

**POETIC UTTERANCES BY DALIHAN NA TOLU IN
TOBA BATAK MARRIAGES
IN JANGGA TORUAN VILLAGE**

THESIS

BY

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NPM : 71200422013



**MASTER'S PROGRAM
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APPENDIX

The Result of Interviews

In this paper the author will describe the result of interview that the writer do in Jangga Toruan village with traditional leaders (J.Manurung) in that place.

INTERVIEW

Topic : The role or The Function of Dalihan Na Tolu in Traditional Batak marriages in The Village of Jangga Toruan.

Place : The Village of Jangga Toruan

Source Person : J. Manurung (Traditional Figure of Jangga Toruan)

Interviewer : Linarti Manurung

Begins with the greeting word” Horas”.

Linarti Manurung : Horas bapatua, aha do kabar ni bapatua? Nunga mansai masihol au mamereng bapatua jala mansai las rohangku boi dope pajumpang dohot bapatua. (*Horas, father, How is your life ? It's been a long time since we've met, I really miss my father and I'm very happy to met my father*).

Source Person : Horas ito, mauiate ma di Tuhan ala boi dope au sahat tu sadarion mangolu. Songon na ro ho ito tu jabu namion, apala ahai ito? (*Horas boru, thanks to God for being able to be healthy until today still given a long time.what's wrong with coming to this house, is there anything you need or help with?*).

Linarti Manurung : Nanaeng manghata-hatai do nian bapatua, naeng manukkun taringot tu partording ni ulaon adat pangoli anak dihuta onua, ra adong do tahapan ni nanaeng pangoli anak? Adong do angka goar- goarna, bapatua jala songon dia do Dalihan na Tolu berperan di ulaon adat i? (*I want to talk you, father, I have something to ask you from my research, about the traditional Batak marriage ceremony in Jangga Toruan village , could you tell me about Adat Na Gok in Traditional wedding? Is there a stage name? and also how about the role of Dalihan Na Tolu in this traditional event?*).

Source Person : Adong, parjolo marhori-hori dinding ma jo ima paboahon na lomorohani si baea jala naeng ma olion ni si baea boru ni parboru, dungi marhusip, marhata sinamot, di tikki na marhata sinamot i nunga dohot be raja panise dohot tulang suman mai tu rapat paripurna. Dungi matonggo raja, disi ma tikki paboahon ulaon tu raja, dongan tubu namarhahamaranggi. Dungi sahat ma tu ulaon pamasuamasuon dohot pangadation (ulaon unjuk). Molo Dalihan Na Tolu i sarupa do i songon Pancasila, asa diboto ruhut- ruhutni paradaton. Manat mardongan tubu, elek marboru somaba mahula- hula. Sude do jolma marhusor di dalihan na tolu artina boi do gabe hula-hula molo di ulaon ni boru, boi gabe boru molo di ulaon ni hula-hula jala boi do gabe dongan tubu molo di ulaon ni dongan tubu manang dongan samarga. (*There are stages in Adat na Gok or Ulaon unjuk, they are: Marhori- hori dinding, marhata sinamot is discussing the amount of dowry to be given, followed by raja panise (who greets at the event) or raja parhata and uncle. Marhata sinamot is the same as plenary meeting. After that martonggo raja, it was at the time that the whole series of events was notified. After that it comes to the blessing tradition in the church and the marriage custom or Ulaon unjuk. Dalihan Na Tolu is as strong and*

important in meaning as Pancasila. In order to understand Adat and be able to apply it in everyday life, like the Manat mardongan tubu, that is to be careful in what we say and behave even if we are friends from the same clan or brothers. Elek marboru, namely being able to protect, persuade and love daughter. And somba marhula-hula, namely respect for relatives from the wife's family, granpa's wife, and wife's brothers).

Linarti Manurung : Dia na tumimbo posisi ni dongan tubu do manang hula-hula? (Which one is the higher in position between dongan tubu or hula- hula ?).

Source Person : Molo di Adat Batak sabotulna, dongan tubu do na tumimbo sian hula- hula dohot boru. Boasa songoni hudok? Alana anggo nsoadong dongan tubu di ulaon adat i, dang boi denggan mardalan ulaon adat i.ai dongan tubu i do na maniroi, mangajari, dohot mangurupi naporlu tu kelancaran ni ulaon i. Dongan tubu mangalehon guguan boras, tumpak manang hepeng , ima dalam laho mangurupi hasuhuton na marulaon. (In fact, what I know and what is always implemented in this village, is that dongan tubu is higher than the hula- hula, because eventhough there are hula- hula but there is no dongan tubu, the customary ulaon unjuk can not be carried out properly. Dongan tubu is a person who accompanies teaches, helps the smooth running of the custom, starting from the seclusion process to the customary ulaon na ngok. In fact, it was dongan tubu who collected the rice aid, money from the union helping to help the Suhut bolon who was the executor of this custom.).

Linarti Manurung : Alai boasa didok kon hula- hula do tumimbo sian dongan tubu? (But why is it said that hula- hula is higher than dongan tubu ?)

