dapotan parsaulian

Hopefully that's where you are can blessing

'That's where you get blessings'

Umpasa above is conveyed to the family as a form of prayer and hope that the descendants left behind will be blessed. *The word sai* 'hopefully' is a marker of hoping for something. In this *umpasa* there is the word *sai* in the fourth line ie *sai disi ma hamu dapotan parsaulian* 'Hopefully that's where you get blessings'. With words *sai*, so this *umpasa* contains the meaning of expecting something.

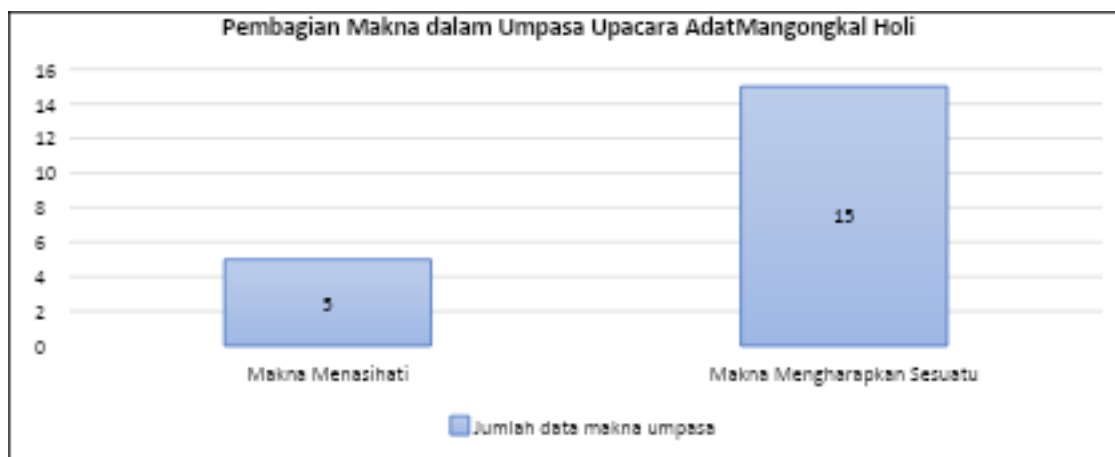


Figure 4.1 Bar diagram of division of meaning *umpasa*

In the meaning division diagram *umpasa* above, the meaning that is most often said during the ceremony *mangongkal holi* is the meaning of expecting something while the meaning of advising is the least. The meaning of comparing and the meaning of mocking is not found in the ceremony *mangongkal holi* Toba Batak community.

2. Internal Cultural Values *Umpasa* Ceremony *Unpacking Holi*

Cultural values are values instilled or agreed upon by society which are rooted in habits, beliefs, symbols with certain characteristics that can be distinguished from one another. Cultural values will appear in symbols, slogans, mottos and vision and mission.

Sibarani (2004: 178) divides cultural values into two parts, namely, (1) peace, namely politeness, honesty, social solidarity, harmony, commitment, positive thinking, and gratitude; and (2) welfare, namely hard work, discipline, education, health, mutual cooperation, gender management, preservation, cultural creativity and caring for the environment. The following describes several cultural values:

1. Religious Values

Religious values are values related to human attachment to God (Dojosantoso, 1986:3). Acknowledging the existence of God by including God in the heritage of cultural values is a form of belief of the Toba Batak people.

Here are the values religious/the divinity found in *umpasa mangongkal holi* are as follows:

Sahat-sahat ni solu

Sahat di parbinsar ari

Lelengma hamu mangolu

Jala diiring Debata ganup ari

Data 21 : *Sahat-sahat ni solu*

Even from the boat

'Get to the boat'

Sahat di parbinsar ari

Arrive in rise from the sun

'Until the sun rises'

Lelengma hamu mangolu

Long live you

'Long live you guys'

Jala diiring Debata ganup ari
 And with God every day
 'God is always with you'

On the data *umpasa* above there is a word *Debate*. *Debate* is the mention of God's name for the Toba Batak people. *Umpasa* This shows that the Toba Batak people have known religion for a long time. This *Umpasa* contains a hope that Debata will always accompany the bereaved family every day and be given a long life. In general, the *umpasa* above reflects religious values.

