

Sulang-Sulang Pomparan Ethnic Batak Toba Study: Oral Tradition

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Abstract

Sulang-sulang pomparan (tradition of feeding parents) is a family tradition carried out as a form of respect for both parents, usually when one of the parents is sick or critical. This study aims to describe the stages, performance (text, co-text and context) and values of oral tradition contained in the Sulang-sulang pomparan Ethnic Batak Toba. The theory used in this study is the theory of local wisdom proposed by Robert Sibarani (2014). The method used in the study is a qualitative method that is descriptive. The stages in the Sulang-sulang pomparan Ethnic Batak Toba are divided into two stages, namely the stages before which include: 1) The Sirarion Fellow (Discussion) between siblings and the stages of implementing the tradition which include: 1) Worship Event, 2) Mampasahat Tudu-tudu Sipanganon Sian Sude Pomparan Event, 3) Manulangi Sian Sude Pomparan Event, 4) Mampasahat Dengke, Ulos, Dohot Manulangi Sian Hula-hula/Paraman Event. Performance in this tradition is divided into three parts, namely: 1) Text analysis, 2) Co-text analysis, and 3) Context analysis. The values in this tradition include: 1) Religious values / gratitude, 2) Cooperation values, 3) Art values, 4) Politeness values, 5) Social solidarity, 6) Gender management, 7) Harmony and conflict resolution attitudes, 8) Environmental care.

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1. INTRODUCTION

Indonesia is an archipelago with diverse natural resources, tribes, races, and languages. Indonesia has more than 1,340 tribes, more than 2,300 ethnic groups, and have 38 provinces (Central Bureau of Statistics, 2010) one of which is the province of North Sumatra which is home to various tribes. The most well-known tribe in this province is the Batak tribe, which is divided into 5 sub-ethnic groups, namely Toba, Simalungun, Karo, Pakpak, and Angkola/Mandailing (Tantawi, 2019: 19). Oral tradition is an ancient masterpiece that is relevant to the present and should be preserved into the future as provisions for future generations (Sibarani 2014: 3).

Each tribe certainly has certain characteristics that become one of the identities to be recognized by people or other tribes. These characteristics can be in the form of daily dialects, livelihoods, customs and traditions of the tribe. The Batak Toba ethnic group has its own characteristics such as the customs that exist in the tribe. Each tradition carried out by the tribe has its own philosophy, namely Dalihan Na Tolu or "Tungku nan tiga", which consists of Hula-hula (mother's brother), Dongan Tubu (who has the same surname), and Boru (father's sister). One of the traditions that is still carried out today by the Batak Toba ethnic community, especially in Pondok Buluh Village, Dolok Panribuan District.

Simalungun Regency is the tradition of Sulang-sulang Pomparan, this tradition has the meaning of a form of respect for children to their parents, and is the last peak of a person's customs while in the world because in this tradition the last customs in the Batak Toba ethnic community are accepted. After this event, the parents who have been sulangi will pass on all responsibilities to their descendants. Generally, this tradition can only be carried out by someone who already has grandchildren. This tradition also aims to keep diseases and disasters away from parents and all their descendants. In this tradition, each child and grandchild will take turns manulangi (feeding) their parents while giving a few words, which usually contain an apology for all the mistakes they have made during their lives.

To carry out this tradition, it will be planned well in advance and a day will be chosen where all descendants can gather. This is because in the Toba Batak ethnic family, if the child has finished his education, he will go to other places and rarely return to his hometown. The factors that cause this are due to work demands and lack of time to gather.

2. RESEARCH METHOD

The basic method used in this study is the qualitative descriptive method. According to Sugiyono (2019: 18), qualitative descriptive research is a type of research that aims to describe a condition or situation. In this study, the role and identity of informants and the things conveyed are of very high quality so that researchers have an important concept and full commitment in maintaining the privacy of an informant or respondent. The identity and information that has been given by the informant can be opened and closed to the public, depending on the agreement that has been made by the informant and the researcher. In qualitative research, researchers must accept the rules given by an informant or respondent.

