

CHAPTER I

INTRODUCTION

A. The Background of The Study

Indonesia famous as one of the country that famous with nature and a country that also famous with many kinds of culture. Indonesia consist of many village . Every village has their own characteristic that different in culture and oral literature. Generally, culture consists of patterns, explicit and implicit of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment in artefacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values. Culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning elements of future action. Shortly Culture is the complex and elaborate system of meaning and behavior that defines the way of life for a group or society.

The society behave according to the culture that happen in their each village. Every village has their own oral Traditionthat they get from their ancient and is generated to their generation. As the researcher know that the oral Traditionis one of the culture part that keep by the society generately and tell to the other directly.

Harahap & Siahaan (1987:134) says the cultural values nonmaterial of batak Toba in specifically connect to everything about social life of batak toba, which is very important consist to 9 of cultural value. Until now the society still keep. The nine

cultural values is : Kinship , Religion, Extended family, Respect, Wealth ,Modernization, Justice, Nurture and Wisdom for Solution.

Tradition can reflect the situation, condition, and tradition in a society. The growth and the development of the culture is viewed from their literature. Tradition is culture that make a language as their media. The traditional society has the big togetherness behaviour than the individual behaviour and it makes the oral Tradition is more friendly than the written literature. The oral Tradition also contain the culture value that do by the society in the village. Many oral Tradition that force the society to obey the culture value inside of the oral literature.

Sibarani (2007) says oral tradition told from mouth to mouth generately, because of the way many oral Tradition that almost lose. The oral Tradition is the part of the culture, as the mirror in the society and the description of the society situation and life. Many society almost forget their oral Tradition and more interesting in modern story. But actually the culture value of the oral tradition is important to the social life.

The other opinion says that as the result of the Tradition culture in traditional society. The oral Tradition has some kind, poetry, song and others. One of oral Tradition kind is oral literature. In beginning, oral tradition is delivered by mouth from someone to the other one. And generally oral tradition is delivered when advice and give the moral lesson about something. The society will know the oral tradition from the story of parents, teacher, and also the collection of oral literature.

Culture recognized as the universal fact of human life, and there is no human group society without culture (Damen, 1987:88). It means that culture is as a result of

human activities, it may be as habits, traditions, ways of life, and all of what a society does and thinks. In many cases, the culture bump might happen where an individual from one culture finds himself or herself in a different, strange or uncomfortable situation when interacting with persons of a different culture (Archer, 1986). To avoid this case, ones use language to communicate their culture to others.

Language can affect a part of culture. It plays a very important role in it. Some social scientists claim that without language, culture would not be possible. Wiley (1982:218) explains that language is a vital element of culture; no culture exists without language, and Salzaman (1998:4) relates to culture that a language is a culture bound as traditional habits and value orientations characteristics of the society whose members use it. Arifin(2013:7) points out that every person has its own natural culture expressed through his/her own language. The shared language of a community is the most essential carrier of their common culture.

Batak consist to the collective term used to identify a number of ethnic group predominantly found in North Sumatra, Indonesia. The term is used to include the Karo, Pakpak, Simalungun, Toba, Angkola, and Mandailing which are distinct but related groups with distinct - albeit related - languages and customs (*adat*). In North Sumatra, Tobapeople typically assert their identity as 'Batak', while other 'Batak' may explicitly reject that label, preferring instead to identify as specifically 'Mandailing' and 'Karo' people. Toba Batak society that include to the one of a group of society in Indonesia who generate the rich tradition culture. Contribute the value and make it become a model for the Toba Batak society. Generally the tradition and

art of Toba Batak apply in society life and almost never connect to literature. The Toba Batak Tradition is hidden and only some individuals know the literature.

Toba Batak oral tradition is viewed as the most important asset that has a high price. And the oral Tradition is generated by the ancient and still kept by the Batak society. Every oral Tradition is believed to have supernatural power. The character in the oral Tradition has something that is believed to come from their creature, and is able to discover every sick person especially in the Batak society. So the Batak society prohibits everyone to disturb the character's place in the oral tradition. The willingness of someone to know something in a legend, namely the event that describes the history and values in the oral tradition. And many of the mystical things in the story. That is why many people are interested to know the story.

