



Local wisdom in umpasa of the simalungun community

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Abstract

This article examines the wealth of local wisdom contained in the umpasa of the Simalungun community. Umpasa, as a form of oral literature, not only functions as a means of communication, but also as a container of noble values such as mutual cooperation, honesty, and respect for nature. Umpasa Simalungun is an oral cultural heritage that is rich in meaning and life values. This article discusses the form, function and values of local wisdom in umpasa in Simalungun society, ranging from its role as a means of communication, education, to strengthening cultural identity. This research aims to identify and describe the local wisdom values hidden in Simalungun umpasa and analyze their relevance in the context of modern society. This research uses descriptive research methods that are qualitative in nature. Data collection method is a systematic and standard procedure to obtain accurate data. Data collection is a very important step in the scientific method, because the data collected is used to test the hypothesis formulated. The data collection method uses a descriptive qualitative method that tends to use analysis. The results of this research are: Types of umpasa according to their content and usage in Simalungun umpasa consist of: Umpasa dakdanak 'children's rhymes', Umpasa namaposo 'young people's rhymes' and Umpasa namatua 'old people's rhymes'. And the noble values that are often contained in it include: social values, moral values, local wisdom values and educational values.

Keywords: Umpasa Simalungun, local wisdom, cultural values, cultural preservation, oral literature

Introduction

According to the Kamus Besar Bahasa Indonesia (2016), wisdom means wisdom, while local means local or specific region. Local wisdom is wisdom found in a particular area. This local wisdom generally originates from a combination of ideas of members of a particular community group which are then agreed to be shared within that community group. These ideas can cover various areas of life that are used and obeyed together. So, it can be concluded that local wisdom is wisdom in the form of knowledge in certain community groups in organizing social life and adapting to the environment that is passed down from generation to generation. Local wisdom is cultural values that include knowledge systems, beliefs, customs, livelihoods, living equipment, arts, languages, and literature.

Furthermore, Wibowo (2015: 17) said that local wisdom is the identity or cultural personality of a nation that causes the nation to be able to absorb, even process culture that comes from outside other nations into its own character and abilities. The identity/personality in question is to adjust to the local community's view of life so that there is no shift in values, but still be able to defend themselves from foreign cultures.

Another opinion states that local wisdom is defined as a view of life and knowledge and as a life strategy in the form of activities carried out by local communities in meeting their needs (Alfian, 2013: 428). Forms of local wisdom in society can be in the form of culture (values, norms, ethics, beliefs, customs, customary laws, and special rules), (Haryanto, 2014: 12). noble values related to local wisdom include: discipline, honesty, independence, responsibility, love of God, self-confidence, creativity, hard work, and others.

According to Nasiwan, *et al* (2012:159) Local wisdom is wisdom or noble values contained in local cultural wealth such as traditions, sayings and mottos. Local wisdom is the wisdom or original knowledge of a community that comes

from the noble values of cultural traditions to regulate the order of community life (Sibarani, 2012: 112). Local wisdom is used to organize community life. Local wisdom is gathered from oral tradition culture because local wisdom is the content of traditions passed down from generation to generation that can be used to regulate life in all fields.

Furthermore (Sibarani, 2014: 135) states that wisdom can be classified into two types of wisdom or called core wisdom, namely welfare or prosperity and peace or justice. This type of wisdom needs to be explored through research from various aspects.

The Simalungun tribe is one of the tribes in Indonesia found in the Simalungun district, North Sumatra Province. In carrying out their daily activities, the Simalungun tribe uses the Simalungun language. Simalungun language functions as a means of communication, cultural support, and a symbol of the identity of the Simalungun community itself. These functions can be observed through the activities of community members in communicating with each other. To express the intentions and contents of a person's heart, language speakers often convey through oral literature that was born, lives and develops in the midst of the Simalungun community and is passed down from generation to generation by word of mouth, one of which is umpasa.

Umpasa Simalungun is also part of the cultural tradition and oral tradition that contains cultural values and norms that can be used as guidelines in living everyday life and at the same time can be applied in organizing social life wisely, and also used to build the character of human resources. In the past, the use of Simalungun umpasa was often used by young people for example in love-making activities which in Simalungun language is often called martandang. Meanwhile, parents used umpasa generally in the activities of traditional marriage ceremonies, death ceremonies, and the ceremony of entering a new house.

According to Sinaga (2004:419) Umpasa is a two-line or four-line rhyming language (tamsil). Two-line pantun, the

first line is the cover and the second line is the content; four-line pantun, the first two lines are the cover and the last two lines are the content.