3. RESEARCH RESULTS AND DISCUSSION (12 Pt)

Stages Before *Toasting the Pomparan*

1. Level *Sirarion* (Discussion Among Brothers)

At this stage, every child who will carry out this tradition will have a discussion to hold this tradition. Where and when this event will be held, they will determine the right time for all the children to gather and it is hoped that all the good ones who are traveling can take the time to attend this event. The discussion in this discussion includes, who will be invited, how many pigs will be slaughtered, the carp that will be processed, and *This rock is hard* which will be given to the bones when the event is taking place. After getting an agreement, the envoy from the family will inform their bones and tell them their intentions and goals for carrying out the event. The text contained in this discussion is as follows:

Child on the crotch: *Thank you first of all to Father Pardenggan Basa, because of His grace we can gather in our house you my brothers, sisters, brothers, and sisters to discuss the rules of our work that we will do for our parents. So, here we talk about what we're going to do, who's going to serve, and when we're going to hold our event. I think we should start our work on Saturday, because that's the day we can all gather together. And what else do we do? Do it my brothers. (We would like to thank God Almighty because of His love we can gather in this house, my younger siblings, my sister-in-law, my younger sister, and my brother-in-law where we will discuss the stages for the event that we will hold with our parents. So today we will discuss what we will do, who will be in charge of preparing the food later, and when we will hold this event. My suggestion is, it would be better if we hold this event on Saturday, because that is the day we can gather. And what else will we do? Give your opinions, my younger siblings).*

Sipaidua's child : *Thank you brother, if my opinion, how much do we weigh the marmiak-miak in our work? And how many stones of dembanta should we give to the hula-hulani of our parents or our relatives? Because there are not many invited camels, only bones, grandmothers, grandmothers and relatives and neighbors, can weigh about 50 kg namarmiak-miak? If the stone of our demban, from the purity and joy of our hearts, our gift to the brothers and sisters, that's from me brother.* (Thank you bro, if my opinion is around how many kg of meat will we slaughter later? And approximately how much money will we give to our uncle and aunt? Because we are not inviting many people, those attending this event will only be the immediate family, friends of the same surname, and friends from the same village. Is it enough if the animal that is slaughtered later weighs 50 kg? As for the money that we will give to our uncle later, it is according to each person's ability and joy. That's my opinion bro.

Child on the crotch : *That's good brother, so who among us invited our brothers?* (Good suggestion my little brother, so who will be in charge of inviting our guests later?)

Spider and Son : *I also invite our brothers and sisters, and those who will serve will be the lar and ito. Do good things, brothers and sisters.* (I will be the one inviting you later, bro, and the one in charge of making the soup will be given to our brother-in-law and older sister. Give your best, sis).

Level of Implementation of Tradition

1. Service Event

Before starting the traditional toast, the family who held this event first started a short service, so that this event could run smoothly. This event will be led by felt or religious figures.

2. Food Giving Ceremony From All Descendants

At this level, *delivering food instructions* has the meaning of handing over a kind of symbol, namely a pig that has been slaughtered and cut according to its order and then rearranged on a tray. *i surduk honor* given in front of him. Then all the children and in-laws will hold the side of the tray, the oldest son will say a few words where the sentence usually contains an apology and prayers and hopes of all the children to their parents to be healthier and live longer.

3. Manulangi Event From All Descendants

After the event, the promise which is on the tray, arrives at the stage *birds*. The first to do this is the eldest son and his wife, then followed by his younger siblings. This bribery is done three times, when the bribery is done the son will accompany it with sentences of affection and an apology. After the implementation of this bribery has been completed, it is continued again to the grandson of the eldest son to the grandson of the youngest son, the grandson will also feed rice and its equipment three times and accompanied by sentences of hope, and an apology as well.

4. Program Giving Fish, Ulos and Manulangi from Hula-hula/Paraman

After the implementation of bribing from the entire lineage has been completed, *naka king parhata* will give an opportunity to dance-dance or *paraman* who is fed to carry out the appropriate customs. If the brother who is being fed has died, then the one who replaces him is a son or in the Batak Toba kinship it is called *paraman*. *Dengkew* which is given to the person being fed in the form of a whole carp without cutting any parts of the fish. *Out* given is *ulos clothes* or commonly called *out the bile*. *Out* This will be pinned to the shoulder that's toast, before embedding out parties' *dance-dance* first to submit goldfish accompanied by prayers and hopes from dance-dance After thrusting goldfish, then the parties dance-dance will embed *out* the.

Tradition Performance *Toasting the Pomparan* Toba Batak Ethnic Group

1. Text Analysis on *Toasting the Pomparan*

The text quotes for this tradition are taken from the stages of the event, namely: *giving food instructions from all the descendants* as follows: *Grandma, here are all of us your descendants gathered. We are glad we can still be together today. Oma, this is all we can do your descendants, not enough of all the things you have given us do not suffer da oma, may you live long so that you can follow us all so that we have complaints and teach us. We confess our sins, of all our sins and transgressions against you. Pray for us to be safe from danger.* (Mother, on this day we gather all of your descendants, we are very happy because until today we can still gather. Mother, we can only give this simple thing from us. Your abundance is still not compared to all your sacrifices that you have given to us, don't be discouraged, mother. May you live long so that you can follow us all so that we have a place to complain and someone to advise us. We apologize, mother, for all our actions and behavior that we have treated you, mother. Pray for you to be healthy and away from danger.

