

Local Wisdom Values in Turun karai Tradition in Sibuluan Nalambok Village, Central Tapanuli Regency, North Sumatra Province

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ABSTRACT

The research entitled "Local Wisdom Values in the Turun Karai Tradition in Sibuluan Nalambok Village, Central Tapanuli Regency, North Sumatra Province". The background of the Turun Karai tradition is to honor the birth of the Prophet Muhammad SAW. The purpose of this study is to find out how the implementation of the Turun Karai tradition and what local wisdom values are in this Turun Karai. The theory used in this research is the theory of tradition in Soebadio's thinking and the theory of local wisdom according to Widieharto, Prasetyo and Kumalasari's understanding where this theory is used to understand local wisdom and local wisdom values contained in the Turun Karai tradition. This research uses a qualitative method. The results of this study explain the procession of implementing the Turun Karai tradition and the local wisdom values that exist in the Turun Karai tradition. The procession is carried out when the baby is one month old and has several stages, namely the first stage of preparation, such as decorating the house, cooking food and filling dulang. The second stage is the implementation of turun karai, bringing the child to the mosque then lowering the child's feet for the first time, conducting a procession of bargaining flour, distributing itak-itak, naming the child, mambuekan the child, cutting the hair, and mangupa-upu. The last stage is distributing singgang ayam to all members of the recitation and the invited guests eat the food that has been served. Furthermore, there are local wisdom values in the Turun Karai tradition, namely religious values, gotong royong values, aesthetic values, moral values and tolerance values.

Keywords: Tradition, Turun Karai, Local Wisdom

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INTRODUCTION

Culture is inseparable from human life. Humans must be surrounded by different cultures at all times from birth to death and each culture has its own characteristics. The form of culture is divided into three, namely: ideas or concepts, human social activities, and artifacts. Among the three forms of culture, the second form is human activity in society which is realized in traditions that are believed by the community. These human activities in the Sibuluan Nalambok community are manifested in the tradition of turun karai or the tradition of going down to the ground. This tradition aims to lower the child's feet for the

first time to the ground or floor of the Mosque. The tradition of descending karai is motivated by the birth of the Prophet Muhammad SAW.

Tradition is a habit inherited by a group based on the cultural values of the community concerned and focuses on how community members behave in matters of a supernatural or religious nature. As a cultural system, tradition provides a set of patterns of behavior rooted in a system of values and main ideas (Soebadio, 1983) in (Esten, 1999: 21-22). Tradition has local wisdom values that have been passed down since long ago, preserved and applied in everyday life which are used as community norms. These values are: religious values, aesthetic values, mutual cooperation values, moral values, and tolerance values (Wiediharto, et al, 2020: 15-17).

Local wisdom is defined as local ideas that are wise, full of wisdom, have good social values, and are accepted and followed by the community. Local wisdom is influenced by the culture of each region and Indonesia is one of the countries that has a lot of local wisdom that characterizes each region (Prasetyo and Kumalasi, 2021: 360).

The implementation of the Turun Karai tradition can only be carried out by natives of Sibuluan Nalambok who are Toba Batak. Even though in one family there are immigrants with different tribes, however, the husband or wife is a native of Sibuluan Nalambok, the tradition of down karai. The implementation of the Turun Karai tradition is divided into 3 (three) stages, namely: First, the preparation stage. Things that need to be prepared are decorating the house, cooking food, filling dulang. Second, the implementation stage is divided into seven, including: bringing the child to the mosque, mantapung tawari, distributing itak-itak, naming the child, mambuekan anak, hair cutting, and mangupa-upu.

The Turun Karai tradition is a local wisdom that has long existed in the Sibuluan Nalambok community. According to the results of the interview, the Turun Karai tradition has existed for 25 years in Sibuluan Nalambok (interview with Royhana Pulungan, June 1, 2023). There are many meanings and values contained in each stage or procession of Turun Karai that can be applied to the community. However, many of the people who carry out the Turun Karai tradition do not understand or understand what the meaning and value are in the Turun Karai tradition. Because in essence the tradition is inherited not just inherited, there must be values that will be conveyed in the tradition.

Seeing these problems, the author is interested in researching with the title "Local Wisdom Values in the Turun Karai Tradition in Sibuluan Nalambok Village, Central Tapanuli Regency, North Sumatra Province". This research aims to preserve the values of local wisdom contained in the Turun Karai tradition through a scientific work approach.

METHOD

The type of this research is qualitative. Creswell (2008) in (Raco, 2010: 7) defines a qualitative research model as an approach or research model used to study and understand a universal phenomenon. In order to understand this cellular phenomenon, researchers interviewed participants or people who carried out the tradition of Turun Karai by asking questions that were more detailed and comprehensive. Subsequently, information from participants was collected. Information is usually provided in word or text

format. The kelmuldian telrselbult data were analyzed. The results of the analysis were presented in a descriptive format. The researcher interprets the data and derives deep meaning from the multisource data. The kelmuldian researcher applies introspection and introspection through previous research conducted by other researchers.