The following are the religious/divine cultural values contained in traditional ceremonies *proverb digging holi* are as follows:

Hau gala-galama
Pandakkitan ni si Jakeus
Tudia pe hita mangalakka
Sai tong-tongma diramoti Tuhan Jesus

Data 22 : *Hau gala-galama*

The wood of the trees
 'Pine tree wood'
Pandakkitan ni si Jakeus
 The climbing is Jakeus
 'Climbed by Jackeus'
Tudia pe hita mangalakka
 Wherever we go
 'Wherever we go'
Sai tong-tongma diramoti Tuhan Jesus
 May God continue to bless you
 'Always blessed by the Lord Jesus'

On the data *umpasa* Above there are the words "Lord Jesus". God is the name of God for the Toba Batak people. *Umpasa* This shows that the Toba Batak have known religion since long ago. This *umpasa* contains a hope that the family left behind will always be blessed by God wherever they go. In general, the above *umpasa* reflects religious values.

The following are the religious/divine cultural values contained in traditional ceremonies *umpasa mangongkal holi* is as follows:

Ruma ijuk di joloni sopo gorga
Asi roha ni Amanta Debata
Sai dilehonma dihamu
Pahompu na bisuk dohot na marroha

Data 23 : *Ruma ijuk di joloni sopo gorga*

Thatched house in front of a carved barn
 'Thatched roof house in front of a carved barn'
Asi roha ni Amanta Debata
 The love of God Almighty
 'Love from God Almighty'
Sai dilehonma dihamu
 May it be given to you
 'May it be given to you'
Pahompu na bisuk dohot na marroha
 A clever and wise grandson

'Intelligent and wise grandson'

In the umpasa data above, fill in *umpasa* “*Amanta Debata*” which means the One God reflects religious values. *The Umpasa* above contains religious values which mean hope in God so that the family left behind will be blessed by God. In general, the *umpasa* above reflects religious values.

The following are the religious/divine cultural values contained in traditional ceremonies *umpasa mangongkal holi* are as follows:

Eme si tamba tua

Parlinggoman nisi borok

Debatanta na martua

Sudena hita di parorot

Data 24 : *Eme si tamba tua*

Rice is getting older

'Dooping rice'

Parlinggoman nisi borok

The tadpole's protection

'Tadpole shelter'

Debatanta na martua

Our God is powerful

'Our Lord Which powerful'

Sudena hita di parorot

All We protected

'We are all protected'

On the data *umpasa* above there is a word *Debata*. *Debata* is the mention of God's name for the Toba Batak people. *Umpasa* This shows that the Toba Batak people have known religion for a long time. This *Umpasa* contains a hope that *Debata* "God" always protects the families left behind. In general, *umpasa* above reflects religious values.

4.2.2 Value of Politeness

According to Oetomo (2012: 20) politeness is a respectful and civilized attitude in behavior, politeness in speech, courtesy and good behavior in accordance with local customs and culture that we should do.

The value of politeness found in *umpasa mangongkal holi* are as follows:

Tinaba hau horas

Mambahen sopo di balian

Burju ma hamu na marnatorias

Asa dapotan parsaulian

Data 25: *Tinaba hau horas*

Cut down old wood

'Chopped old wood'

Mambahen sopo di balian

Make a hut in the field

'Make a hut in the field'

Burju ma hamu na marnatorias

It's good for you who have parents

'Be kind to your parents'

Asa dapotan parsaulian

To earn sustenance
'In order to get sustenance'

In the umpasa data above there is a word *burju* "Good". The *Umpasa* above was conveyed to the family as good advice. What is the meaning of the word *burju* "Good in Indonesian means obedient, respectful and virtuous. This word is a manifestation of the cultural value of politeness.

The value of politeness found in *umpasa mangongkal holi* are as follows:

Binolus Purbatua
Lao tu parsingkaman
Naburju marnatua-tua
Naingkon dapot pandaraman

Data 26: *Binolus Purbatua*

Passing Purbatua
'Passed by Purbatua'
Lao tu parsingkaman
Go to summary
'Going to the Retreat'
Naburju marnatua-tua
Good for that person
What's good for parents'
Naingkon dapot pandaraman
Definitely get sustenance
'Will earn sustenance'

On the data *umpasa* above there is a word *burju* "good". The above *umpasa* is delivered to the family left behind as advice to obey the parents. The value of politeness is found in words *burju* "Good. What is the meaning of the word *burju* "Good in Indonesian means obedient, respectful and virtuous. This word is a manifestation of the cultural value of politeness.

