

# Local Wisdom-Based Education *Marsialapari* Salak Farmers Sibangkua Angkola Barat Tapanuli Selatan

Desy Andarini  
Social Anthropology  
Universitas Negeri Medan  
Medan, Indonesia  
desyandarinii@gmail.com

Hidayat  
Social Anthropology  
Universitas Negeri Medan  
Medan, Indonesia

**Abstract**— This study aims to describe the education of local wisdom based on *Marsialapari* owned by salak farmers in terms of renting salak farmland in Sibangkua Village, Angkola Barat District, South Tapanuli Regency. The purpose of this study was to find out and get a picture of the value and meaning of *Marsialapari* local wisdom education owned by salak farmers in Sibangkua Village, Angkola Barat District, South Tapanuli Regency. This research is a qualitative descriptive using an ethnographic approach, data collection is done by in-depth interviews with informants, documentation and participant observation. Next to do data analysis techniques by making ethnographic notes, doing ethnographic interview analysis, and writing ethnographic. The results of this study can be seen that *Marsialapari*'s local wisdom based education on salak farmers in Sibangkua Village, Angkola Barat District, South Tapanuli Regency has the value and meaning of education for rural communities. Sibangkua Village community is an ethnic Batola Angkola, Toba, and Mandailing. The value and meaning of education based on local wisdom of *Marsialapari* in salak farmers is to maintain harmony and harmony between ethnic groups in terms of renting salak farmland to the village community to maintain the natural wealth they have.

**Keywords**— Education, Local Wisdom, *Marsialapari*

## I. INTRODUCTION

Humans and culture are an inseparable unity, while supporters of culture are human beings themselves. Even though human beings will die, their culture will be inherited from their descendants, and so on. The cultural inheritance of human beings, does not always occur vertically or to their children and grandchildren; but it can also be horizontal, that is, one human can learn culture from other humans. Various experiences of human beings in the context of their culture, passed on and communicated to the next generation by other individuals. His various ideas can be communicated to others because he is able to develop his ideas in the form of vocal symbols in the form of language, both oral and written.

Local wisdom is part of the culture of a society that cannot be separated from the language of the community itself. Local wisdom (local wisdom) is usually passed down from generation to generation through word of mouth. Local wisdom as a knowledge found by certain local communities through a collection of experiences in trying and integrated

with an understanding of the culture and natural conditions of a place. Local wisdom or often called local wisdom can be understood human effort can be understood as a human effort by using his intellect (cognition) to act and behave towards something, object, or event that occurs in a particular space. The understanding is arranged etymologically, where wisdom is understood as a person's ability to use their reasoning in acting or acting as a result of an assessment of an object or event that occurs. As a term wisdom is often interpreted as wisdom or wisdom.

Local wisdom is a form of dialectics between humans and the knowledge of life. Knowledge in the form of education is taken from the life in which humans are then reflected to help people interpret life. As a guideline for the community, then local wisdom provides clear guidelines for areas that can be reached by human behavior. In the process of formation, local wisdom is not conceptualized individually but requires a communal role, namely the community. Furthermore, local wisdom becomes part of the culture and then becomes the identity and even the character of a community. Therefore, between local wisdom and culture is the relationship between children and their parents. Local wisdom is nothing but a part of culture.

In the community in Sibangkua Village, West Angkola District, South Tapanuli Regency, there is a local wisdom product, namely the salak land rental system called *marsialapari*. Local wisdom *marsialapari* is an economic activity of land rent products, helping help among salak farmers in Sibangkua Village who are still related and have educational value for the people of Sibangkua Village, Angkola Barat District, Tapanuli Regency. This tradition is used because it has the value and meaning of education for the salak farmers who are still related. Initially the *marsialapari* tradition is an activity that helps to work in the fields such as harvesting, planting rice seeds and so on. But according to its development at this time the *marsialapari* tradition developed and was used in the land rent system of salak land in the salak farmers of the village community.

However, the rent system for renting salak farmland namely *marsialapari* is different from the land rent system in general. Local wisdom of *marsialapari* is carried out based on the clan or second name kinship system and the kinship of the

salak farmers who are generally of the Angkola Batak, Mandailing Batak and Toba Batak regardless of the economic value obtained. In terms of economic value, the *marsialapari* rental system is not profitable for the land owner and only benefits the tenant. But the *marsialapari* rental system has the value and meaning of education that is not realized by salacca farmers and the people who use the local wisdom products in salacca farm land rent. But at this time not all know the meaning and value of *marsialapari* education for salak farmers. So it is unfortunate that *marsialapari*-based local wisdom education has no known value and function. The purpose of this study was to find out and get a picture of the value and meaning of *marsialapari* local wisdom-based education for salak farmers in Sibangkua Village, Angkola Barat District, South Tapanuli Regency.

## II. METHOD

This study uses qualitative research using an ethnographic approach, data collection is done by in-depth interviews with informants who know the value and meaning of *marsialapari* local wisdom-based education on salak farmers, then documentation and participant observation. The research location was Sibangkua Village, West Angkola District, South Tapanuli Regency. Sibangkua Village is a village of salak farmer centers in West Angkola District, South Tapanuli Regency. Next to do data analysis techniques by making ethnographic notes, doing ethnographic interview analysis, and writing ethnographic.

