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## **Analysis Of Local Awareness And Revitalization Of Angkola's *Mangupa* Traditions**

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### ***Abstract***

The purpose of this study was to determine the local wisdom of the *mangupa* tradition of the Angkola customary community. The research method used in this research is qualitative research. Next, collect data that will be inventoried, selected, grouped, analyzed, interpreted, and then concluded. This data collection was carried out by conducting structured interviews in a structured list of questions and structured observation. The data analysis technique was carried out by means of research data transcription, after the recorded data were transcribed into text, the research data was then translated into Indonesian. Then the data in this study are classified based on the need for analysis and research work steps. The results of this study found that the local wisdom of the *mangupa* tradition is seen as an interaction between deep-rooted traditional customs and the beliefs of the Angkola customary community on traditions that have lived from generation to generation. Religious values that show respect for the Creator are respected for the audience showing politeness in language and humility which is embodied in the Angkola customary *mangupa* tradition. The aesthetic values of humility and respect show the values of local wisdom, politeness, and respect for traditional leaders and the traditional Angkola community.

***Keywords: Local Wisdom, Revitalization, Mangupa Tradition***

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## **INTRODUCTION**

In general, culture has two dimensions, namely form and content. Culture as a medium and symbol system used as a means of communication by Indigenous and cultural communities to give birth to feelings and thoughts in accordance with Indigenous and cultural needs. The Angkola community has a traditional system that is not much different from other cultures or sub cultures that are close, namely other *batak* cultures, relationships in the traditional order affect social interaction in the indigenous community. This means that the indigenous social context affects not only the level of social role of each individual in various indigenous activities, but also reflected in the personality and social strata in Indigenous communities. Indigenous communities have a strong belief in the customs, because ethnic culture has been arranged for generations a life in the community, as well as the traditional wedding ceremony Angkola.

Similarly *mangupa* ceremony *angkola* customs, *mangupa* tradition as an integral part of the wearer community it is believed the wearer community and as part of the sacred enough is a very important thing, because the core *mangupa* tradition as a guide to married life in the form of advice.

The kinship system in the Angkola community is better known as *na tolu* which consists of *mora*, *kahanggi*, *anak boru*, plus *mora ni mora* and *pisang raut* are important figures who become customary actors in marriage ceremonies without them the ceremony would not be possible. The strong responsibility of *dalihan na tolu* element is always involved in every community affairs including those who will carry out marriage ceremonies (*siriaon*) and death ceremonies (*siluluton*).

Mangupa ceremony at a traditional marriage ceremony as a traditional language to convey the intention in accordance with the rules of applicable customs. In socializing, mangupa speech is a traditional process in speaking to convey traditional messages from suhut sihabolonan, harajaon, natobang natoras, and Boru's son as a sender to the bride (dua simanjujung) as a recipient of the message by using mangupa speech.

In addition, the mangupa ceremony as a form of expression of the results of an Angkola community culture that contains elements of the beauty of indigenous language (aesthetic), but also contains a variety of information about the joints of indigenous life. Mangupa ceremony is spoken, listened to, and lived with the intent and purpose of certain also related to the rotation of life that is giving advice as a provision to take a new life in running the household Ark. Mangupa events in essence is to contain traditional values and wisdom that can be used as a role model it is called local wisdom.

Local wisdom is often associated with the local community in an effort to overcome the extinction of a cultural tradition, the government now focuses more on a movement called local wisdom of an area. It is menginggat many outside influences that result in a culture will be lost and even ignored just like that. Local wisdom is the result of a fairly long process of a community that comes from life experiences that are communicated and improved on each generation to generation. This makes the local wisdom of an area is a local knowledge used by the community to survive in an environment, which blends with the belief system and cultural norms. All this is embodied/ expressed in traditions and myths that are adhered to over a long period of time. One of the processes of regeneration of local wisdom at the wedding ceremony that the core of the activity is to give advice to the bride and groom and remind all elements of the angkola traditional mangupa ceremony.

Mangupa tradition in Angkola traditional marriage ceremony began to be rarely done, this happened after the entry of Islam into Angkola Sipirok because it is considered heresy, as a result mangupa tradition Angkola tradition began to be shifted little by little with a marriage ceremony called walimah or walimatul ursy. The mangupa tradition, the core activity of giving advice sentences by hatobangon ni huta, is now replaced by religious lectures by religious leaders or ustadz containing life guidance in accordance with the teachings of Islam.

Based on the facts in Luhak Angkola, this mangupa ceremony is rarely done for various reasons, as a result the younger generation does not understand the activities of this mangupa ceremony. Coupled with the results of interviews with key informan said that in many wedding ceremonies rarely perform ceremonies utterance mangupa, so this is a concern, it is replaced with walimatul ursy (Islamic religious lectures to the bride and groom guests and invitations). The youth community as the inheritors of adat at this time is increasingly moving away from adat, this is because the group of traditional leaders who are reluctant to inherit adat because on the one hand as a livelihood on the other hand feel as an exclusive group that understands adat which is still considered harajaon. This fact has an impact on traditional leaders with the younger generation increasingly tenuous, plus foreign cultures that enter without being filtered by the younger generation, which is not uncommon to be westernized,kekorea-korean, Jepang-jepangan, or like their idol figures who change the style and culture of the younger generation Angkola or Indonesia in general.

