

MAREBAT TRADITION IN TOBANESE ETHNIC: A STUDY OF LOCAL WISDOM

Herlina¹, Nerlika Sitohang², Asriaty R Purba³

Sastra Batak, Fakultas Ilmu Budaya, Universitas Sumatera Utara^{1,2,3}

pos-el: herlina2@usu.ac.id^{1,2,3}

ABSTRAK

Artikel ilmiah ini berjudul *Tradisi Marebat pada Etnis Tobasa: Sebuah Kajian Kearifan Lokal*. Tradisi marebat adalah tradisi membawa *parumaen* (menantu perempuan) ke kampung atau rumah hula-hula. Tradisi marebat dilakukan dalam waktu satu sampai dua minggu setelah pernikahan dan tradisi ini dilakukan di rumah *parboru* (orang tua mempelai wanita). Artikel ini membahas dua hal pokok sebagai pembahasan dari rumusan masalah, yaitu tahapan-tahapan tradisi marebat pada etnis Toba dan mendeskripsikan jenis-jenis kearifan lokal yang terdapat pada tradisi marebat pada etnis Toba. Artikel ini menggunakan metode penelitian deskriptif kualitatif. Penelitian ini menggunakan teori tradisi lisan oleh Robert Sibarani (2015). Tradisi lisan adalah suatu kegiatan tradisi suatu masyarakat yang diwariskan secara turun temurun dengan media lisan dari satu generasi ke generasi lainnya, baik tradisi tersebut berupa kata-kata lisan (verbal) maupun tradisi lisan bukan lisan (non verbal)". Sumber data dan informasi mengenai tradisi marebat diperoleh penulis dari sumber data primer yang merupakan hasil wawancara. Berdasarkan hasil penelitian, penulis menemukan bahwa terdapat sembilan tahapan dalam tradisi marebat, dan di dalam tahapan-tahapan tradisi marebat tersebut terdapat kearifan lokal yang berasal dari kearifan lokal inti perdamaian dan kesejahteraan yaitu kesantunan, kerja sama, kepedulian dan kasih sayang, ketekunan, kedisiplinan, komitmen, kepedulian terhadap lingkungan, penghargaan, kejujuran, kesehatan, pelestarian dan kreativitas budaya, rasa syukur, solidaritas sosial, kerukunan dan resolusi konflik, manajemen gender, kontrol, cinta budaya, kemandirian, dan kepercayaan.

Kata kunci: *Marebat, Tradisi, Kearifan Lokal, Masyarakat Tobasa, Tradisi Lisan.*

ABSTRACT

This scientific article is entitled "*Marebat Tradition in Tobanese Ethnic: A Study of Local Wisdom*". The *marebat* tradition is a tradition of bringing *parumaen* (daughter-in-law) to the village or the *hula-hula* house. The *Marebat* tradition is carried out within one to two weeks after the wedding and this tradition is carried out at the house of the *parboru* (The bride's parents). This article discusses two core issues as a discussion of the formulation of the problem, namely the stages of the *marebat tradition* in the Tobanese ethnicity and describes the types of local wisdom found in the *marebat tradition* in the Tobanese ethnicity. This article uses a qualitative descriptive research method. This study used the theory of oral tradition by Robert Sibarani (2015). Oral tradition is a traditional activity of a community that is passed down from generation to generation with oral media from one generation to another, whether the tradition is in the form of oral words (verbal) or non-verbal oral traditions. verbal (non-verbal)". Sources of data and information about the *marebat tradition* were obtained by the authors from primary data sources which were the results of interviews. Based on the results of the research, the authors found that there are nine stages in the *marebat tradition*, and in the stages of the *marebat tradition* there is local wisdom derived from the core local wisdom of peace and prosperity, namely politeness, cooperation, caring and compassion, perseverance, discipline, commitment, caring. environment, respect, honesty, health, preservation and cultural creativity, gratitude, social solidarity, harmony and conflict resolution, gender management, control, love of culture, independence, and trust.

Keywords: Marebat, Tradition, Local Wisdom, Tobanese, Oral Tradition.