4.2.3 Value of Harmony

Harmony according to Franz Magnis Suseno is being in harmony, without disputes, at peace with the intention of helping each other. A harmonious state in society is the goal of the concept of harmony. In this case, what is meant by a harmonious state is when all people are in a peaceful condition with each other, accept each other, cooperate with each other, and are in a calm condition.

The values of harmony found in *umpasa mangogkal holi* are as follows:

Bagot na marijuk
Bagot ni Purbatua
Dilehon Tuhan ma di hamu anak na bisuk
Dohot boru si boan tua

Data 27 : *Bagot na marijuk*

Sugar palm is the berjuk
'Aren that berjuk'
Bagot ni Purbatua
Sugar palm from Purbatua
'Aren from Purbatua'
Dilehon Tuhan ma di hamu anak na bisuk
God has given you smart children

'God will give you smart children'

Dohot boru si boan tua

And the peacemaker's daughter

'And the peacemaker's daughter'

On the data *umpasa* above illustrates the value of harmony stated in *umpasa* “*si boan tua*” This means that God will give you a child who brings peace, harmony and happiness so that the family remains harmonious.

The value of harmony found in *umpasa mangongkal holi* are as follows:

Jumpang na niluluan

Dapot na jinalahan

Ima dongan na burju

Dohot dongan sapanghilalaan

Data 28 : *Jumpang na niluluan*

Found what you were looking for

'Found something you were looking for'

Dapot na jinalahan

You can do it

'You can do it'

Ima dongan na burju

That's a good friend

'That's a good friend'

Dohot dongan sapanghilalaan

With a friend who feels the same way

'With friends of the same feelings and thoughts'

On the data *umpasa* above illustrates the value of harmony found in words *burju* "Good". The value of inner harmony *umpasa* above is stated in the content *umpasa* “*ima dongan na burju, dohot dongan sipanghilalaan*” which means that fellow families remain kind to each other and have one feeling to remain harmonious.

The values of harmony found in *umpasa mangogkal holi* are as follows:

Nappuran ni Parsoburan

Tu gambir na sitapongan

Tong-tong ma hamu sauduran

Jala masi haholongan

Data : 29 *Nappuran ni Parsoburan*

Betel from Parsoburan

'Betel originating from Parsoburan'

Tu gambir na sitapongan

The wood sap is edible

'Edible wood sap'

Tong-tong ma hamu sauduran

Stay on the same path

'Stay on the same path'

Jala masi haholongan

And love each other

'And stay in love'

On the data *umpasa* above illustrates the value of harmony found in words *tong-tong* "always". The value of *harmony* in the *umpasa* above is expressed by

the content *umpasa* “*tong-tong ma hamu sauduran*” which means you stay together in one heart and in love.

4.2.4 Commitment Value

According to linguistic dictionaries "commitment" refers to loyalty or dedication to an idea, principle, or action. Linguistically, commitment can be reflected in the use of language and communication, where someone shows seriousness and consistency in conveying a message or defending their views. The value of commitment contains an element of continuity. This means that we are willing to carry out our promises not only at this time, but continuously and continuously, and *umpasa* which contains the value of commitment *umpasa* ceremony of *mangongkal holi*.

The value of the mind of commitment contained in *proverb digging holi* are as follows:

Sai malo ma hamu mangula
Asa na dao do parmaraan
Sai dapotma naniluluan
Asa tong-tong jumpang najinalahan

Data 30: *Sai malo ma hamu mangula*

I hope you are smart at your work
 'I hope you are good at work'
Asa na dao do parmaraan
 So that suffering is far away
 'So that suffering is far away'
Sai dapotma naniluluan
 Hope you get what you are looking for
 'Hopefully you find what you are looking for'
Asa tong-tong jumpang najinalahan
 So that you always find what you want
 'Always get what you want'

On the data *umpasa* above illustrates the value of commitment found in the word *tongtong* "always". This word is a commitment to always remain enthusiastic about seeking sustenance at work. So, *umpasa* above contains the cultural value of commitment.

The value of the mind of commitment contained in *umpasa mangongkal holi* are as follows:

Tombak ni Sipoholon
Hatubuanni lata-lata
Tung bohape borat ni sitaonon
Tongtong do ingkon pujion Debata

Data 31: *Tombak ni Sipoholon*

Forest his Sipoholon
 'Sipoholon Forest'
Hatubuanni lata-lata
 The place where the seedlings grow
 'A place where seedlings grow'
Tung bohape borat ni sitaonon

No matter how heavy the suffering
 'No matter how heavy the suffering'
Tongtong do ingkon pujion Debata
 It always has to bepraise God
 'We must always praise God'

On the data *umpasa* above describes the cultural value of commitment there is a word *tong-tong* which *means* always or always. This word is a commitment to always praise God even though you experience suffering. So, *umpasa* above contains the cultural value of commitment.

