

REPRESENTATION OF GOTONG-ROYONG LOCAL WISDOM IN TOBA BATAK FOLKLORE

Rolas Tipando Siagian

Email: rolastipando@gmail.com
Universitas Sumatera Utara Medan

Jalan Dr. T. Mansur No.9, Medan City, Sumatera Utara, indonesia

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ABSTRACT

Gotong royong is defined as working together, helping, helping. Those who carry out mutual cooperation are based on the same fate in society. They are together in joy and sorrow. In mutual assistance or mutual cooperation, there is an agreement or consensus for what, when, where, or where to work together, this must be discussed first. (Sibarani 2014: 9). There are also types of local wisdom in mutual cooperation, namely marsiurupan and marria raja. This can be seen from how they solve an activity or problem. The mutual assistance function of the three folk tales has two functions, namely a function for peace which includes politeness, honesty, social solidarity, harmony and conflict resolution, commitment, positive thoughts and gratitude, and also a function for welfare which includes work culture, discipline, mutual cooperation, education, health, gender processing, cultural preservation and creativity, and the environment. Judging from the contents of the story, shows that life in ancient times was very thick with mutual cooperation. Where often seen solving a problem / job by helping each other / mutual assistance (marsiurupan) to get more results or shorten the processing time. Even the perpetrators of gotong royong (gotong royong) will always help by voluntarily providing funds, food or limited energy to group members who need it at that time.

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1. Introduction

Indonesia consists of thousands of islands and various ethnicities, rich with fairy tales, folk tales, legends, chronicles, myths, customs, folk games, folk dances, folk songs, and so on. The Batak tribe is one of the Indonesian ethnic groups who live in North Sumatra. North Sumatra is one of the second largest islands after Kalimantan and is located at the western tip of Indonesia. The Batak tribe inhabit the Bukit Barisan plateau around Lake Toba. The Batak tribe consists of six sub-tribes, namely Angkola, Mandailing, Toba, Karo, Dairi / Pakpak, and Simalungun.

The tradition of mutual cooperation is a habit in the form of an action to carry out an activity or work that involves people around us or activities that are carried out together. In addition, the tradition of mutual cooperation can also be interpreted as one of the traditional activities that need to be inherited in organizing social life, especially solving problems faced by society to improve community welfare.

The tradition of mutual cooperation has become part of the life practice of the Toba Batak people to overcome the problems they face since ancient times. There is a term of mutual cooperation in the Toba Batak community, namely marsiadapari or marsialapari which means working on the fields or fields together alternately with one another. Almost all

aspects of life for the Batak Toba people in ancient times were resolved by mutual cooperation. Gotong royong is carried out because an individual cannot finish work in his field quickly, a job can be completed quickly if it is done together. In addition to the practice of carrying out activities related to livelihoods, starting planting, managing and harvesting is completed by mutual cooperation. Aside from that, the implementation of traditional ceremonies in the life cycle starting from the marriage ceremony to the death ceremony, mutual cooperation is also carried out. Public works such as opening villages, repairing roads, repairing irrigation, building houses, and religious rituals are also carried out in mutual cooperation.

The local wisdom of gotong royong is essentially a legacy of the Indonesian nation that exists in various regions and ethnicities in Indonesia with various variations of terms and applications. Although the terms and their applications vary, in essence everything related to mutual cooperation is always related to the effort to combine potential, manpower, resources, and financial resources together in completing a job.

At present the local wisdom of mutual cooperation is increasingly fading due to the habit of individuals completing their 'asking for wages' job and thinking that mutual cooperation is no longer necessary to be practiced in today's society. This is because people prioritize personal interests that prioritize money from the awareness of the importance of the mutual cooperation tradition. In this case, for people whose economies are not good, it will be difficult to find friends together, because others have already paid wages to those who work to help them. However, we can see the mutual cooperation that our ancestors did from folklore.

The author will discuss more deeply about the representation of local wisdom in mutual cooperation in the Toba Batak folklore, as well as provide descriptions and examples of current representations in the community.

2. Methods

2.1. Basic Method

The basic method used in this proposal is a descriptive qualitative method. In this study, the authors used a qualitative approach with the analytical method. This is used because the object of research is text. Text analysis is a part of content analysis. Methods in data analysis are generally intended to process data and apply analytical constructs to explore the meaning of data so that it shrinks to valid conclusions. Sudaryanto (1993: 62) descriptive method is a research method that is carried out solely based on the facts of existing languages or phenomena that are empirically alive in the speakers.