This impact causes speakers and communities who understand mangupa ceremonies to continue to shrink in number, as a result indigenous knowledge continues to move further away from the younger generation. The virality of foreign cultures from time to time is unstoppable and cannot be filtered, oral Customs and traditions are considered ancient, the indigenous inheritance system is less well programmed by local and central governments, so the Angkola Indigenous inheritance system needs to be thought of.

The importance of this inheritance is based on the noble values of local culture on the mangupa tradition at the Angkola traditional wedding ceremony. As a cultural product, cultural traditions contain various things concerning the life and philosophy of life of indigenous peoples that have begun to disappear from their own communities, such as kinship systems, value systems, mutual assistance, social rules, work ethic, and even how social dynamics take place (Pudentia, 2003). In other words, the mangupa ceremony of Angkola tradition contains traditional values that can provide a role model for cultural values that need to be used as intangible heritage for the indigenous people of Angkola. It is also interesting to describe how local wisdom and revitalization of Mangupa tradition of Angkola Indigenous People.

## **RESEARCH METHODS**

This type of research is research using qualitative descriptive method, this is done to collect data, then the data collected will be inventoried, selected, grouped, analyzed, interpreted and then concluded. This data collection method was carried out by conducting structured interviews in a list of structured questions, and structured observations (Moleong, 2005). The data obtained from the field were then collected by conducting observations, interviews, audio-visual recording with video and image capture to obtain the mangupa tradition in the field. Data collection in the field, it takes several tools, among others, recorders, handy cam, books, and mobile phone cameras are used to obtain various aspects of traditional mangupa adat. The use of tools can help in collecting data in the field, so collected enough field data (Bungin, 2006). Observations are made to look systematically about the socio-cultural life that exists in society. Key informants in this study the perpetrators of Tradition, Traditional Leaders, criteria for people who are key informants, among others, are: a) traditional leaders and community leaders who understand the culture and traditions of Mangupa angkola, b) have the skills and ability to express thoughts, feelings, and experiences of cultural customs, especially mangupa traditions, d) Indigenous Indigenous communities of Angkola who understand the socio-cultural problems of Angkola people, e) always active in traditional ceremonies and mangupa traditions.

However, the involvement of researchers is only limited to activities related to the focus of the study or research problem. The observation results serve as an illustration that can clarify the analysis of problems related to traditional mangupa adat. In addition to observation and interviews are also conducted literature studies, literature study is a data collection technique how to read and study books, literature-literature that has to do with the problems discussed. Data analysis techniques are carried out by steps, namely 1) transcription of research data from recorders and video recorders into written form, the transcription process is carried out after completion of recording so that what is in the recording can still be remembered clearly, 2) after the recording data is transcribed into text form, the research data is then translated into Indonesian. Then the data in this study are classified based on the needs of analysis and research work steps.

## **RESULT AND DISCUSSION**

### **Local Wisdom Mangupa Tradition**

Mangupa tradition that has become a tradition that is passed on from one generation to the next, mangupa tradition has local wisdom derived from cultural customary values that have been used to organize the life of the Angkola Indigenous community in the context of the

tradition of giving advice or returning the spirit to the body. The arrangement of the life of the Angkola community cannot be separated from traditional traditions with Indigenous communities with a belief in invisible forces (na so tarnida) and a belief in tondi (Napitupulu, 2013).

Mangupa tradition means that there are customary rules and customary ethics and customary norms that are believed and must be lived by the indigenous community to express gratitude for avoiding danger, recovering from illness, getting a position, or going to or returning from the Holy Land by doing the mangupa tradition.

Through the role of King panusunan bulung who is able to give a message through the material as a symbolic object pangupa pangupa used as an example to keep abiding sentences of advice as a guide to married life. Mangupa tradition is believed to be able to avoid distress, avoid disaster and strengthen themselves according to the intention of suhut sihabolonan. The acculturation of the mangupa tradition that smells includes animals as symbols, requirements and determination of the level of size of the traditional ceremony.

The animism phase and dynamism that influenced Hindu cosmology based on Hinduism and Buddhism found in several temples in Portibi as evidence of having converted to religion at ceremonies that are now adapted to Islamic teachings. This is because, Hindu cosmology is characterized by mystical and metaphysical cosmology, with the belief of tondi (spirit) who can go reprimanded by ancestral spirit or ancestral force known as sahala (Foley, 1986).

The entry of Islam in this Islamic culture leaves pangupa material that usually uses animals in a raw state is now cooked, metaphysical doctrine that emphasizes rational metaphysical based on the doctrine of monotheism. Human life with a fragile consciousness (weak, sick, dead, and helpless) that requires a holy protector to be able to protect themselves from all the encirclement of weakness. So, Allah SWT made the guarantor of his safety from all kinds of disturbances, threats of spirits.