Example:

I roboh hayu dapdap	'cut down dapdap wood'
Marumbak hu pamispisan from above'	'water poured down '
Sodap tumang pangahap	'it's really good feeling
Anggo lang dong parsalisihan	'if there is no dispute

Umpasa above contains good advice that can be utilized as local wisdom to regulate social order, especially in creating peace in society. Umpasa in the cultural context of the Simalungun community has a very broad meaning that includes cultural and philosophical meanings. According to its content and usage, Simalungun umpasa can be divided into three types: umpasa dakdanak (children's rhymes), umpasa namaposo (young people's rhymes), umpasa namatua (old people's rhymes). Umpasa dakdanak generally describes the relationship between a child and his parents, relatives, playmates, and aspirations. Umpasa namaposo describes introductions, romance, mockery and living in a village. Umpasa namatua generally contain advice, customs and religion.

Nowadays, umpasa in Simalungun society are less well known, especially to the younger generation, because they rarely hear and use them. The young generation's dislike of umpasa is due to the lack of research on the Simalungun language and the influence of technological advances.

Therefore, umpasa as an ancestral heritage needs to be re-explored, documented and preserved so that the younger generation can revitalize and apply it to create peace and improve the welfare of the nation in the future (Sibarani, 2020: 19-20).

Research Methods

This research uses descriptive research methods that are qualitative in nature. Data collection methods are systematic and standardized procedures for obtaining accurate data. Data collection is a very important step in the scientific method, because the data collected is used to test the hypothesis formulated. The data collection method uses a descriptive qualitative method that tends to use analysis. The data collection methods used in this study are:

- The literature method, namely the researcher tries to find books as reference material to complement the data so that it is more concrete in the completion process.
- Observation method, namely the researcher goes directly to the research location to make observations of the data objects to be studied. Activities intended to understand more clearly the involvement of the subject of observation.

Interview method, which is a conversation conducted with a specific purpose, and this conversation is usually carried out by two parties, namely the interviewer (interviewer) who asks questions and the interviewee (interviewee) who answers the questions. In this interview method, researchers will conduct interviews with parties who know about Umpasa Simalungun.

The location of this research was carried out in Raya District and Panei District, Simalungun Regency. This location is considered appropriate by the researcher because in this area there are native Simalungun ethnic speakers who

still use the Simalungun language in everyday speech and in Simalungun traditional ceremonies, and also umpasa is still found in the area.

Discussion

Umpasa (pantun) is one of the sources of local wisdom owned by the Simalungun community. In general, Simalungun umpasa contains moral, educational values that can be used as cultural products as a source of learning for humans, to make them smart and wise humans.

a. Types of Umpasa according to content and usage

Based on its content and usage, Simalungun umpasa can be divided into 3 (three) types, namely:

- Umpasa dakdanak (children's rhymes)
- Umpasa namaposo (rhymes youth)
- Umpasa namatua (rhymes parent)

1. Umpasa Dakdanak (children's rhymes)

Umpasa dakdanak (children's rhymes) are umpasa that describe children's lives, which include both joys and sorrows, as well as descriptions of their relationships with their parents, relatives and playmates.

Contoh:

a. Bona-bona ni sanggar
Asok idege-dege
Anak boru marlajar
Asok ielek-ielek

Translation:

The base of the pingping rod
The path is trodden
A girl who is just learning
Slowly persuaded

Umpasa above describes a situation where a girl who is about to reach adolescence so that in giving advice to her, she should not be loud but advise her slowly because the transition from children to adolescents generally has uncontrollable emotions. Thus, in telling something or giving advice should be with patience with a gentle voice.

2. Umpasa Namaposo (rhymes youth)

Umpasa namaposo is an umpasa that contains things experienced by young people which generally describes a love story that means love, introduction, disappointment, fate and so on.

Example:

Bueipe lintah dor – dor
I sampalan Nangga bosu
Buei pe na hutonggor
Sada ham do na hupandolosi

Translation:

Many leeches roam
In the field of Nangga bosu
Although there are many that I see
You are the only one I love
The above Umpasa describes the affection of a person to the woman / man he loves.
Ulang sonin lajambu
Marbalos pinta – pinta
Ulang sonin hatamu
Marbotou do pe hita

Translation:

Don't be like that your galangal
Reply to all requests
Don't be so talkative
We are still brothers

The Umpasa above describes the introduction of someone who in the course of the introduction it turns out that they still have a brotherly bond.

3. Umpasa Namatua (rhymes parent)

Umpasa namatua generally contains advice, religion and cultural customs that aim to provide ethical, moral advice for invitations to do good.