1. INTRODUCTION

Almost all regions have what is called cultural heritage, both written and oral, whether it is in the form of objects, beliefs, attitudes, attitudes, procedures, as well as games. Each cultural heritage is a characteristic of each region, although in certain forms it has similarities. Therefore, to develop a national culture with a national personality based on it, it is necessary to cultivate noble social values that are useful for enriching the repertoire of national culture as one of the elements forming the nation. So, we must protect and preserve it. As we know, universal culture is Indonesian culture. It can even reflect the entire character of the Indonesian nation. (Purba et al., 2020).

One of the ethnic groups in Indonesia is the Tobanese tribe that spreads and surrounds the Lake Toba area in the province of North Sumatra, one of which is the Samosir district (Simarmata & Saragih, 2020). Samosir Regency is located around Lake Toba, bordering, among others; To the north, it is bordered by Karo and Simalungun Regencies, to the east by Toba Samosir Regency, to the south by North Tapanuli and Humbang Hasundutan, to the west by Dairi and Pakpak Bharat regencies (Sazali et al., 2020). The Samosir district is inhabited by the Tobanese tribe who have various kinds of local wisdom. Local wisdom is a view of life or knowledge that is passed down from generation to generation through word of mouth until it is embedded in people's lives. Local wisdom is the wisdom or original knowledge of a society that comes from the noble values of cultural traditions to regulate the life of the Sibarani people (Rianti Simbolon, 2016). The smallest part of local wisdom is tradition. The word "tradition" comes from the Latin *tradition*, meaning a habit that is passed

on from one generation to the next for a long time so that the habit becomes part of the social life of the community (Sibarani, 2015). Traditions in the Tobanese community also exist, including the traditional ceremony of *pangoli/pamuli children, the tradition of tardidi, and marebat*. However, this article focuses on the *marebat tradition*. According to the *Marebat informant*, it is the Tobanese ethnic tradition to bring the *parumaen* (daughter-in-law) to the village or *Hula-hula's* house. The purpose of carrying out the *marebat tradition* is so that the child and son-in-law are free at any time to visit the house of the bride's parents or attend traditional events between the two parties. In addition to establishing a harmonious relationship between the families of both parties. The implementation of the *marebat* tradition is carried out within 1-2 weeks after the wedding and is usually carried out at the house of the bride's parents. *Marebat* is also interpreted as a customary visit from the groom's side to the bride's house which must be carried out by the groom so that in the future they are free to visit the bride's parents' house at any time or attend traditional events between the two parties party.

The author thinks of the importance of this tradition to document the *marebat tradition* among the Tobanese people because it is a form of an oral tradition that is almost extinct. This tradition is the same as other traditions in Indonesia, one of which is the Balinese tribe called the *mepejati tradition* (Iv, 2018). *Mepejati* is a form of snack and fruit from the groom's family. As a form of expression of eternal love, and as a sign of a new family relationship. It is carried out at the bride's place, often interpreted by the term *mepamit*, but is more emphasized as a *mepejati ceremony*,

because it uses a *pejati* ceremony (Tahu et al., 2020). These two traditions have differences in the gifts given by male parents to female parents. In the *marebat tradition*, the food given to the parents of the woman is *tudu-tudu sipanganon* (pork) complete with *na las* (warm rice), while in *Mepejati* it is traditionally white and red food, pillow cake, apam, sumping, cuscus, diamonds, sugar, coffee, and fruits (Desianti, 2015). However, these two traditions are a form of respect for the groom's family to the bride's family and another similarity of these two traditions is that they are carried out at the bride's parents' house.

The theory of oral tradition was proposed by Robert Sibarani. Oral tradition is a traditional activity of a community that has been passed down from generation to generation with oral media from one generation to another, both the tradition in the form of an array of spoken words (verbal) and oral traditions (non-verbal). Oral tradition is also a noble activity of the past and is related to the present situation and which needs to be passed on in the future to prepare for the future of the next generation. The author takes the study of oral tradition because the *marebat tradition* is part of the oral tradition that has become a Batak Toba ethnic habit that has been carried out for a long time and has been passed on to the present, and because there are no studies on this object with the theory of oral tradition.