2.2. Data collection

The data collection method is a systematic and standard procedure for obtaining the required data. Collecting data is a very important step in the scientific method, because generally the data collected is used.

The data collection techniques used in this study are:

- a. The library method, which is looking for books containing Toba Batak folklore related to the research under study.
- b. Interview method, which is the method used to interview informants who know folk tales by using recording techniques and note taking techniques.

2.3. Data analysis

The data analysis method is the method or method of researchers in processing raw data so that it becomes accurate and scientific data. Basically, in analyzing data, imagination and creativity are needed so that the researcher's ability to reason something is tested. To analyze the data of this study, the authors used the mutual cooperation method and oral tradition theory.

The data analysis steps used in this study are as follows:

- a. Data reduction, is to identify the diversity of existing folklore with the author's study.
- b. After the data was reduced, the researcher transcribed the data included in the research category, namely by writing down the audible data from the recordings.
- c. After transcribing the recordings, the next step is to group the data categories derived from the recordings and field notes. This grouping is done by grouping data derived from library data with data obtained from the field.
- d. Write down and summarize mutual cooperation themes from the collected folk tales.
- e. Classify the concept of mutual cooperation from the folk tales collected.
- f. Classifying the types of gotong-royong from the collected folk tales.
- g. Explain the function of mutual cooperation in the folklore collected.

3. Result and Discussion

Folklore in the wider community has a role in community life which can always be used as a basis for decision making. Folklore, in addition to being entertainment, we will find advice in the contents of the story as a capital for living everyday life.

3.1 The concept of mutual assistance (marsirimpa) in the folklore "Babiat Dohot Jolma"

The concept of mutual cooperation which is illustrated by Babiat Dohot Jolma is

- a. Mutually agreeing, this concept is illustrated in the sentence "marnida hapipidom ni pinahan number na ditanggingan ni babbiat I, martuptup ma nasida nasahuta laho patunduk babiat I" Indonesian: seeing more and more livestock being stolen by tigers, they held a meeting and agreed to catch the tiger.
- b. Cooperating with each other, this concept is illustrated in the Indonesian phrase "dipauli nasida ma lobu-lobu (trap) laho manaoni babiat i" in Indonesian: they also set up a trap to trap a tiger.
- c. Helping each other, this concept is illustrated in the sentence "dipauli nasida ma lobu-lobu (trap) laho manaoni babiat i" in Indonesian: they also set up a trap to trap a tiger

3.2 Main 3.2 Types of Mutual Cooperation (Marsirimpa) Local Wisdom in the Folklore "Babiat Dohot Jolma"

Local wisdom: Marsiurupan, namely mutual cooperation which is carried out to help each other to families or residents who are in need or need. It can be seen that all the people in the story also help each other (marsiurupan) by making traps / traps to keep tigers from eating livestock and destroying community crops. Where this type is described in the sentence "dipauli nasida ma lobu-lobu (trap) laho manaoni babiat i". marria raja, namely mutual cooperation in the form of a meeting of parents in planning implementation in a traditional event. In this folklore, marria raja is contained in the sentence martuptup ma nasida nasahuta laho patunduk babiat I ". Indonesian: they also held a meeting and agreed to catch the tiger.

3.3 The Function of Mutual Cooperation (Marsirimpa) Local Wisdom in the Folklore "Babiat Dohot Jolma"

The function of local wisdom in the story above is as Local Wisdom, the Core of Welfare, and Local Wisdom, the Core of Peace. Where in it there is an agreement and cooperation to protect their environment from tigers by working together by setting up a trap to prevent the

tigers from entering back into their village / environment. This can be seen from the results of the mutual cooperation. Whether or not the function of local wisdom is stated in the story, we can find out by drawing a conclusion related to the types and concepts of mutual cooperation.

4. Conclusion

Folklore in society has a role in the social life of society. Apart from being entertainment, folklore also has an implied meaning that can be used as a guide in life. The concept that often appears is working together, mutually agreeing, mutually supporting. Where this concept is the beginning of a mutual cooperation to solve a problem that occurs. The type of marsirimpa in the Toba Batak folklore that often appears is the type of marsirimpa marsiurupan, which is mutual cooperation carried out to help each other to families or residents who are in need or need. And marria raja, namely mutual cooperation in the form of a meeting of parents in planning implementation in a traditional event. Gotong-royong contained in the Toba Batak folklore serves as a bridge to achieve peace and prosperity for the perpetrators of the mutual cooperation (marsirimpa). This will be carried out with the existence of elements of mutual understanding, mutual support and mutual need which is carried out with agreement and together with the actors of the mutual cooperation.

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