Based on the above exposure to local wisdom mangupa tradition is seen as an interaction between the traditional customs that have been entrenched with the beliefs of the Indigenous community of Angkola against traditions that have lived for generations, from generation to generation. Local wisdom as the identity or personality of Angkola's indigenous culture that is able to absorb and process habits, knowledge, perceptions, normal and culture that are obeyed jointly and live for generations in accordance with traditional traditions in Luhak Angkola.

On the other hand, local wisdom that has been entrenched in the life of the Angkola Indigenous community that has been accepted and understood by members of the Angkola-Sipirok Indigenous community is compared to Islamic teachings that prohibit mangupa traditions that are not in accordance with Islamic teachings or acculturate the mangupa tradition.

The meaning of wisdom in this study is the ability to make decisions and the right advice in the study of mangupa tradition based on the experience and knowledge possessed during the following mangupa tradition that has become part of the identity of Angkola. Local wisdom will explain, among others: a) what is the belief of the Angkola Community, b) the type of mangupa tradition commonly practiced by the Angkola Indigenous community, c) the mangupa tradition of Angkola related to the characterization of a community, d) Angkola traditional leaders who have authority or still maintain the mangupa tradition of Angkola.

Based on the above description of local wisdom in Angkola society-the mangupa tradition is indigenous knowledge or local intelligence (local genius) in Angkola society which

contains the cultural values of Marsirippa (Gotong Royong) (working together) in preparing the wedding ceremony which culminates the mangupa tradition.

Understanding the relationship of mangupa tradition with local wisdom it is good to remember and understand the definition, characteristics, forms, and types of oral tradition knowledge that has been stated previously. The mangupa tradition is a traditional cultural activity of the Angkola-Sipirok community that is passed down from generation to generation with oral media by giving upa-upa to the bride and groom as a form of generosity to the parents.

Related to the characteristics of the oral tradition, the mangupa tradition can be summarized as follows: (1) mangupa tradition is carried out in oral, partially oral, and non-verbal forms, (2) can be observed, (3) is traditional (4) delivered by traditional leaders to the bride and groom (5) using oral media (6) the existence of cultural values (7) the existence of mangupa tradition activities held in Arse Sipirok District, (8) has the potential to be revitalized (9) mangupa tradition becomes the joint ownership of luhak.

Local wisdom is seen as the fruit of interaction between a community group and the local environment and this community group has lived for generations, from generation to generation. Philosophy that arises from the knowledge and experience of the tradition of a cultured society is represented in the form of symbols pangupa adat reflects the existence of a belief before the entry of Islam that affects the traditional beliefs of Indigenous people who are accustomed to the angkola ceremony.

Disclosure by using signs or symbols as one of the language activities by using symbols as a pattern of Indigenous community beliefs. This means that to know the content of meaning requires analysis and interpretation. This study was conducted cultural semiotics approach that focuses the study of using symbols or meanings through pangupa material on mangupa tradition.

The results of observations in this study can be described below angkola community characteristics :

- 1) a society that has lived ethnically, socially and culturally for generations.
- 2) the indigenous people have accumulated experience and knowledge relating the characteristics of the Angkola tradition that makes them stick with that tradition.
- 3) traditional society has a traditional wisdom that is :
  - a) tradition as a hereditary belief.
  - b) traditional leaders usually have a certain authority in determining something on customary rules (although flexibility).
  - c) pangupa materials by including animals as a condition of mangupa tradition.
  - d) the beliefs of indigenous peoples as ethnic patterns while still acculturating traditional beliefs with the entry of Islamic teachings.

Mangupa adat Angkola tradition analysis finds an understanding of local wisdom that is very closely related to the values of the norms that form the basis of social life within the scope of the community itself. Addressing the existence of the mangupa tradition through the mangupa tradition that is carried out includes three relationships, namely: the relationship between members of the indigenous community in the Angkola Indigenous community with the belief of relegius in God Almighty. The relationship of each individual and group with nature, and the relationship of each individual with other individuals with their physical environment gives birth to interaction with values that become the direction and foundation of local wisdom.

Wisdom or wisdom generated individually and collectively practiced by the Indigenous community of Angkola in Sipirok for their use in their daily lives, namely religion, language, economy, technology, education, social organization, and arts. In this case, in their social life and social associations while creating cultural material in accordance with the Times, responding to the customary marriage system based on marriage outside the klen (exogamous), marriage for the sake of power politics, and other purposes.

The wisdom of the Angkola-Sipirok people locally is reflected in the view of life that supports their existence under the government and the Republic of Indonesia which has the basis of the Pancasila state. Here it is seen that their local wisdom is formed through the context of ethnic culture to form the character of the Indonesian nation which is characterized by marsirippa (Gotong Royong), religious, nationalist and appreciates all differences in the context of unity and unity, hard workers, as characters who aspire together. Angkola values inherited from ancestors helped shape Angkola cosmology and national character includes leadership, social relationships, living in groups, sharing materials and experiences with others, learning from nature, marsirippa Values (Mutual Cooperation), facing change, self-aware as a creature of God, humble and so on.