2. Co-textual Analysis of Tradition *Toasting the Pomparan* Toba Batak Ethnic Group

Giving food instructions from all descendants, has co-text, namely *spicy, hot dishes, cold water*. Where in the traditional events of the Toba Batak ethnic community, they often say the term *eat hot food and drink cold water*. The literal meaning of *hot dishes* as well as *aek sitio-tio* is a symbol of a life full of joy and honesty. Said *the* also has a warm meaning, and this term is also interpreted as warm. And for the word *aek sitio-tio* has the meaning of clear water, which has the meaning as a symbol of transparency, honesty, and sincerity which are highly valued and upheld by the Toba Batak ethnic community.

3. Contextual Analysis of Tradition *Toasting the Pomparan*

a. Cultural Context

The implementation of Toba Batak customs and traditions cannot be separated from the kinship system. *The three reasons*. The position and role that already exists in every process of implementing customs, which makes this a noble value of the Batak Toba ethnic community, which is still maintained and preserved until now. In this tradition, *the three reasons* play an important role in the cultural context. This has an implied meaning and lesson for the younger generation to always maintain and preserve this tradition.

b. Social Context

The social context in question is the people involved in the tradition. *Toasting* who have their respective roles and duties to maintain the continuity of the event. This context provides a lesson; how good a tradition is carried out through mutual cooperation.

c. Ideological Context

The context of ideology in traditional *toast* is a view or belief of the community in customs. The community believes that people who have been toast will be healthy again and kept away from disease.

d. Context of the Situation

In the context of the situation there is a relationship with the situation of time, place, materials and tools used in this tradition. The determination of time in this tradition will be planned well in advance, this aims to create a moment where all descendants can gather.

Traditional Values in *Toasting the Pomparan*

1. Religious Values/Gratitude

Although the Batak Toba ethnic community has a context of belief in a custom, the role of religion and gratitude is the most important thing implicitly in society. This is proven before starting a series of traditional events, first given the opportunity to religious leaders to start and pray for the event for the continuation of the event.

2. The Value of Cooperation

A harmonious life and solid cooperation become one form of application for the *three reasons*. In social life, in other words, not only in traditional events but also in daily habits, this philosophy is already embedded.

3. Artistic Value

In the implementation of this tradition, there is an art that is depicted in it. This is proven by the existence of reciprocity excuse *meor pantun*, between the protocol of the party carrying out the event and dance-dance. In addition, both parties will also show food, *shares*, *fish*, as well as *out*. It can be categorized as an art performance, as there are tools, interaction, and audience.

4. Value of Courtesy

It can be observed when each protocol of both parties says the word *Maukiate*, *Santabi*, *King of Nami*. The use of these three words is common and will definitely be found in any tradition. This has also become a habit of society when carrying out a tradition.

5. Social Solidarity

The three parts of the element the *three reasons* can be seen directly its function. With their coming and willing to postpone the pepper activity that day, it shows that social solidarity has a very positive impact on the surrounding community, young people especially to the party holding the event.

6. Gender Management

This is reinforced by the absence of a patriarchal system that has been inherent in the lives of the Batak Toba ethnic community. Both men and women participate in supporting the event to run smoothly.

7. Attitude of Harmony and Conflict Resolution

In carrying out this tradition, it is inseparable from the name of the cost. Usually after the event is over, then all descendants will discuss and solve the problem at any time the funds that have been disbursed are insufficient. From the discussion, opinions and suggestions will emerge from other relatives and will be considered carefully to take the right solution.

8. Environmental care

Dongan sahuta or called neighbors will also take part in carrying out this tradition. Usually, they will help clean the yard so that it looks clean, and clean the house after the event is finished.

4. CONCLUSION

Based on the research results of the Sulang-sulang Pomparan Ethnic Batak Toba Oral Tradition Study, the following conclusions can be drawn:

Before the Sulang-sulang Pomparan tradition is carried out, there will be 2 stages that are passed, namely: 1) The stage before and 2) The stage of implementing the event. 1) The stage before includes the Sirarion (Discussion) stage among brothers and 2) The stage of implementing the event which includes worship events, mampasahat tudu-tudu sipanganon sian sude pomparan, manulangi sian sude pomparan, mampasahat dengke, ulos, dohot manulangi sian hula-hula/paraman. As well as the performances in this tradition which include 1) Text Analysis, 2) Co-text Analysis, and 3) Context Analysis. In addition, there are also values in this tradition, namely 1) Religious Values/Gratitude, 2) Cooperation

Values, 3) Artistic Values, 4) Politeness Values, 5) Social Solidarity, 6) Gender Management, 7) Attitude of Harmony and Conflict Resolution, 8) Caring for the Environment.

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