Some relevant studies are from "Tradisi Paijur Batu Pada Masyarakat Batak Toba Di Desa Lobu Tua Kecamatan Andam Dewi Kabupaten Tapanuli Tengah" by Matondang and Herlina (2022) explores the "Tradisi Paijur Batu" tradition. It identifies local wisdom values embedded in this tradition, contributing to our understanding of the cultural richness of the Batak Toba community. "Nilai

Kajian Tradisi Lisan pada Tradisi Pasahat Indahan Nasinaor pada Etnik Batak Toba" by Situmeang and Siahaan (2022) studies the oral tradition of "Pasahat Indahan Nasinaor". The researchers analyze the cultural values and stages of this tradition, highlighting the importance of oral tradition in preserving cultural identity and values. "Sulang-Sulang Pahompu Etnik Batak Toba Kajian Antropolinguistik" by Nainggolan, Sinulingga and Purba (2021) delves into the Sulang-sulang Pahompu tradition. Through an anthropo-linguistic approach, the authors elucidate the linguistic and cultural values associated with this tradition, demonstrating the intertwined nature of language and culture. "Tradisi Budaya Dan Kearifan Lokal Paulak Une Dan Maningkir Tangga Pada Pernikahan Batak Toba Di Desa Sigapiton Kecamatan Ajibata: Kajian Antropolinguistik" by Situmorang and Sibarani (2021) investigates the cultural traditions and local wisdom of "Paulak Une" and "Maningkir Tangga" in Batak Toba weddings. The study elucidates the performances and local wisdom contained in these traditions, emphasizing the cultural significance of weddings in the Batak Toba community. "Manumpan Solu-Solu Etnik Batak Toba: Kajian Semiotik" by Rajagukguk and Sinulingga (2021) conduct a semiotic study of the "Manumpan Solu-Solu" tradition. The research presents an analysis of the form, function, and meaning of symbols in this tradition, providing insight into how symbols convey cultural meanings and values.

While the previously discussed articles study a variety of traditions within the Batak Toba community, this article focuses specifically on the *Marebat* tradition. This presents a different cultural practice for examination. Therefore, while there are commonalities in the exploration of

Batak Toba traditions and local wisdom, the difference in the traditions studied, the focus of the research, the theoretical approaches used, and the specific findings present a gap between this article and the other five articles.

Based on the description above, this article is limited to the formulation of the problem as the focus of this research, namely the stages and local wisdom in the *marebat tradition* of the Tobanese ethnicity. The purpose of this study is to find out how the stages of implementing the *marebat tradition* in the Tobanese ethnicity and what types of local wisdom are contained in the *marebat tradition* of the Tobanese ethnicity.

2. RESEARCH METHODS

This article uses a qualitative descriptive research method (Rusandi & Muhammad Rusli, 2021). This article used primary data sources. The author used research instruments, including cell phones, laptops, and stationery. The author researched in Simanindo sub-district, Samosir Regency, precisely in Tanjungan Village, the reason the author chose this location was because the village still has Tobanese native speakers, detailed data about *marebat* can be obtained in detail from informants from Tanjungan Village natives, and traditions are still found. *This marebat was held in Tanjungan village.* In analyzing this article, the author used several techniques, including observational research, interviews, and literature (Makbul, 2021). Furthermore, the authors analyze in several stages consisting of eliminating inappropriate data, classifying data or grouping data, analyzing data according to the theory used, and drawing conclusions.

3. RESULTS AND DISCUSSION

The stages of the *marebat tradition* in the Tobanese ethnicity are based on

the results of research conducted by the author in Tanjungan Village, Simanindo sub-district, Samosir district. Based on the interviews with 2 core informants, 2 additional informants as natives of Tanjungan Village as well as families involved in the implementation of the *marebat tradition* (Mr. Mangahit RM Sinaga), the stages of implementing the *marebat tradition* consist of 9 (nine) stages.