### **1. Wisdom Holong Mangalap Holong**

Local wisdom holong mangalap holong on Angkola society in mangupa tradition is a wisdom owned by the community that grows continuously together in Angkola society. this is revealed as saying Angkola "Denggan roha maroban lungun, Gogo madung kehe' which means: kindness will certainly bring longing, every kindness given to everyone must get a good return anyway. This is reflected in the meaning of betel (burangir na disurduon) which is served as a traditional opening and is presented to every traditional figure present in the mangupa tradition, such as the expression: "Pahae simanggurak pahulu sitippulon"

The form of expression that is reflected through betel as a traditional object, which means holong mangalap holong on mangupa tradition has existed and lives continuously gives birth to a sense of solidarity and solidarity (holong) on the norms of love for Luhak Angkola (hometown) which has an impact on efforts to care for, maintain, Foster, and preserve traditions based on living together (marsirippa), cohesiveness and cohesiveness among Angkola Indigenous communities.

This phenomenon with the emergence of programs that have a love of the region such as Marsipature huta na be by (late) Raja Inal Siregar (former governor of North Sumatra). The Huta na be marsipature Program was initiated to develop the area of origin in order to get equitable development, as well as other officials who refer to similar programs. The 'Pulang Basamo' Program was initiated in West Sumatra, which was carried out by nomads who were successfully overseas to return to their respective hometowns. The Pulang basamo Program aims to arouse, invite, and collect some sustenance to be collected handed over to nagari children. Government to build things needed by the community aimed at accelerating development.

The development of Holong mangalap holong attitude and respect for differences in both religious, ethnic, ethnic origin to differences of opinion, attitudes and actions of others are different, the attitude of solidarity bound by the spirit of love in the place of birth, hometown. This is in accordance with the observation of the phenomenon of events, habits and and behavior of the Angkola Indigenous community that is part of the traditional tradition is reflected in local wisdom in the form of traditional togetherness, solidarity, egalitarian, respect for the wisdom of holong mangalap holong in the Angkola community.

Local wisdom holong mangalap holong refers to human wisdom in interacting and communicating, between humans and Allah SWT (Hablum Minallah), the second wisdom of

human interaction with fellow human beings (Hablum Minnannas). the third wisdom is interacting with the natural environment, the environment of plants, and the environment of animals used in the mangupa tradition which is used as pangupa material. This is evidenced by the skill of using the symbols of the meaning contained in the text of the mangupa adat Angkola tradition.

Furthermore, traditional leaders instilled a sense of solidarity by using mangupa's advice sentence with the phrase: "so, Aso mingled to all the people mingled ia. So complementary, flavoring without salt. Without Kelli this kid si....hurang padena imada giotna ate, tai harani si Kelli napade Ritonga i dison ninna re songoni." which means so, in order to blend in to all the people mingle. So complementary, flavoring, without salt without Si Kelli son si.... it's not as good as expected, but because Kelli is not good Ritonga is here, people say don't be like that.

Perspective holong mangalap holong essentially is the soul and spirit of the national "unity in diversity". Cultural diversity in Indonesia should be ranked in parallel because this is precisely what is the wealth of the nation and is felt as the pride of cultural diversity but blends in the diversity that is not found in other nations in the world. So the sense of solidarity has been integrated into the Angkola community from one generation to the next so that each member of the indigenous community will be bound to other members of the Angkola Indigenous community.

## **2. Wisdom Marsirippa (Mutual Cooperation)**

The wisdom of marsirippa (gotong royong) in solving various problems every day in the community. It was expressed in the sentence mangupa " " beautiful siribu-thousand dihangoluanon on songon he pe cukna diiba, Indah lepas sian gogo dohot mind ni halak na bahat." Similarly, in the mangupa text that describes traditional objects of rice or " Indahan bonang manita inda podo dipangan ma iboto daina. "It means " Inda podo adong haporluan na tu iba madung targuris na on Di ate-ate, ni bahaso na diben ni halak na bahat on madung jasa nadenggan ma on tu iba." Every public interest we have to be ready without being invited, for example marsirippa already 999 then we are the one thousand.

The speech of traditional leaders delivered in the mangupa sentence means that it will never be enough for us, because life as a social being certainly expects the energy and thoughts of others. Every good that we have instilled in others will get a reply and help from many people in the form of moral and material assistance that is still remembered by others. Thus, every time there are things that are around us in the form of grief (siluluton) maupan joy (siriaon) we must be the first in helping neighbors. It is the symbol and meaning of siribu-thousand rice in mangupa ceremony of Angkola custom. That is the essence of marsirippa's wisdom on Angkola.