4.2.5 Cultural Values of Positive Thinking

Elfiky (2009: 207) explains that, "positive thinking is a source of strength in helping individuals think of solutions so that individuals are able to become more skilled, confident and strong". This also means that with positive thoughts, people can become more mature individuals, have more courage to face challenges, and do great things.

The value of positive thoughts contained in *proverb digging holi* are as follows:

Hariara madungdung
Pilo-pilo maragar
Unang be bere namiu malungun
Ala ro mana akka na jagar

Data 32: *Hariara madungdung*

Thick banyan tree
 'Dense banyan tree'
Pilo-pilo maragar
 Twisted and twisted like that
 'Twisted like that'
Unang be bere namiu malungun
 Don't his sad
 'Don't be sad'
Ala ro mana akka na jagar
 Because all good things will come
 'Because good things will come'

On the data *umpasa* above illustrates the value of positive thoughts. *The Umpasa* above is conveyed to families who are grieving as advice not to be sad. The value of positive thoughts is found in words *with* "Good shows that all good things will be experienced when we do good.

The value of positive thoughts contained in *umpasa mangongkal holi* are as follows:

Rimbur ni pakkat
tu rimbur ni hotang
Sai tudia pe hamu mangalangka
Sai tu si ma hamu dapot na denggan

Data 33: *Ri Rimbur ni pakkat*

Thick pakkat trees
 'Dense pakkat trees'
tu rimbur ni hotang

Thicker rattan trees
 'Thicker rattan trees'
Sai tudia pe hamu mangalangka
Hopefully kwherever you go
 'Wherever you go'
Sai tu si ma hamu dapot na denggan
 Hopefully you get good things there too
 'There you also get good things'

On the data *umpasa* above illustrates the value of positive thoughts. The value of positive thoughts is found in words *denggan* "Good". *Umpasa* above is conveyed to the family left behind to continue to live life.

4.2.6 The Value of Gratitude

Gratitude as a state is interpreted as a subjective feeling related to a sense of awe, gratitude and appreciation for something an individual receives. According to (Al-Fauzan, 2012: 13) gratitude is returning pleasure (the kindness of others) with words, actions and intentions. The value of gratitude contained in *umpasa mangongkal holi* are as follows:

Pusuk ni jabi-jabi
Tu bulungni simarlasuna
Tung otik pe sipanganon ni boan nami
Naung godang ma pasu-pasuna

Data 34: *Pusuk ni jabi-jabi*

Pucuk said
 'Pucuk sabi sabi'
Tu bulungni simarlasuna
To the leaves of simarlasuna
 'To the simarlasuna leaves'
Tung otik pe sipanganon ni boan nami
 Even the little bit of food we brought
 'Even if we bring little food'
Naung godang ma pasu-pasuna
 It has been a blessing
 'It has been a blessing'

On the data *umpasa* above illustrates the value of gratitude. The value of gratitude is expressed by the content *umpasa* “*tung otik pe sipanganon ni boan nami, godang ma pasu-pasuna*” which means that even if the food you bring is small, you should still be grateful because the food has been blessed.

The value of gratitude found in *umpasa mangongkal holi* is as follows:

Sittima sigompa
Golang-golang pangarahutna
Tung songoni pe sipanganon na tupa
Ta pasahatma mauiate tu nasida

Data 35 : *Sittima sigompa*

Betel leaf punching tool
 'Betel leaf punching tool'
Golang-golang pangarahutna
 The binding bracelets
 'The binding bracelet'

Tung songoni pe sipanganon na tupa
 However, the food we serve
 'Even though there isn't much food served'
Ta pasahatma mauiate tu nasida
 We say it Thank You to them
 'We'll tell you Thank You on them'

On the data *umpasa* above illustrates the value of gratitude. The value of gratitude is found in words *mauiate* 'Thank You'. Meaning of the word thank you in English Indonesia included in the delivery of gratitude.
 The value of gratitude found in *umpasa mangogkal holi* is as follows:

Danggur ma danggur barat
Danggur tu duhut-duhut
Naung bosurma hita mangan
Mauliate ma tu na paradehon

Data 36 : *Danggur ma danggur barat*

Fall throw west
 'Fall and fall west'
Danggur tu duhut-duhut
 Falling into the grass
 'Throw it on the grass'
Naung bosurma hita mangan
 We are full to eat
 'We have had enough to eat'
Mauliate ma tu na paradehon
 Thank you to those who provide
 'Give thanks to those who provide'

On the data *umpasa* above illustrates the value of gratitude. The value of gratitude is found in words *mauiate* "Thank You". The meaning of the word thanks you in Indonesian includes expressing gratitude.