1. *Paranak* Tells Arrival Time To *Parboru*

Before carrying out the customary visit, the *paranak* discussed among their fellow gentlemen determining the time of their visit to the house of their daughter-in-law's parents. Before the *paranak* carries out the traditional *marebat visit*, the *first* step that must be taken is to notify the time and date of their visit 2 or 3 days before the day of their departure to the bride's parents' house. So that women's parents can take the time and can also prepare the things needed for the event.

2. Preparation

Exactly on the D-Day that has been determined, each party makes preparations based on the customary provisions that apply in the area. The *paranak* or the male party prepares their responsibilities in the form of *tudu sipanganon* (pork) which will be handed over to the *parboru* or female parents.

The *parboru* must also prepare *dengke sitio-tio* in return for the *tudu sipanganon* (pork) to the *paranak*. *Dengke sitio-tio* in question is Goldfish. The amount of *dengke* that must be provided depends on the ability of the *parboru* and must be adjusted to the number of the *paranak's nuclear family*.

3. Departure of the *Paranak Party*

In this research paper, the *marebat tradition* is carried out at midday, so the *paranak* departs at 10:00 or adjusts the

distance to the *parboru house*. Those involved in the implementation of the *marebat* heading to the *hula-hula house* or the parents-in-law of the daughter-in-law are *Suhut Paranak*, the two brides, *Haha Anggi Paranak*, and *Dongan Sahuta* from *Suhut Paranak*.

4. *Paranak's party* arrives at *Parboru's house*

At this stage, when the *parboru* group has arrived at the *parboru's house*, both parties will shake hands and the *parboru* will invite you to sit down, while waiting for lunchtime, *parboru* will *mamio* or call *Hahaangi*, *Dongan Sahuta*, *boru* and also *hula-hula* from *parboru*. Their purpose in being invited is to participate in the implementation of the *marebat tradition*.

5. Submit *Tudu-Tudu Sipanganon* (Submit Signs of Traditional Food)

In the Tobanese ethnicity, *Tudu-Tudu Sipanganon* has a meaning as a symbol of respect for *Hula-Hula*. *The sipanganon tudu* is handed over when the food is ready to be served, and the *paranak* along with the newly married bride and groom approach the *parboru* to hand over *the sipanganon tudu* complete with *parjambaran* before the *hula-hula*. *The sipanganon tudu-tudu* are placed in front of the *parboru* and the direction of *the sipanganon tudu head* is to the *parboru*. At the time of handing over *the tudu sipanganon*, *one of the parboru* uttered a speech in the customary language to hand over the *tudu sipanganon*.

6. *Pasahat Dengke Sitio-Tio* or *Dengke Simudur-udur*.

In Indonesian, *dengke* means "fish." *dengke sitio-tio* is a symbol of the Tobanese ethnicity. *Dengke sitio-tio* or *dengke simudur-udur* provided by *parboru*, a type of goldfish. Called *Dengke sitio-tio* or *dengke simudur-udur* because it lives in *tio* or clear

water and always swims side by side or *mudur-udur*. The main reason why *dengke sitio-tio* must be submitted is that *dengke sitio-tio* describes a life that is pure and clean, as well as the *mudur-udur*, contains the meaning that those who accept life are of one accord, together, in line, with the same feeling of sharing. *This Dengke* is placed on top of the *salad* or warm rice and *Dengke submitted* must be whole one (1) tail may not be cut into pieces. At the time of handing over, *one of the women's parents* will convey a speech using polite customary language.

7. Eat Together Or *Marsipanganon*

After *the tudu sipanganon* and *dengke sitio-tio* were handed over by both parties, all parties involved in the *marebat* tradition ate *together* and before eating together the food was prayed as a form of gratitude to God. The prayer is led by the *paranak* because basically, the *paranak* brings food. In the middle of the meal together, both parties will convey a word or two about the food they eat, as a form of their respect.

8. Sharing *Jambar*

Jambar is a person's right/part from pieces of animal meat that must be distributed every time there is a Batak Toba traditional event. *Jambar* has also become a hallmark of traditional Batak events. In Tanjungan Village, the distribution of *jambar* is done after eating together. The division of *jambar* is carried out by *hula-hula parboru* (female parents) assisted by *boru ni parboru* to distribute or deliver *jambar* to those who are entitled to receive it. The *jabmars* that were distributed were *tudu ni sipanganon* which were brought by the *Suhut Paranak* (the male side) previously and which had been handed over to *the Hula-hula* (the female side).