This research will be conducted in Sibuluan Nalambok, one of the villages located in Central Tapanuli Regency, North Sumatra Province. Sibuluan Nalambok was chosen as the location of the research because the tradition of tulruln karai is practiced by the people in this area. I will observe and collect data about the implementation of this tradition and the values of local wisdom that are involved in the proselction of telrselbult.

Data collection techniques were collected in various ways, namely through observation, interviews, and documents. To collect information in various ways, data triangulation was investigated. The reason for using triangulation is that there is no single model of data collection that is completely accurate and can be completed completely (Raco 2010: 111).

FINDING AND DISCUSSION

Turun Karai Tradition Procession in Sibuluan Nalambok Village

Turun karai is a tradition that teaches children to first set foot on the ground or floor of the mosque which aims to let the child know that the mosque is a place of worship. The tradition of descending karai is also called the tradition of descending land, because in the Baiko language (the language of the Sibolga Coastal region) karai means land. The tradition of descending karai was motivated by the birth of the Prophet Muhammad SAW where at the time of birth he was brought by his grandfather Abdul Muttalib to the Kaaba. However, in the tradition of descending this karai is only brought to the mosque because the location of the Kaaba is very far away. The implementation of the down karai tradition is carried out when the child is 1 month old or after the mother's puerperium period is over, which is 40 days. The traditional procession down karai is divided into three stages, namely: the preparatory stage, the implementation stage, and the closing stage. The following is an explanation of the stages in the descending karai tradition procession:

Preparatory Stage

Preparations are made so that the implementation of the down karai tradition can run smoothly. Some of the preparations made are as follows:

1. Decorating the House

Decorating the house is beautifying the interior and exterior and what needs to be done when organizing an event to make it attractive and comfortable. The purpose of decorating the house is to announce that there will be an event at the house. In addition to decorating the house, tents and chairs are also set up.

2. Cooking Food

Mandatory food that must be present at the Turun Karai tradition, namely singgang ayam and itak-itak.

a. Singgang Ayam

Made from chicken that has been marinated with spices such as turmeric, ginger, garlic, and lemongrass. It will then be cooked with coconut milk, tamarind, cinnamon, cloves, and bunga lawang. This chicken singgang will be used to carry out one of the processions in turun karai, namely mangupa-upa. This chicken singgang will be distributed to the recitation mothers.

b. Itak-itak

This typical Toba Batak food is made from rice flour and grated coconut. The making is very simple, namely by steaming the rice flour dough first, then kneading it by hand and then mixing it with grated coconut, salt, sugar, and vanilla. This food has a sweet and delicious flavor. Itak-itak has a meal so that children will live a sweet life.

3. Filling the Dulang

Filling the tray is done before the group parades the child to the mosque. The tray contains tools and materials that will be used for the procession. The tools and materials needed for the procession are: water, scissors, glass, potpourri, coconut, yellow rice, silinjuang leaves, and bananas. Each of the materials used for the procession has a meaning.



Figure 1. Tools and Materials for the Turun Karai procession

Implementation stage

The implementation of the Turun Karai tradition is not only about preparing tools and materials, but also paying attention to and understanding all the stages of the Turun Karai procession, no stage should be missed, because it can damage the purpose and meaning of the Turun Karai tradition. Some of the stages of implementing the tradition are as follows:

1. Bringing Children to the Mosque

The child will be carried by his grandmother, accompanied by the baby's parents and accompanied by shawat from the recitation women. Do not forget to bring a dulang containing tools and materials that will be used in the procession down karai. The purpose of this procession is to teach or tell the child that the Mosque is a place of worship.

2. Mantapung Tawari

The mantapung tawari procession is a form of prayer for the bagu that is tapung tawari. This procession is carried out at the mosque. The ingredients used for this procession are: water, silinjuang leaves, yellow rice, and potpourri. The mantapung tawari

procession is divided into 3 stages, namely: a) sprinkling water using silinjuang leaves, b) sprinkling yellow rice, and c) sprinkling potpourri. The three stages are each performed 3 times.



Figure 2. Splashing water on the child's head

3. Division of Itak-Itak

After the mantapung tawari procession, the group will return home to carry out the next down karai procession. On the way to the house, there will be a distribution of ita-itak which is distributed to people on the road passed by the group.

2. Naming the Child

The next procession is giving a name which is carried out after the group arrives at the house. It is opened by reading Al-Fatihah and Barzanji, followed by shalawat from the recitation ladies. The naming will be done by an ustdzah equipped with prayers and hopes that the name given to the child will always bring blessings, benefits, and happiness both in this world and in the hereafter.