Source Person : Daong, molo naung akka naung niulahon na salelengon, nang pe adong hula- hula, anggo soadong dongan tubu i, dang sittong denggan mardalan ulaon i, gabe maila ma hasuhuton. Memang ompungta najoloani, mulai adong habatahon di tano batak, jala adong dalihan na tolu on manghaporseai bahwa molo somba jala pantun hita tu hula- hula, gabe lam dipasu- pasu Debata mula jadi na bolon ma hita dohot gok pasupasus ma hita ganup ari. Ido asa didok somba marhula- hula, elek marboru jala manat mardongna tubu. Ikkon ingoton ta doi. *(No, if what has been implemented so far, if there is no dongan tubu then the traditional event will not be carried out even though there is hula- hula. Indeed our ancestors beleived that if we really respect hula- hula, then our lives will always be blessed and abundant of sustenance and said somba marhula- hula, elek marboru, and manat mardongan tubu. But dongan tubu is also much more important than hula- hula.w we should be remember it).*

Linarti Manurung : Molo di adat batak, adong tudu- tudu ni sipanganon molo pangoli anak, akka aha matahe goarni i , bapatua? (In the traditional Toba Batak wedding ceremony, there is a sign of the main food, which is the part of the meat that has been named and given to a certain person. What are names of those parts, father?).

Source Person : Adong do, mansai penting do tudu- tudu ni sipanganoni, unang pola sampe salah memotong dohot salah mangaleon manang pasahathon tu na manjalo. Jala adong be do akka goar dohot lapatanni i. Bagian ihur-ihur dipasahat mai tu parboru, osang dipasahat mai tu tulang, jala na pasahathoni ima namardongan tubu dohot hasuhuton ma. Molo dekke na pinasahat ni parboru, ima 3 dekke mas di pinggan. Ima dekke simudur-udur lapatanna ima asa udurma parsaulian, parhorason,

udur tu dolok tu toruan . dekke sition-tio lapatanna asa tio ma panggabean tio nang parhorason. *(Yes, there are. It is very important that there is a sign of the main food at the traditional Toba Batak wedding ceremony, namely the part of the meat that will be given to the person who has been determined. Can't cut and give wrong, the tail of the animal is given to the bride , the neck is given to the uncle. Hasuhuton brothers or those with the same relatives with suhut bolon which marks the main food. Goldfish given to the bride and groom also have a meaning which is always 3 heads placed a large plate of rice, namely so that the health and fortune of the bride and groom will be abundant and wherever go they will always receive blessings and joy, and get many offsprings).*

Linarti Manurung : Jadi molo na mangulosi on tahe bapatua, akka aha do goarni ulos i? *(when giving ulos, to whom ulos given?)*.

Source Person : Molo acara mangulosi, adong be goar sipanjalo i, jala jumlahna ikkon 7 lembar ulos. , ima ulos passamot manang ulos hasuhuton, dipasahat ma on tu naatua- tuani pangoli, napaduahon ima ulos hela laos dohot mandar hela, dipasahat ma on tu pengantin, lapatanni mandar hela on ima asa ringgas sipangoli laho mandohoti akka uloan adat ni halak batak, tarlumobi adat na adong hubungan na dohot marga ni ibana dohot istri na. Dungi ulos tu ibotoni namangoli manang tu namboruna, ulos tu hahaanggi ni hela. Ima na nigoaranna suhi ampang na opat. Laos di uduti ma muse mangalehon ulos tu parhata, tu dongan tubu, tu boru parhobas. Jala biasana molo dung simpul ulaon i , bornginna dibagi- bagi do ulos tu akka namardongan tubu na mangalehon tumpakna be dibagas ni suhut paranak. *(There are the names of ulos and the recipient of the ulos. At a traditional wedding event, there are seven pieces of ulos, the first is the Ulos Passamot or ulos hasuhuton given*

to the groom's parents, the second is the Ulos Hela is given to the Bride and the Sarong with the bride and groom will be diligent in attending traditional events of close family and families who have relations with those holding it traditional event, after that ulos to the groom's sister, the groom's brother, that is what called Suhi Ampang na opat. After the four are handed over, the ulos are given to the parhata, to dongan tubu (a clan with the male side) and to boru parhobas, in the evening after the traditional event is finished, at the groom's house , the ulos will be divided among the male family clans who gave money).

Linarti manurung : na terakhir ma bapatua, molo Lumban holbung ma marulaon, ise ma dongan tubuna? (my last question, father, if Lumban holbung village is holding a traditional party, who is the dongan tubu?).