9. *Panghataion / Marhata sipaingot*

Panghataion/Marhata sipaingot is the final stage of the series of *marebat traditions*, after finished eating together and the *jambar* has also been distributed, then *panghataion/marhata* means advising the newly married *hela* and *boru*. In general, the *Pods* or advice conveyed contain hopes for the bride and groom so that both complement and support each other. In this stage, the role of providing advice is; *hahaanggi, hula-hula, Suhut Parboru, Boru, Dongan Sahuta* from *Parboru, Suhut Paranak*, and the two newly married brides.

After the parties involved have finished giving advice or advice to the newly wedded bride and groom, then the *paranak* and the bride and groom are empowered, *meaning agreeing and accepting all the advice received from the parboru's* parents and the invitees as well as thanking the *hula-hula* and all who is present at this time for their presence, support and prayers of blessing conveyed. Then the event ends with a prayer.

Types of Local Wisdom Found in the *Marebat Tradition of the Tobanese Ethnic*. Local *wisdom* is a local idea that has the nature of wisdom, and good value, which is embedded in people's lives and is followed by the community. Local wisdom is the original wisdom and knowledge of a community that comes from the noble values of cultural traditions that regulate the order of people's lives to achieve increased welfare and increase the peace of Sibarani (SILALAH, 2018). Local wisdom is also human intelligence from certain ethnic groups which is obtained through community experience. Local wisdom consists of two, namely the local wisdom of Peace and the Local Wisdom of Welfare Sibarani (Silaban, 2018)

In each core local wisdom there is supporting local wisdom, namely Peace

including (1) Politeness, (2) Honesty, (3) Social Solidarity, (4) Harmony & Conflict Resolution, (5) Commitment, (7) Positive Thoughts, (8) Gratitude. And Welfare includes (1) Hard Work, (2) Discipline, (3) Education, (4) Health, (5) Mutual Cooperation, (6) Gender Management, (7) Cultural Conservation and Creativity, (8) Environmental Care (Sibarani, 2018).

The local wisdom contained in the *marebat tradition* that the author obtained is based on the results of the study as follows:

1. Local Wisdom at the Announcing Arrival Stage

Politeness is an attitude in social situations that (Sibarani, 2018) requires the existence of polite norms. At the *paranak stage*, informing the time of arrival to the *parboru* contained the value of local wisdom and politeness. This can be seen from the manners or good deeds that have been carried out by the *paranak* against the *parboru* by notifying the time of his arrival so that the *parboru* prepares all the things needed to welcome the arrival of the *parboru*.

2. Local Wisdom at the Preparation Stage

Gotong royong is an activity that is carried out jointly and voluntarily which aims to make the activity smooth, simple, and easy to do. At the preparatory stage, It contains local wisdom of cooperation, this can be seen when *Boru* from *Suhut Parboru* (parents on the woman's side) and *Dongan Sayua* or the neighbors cook *dengke Sitio-Tio*. It is the same with the *paranak* who prepares the *sipanganon tudu*.

Local wisdom Preservation and cultural creativity can be seen from the actions of the *paranak* and *parboru parties* who provide the *sipanganon tudu* the *paranak* and *dengke sitio-tio*

from the *parboru party*. This means that neither party do not replace the traditional food that will be handed over to their respective parties. This has been true for a long time until now, that if the *paranak* conducts a traditional visit to the *hula-hula house*, they must provide the *tudu-tudu sipanganon* (pork) as their luggage.

Hard work is an effort made to do something for maximum results. This can be seen from the efforts of both parties in preparing their respective obligations.

Gender Management, Gender is the visible difference between men and women in terms of values and behavior. At the preparatory stage, there is local wisdom in gender management, this can be seen from the role of women who take part in cooking *dengke sitio-tio* by the female parents, and in preparing the *tudu sipanganon* to be taken over by the men by the *paranak*. Caring and compassion are forms of real action taken by the community to participate or participate in helping others. The preparation stage contains local wisdom of caring and compassion, it can be seen from the participation of the parties involved to help prepare the *tudu sipanganon* and *dengke sitio-tio*. This shows that they have an attitude of caring and compassion, so they are moved to help.