3. Mambuekan (swinging) the child

Mambuekan anak or swinging a child is done on a swing made of iron or carried by the mother. In mambuekan anak will be accompanied by the chanting of sholawat and songs by the recitation mothers. One of the obligatory songs sung is Ayun-ayun Tajak. This song describes the affection of parents for their children, which is equivalent to life.

4. Hair Cutting

The hair cutting procession is carried out by the party at home. This hair cutting is done 7 times by: his grandmother, grandfather, parents, ustadzah, janang, and neighbors. The hair that has been cut will be put into coconut water which has a meaning that the head and heart remain cool when facing problems later when he grows up.

5. Mangupa-upa

The last procession is mengupa-upa which will be given to both parents of the baby. This procession contains advice that will help both parents in educating their children and creating a harmonious family environment.

Closing Stage

After all the processions are carried out, the chicken singgang that has been cooked is distributed to all members of the recitation women as a form of gratitude from the family for helping the procession of the tradition of descending karai. Furthermore, invited guests

who have attended this karai tradition will be invited to enjoy the food that has been prepared.

Local Wisdom Values in Turun Karai Tradition

Tradition has inherent local wisdom values that have been passed down from the time of the ancestors. Local wisdom values are values that are still maintained and applied in people's daily lives to be passed on to the next generation. These values are used as community guidelines. One of these local wisdoms is in the form of traditions, which contain several values, including religious values, aesthetic values, mutual cooperation values, moral values, and tolerance values (Wiedieharto, 2020: 15-17). The following is an explanation of the values in the Turun Karai tradition:

1. Religious Value

The religious value that exists in the tradition of down karai can be seen from the background of the tradition of down karai. The tradition of descending karai is carried out on the basis of the birth of the Prophet Muhammad SAW. At the time of his birth he was taken by his grandfather Abdul Muttalib to the Kaaba. However, in the procession of descending karai will be taken to the Mosque as a substitute for the Kaaba due to the far location of the Kaaba. Therefore, in every procession it cannot be separated from reading Shalawat to the Prophet Muhammad SAW to honor him.

2. Aesthetic Value

Aesthetic value or beauty that is reflected in the Turun Karai tradition is found at the time of mambuekan anak. In the procession there are songs and shalawat chanted by recitation mothers accompanied by tambourine and tambourine beats.

3. Mutual Cooperation Value

Helping each other or also called mutual cooperation is reflected in the entire procession of descending karai. Where the people of Sibuluan Nalambok help each other to prepare everything needed for the smooth procession of Turun Karai. That way, it can increase the sense of solidarity and togetherness in the Sibuluan Nalambok community.

4. Moral Values

Moral values are ethical standards that regulate human behavior. In the tradition of down karai, this moral value is reflected in the attitude of the Sibuluan Nalambok community who are still obedient to carry out the tradition of down karai to this day. Not only that, moral value is also found in the lyrics of the song Ayun-ayun Tajak which is chanted in the procession of mambuekan anak where the lyrics say that the child is balanced or equal to life. The moral value is in the form of love and sacrifice from parents to their children. Therefore, we as children should not fight our parents, speak politely, respect and also love them for their sacrifice.

5. The Value of Tolerance

The Sibuluan Nalambok community is an area that has various religions and ethnicities even though the majority of the people embrace Islam. The value of tolerance that exists in the Turun Karai tradition is seen when people come to attend the implementation of the Turun Karai. All gather without any differences.

CONCLUSION

There are three stages in the procession of the Turun Karai tradition, namely: the preparation stage, the implementation stage, and the closing stage. The preparation stage consists of: decorating the house, cooking food, and filling the dulang. The implementation stage consists of: a) bringing the child to the mosque, b) mantapung tawari, c) distribution of itak-itak, d) giving the child's name, e) mambuekan anak, f) hair cutting, and g) mangupa-upa. Furthermore, the closing stage is distributing chicken singgang to all members of the recitation women and inviting guests to eat the dishes that have been provided.

The values of local wisdom contained in the Turun Karai tradition are as follows: 1) religious value, can be seen from the background of this tradition, namely to honor the Prophet Muhammad SAW and all the processions of this tradition cannot be separated from reading shalawat or praises to him, 2) aesthetic value, seen in the procession of mambuekan anak where in the procession there are many songs that add beauty to this tradition, 3) mutual cooperation value, can be seen from the togetherness of the Sibuluan Nalambok community to help prepare everything needed for the Turun Karai tradition, 4) the moral value contained in the Turun Karai tradition is to respect and appreciate both parents because their sacrifice and affection are very noble, 5) the value of tolerance, the attitude of the guests to attend the Turun Karai even though they have different beliefs they gather without any sense of difference.

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