Perspective marsirippa (solidarity) is essentially the soul and spirit of togetherness in the frame of religious diversity, ethnic, and characteristics has never been a crucial issue as in other regions in Indonesia and in the world, where the majority will judge minority groups and vice versa with various gaps issues. In Luhak Angkola in Sipirok it did not happen, because it is based on togetherness in the frame of NA tolu pretext for mutual respect and respect for the diversity (Gultom, 1995).

The land of birth and love for it lead to a sense of belonging among the members of the Angkola Indigenous community gave birth to a sense of solidarity and was seen in the presence of marsirippa (Gotong Royong) in the deliberations to prepare for the traditional ceremony of joy (siriaon) and the ceremony of grief (siluluton). So the sense of solidarity that unites the Angkola community from one generation to the next makes adat as an adhesive bond for

members of the Angkola Indigenous community so that it is applied in the form of marsirippa (Gotong Royong) at every Angkola traditional ceremony (Hasibuan, 2013).

Local wisdom contained in traditional traditions from the observation of the entire series of mangupa traditions and Angkola Indigenous people who support the tradition of the existence of community togetherness bergotog royong help families. The traditional tradition at the wedding ceremony is done with togetherness, the existence of men begins with pangupa meat rolls, typical vegetable rolls such as: jackfruit curry, papaya Curry, Curry, banana, ube Curry, Middle papaya stem Curry. So for men to cook in preparing a banquet is not a foreign sight. After the father is ready to cook, then to wait until cooked entrusted to the young father to wait until cooked. Traditional leaders such as the rich prepare pangupa devices, then prepare the peak event of mangkobar adat or mangupa tradition.

The mothers worked on chopping chili and curry spices that were done before the ceremony took place. While girls and young people or young-mudi (naposo and nauli bulung) work looking for ingredients to be digulai or wash rice and vegetables into the river (called the tradition of mamasuh dahanon). Implementation of traditional traditions all Indigenous communities have their respective roles in cooperating voluntarily, marsirippa (Gotong Royong) to prepare the suhut sihabolonan ceremony.

While in preparing for the ceremony still remains in the atmosphere marsirippa (mutual cooperation) such as: making the stage, tent, installation of the aisle and janur generally prepared by naposo and nauli bulung. In the implementation of a series of ceremonies contained in the mangupa tradition at the wedding ceremony is considered as a medium of socialization between girls and virgins (naposo and nauli bulung) to get along that remains in the supervision of parents. Cooperation when working together voluntarily and democratically is also seen by Indigenous communities to help each other in the success of the mangupa adat Angkola traditional ceremony (Hoed, 2008).

Therefore, living together in the community in Indigenous communities is strongly recommended in the mangupa tradition, then the advice to be able to get along with family and community by causing sensitivity to the surrounding community. Therefore, good relations with the Angkola family and community are very important, coexistence with fellow people will make life peaceful and harmonious.

The value of local wisdom advice on mangupa tradition can essentially build awareness by associating with family and community. Sentence advice male parents who aim to get along and stay in touch by mingling with masyarakat where we are, so that in all forms of community gatherings, in the family, at work if we are not there is less meaning than a job. The value of local wisdom to mix and mingle with all communities, used as a flavoring symbol, so complementary, because without your presence the community feels incomplete. So get along and mingle with relatives serves to establish good relations with relatives, neighbors in society (Linton, 1984).

The value of local wisdom advice to stay in touch with relatives serves to establish good relations with the community. The value of local wisdom advice to stay in touch serves to establish good relations with the community in order to respect the news of grief, do not get invited, just heard immediately set out to build good relations with the community and relatives. Indirectly respect for the difficulties of others will build relationships that build friendship with others. Similarly, the custom of the eye here, make the eye as a teacher and the heart weigh the good and the bad which is best, the sentence of advice is also a lot of consideration of something make the eye as a teaching and the heart weigh the good and the bad, a form of attitude to get along with relatives and the community, the value of local wisdom social advice with relatives serves to establish good relations with the community.

### **3. Wisdom Ingot-ingot (Cultural Memory)**

Wisdom ingots-ingots as a reminder to all who attend the mangupa tradition or angkola traditional tradition. wisdom ingot-ingot has started when the tradition of mangampar ruji, because the tradition of mangampar ruji there is a division of customary money arranged by King Panusunan Bulung which has been divided by the rich. in this division, each person

present will be given money with varying amounts according to their position in the custom. Even so, all participants get ingot-ingot money. Money ingots are given to all those present in order to remember the Customs and ceremonies.

Mangupa oral tradition is a tradition that reflects the locality of the Angkola community that contains local wisdom so that each Indigenous community maintains and documents the marriage ceremony and mangupa tradition. In the mangupa tradition as a personal and family documentation that can indirectly be a strong memory of the tradition that can be seen by the following generations, that parents, grandparents and grandfather's parents have done traditional traditions.

Documentation can prevent the process of extinction of the tradition if done continuously. With the habit of documenting traditional ceremonies need to be maintained, because the attitude and perspective of the people of Angkola ancestors have performed traditional ceremonies, then the next generation may perform traditional ceremonies Angkola. to maintain the existence of oral tradition in the midst of many challenges of certain understanding who want to change this tradition with purely religious teachings in the midst of traditional Angkola Indigenous communities.