## III. THEORITICAL REVIEW

Analyzing this writing uses the theory of James C. Scott, that hierarchically the status of a farming community is conventional among farmers such as small land farmers, tenant farmers and farm laborers. According to him that the categories are not exclusive, by the additional rent. Similarly there are workers who own their own land. So there seems to be an overlap in income due to the possibility that there are small land farmers who are poorer than farm laborers if there is a better market for labor.

The Scot defines moral economy as farmers' understanding of economic justice and their working definition of exploitation - views on levies on which produce can be tolerated which cannot. In addition, the view of subsistence ethics is a consequence of a life that is so close to the boundary line of the subsistence crisis. Moral subsistence farmer economics according to Scott they are more concerned on the basis of safety first considerations (safety first). This principle is also shared by the people of Sibangkua Village, West Angkola District, where the principle is seen when the village community as salak farmers prefer to lease their land with their own relatives compared to farmers outside their relatives with the *marsialapari* tradition rental system. Villagers as land tenant farmers think that renting land with a *marsialapari* rental system at a low price is more important in order to be able to maintain the kinship relationship among

fellow salak farmers in Sibangkua Village so that a harmonious society can be realized. Sibangkua Village Community as farmers prioritize their needs of life, namely the sense of security, namely harmony among fellow salak peasant relatives, compared to the economic value that can fade the inherited cultural value, harmony according to their understanding.

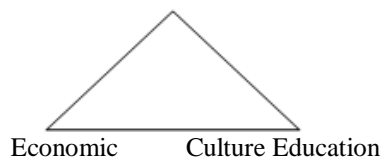
## IV. RESULT AND DISCUSSION

*Marsialapari* Local Wisdom Education is a form of tradition of mutual help, help and mutual cooperation in the culture of the Batak Angkola, Batak Mandailing, and Toba Batak communities in North Sumatra, especially in Sibangkua Village, West Angkola District, South Tapanuli Regency, which has meaning and value for farmers bark. The value and meaning of *marsialapari* salak farmers where their sense of unity, help, and mutual cooperation they uphold and they devote in the tradition of *marsialapari*. *Marsialapari* is one of the old traditions of the Batak people which is still applied today, especially in the field of salak agriculture. The *Marsialapari* tradition is closely related to the philosophy of the Batak Angkola community, that is, a *na tolu dadap* who adheres to each other, shoulder to shoulder, as the proverbial weight carries the same weight.

Initially this *marsialapari* was used during the *manyabii* (harvesting rice) and *marsuaneme* (growing rice) processes. But now *marsialapari* is developing understanding and benefits for the Batak Angkola, Batak Mandailing, and Toba Batak communities in Sibangkua Village, Angkola Barat District, South Tapanuli Regency. This *marsialapari* tradition is then passed down from generation to generation and is still being done today. One change in the *marsialapari* tradition in the Batak Angkola community, in Sibangkua Village is the land rent system. The *marsialapari* land rental system is a land rent system between family members and relatives of salak farmers in Sibangkua Village, Angkola Barat District, South Tapanuli Regency. The purpose of the *marsialapari* tradition is to help the economic wheels of the salak peasant family and maintain the value and meaning of harmony among the salak peasant relatives, which is the content of the *marsialapari* local wisdom education for salak farmers in Sibangkua Village, West Angkola District, South Tapanuli Regency.

The villagers are very guarding the *marsialapari* rental system, especially the landowners who rent their salak farmers. This is due to social sanctions that will be obtained by farmers who own the land if they do not carry out the rental system. In summary, *Marsialapari* is a local wisdom product that has the value and meaning of education culture and economic activities that are currently intertwined with salak farmers in Sibangkua Village, Angkola Barat District, South Tapanuli Regency.

### *Marsialapari*



One of the privileges and natural wealth possessed by Sibangkua Village, Angkola Barat District, South Tapanuli Regency, is Salak Sibakkua, the original salak fruit cultivated by the village snake farmers. Sibangkua Village community has its own folklore and historical value with salak fruit in accordance with the name of the village. One of the folklore is the oral tradition that belongs to the village community in the form of the singing of Sibakkua salak which is currently well known by the people of North Sumatra. As for the fragment of the poem:

*Salak-salak Sibakkua  
(Salak-salak Sibakkua)  
Di pangan sada mangido dua  
(Dimakan satu meminta dua)  
Lomlom ulit na lomlom batuna  
(Hitam kulit dan bijinya)  
Imada salak sibakkua  
(inilah salak Sibakkua)*

### V. CONCLUSION

Local wisdom *marsialapari* is one form of mutual assistance, help, and mutual cooperation in the culture of the Batak Angkola, Batak Mandailing, and Toba Batak communities in North Sumatra, especially in Sibangkua Village, West Angkola District, South Tapanuli Regency, which has meaning and value for salak farmers. The value and meaning of *marsialapari* salak farmers where their sense of unity, help, and mutual cooperation they uphold and they devote in the *marsialapari* tradition. *Marsialapari* is one of the old traditions of the Batak people which is still applied today, especially in the field of salak agriculture. The *Marsialapari* tradition is closely related to the philosophy of the Batak Angkola community, namely the *na tolu dadap* who embraces one another, shoulder to shoulder, as the proverbial weight is carried equally as light.

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