Source Person : Molo Lumban Holbung marulaon, Lumban Tonga- tonga ma parsinabung manang dongan tubu na, ima gabe raja panise manang raja parhata. Jala dihuta on adong dipasomal lumbung eme molo adong na pangoli anak, adat tu namonding, sian lumbung lumbung i ma dibuat eme laho gabe siuk- siukan manang sipir ni tondi dongan tubu godangna 3 tumba manang 6 liter. Jala najoloi, molo di ulaon adat pangoli anak, gondang do dipatupa, dang adong dope musik sekitar taon 1944- 1964. Alai dung 1965 sahat tu sadarion nunga pakke musik. *(If Lumban Holbung village is the one holding the traditional event, then Lumban Tonga- tonga is the Parsinabung or dongan tubu and in this village there is a rice barn set up as a shared barn to help ease the burden of suhut bolon. From that barn, 3 basins or the equivalent of 6 liters are taken and in ancient times there was no music, but the gondang was used to accompany traditional weddings around 1944- 1964. It was only after 1965 that varied music emerged.*

Linarti Manurung : mansai luar biasa do adat Batak toba dihuta on ate bapatua, bangga do iba sebagai boru ni huta on, mansai denggan do paradaton dohot parsoran pardongan sahuta on terjaga denggan. Mauliate godang ma bapatua, tung mansai las situtu rohangku boi pajumpang dohot bapatua, nunga godang dipatorang bapatua tu au taringot ni paradaton. Sehat –sehat ma bapatua, ganjang ma umurmu bapatua, asa boi hita muse pajumpang dia tikki na denggan. *(It's really extraordinary that the Batak Toba tradition in Jangga Toruan, my father. I am very proud to be a child from this village, have a very close relationship in customs and the union of mutual help which is still maintained today. Thank you very much, father, for the opportunity today, there has been a lot of knowledge that you have given me today, about the customs of this village. I hope you are always healthy and live long, so we can meet another time).*

Source Person : Tona ku tu hamu akka na umposo, ikkon jagaonmu do warisan budaya naung tinonahon ompunta sijolo-jolo tubu sahat tu sadarion, molo boi unang sampe tergeser nian alani akka adat na baru na masa sisonarion. *(My message to those of you who are younger or older today, you must protect the Batak Toba culture as the legacy of our former ancestors. Do not be displayed by other cultures that enter this village).*

Customs and Dalihan Na tolu is highly respected by the people in the village of Jangga Toruan. In this case, what the author examined through interviews with traditional leaders of Jangga Toruan village and the head of Jangga Toruan village and also all the customary marriage processes that took place. The marriage process in this village is started: Marhori – hori dinding means conveying the purpose to the women. Marhusip or marhata sinamot means discussing the amount of dowry to be

given. When marhata sinamot is held martumpol or pre – wedding is carried out in the church, enters into a pre – nuptial agreement and ensures that there is no longer a cordial relationship between the two prospective bride and groom to other people. Then Martonggo raja means reminding all the parhata , all the relatives of the male clan’s surname and neighbors and relatives in the village. Martonggo raja is the same as the plenary meeting, arranging the traditional parties events led by raja parhata on the male side. Ulaon Unjuk or Traditional parties, in carrying out this traditional party, there is a mangulosi stage. Mangulosi is giving ulos to 7- 9 ulos recipients. The number of ulos must be odd, which is based on the number of Daliahan na tolu. The recipients of the ulos is first, the parents of the groom who are called ulos hasuhuton or ulos passamot. Secondly, Ulos Hela and mandar hela is ulos sampe tua the kinds of Ragi hotang which was given to the bride and groom. The third, is the aunt of the groom, the four is to sisters of the groom, the fifth to the brothers of the groom. The sixth and the seventh is to brother of the father’s of the groom. After the seven, ulos are given, the 3 ulos are also given as a sign of love to parhata hasuhuton to close family relatives, to boru parhobas (sister who clean up all the equipment for the party). This ulos symbol means a way to bless the children of the parents of the bride and groom. In this case, the ones who giving all the ulos are the parents of the bride. This custom is still preserved today. In the village of Jangga Toruan, a rice barn was established, called a joint venture for the mardongan tubu. Every time a member of the partnership, in addition to what is brought by each dongan tubu, as a form of mutual cooperation from dongan tubu. for example: dongan tubu Lumban holbung is Lumban Tonga- tonga, and it is dongan tubu who becomes Parsinabung or raja panise who greets parhata from the women’s side. What includes boru is boru suhut (daughter from the male side), boru naposo can be the sister of the groom’s

father, can be a daughter from a family relative and clan from the male side, boru natua- tua namely four generations from hasuhuton. The name of the part of tudu- tudu ni sipanganon (main food sign) given at ulaon unjuk namely ihur- ihur (tail) given to parboru (women's side), Osang (neck) given to tulang (uncle of the groom). The meaning of the 3 goldfishes that are paid or given to the bride and groom are three , namely dekke si mudur-udur, asa udurma parsaulian. Dekke sitio- tio asa tio ma panggabean tio nang parhorasan, which means smooth sustenance, clear as water, clear wealth, honor and health. In ancient times, the music for the traditional Toba Batak wedding in Jangga Toruan village was gondang sabangunan without additional music instruments around 1944- 1965. However after 1966 until now there have been variations of music.

Directive action is a type of speech act used by the speaker to give impact or effect on the speaker's opponent to perform certain actions. In this study, will examine the use of directive speech acts in the traditional Toba Batak marriage process in Jangga Toruan, which includes : requests, orders, questions, prohibitions, granting permissions as well as advice and prayers.