Local wisdom in the mangupa tradition when associated with the documentation as a memory of the following generations contain cultural values preservation. Because with the documentation can be known how far the gap between the traditional procession and the implementation of the present. Thus the documentation can be a memory or control of how far the implementation of Customs and how much difference the implementation of the Angkola customs.

The value of the wisdom of the documentation carried out by the angkola Indigenous community has the wisdom of the memory of the indigenous community, indigenous leaders, and the next generation so that the mangupa tradition and Angkola culture are maintained. The important thing that was found was the oral tradition approach with semiotics showing the function and role of Indigenous and cultural figures of the Angkola community to maintain and maintain the existence of angkola traditional treasures that locally belong to the Angkola Indigenous people.

#### **4. Gender Appreciation Wisdom**

Local wisdom as part of the tradition of the Angkola community as a cultural product that has a social function in building togetherness that has a positive impact on strengthening ties within the community. The manifestation of Angkola culture system in mangupa Tradition activity and marriage ceremony is based on social balance, through social control effort. The function of social control depends on the sociocultural context that depends on social changes and Indigenous values in the Angkola community.

Local wisdom in the Angkola community in the sociocultural context is reflected in the wisdom of respecting women and respecting gender, this is in accordance with traditional and religious values. Sociocultural local wisdom in respecting women is manifested in appreciation and respect for the dignity of women, especially those found in the context of the mangupa tradition,

The realization of the values of sociocultural local wisdom in respecting women and maintaining the dignity of women is reflected in the placement of women in Angkola-Sipirok in carrying out activities of the Mangupa adat Angkola tradition.

- a) women (mothers) are always prioritized at the time of manyurduon burangir sampe-sampe (handing betel to the bride).
- b) women (mothers) are also the first to deliver a sentence of advice to the pengan in the mangupa tradition,
- c) women (mothers) are not given a heavy task in berMarsirippa (mutual cooperation) cooking, rolling rendang and traditional vegetables this task is borne by the fathers.

In this context, local wisdom is considered as the realization of the role of religion and Customs in the form of local cultural products in promoting respect for women. Local wisdom

in the Angkola community in a sociocultural context is reflected in the wisdom of respecting women and respecting gender.

### **Mangupa Tradition**

The results of the analysis of the data obtained by Emic and depth based on the description of mangupa data and then the results analyzed text, text, and context. From the results of the analysis obtained the values of local wisdom in the oral tradition of mangupa, but after being hacked the core of the oral tradition of mangupa obtained the findings in the tradition. To make it clearer the findings of the oral tradition mangupa will describe as follows:

#### **Relationship with the creator (vertical) and with Man (Horizontal)**

The form of human appreciation with the creator (vertical) and human relationship with humans (horizontal) in Islam is called *hablum minnalah* and *hablum minnan-nas*. *Hablum minnalah* is Allah SWT as the creator vertically, and horizontally the relationship of human relations with *masusia hablum minnan-nas*. In the mangupa tradition, it is manifested in the Angkola community as an appreciation by including Allah SWT in each opening sentence of *pangupa* (*hata pangupa*). So that religious teachings are used as guidance and guidance in the life of the community as a community.

While the form of appreciation with fellow Indigenous communities give awards to participants who attended the ceremony mangupa tradition. So there is a synergy that unites the angkola Indigenous community with the Angkola community which has an impact on harmonization in their lives, so that there is a close relationship among the Angkola Indigenous community.

Concretely in the tradition of mangupa adat Angkola, religiosity according to human relations in communicating with Allah SWT, in the relationship with Allah SWT, the indigenous community praises Allah SWT and say blessings to the Prophet Muhammad SAW after saying Praise to God Almighty, which is believed and metaphorically described in religious dogmas.

The findings of the angkola community who are devout Muslims, so that each start the opening sentence always uses the greeting greeting in Arabic or combine it with regional languages such as: "Assalamualaikum warahmatullahi wabarakatuh." Then the second sentence will be followed by using blessings on the Prophet Muhammad used the second sentence such as "Sholawat dohot salam tu jungjunganta Muhammad SAW," "Peace be upon him, " he said...and both salam and salawat tu junjunganta great prophet of the Prophet Muhammad SAW *nahita haropkon sapaatna*." What is interesting in the sentence *shalawat* is mixing two languages, namely Arabic and Angkola language (Tapanuli), namely: ...*tu junjunganta*...which means: to our Lord (the Great Prophet Muhammad SAW) *na hita haropkon syafaatna*, which means: we expect his intercession. So, the use of Arabic and Angkola language has become commonplace when delivering words of welcome, advice on the mangupa tradition of Angkola customs.

Oral tradition mangupa adat Angkola as the culmination of the wedding, based on the results of Emic and in-depth data analysis based on text, *koteks*, and context containing local wisdom values. From the values of local wisdom oral tradition is obtained by finding that the Angkola community is a devout religious community so that every start always mention the name of Allah SWT and the Prophet Muhammad.