4.2.7 Health Value

In linguistic dictionaries, "health" is defined as an optimal state of affairs in terms of the use of language or grammar. This can refer to the clarity, accuracy, and fluency of communication in the use of language. In some linguistic dictionaries, this term can also include other aspects such as language diversity, cultural suitability, and social context in language use.

The health value found in *umpasa mangongkal Holi* is as follows:

Andor rasma andor ris
Andor ni lumban Tong-tonga
Sai horasma hamu jala torhis-torhis
Hatop jala mamora

Data 37 : *Andor rasma andor ris*

Vines spread to all plants
 'vines that spread everywhere'
Andor ni lumban Tong-tonga
 The plant is Lumban Tonga-tonga
 'The vines originate from the Lumban area of Tonga-tonga'
Sai horasma hamu jala torhis-torhis

May you be healthy you guys and freely
 'Always be healthy and move freely'
Hatop jala mamora
 Get rich quickly
 'Get rich quick'

On the data *umpasa* above describes the value of health. The value of health is found in words *horas* "Healthy". Value of inner health *umpasa* is disclosed *dalam sai horas ma hamu jala torhis torhis*, meaning that the family remains in good health and is free to move around so that they are able to do any type of work for the sake of their welfare.

The health value contained in *umpasa mangongkal holi* are as follows:

Binuat hau horas
Bahen tiang sopo di balian
Sai gabe ma hamu jala horas-horas
Tiur-tiur nang pansarian

Data 38 : *Binuat hau horas*

Take old wood
 'Take old wood'
Bahen tiang sopo di balian
 Make a pole hut in the field
 'To make hut poles in the field'
Sai gabe ma hamu jala horas-horas
 We wish you success and good health
 'We wish you success and good health'
Tiur-tiur nang pansarian
 Clarity and sustenance
 'Smooth also sustenance'

On the data *umpasa* above illustrates the health value contained in the word *horas* "Healthy". Value of inner health *umpasa* is expressed *dalam sai gabe ma hamu jala horas-horas* "good luck you and be healthy."

4.2.8 Gender Management Values

The term gender refers to differences in the characteristics of men and women based on construction socio-cultural, which is related to the nature, status, position and role in society. Gender in all aspects of human life creates differences between women and men, including the social creation of women's lower position than men. Biological sex characteristics are innate, permanent and cannot be exchanged (Abdullah, 2004: 11).

The value of gender management found in *umpasa mangongkal holi* are as follows:

Eme pinjar-pjar
Na jomurni pardegean
Sorangma di hamu anak na pistar
Dohot boru boi pangalualuan

Data 39 : *Eme pinjar-pjar*

Rice is accepted
 'Winnowed rice'
Na jomurni pardegean

Those that are dried in the sun are stepped on
 'Drying by being stepped on'
Sorangma di hamu anak na pistar
 May a smart child be born to you
 'Born to you a smart boy'
Dohot boru boi pangalualuan
 Also women Can complaint
 'Also girls are the ones to complain about'

On the data *umpasa* above illustrates the value of gender management. The value of gender management is found in the words *boru* and *anak* "girl and boy". The value of gender management is found in *sorang ma di hamu anak na pistar*, meaning a smart and wise boy was born to you, *Dohot boru boi pangalualuan*, meaning a girl was also born who became a place for complaints and exchange of ideas.