Perseverance means being serious about doing any task. This can be seen when the *paranak* and *parboru* prepare their respective obligations, they are serious about preparing for the beginning of cooking the dish until the dish is actually as expected.

3. Local Wisdom at the Departure Stage of the *paranak*

Discipline is defined as a willingness to follow the rules, which means not only obeying because there is pressure from outside, on the contrary, compliance is based on an awareness of

the value and importance of these rules. At this stage there is disciplined local wisdom, this can be seen from the awareness and willingness of the *paranak regarding* the agreed and determined departure time, where they leave for home at around 11.00 WIB to arrive at their destination on time. Commitment is a form of promise or obligation that binds others and certain actions. At this stage there is a commitment to local wisdom, this can be seen from *haha anggi from paranak* who participated in visiting the *parboru party's house* according to the agreement and the time specified to carry out the traditional *marebat visit*.

4. Local Wisdom at the Stage of Parboru's Arrival at *Parbor 's House* for Politeness

As previously explained, politeness is an attitude of respect and civility in words and actions, politeness in speech, and language, and good behavior according to local customs and culture. At the *paranak stage*, arriving at the *parboru house*, local wisdom is contained, and politeness can be seen from the attitude of the two parties who shake hands with each other.

Caring for the environment is meant here, namely caring for the surrounding environment, for example having a caring attitude towards the people around. At the *parboru stage*, arriving at the *parboru house*, there is local wisdom that cares for the environment, it can be seen from the actions of *parboru* who *mamio* or call *hahaanggi, Dongan Sahuta, boru, and hula-hula* to participate in the implementation of *marebat* which is carried out at the *parboru house*.

5. Local Wisdom at the Stage of Submitting *Tudu-Tudu Sipanganon*

Respect is an attitude of appreciation, admiration, or respect for others. The stage of handing over *tudu sipanganon* contains local wisdom of

respect, this is seen from the meaning of *tudu sipanganon* itself as a sign of respect from the *paranak* when visiting the *hula-hula house*.

Honesty means acting or speaking honestly to be trusted. Honesty is in words and actions. At the stage of giving *the tudu sipanganon*, there is local wisdom of honesty, it can be seen when the *paranak* conveys *tudu sipanganon* on a *plate na hot* (plate) that is open and can be seen clearly by anyone, this means that this shows honesty, and nothing is covered by the party. *shriek*.

Health, efforts to maintain health can be done by maintaining, maintaining, and improving their health status. *Tudu sipanganon* is a nutritious and safe food for consumption.

6. Local Wisdom at the Stage of Submitting *Dengke Sitio-tio* or *Dengke Simudur-udur*

Preservation and cultural activity, in the implementation of handing over *dengke sitio-tio*, contains local wisdom. Preservation and cultural wisdom, *Dengke sitio-tio* is a traditional food of the Tobanese ethnicity, which is always used for certain traditional events, for example in the *marebat tradition*. The use of *dengke sitio-tio* has been passed down from the past until now and the way of serving this *dengke* remains unchanged even though the ethnic members concerned have moved to other areas.

Health is the most important thing, *Dengke sitio-tio* is a type of goldfish that has a delicious taste and nutritional content so that it can be consumed. The meaning of giving *dengke sito-tio* has the meaning of blessing or *pasu-pasu* from parents so that those who receive it are healthy.

7. Local Wisdom at the Stage of Eating Together or *Marsipanganon*

Gratitude is the embodiment of gratitude, admiration, and appreciation for what one has. This expression of gratitude is given to others or other parties and God. At the stage of eating together, there is local wisdom of gratitude, it can be seen from the act of taking an attitude of praying before enjoying the food served as a form of gratitude to God according to their respective beliefs.

Social solidarity is an act or attitude of caring for others and the environment which is shown in the form of tolerance, solidarity, and willingness to lend a hand when needed. At the stage of eating together, there is local wisdom of social solidarity, it can be seen after praying together, all those involved in the *marebat tradition* eat together, meaning that no one precedes.