The mangupa tradition provides a reciprocal relationship between man and the creator (vertical) and the relationship of man to man (horizontal) the Islamic religion calls it *hablum minnalah* and *hablum minnan-nas*. In the frame of religion with customs as a tradition cannot stand alone, because the dialectic of Islam and tradition puts religion and local culture as a field of contestation. The oral tradition of mangupa adat Angkola is believed to be an effort to return the *Tondi* (spirit) that has gone which is built with an Islamic framework and values Indigenous communities as part of Angkola customs..

The ideology that is used as the view of the Angkola people is that every Indigenous community must carry out traditional ceremonies. The tradition of marrying children (*horja pabagas boru* and *haroan boru*) for parents in the Angkola community is a pride and obligation of parents. Except as the cases above such as: a) economic crush, b) the process of marriage

that is not in accordance with custom (semarga), or c) marriage that has not received the blessing, so that the bride and groom elope (marlojong). For brides who have not performed the ceremony have doubts:

- a) The Bride and groom continue to have customary debts that must be paid until they have sustenance to perform the traditional ceremony (maradat).
- b) if they do not pay the customary debt (if they have not performed the customary ceremony), then their children and grandchildren will not be allowed to perform the customary ceremony (customary sanctions will apply throughout the customary).
- c) when not performing the Angkola ceremony, the bride and groom are not allowed to wear traditional clothes such as: happu (cover the head of the King's customary for men) and bulang (cover the head of the King's wife customary for women) and other bridal equipment.

Mangupa tradition angkola tradition for the bride and groom is a pride, because it happens for life. For the bride and groom if not done mangupa tradition, then the marriage ceremony is considered less complete or even the bride and groom feel themselves less loved by both parents. The bride feels embarrassed if she departs to her husband's house without performing the pasahat boru tradition. On the part of the groom's family will also feel humiliated if the boru they bring is not handed over.

### **Revitalization Of Mangupa Tradition**

The entry of religion has a great influence on customs, as well as foreign cultures that come unhindered through various technologies that from year to year continue to develop. This has an impact on changing the way people view culture and customs, it certainly has an influence on changes and shifts in all traditional ceremonies, including the mangupa tradition.

Shifts and changes will certainly have an impact on the decline, can be in the form of cultural acculturation or even eliminated by the appropriate religion, culture that comes later. Paradigm shift society will be fragmented in accordance with a strong enough influence such as: first, religion is quite opposed to all cultural customs activities that are considered not in accordance with the teachings of the religion. Both the occurrence of cultural acculturation with religion so that the merger of both customs adapted to religion, so that the traditional ceremony religious activities still dominate. Or even understand the third custom and culture as a priority so that religion becomes number two this is a paradat group that is quite thick everything still determines it with Customs and culture.

Based on the exposure of these changes will erode the Customs and culture in its use that has been going on continuously. This is because there is no transfer of customary paradigma in inheritance from the older generation to the younger generation. Traditional leaders who understand customs well the number of speakers is decreasing. Traditional ceremonies are monotonous, the economy of Indigenous communities can not bail out the implementation of traditional ceremonies because it requires considerable cost, the use of time effectiveness in pelaksanaan traditional ceremonies takes a long time, the benefits of traditional ceremonies are felt less significant, this is what causes the implementation of traditional ceremonies continuously lower quantity of users.

The shift that continues to occur in the implementation of the mangupa tradition will have an impact on the loss of fragments of customs, which in the end the indigenous community will leave Customs and culture. Based on this phenomenon, if it is not prevented, it will result in the custom will be abandoned by the community, or the Customs and habits will die and or disappear altogether. Based on these symptoms as academics and traditional heirs need to take prevention as a form of concern or prevention efforts. It can be done is to revitalize the oral tradition of Mangupa adat Angkola. The importance of revitalizing the oral tradition of Mangupa adat Angkola as an effort to transmit tradition from one generation to another in a sustainable manner.

Documentation using technology needs to be done mangupa tradition is used as an example for as a learning model or to be presented again outside the ethnic cultural

community. So that the mangupa tradition can be carried out by preserving the mangupa tradition back to the present (transformation) in a newer form without reducing the essential traditional values that have been rooted. Preventive measures so that the oral tradition that has been going on for quite a long time maintained its purity with preservation efforts by revitalizing the most appropriate effort is revitalization.

Revitalization concrete steps in accordance with field data collection as follows:

#### 1. interconnection

The existence of traditional leaders as role holders in maintaining customs in the community, traditional leaders will continue to maintain and maintain customs in order to survive in the midst of ever-increasing pressure. Indigenous leaders as people who are quite important and influential in Indigenous communities. although the Customs and culture have undergone many changes caused by the entry of religion which has an influence on the implementation of Angkola Customs and culture.