The value of gender management found in *umpasa mangongkal holi* are as follows:

Bagot na marijuk
Bogot ni Purbatua
Dilehon Tuhanma di hamu anak na bisuk
Dohot boru sibuan tua

Data 40 : *Bagot na marijuk*

Sugar palm is the berjuk
 'Aren that berjuk'
Bogot ni Purbatua
 Sugar palm from Purbatua
 'Aren from Purbatua'
Dilehon Tuhanma di hamu anak na bisuk
 God gave you smart children
 'God will give you a smart son'
Dohot boru sibuan tua
 With the peacemaker girl
 'And the peacemaker's daughter'

On the data *umpasa* above illustrates the value of gender management. The value of gender management is found in the words *boru* and *anak* "girl and boy". The value of gender management in *umpasa* This is expressed through expressions *Dilehon Tuhan ma di hamu anak na bisuk*; *dohot boru si boan tua* meaning, may God give them intelligent sons and daughters who bring peace and happiness.

4.2.9 Conservation Value

Preserving culture is so that the noble cultural values contained in a tradition can be maintained, even though it has gone through a process of changing cultural forms. Widjaja in the book Jacobus (2006: 115) defines conservation as an activity or activity that is carried out continuously, directed and integrated in order to realize certain goals that reflect the existence of something that is permanent and eternal, dynamic, flexible and selective.

Umpasa which contains the conservation value contained in it *umpasa mangongkal holi* are as follows:

Mardangka ma bulung si hupi
Martampuk ma bulung ni demban

Marangkup do na uli
Mardongan na denggan

Data 41: *Mardangka ma bulung si hupi*
 The leaves of the hupi branched
 "Hupi leaf branched"
Martampuk ma bulung ni demban
 The stem is the betel leaf
 "Stalked betel leaf"
Marangkup do na uli
 The accompaniment is good
 "Nice accompaniment"
Mardongan na denggan
 Make good friends
 "In line with what is good"

On the data *umpasa* Above describing the cultural value of preservation there are words *hupi* "hupi dan demban "sirih". "Hupi" is a bushy plant that has many small thorns on its leaf stems, while demban "sirih" is a plant whose leaves can be consumed and has many benefits for the health of the body. Overall, this *umpasa* contains cultural preservation values.

Umpasa which contains the conservation value contained in it *umpasa mangongkal holi* are as follows:

Rumah ijuk
Tu ruma gorga
Sai tubuma anak na bisuk
Dohot boru na lambok marroha

Data 42 : *Rumah ijuk*
 Thatch roof house
 'Traditional house with thatched roof'
Tu ruma gorga
 To the house full of carvings
 'Becoming a traditional house full of carvings'
Sai tubuma anak na bisuk
 Hopefully a smart child will be born
 'Hopefully your smart son will be born'
Dohot boru na lambok marroha
 And a gentle woman
 'And a gentle woman'

On the data *umpasa* above illustrates the value of conservation. The value of cultural preservation is expressed by the content *umpasa* "ruma ijuk, tu ruma gorga" is a creation of the Toba Batak people as their cultural heritage and is only found in Toba Batak culture. The things that we want to preserve are the Toba Batak traditional houses, namely the ruma ijuk dan ruma gorga.

4.2.10 Value of Cultural Creativity

In linguistic studies, the value of cultural creativity may highlight how language is used creatively to construct new meanings, respond to specific situations, or even create new styles and forms of communication. This reflects the view that language is not only a means of communication, but also a rich and dynamic medium of expression and creation.

Umpasa which contains the value of preservation and the value of cultural creativity contained within *umpasa mangongkal holi* are as follows:

Sahat-sahat ni solu
Sai sahat tu bontean
Sahat natua-tua on tu ruma-rumana
Sahat ma hitaon tu parhorasan dohot panggabea

Data 43: *Sahat-sahat ni solu*

Until the boat
 'Get to the boat'
Sai sahat tu bontean
 Hopefully it reaches the edge
 'Hopefully it reaches the shore'
Sahat natua-tua on tu ruma-rumana
 Until this old man goes to his coffin
 'Get this old man to his coffin'
Sahat ma hitaon tu parhorasan dohot panggabea
 Until we reach prosperity and well-being
 'May we have prosperity and well-being'

On the data *umpasa* Above describing the value of cultural creativity there are words *solu* "boat". In Toba Batak culture, *solu* "boats" are made in various shapes, carvings and sizes. *Solu* "boat" is a means of transportation used for work. Manufacturing *alone* "boat" is a form of creativity of the Toba Batak people.

4.2.11 Welfare

According to Sunarti (2012), Welfare is a social, material and spiritual system of life and living that is filled with a sense of safety, decency and inner and outer peace which enables every citizen to make efforts to meet their physical, spiritual and social needs as well as possible. for self, household and society.