Example:

a. Salana pe saluar
Saluar panjang kaki
Hata na dob tarluar
Lang dong be tarulaki

Translation:

Pants saluar
Long pants legs
Words that have come out
Not usually repeated again

The Umpasa above contains advice to maintain good manners in speaking with others. Before speaking first think about it and then say it.

b. Mardalan hu tapian
Mamboan sabun pakon baju-baju
Anggo domma marosuh Tuhan
Haganupan hita ipasu-pasu

Translation:

Walking to the bathhouse
Carry soap with clothes
If God has favored us
All of us are blessed

The umpasa above is an umpasa related to religion, where the content of the umpasa invites us humans to first love God, then if God already loves us, we will get blessings.

b. Local Wisdom Contained in Umpasa Simalungun

Umpasa Simalungun holds a wealth of valuable local wisdom. Some of the noble values that are often contained in it include:

a. **Social Value:** Umpasa Simalungun teaches the importance of social relations, mutual cooperation, and maintaining harmony in society. The following are some umpasa that contain the value of social care:

Mardalan hu huta Parsibuntuan
Laho hu paridian
Anggo dong na marsitaranon
Radeima hita marsiurupan

Translation:

Walk to the village of Sibuntuon
Going to the bathhouse
If someone is grieving
Let us help each other

From the umpasa data above, the content of umpasa “anggo dang na marsitaranon, rade ma hita marsiurupan” contains the character value of social care. This umpasa means an invitation/advice so that if there is a disaster/misfortune in the family/community, we should care for each other, help each other to ease the burden on the bereaved family, the form of concern can be in the form of providing material or moral.

The following are some umpasa that contain the value of gotong royong:

Tubuhma hayu samoja
I huta pamupuran
Anggo hita jolma
Maningon marsiurupan

Translation:

There grew a samoja wood
In the village of Pamupuran
If we are human beings
We must help each other together

From the umpasa data above, the content of the umpasa “anggo hita jolma, maningon marsiurupan” very clearly contains the value of mutual cooperation. This umpasa is proof that the Simalungun people have a high character of mutual cooperation. The application of this mutual cooperation character value is an awareness of the Simalungun people that there is no work that cannot be completed together. If done together and also continue to apply the nature of helping both in joy and sorrow.

b. **Moral Values:** Umpasa Simalungun also contains moral values such as honesty, politeness, and responsibility. Here is a Simalungun umpasa that teaches the value of honesty:

Marduri do bona ni salak
Marandor do gadung julur
Anggo laho i porsayai halak
Na horjahon ma na bujur

Translation:

Stand up salak pokon
Be a sweet potato
If you want to be trusted by people
Do something good

From the umpasa data above, the content of the umpasa “anggo laho iporsayai halak, nahorjahon ma nabujur” reflects the value of honesty. The meaning of the umpasa above teaches that in order for someone to be trusted, do the work as well as possible and do not make others lose trust in us. honesty, which is meant here, also includes doing work, acting, and speaking to remain honest, and dare to tell the truth.

c. **Local Wisdom Values:** Simalungun umpasa often reflect the traditional knowledge of the Simalungun people about nature, life, and cultural values. The following umpasa teach cultural values:

Hayu mardakkah
Marrating marbulung natabun
Huja pe ham manlakkah

Ulang lupa adatni Simalungun

Translation:

A wood with branches

Twiggy and leafy

Wherever you go

Do not forget Simalungun customs

From the umpasa data above, the content of the umpasa “huja pe ham manlakkah, ulang lupa adatni Simalungun” contains the character value of love for culture. This umpasa reminds Simalungun people who migrate or settle outside the Simalungun area not to forget Simalungun customs and culture, do not be influenced by other cultures, but always remember and love Simalungun customs.

d. Educational value: Umpasa Simalungun serves as an effective educational tool. Parents often use umpasa to teach children about life values and good behavior. The following are umpasa that teach educational values:

Tubuh ma bona ni sanggar

I lambung ni rumah bolon

Nunut hita marlajar

Ase jumpah habotohon

Translation:

A tree grows to the ping-ping

Near the bolon house

Let us study diligently

So that we gain knowledge

From the data above, the content of the umpasa “nunut hita marlajar, ase jumpah habotohon” contains educational character values. The umpasa above is an advice with the intention of educating children to study hard. So that one day they can gain high knowledge, useful for the people of the country and nation.

The Function of Umpasa Simalungun in Community Life

In the life of the Simalungun people, umpasa has several important functions, namely:

- a. As a communication tool:** Umpasa is used to convey messages more subtly and effectively.
- b. As an educational tool:** Umpasa serves as a medium for learning moral and cultural values.
- c. As a reinforcement of cultural identity:** Umpasa is an important part of the cultural identity of the Simalungun people.
- d. As a source of inspiration:** Umpasa can be a source of inspiration for the community in living life.

Conclusion

Umpasa Simalungun is a valuable cultural heritage. The noble values contained in it need to be preserved and passed on to future generations. By understanding and applying the values in umpasa Simalungun, we can build a better and dignified society.

It is customary for the Simalungun people to give advice at every traditional ceremony. When giving advice, the speaker always slips some umpasa in his speech which contains hopes and prayers, both in joyful events and

mourning events. The conclusions of this research are: Types of umpasa according to their content and usage in Simalungun umpasa consist of: a. Umpasa dakdanak 'children's rhymes', b. Umpasa namaposo 'young people's rhymes', c. Umpasa namatua 'old man's rhyme'. The noble values that are often contained in them include: social values, moral values, local wisdom values and educational values.

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