Well, the problem is, the number of elderly traditional leaders is getting limited plus the younger generation who want to understand Customs and culture is getting minimal. Concrete steps to overcome this include traditional leaders, traditional leaders are willing to take the time to teach the younger generation about the mangupa tradition of Angkola. Traditional leaders, traditional leaders provide training on traditional leaders, traditional leaders, traditional leaders, and traditional actors teach the mangupa tradition of Angkola. Traditional leaders, traditional actors involve the younger generation and optimize the role and function of the younger generation about the cultural customs and traditions of Mangupa angkola. The role of indigenous institutions in disseminating cultural customs, traditional ceremonies, and traditions mangupa angkola, performances and hold competitions periodically indigenous institutions introduce Indigenous mangupa angkola tradition by documenting the Customs and traditions of Angkola.

#### 2. Valuability

Assessment of the potential and development of valuation can be done by Indigenous leaders who understand and have concern for the angkola cultural customs. The potential and development of resources serves to maintain the customary order, because it is the angkola custom that has regulated the order of life of the indigenous community. Indigenous values of Angkola need to be explored more deeply by Indigenous leaders, researchers and all elements in the community, excavation cultural values are reviewed continuously as an effort pemptahanan and development efforts.

Assessment of potential and development in the form of documentation by archiving the mangupa tradition of Angkola customs, documenting by recording the mangupa tradition and other angkola customs. Researchers and writers continuously and continuously review and examine the mangupa adat Angkola tradition. Researchers and writers, do the documentation by recording and standardizing with the aim of existing patron mangupa beautiful traditions or changes have occurred in the indigenous community itself.

#### 3. Continuity

Once obtained kebernilaian mangupa tradition, it is necessary to relay the sustainability efforts, whether the tradition is only to be understood by a handful of people or need to get to the next generation, so that the systematic inheritance of mangupa tradition continues from one generation to the next in a sustainable manner. Revitalize the mangupa tradition in a sustainable manner by optimizing all components of indigenous peoples, traditional leaders, writers, and the government by obtaining support from indigenous elements by conducting:

Traditional leaders need to cooperate with various parties to socialize by introducing mangupa traditional angkola. The explanation of mangupa tradition based on research results certainly has a strong grip, why the tradition can be a life grip long enough to survive, what values are contained in it, and why the order can maintain good relations between elements in the community. So traditional leaders, harajaon, natobang natoras ni huta and parents can

decipher the meaning contained in the mangupa tradition. The concept of sustainability by utilizing social media or by using IT technology in the form of animation so that pre-school and school-age children can understand the mangupa tradition better. In addition, bringing soap operas with traditional customs will be more attractive to the audience, so that the customs packaging is not rigid, but more adapted to consumer tastes in general, so that the pattern is more optimal.

The younger generation as the golden generation that will accommodate whatever they see, they hear and they are involved in it. Sustainable Sistemtika to introduce mangupa tradition angkola customs, to the younger generation, they are taught, trained, and they are involved in the mangupa tradition and other traditions of course the younger generation has its own view of tradition. So engage the younger generation by introducing, being taught, and trained about the mangupa adat Angkola tradition.

Revitalization efforts need a deeper assessment with various activities that have an impact on the preservation of tradition from the pressure and efforts that continue to erode tradition from the impact of the entry of foreign cultures that cannot be contained, religions that reject traditional customs and cultures that are considered contrary to religious dogma. Various activities that provide feedback to optimize the mangupa tradition to reach the younger generation need to be carried out various strategies with various efforts in the concept of revitalization such as carrying out procedures: 1) excavation, 2) assessment of development potential, and 3) inheritance. The three strategies certainly require a variety of serious efforts by involving all elements in the community so that the pattern of inheritance to the younger generation runs as expected, so that revitalization can run well.

## CONCLUSION

The local wisdom of the mangupa tradition is seen as an interaction between deep-rooted traditional customs and the beliefs of the Angkola Indigenous community towards traditions that have lived for generations, from generation to generation. The meaning of wisdom in this study is the ability to make decisions and the right advice in the study of mangupa tradition based on the experience and knowledge possessed during the following mangupa tradition that has become part of the identity of Angkola. Local wisdom will be explained, among others: a) wisdom of social solidarity, b) wisdom of mutual cooperation, wisdom of relationship to Allah SWT (vertical), c) wisdom of relationship to society (horizontal), d) wisdom of relationship to nature, e) wisdom of language politeness, f) wisdom as cultural memory, and g) wisdom of gender appreciation.

Findings on mangupa tradition: relationship with creator (vertical) and with human (horizontal), role of dalihan na tolu custom in society, mangupa tradition inserted in Kin ceremony. Religious values that show respect for the Creator is a tribute to the audience showed politeness and humility contained mangupa tradition angkola customs. Politeness language as a tribute delivered by traditional actors when delivering greetings to the audience who were at the ceremony mangupa angkola, a form of respect to the audience begins with the delivery of respect. A form of respect for traditional leaders by saying the sentence above to the traditional tutur guyub, that anyone who attended was considered as the children of the king and the children of nobles. The aesthetic values of humility and respect demonstrate the values of local wisdom politeness and respect for Indigenous leaders and Indigenous communities Angkola.

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