Here are the cultural values of well-being found in *umpasa* custom *mangongkal holi* Toba Batak:

Pinantikhon ma hujur
Di topi ni tapian
Manang tudia pe pomparan ni natua-tua on
Disima hamu dapotan parsaulian

Data 44 : *Pinantikhon ma hujur*

A spear was stuck in
 'Sticked with a spear'
Di topi ni tapian
 At the edge of the bathhouse
 'On the edge of the bathhouse'
Manang tudia pe pomparan ni natua-tua on
 I don't know where the descendants of these parents are
 'Wherever the descendants of these parents are'
Disima hamu dapotan parsaulian
 That's where you get blessings
 'That's where you get blessings'

On the data *umpasa* above illustrates the cultural value of well-being found in the parsaulian word "blessing". *Umpasa* This is a hope that the families left behind will be given blessings wherever they are.

Here are the cultural values of well-being found in *umpasa mangongkal holi* Toba Batak:

Sahat-sahat ni soluma
Sahat tinogu tu bontean
Leleng ma hamu mangolu
Jala sahat ma tu panggabean

Data 45 : *Sahat-sahat ni soluma*

So far it's a canoe
 'Arrive the canoe'
Sahat tinogu tu bontean
 Until we were led to the harbor
 'Until it was pulled into the harbor'
Leleng ma hamu mangolu
 You've lived a long time
 'May you live long'
Jala sahat ma tu panggabean
 And come to prosperity
 'And get well-being'

On the data *umpasa* The above describes the cultural value of welfare found in the Panggabean word "welfare. The *umpasa* above contains cultural values of welfare.

Here are the cultural values of well-being found in *umpasa mangongkal holi* Toba Batak:

Bona ni Aekpuli
Di dolok ni Sitapotangan
Sai roma tu hamu angka na uli
Sai dorma angka pansamotan

Data 46 : *Bona ni Aekpuli*

The source is Aekpuli
 'Aekpuli Source'
Di dolok ni Sitapotangan
 On the hill of Sitapongan
 'On Sitapongan hill'
Sai roma tu hamu angka na uli
 May every good thing come to you
 'May every good thing come'
Sai dorma angka pansamotan
 May every wealth be abundant
 'May your income be abundant'

On the data *umpasa* above illustrates the cultural value of well-being there is on the word pansamotan "sustenance". Abundant sustenance is one of the things that is very important for a prosperous life. So, *umpasa* This contains cultural values of prosperity.

Here are the cultural values of well-being found in *umpasa mangongkal holi* Batak Toba:

Simbora na gukguk
Rerak dohot di amak
Sai mamora ma hita luhut
Sai torop ma dohot anak

Data 47 : *Simbora na gukguk*

A full tin
 'Tin full'
Rerak dohot di amak
 Spread out on the mat
 'Scattered on the mat'
Sai mamora ma hita luhut
 May we all be rich
 'May we be rich'
Sai torop ma dohot anak
 Hopefully there will be lots of children too
 'And many children'

Cultural value of well-being on *umpasa* above found in the word *mamora* "rich". Being rich is one of the things that is very important for a prosperous life. So, this *umpasa* contains cultural values of welfare.

4.2.12 Value of Mutual Cooperation

Etymologically, the term gotong royong is an original Indonesian term which comes from the words gotong which means "work" and royong which means "together" so that experts are of the opinion that the meaning of the value of gotong royong is working together to get a desired result.

The value of mutual cooperation contained in the Toba Batak mangongkal holi *umpasa* is as follows:

Pege sakarimbang
Halas sa hadang-hadangan
Rap mangangkat bere tu ginjang
Rap manimbung marsipasangapan

Data 48: *Pege sakarimbang*

A bunch of ginger
 'One bunch of ginger'
Halas sa hadang-hadangan
 Beyond one basket
 'More than a basket'
Rap mangangkat bere tu ginjang
 Together lift the bere up
 'Let's jump up together'
Rap manimbung marsipasangapan
 Together we respect each other
 'Let's get down and respect each other'

The *umpasa* data above illustrates the value of mutual cooperation. The value of mutual cooperation is found in the word *rap* "together". The value of mutual cooperation in the *umpasa* above is expressed by the content of the *umpasa* "rap mangangkat bere tu ginjang, rap manimbung marsipasangapan", which is a form of solidarity between family members which is very necessary in living life.