Harmony and conflict resolution, eating together in daily life, can strengthen all family members, establish intimacy with each other, and in eating together have the opportunity to establish good communication. So that the parties involved in eating together get along in harmony. In the *marebat tradition*, when they eat together, they also have conversations with each other, so that the meal together is not missed.

Preservation and Cultural Creativity, At the stage of eating together, there is local wisdom of preservation and cultural creativity. Eating together has been a tradition of the Tobanese ethnic group for a long time. This is also contained in the *marebat tradition* which preserves this custom until now.

8. Local Wisdom at the *Jambar Distribution Stage*

Jambar division stage, there is local wisdom in gender management, it can be seen from the roles that divide the *jambar*. *Jambar* division is done by men.

The local wisdom of honesty can be seen from the actions when sharing the *jambar*. For example, the person who receives part of the *jambar* is the person who has the right to the *jambar*.

Control is an attempt to achieve certain goals through expected behavior. At the *jambar division stage*, there is local wisdom of control, it can be seen from the ability of Suhut Parboru to regulate the course of the *Jambar* distribution and direct the *Boru* to distribute the *Jambar*.

9. Local Wisdom at the *Panghataion/Marhata Sipaingot Stage*.

At the *marhata sipaingot* stage there is a commitment to local wisdom, it can be seen from community members who are committed to participating in a series of *marhata sipaingot traditions* from the beginning to the end, as evidenced by their involvement at the *marhata sipaingot stage*.

Love of Culture, In the final stage of the *marebat tradition*, there is local wisdom of love of culture; it can be seen from the implementation of the stages of *marebat* sorted according to the rules.

Independence is an individual's ability to solve the problems he faces, and his ability to make decisions for himself. At the *marhata sipaingot* stage there is local wisdom of independence, it can be seen from the speaking ability of all parties involved to convey *Pods* or advice to the bride and groom (*boru* and *hela*), as well as the bride and groom can speak to express gratitude for the presence of everyone involved, support and pray for them.

Amanah means messages, orders, information, or advice. This occurs when the parents of the bride advise their children and in-laws.

4. CONCLUSION

The stages of the *marebat tradition* of the Tobanese ethnicity in Tanjungan Village consist of 9 (nine) stages, namely, *Paranak* Informs *Parboru of Arrival Time*, Preparation, Departure of the *paranak*, *Paranak* Arriving at *Parboru Residence*, *Handing over Tudu-Tudu Sipanganon*, *Pasahat Dengke Sivio-Tio* or *Dengke Simudur-udur*, Eating together or *Marsipanganon*, *Jambar* distribution, *Panghataion / Marhata sipaingot*.

The stages of the *marebat tradition* in the Tobanese ethnic have various types of local Wisdom. (a) At the stage of notifying the arrival that is, politeness. preparation of cooperation, care and compassion, perseverance (c) At the departure stage of the *paranak* parties, namely discipline, and commitment. (d) At the stage where the *paranak* arrives at the *parboru house*, that is courtesy and care for the environment. (e) The stage of handing over *the sipanganon tudu*, namely: respect, honesty, and health (f) At the stage of submitting *dengke sivio-tio* or *dengke simudur-udur*, namely the preservation and creativity of culture, and health. (g) At the stage of eating together or *marsipanganon* namely gratitude, social solidarity, harmony, and conflict resolution. (h) At the *jambar division stage*, namely gender management, honesty, and control. (i) At the *marhata sipaingot stage*, namely commitment, love of culture, independence, and trust.