4.2.13 The Value of Hard Work

Hard work is an activity or effort made with sincerity to face all problems in completing something. Hard work according to Mustari (2014: 43) Hard work is behavior or actions that show serious effort in overcoming various obstacles in order to complete tasks (study or work) as well as possible. The value of hard work can be applied in everything, perhaps in working to earn a living, studying, being creative, helping other people, or other activities.

The value of hard work found in the Toba Batak umpasa mangongkal holi is as follows:

Pidong harijo, pidong harangan
Sitapi-tapi pidong Toba
Nagogo mangula do butong mangan
Na jugul marguru dapotan poda

Data 49 : *Pidong harijo, pidong harangan*

Harijo bird, forest bird
 'Harijo bird, forest bird'
Sitapi-tapi pidong Toba
 Sitapi-but Toba bird
 'Sitapi-but Toba bird'
Nagogo mangula do butong mangan
 The strong work who are full to eat
 'Those who work hard will have enough to eat'
Na jugul marguru dapotan poda
 Those who persist in learning will gain knowledge
 'Those who persist in learning will gain knowledge'

On the data *umpasa* above illustrates the value of hard work. The value of hard work is expressed in the content of umpasa "*Nagogo Mangula*" which means the strong work. Nagogo mangula in the umpasa above refers to the results of the hard work of someone who works hard and will get wages from his work, namely having enough in his life.

The value of hard work found in the Toba Batak Holi umpasa is as follows:

Tangkas ma inna uju purba
Tumangkas ma uju angkola
Tangkas ma hamu bere na mora
Alana tangkas do tulang na maduma

Data 50 : *Tangkas ma inna uju purba*

It is clear that he said ancient uju
 'Obviously he said ancient uju'
Tumangkas ma uju angkola
 The direction of the angkola is clearer
 'More clearly, uju angkola'
Tangkas ma hamu bere na mora
 It's clear that you are rich
 'Obviously you are the rich ones'
Alana tangkas do tulang na maduma
 Because it is clear that the bones have prospered
 'Because it is clear that the bones have prospered'

The above data illustrates the value of hard work. The value of hard work contained in the umpasa is expressed by the content of the umpasa “*maduma*” which is shortened from the word “*martangiang dungi mangula*” and means pray first then work.

The following is a description of the distribution diagram of internal cultural values *umpasa mangongkal holi* :



Figure 4.2 Bar diagram of the distribution of cultural values in umpasa

In the bar diagram above there are thirteen cultural values contained in the Mangongkal Holi ceremony, namely religious cultural values, polite cultural values, harmony cultural values, commitment cultural values, positive thinking cultural values, gratitude cultural values, health cultural values, gender management culture, cultural values of cultural preservation and creativity, cultural values of welfare, cultural values of mutual cooperation, and cultural values of hard work.

1. CONCLUSION

From the description of the research results and discussion above, the following conclusions can be drawn. In the umpasa (rhyme) data for the Mangongkal Holi ceremony, there are two meanings of umpasa (rhyme), namely:

1. The meaning of giving advice is as many as five umpasa
2. The meaning of expecting something as much as fifteen umpasa

The meaning of comparing and mocking is not found in the traditional mangongkal holi ceremony of the Toba Batak community because in the Toba Batak umpasa there is no umpasa which means mocking. Based on research conducted on the meaning of umpasa in the Toba Batak language, it can be concluded that there are cultural values found in the

Toba Batak community which have good values such as: There are thirteen cultural values found in the umpasa at the Mangongkal Holi ceremony of the Batak Toba community, namely three religious cultural values, three cultural values politeness is two, the cultural value of harmony is three, the cultural value of commitment is two, the cultural value of positive thinking is two, the cultural value of gratitude is three, the cultural value of health is two, the cultural value of gender is two, the cultural value of preservation is two, the value of creativity is culture is one, the cultural value of prosperity is four, the cultural value of mutual cooperation is one and the cultural value of hard work is two. During the Mangongkal Holi traditional ceremony of the Toba Batak community in Pangaloan District, no cultural values of discipline, cultural values of education, cultural values of peace and cultural values of social solidarity were found.

Through *umpasas* existing in Toba Batak culture, it can be concluded that umpasa is a reflection or characteristic of Toba Batak cultural values because *umpasa* is a form of expression of the thoughts and feelings of the Toba Batak people which always appear in various events in people's lives, including happy or sad events and umpasa which tends to contain requests that are the life aspirations of every Toba Batak community.

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