5. REFERENCES

- Desianti, Mery. (2015). *Balinese Wedding Procession Series*. www.Weddingku.Com.
<https://www.Weddingku.Com/Blog/Rangkaian-Prosesi-Pernikahan-Bali>
- Makbul, M. (2021). *Data Collection Methods and Research Instruments*. <https://osf.io/Svu73>

- Matondang, Y., & Herlina, H. (2022). Tradisi Pajjur Batu Pada Masyarakat Batak Toba Di Desa Lobu Tua Kecamatan Andam Dewi Kabupaten Tapanuli Tengah. *Kompetensi*, 15(2), 174–181.
<https://doi.org/10.36277/kompetensi.v15i2.76>
- Nainggolan, A. A. ., Sinulingga, J., & Purba, A. R. . (2021). SULANG-SULANG PAHOMPU ETNIK BATAK TOBA KAJIAN ANTROPOLINGUISTIK. *Kompetensi*, 14(2), 69–81.
<https://doi.org/10.36277/kompetensi.v14i2.48>
- Pera Situmeang, J., & Siahaan, J. (2022). Nilai Kajian Tradisi Lisan pada Tradisi Pasahat Indahan Nasinaor pada Etnik Batak Toba. *Kompetensi*, 15(2), 154–165. Retrieved from <http://kompetensi.fkip.uniba-bpn.ac.id/index.php/jurnal-kompetensi/article/view/81>
- Rajagukguk, S., & Sinulingga, J. (2021). MANUMPAN SOLU-SOLU ETNIK BATAK TOBA: KAJIAN SEMIOTIK. *Kompetensi*, 14(2), 139–151.
<https://doi.org/10.36277/kompetensi.v14i2.56>
- Rusandi, dkk. (2021). Designing basic/descriptive qualitative research and case studies. *Al-Ubudiyah: Journal of Islamic Education and Studies*, 2 (1), 48–60.
<https://doi.org/10.55623/Au.V2i1.18>
- Sazali, Hasan., dkk. (2020). Public Policy Communication of the Samosir Regency Government in the Development of the Tourism Sector During the Covid-19 Pandemic. In *Liquid Crystals*. Communication Studies Program, Faculty of Social Sciences, Uin North Sumatra, Medan.
- Simbolon, Rianti. (2016). Traditional Ceremony of Birth of Children in the Tobanese Ethnicity in Samosir Regency: A Study. In *Institutional Repository, University of North Sumatra*.
- Sibarani, R. (2015). Anthropology Approach to the Study of Oral Tradition. *Rhetoric: Journal of Linguistics*, 1 (1), 1.
<https://doi.org/10.22225/Jr.V1i1.9>
- Sibarani, R. (2018). Batak Toba Society's Local Wisdom Of Mutual Cooperation In Toba Lake Area: A Linguistic Anthropology Study. *International Journal Of Human Rights In Healthcare*, 11 (1), 40–55. <https://doi.org/10.1108/Ijhrh-08-2017-0035>
- Sihotang, R. (2020). *Local Wisdom in the Taon Mamultak Tradition in the Tobanese Society: A Study of Oral Traditions* [University of North Sumatra].
<https://repository.usu.ac.id/handle/123456789/27164>
- Silaban, I. (2018). *The Marhaminjon Tradition in the Bonandolak Sijamapolang Region: A Study of Oral Traditions* [University of North Sumatra].
https://sastrabatak.usu.ac.id/images/profil/logo/skripsi_immanuel_silaban.pdf
- Silalahi, S. (2018). *Local Wisdom on Cultural Sites in Simanindo District and Historical Heritage in the Museo Di Storia Naturale-Anthropologia E Etnologia, Florence, Italy*. [University of Northern Sumatra].
<https://repository.usu.ac.id/handle/123456789/7447>
- Simarmata, HMP, & Saragih, RS (2020). Brand Image as a Strategy to Increase the Number of Tourists of Lake Toba “Monaco Of Asia” in Samosir Regency. *Journal Of Education, Humanities And Social*

Sciences (Jehss), 3 (2).
<https://doi.org/10.34007/Jehss.V3i2.357>

Situmorang, O. ., & Sibarani, R. .
(2021). TRADISI BUDAYA DAN
KEARIFAN LOKAL PAULAK
UNE DAN MANINGKIR
TANGGA PADA PERNIKAHAN

BATAK TOBA DI DESA
SIGAPITON KECAMATAN
AJIBATA: KAJIAN
ANTROPOLINGUISTIK
. *Kompetensi*, 14(2), 82–91.
<https://doi.org/10.36277/kompetensi.v14i2.49>