Bulu Turak is viewed as one of the oral traditions from Samosir Island, especially from the corner of Samosir Island. *Bulu Turak* is famous for its mystical things and the societies always keep the eternal oral literature. *Bulu Turak* history starts from Guru Tatea Bulan who has five children. Because of Guru Tatea Bulan's teaching, his children are hard workers like men. The youngest son, Lau Raja, loves and commiserates the youngest daughter, Boru Natinjo, and he does not like his youngest sister to work hard like a man. Then he persuades his youngest sister to depart and move to Simanindo and places his youngest sister in Simanindo for her to weave. After Guru Tatea Bulan and his wife pass away, Lau Raja brings Boru Natinjo back to their house. One day someone from Silalahi is interested with Boru Natinjo and decides to bring his parents' proposal to Boru Natinjo's family by bringing a

boat of gold. And her brother is agree with the propose and force Boru Natinjo to receive the man from Silalahi. Boru Natinjo is agree perforce but she ask a request, that is to allow her make some fabri in Simanindo and take some bamboo for saving the yarn before she become the wife. So the Kinship with the cultural value in Toba Batak is the societies supposed , this oral Traditionis one of the object of tourism that will protect them from the other disturbance. And they supposed grandmother (Oppung) in the *Bulu Turak* is the delegated of God.

The previous researcher Sihombing (2010) in her research, analyzed the types of culture value in oral Traditionin “batu sigadap”. In her research finding , she find only five (5) cultural values of Batak Toba, they are : Respect(*Hasangapon*) ; Extented family (*Hagabeon*) ; Religion (*Haporseaon*) ; Kinship (*Kekerabatan*) ; and Justice (*Hukum*) . The second researcher Tambunan (2011) in her research, she observed the Goal of cultural values in “ Batu Kursi Persidangan”. In her research finding , she find 3 main goal of cultural values, they are: *Dalihan Na Tolu* (*Somba Marhula-hula, Elek Marboru, and Manat Mardongan Tubu*). The third researcher Mahmud (2013) in his research, he observed the structure of oral Tradition in “ Pusuk Buhit”. In his research finding , he find the structure and cultural values of oral Tradition,they are : *Theme, Characterazation, setting, plot and point of view*, the other finding is cultural value of Batak Toba, they are : Respect(*Hasangapon*), Kinship (*Kekerabatan*) and Religion (*Haporseaon*). And the last previous researcher silalahi (2013) in her research she observed in the nine (9) cultural values in “Huta Silahisabungan” . in her research finding three (3) they are : two

Religion (*Haporseaon*) ; one Kinship (*Kekerabatan*) ; and Wealth (*Hamoraon*), the researcher focus to the cultural values and do not connect to the society.

In this research, the research has observed cultural values of Toba Batak that consist of nine (9) cultural values according to Harahap & Siahaan (1987 : 134) they were : Kinship, Religion, Extented family, Respect, Modernization , Justice, Nurture and Conflict. Beside of the main cultural values of Batak Toba, the researcher also found the process of the relationship or the realization of the Cultural values linguistically and the reason of realization of the cultural values. The reason why the researcher choose the title because in this modern era, the teenager life style almost lose from the values and almost forget to the cultural values that they bring from their village after they live in city. So the researcher has described the cultural values from this research. *Bulu Turak* as the object of this research still has the mystical thing and the society still believe the prohibition or something that will happened if the society around the *Bulu Turak* do everything do not suitable with the cultural values in Bulu Turak, and the researcher decided to choose this object.

Specifically the researcher interested to research the oral tradition. The oral Tradition was told by mouth to mouth so, remember to the capacity of human's memorizing , the researcher introduced the original oral Tradition from Toba Batak beside the *Bulu Turak* oral Tradition has the mystical thing that interact the researcher's mind. The researcher decided to make a research " The Cultural Values of Toba Batak in "Bulu Turak" Oral Tradition Simanindo , Kab. Samosir.

B. The Problems of The Study

Based on the background above, the problem of study in this research were :

1. What cultural values were found in *Bulu Turak* oral tradition?
2. How were the cultural values in *Bulu Turak* oral tradition linguistically realized ?
3. Why was cultural values realized in the way they were ?

C. The Objectives of Study

In view of the problem of study, the objectives of study were formulated as follow :

1. to describe the cultural values of Toba Batak in *Bulu Turak* oral literature
2. to elaborate how cultural values of Toba Batak realized linguistically in *Bulu Turak* oral tradition
3. to find out the reason for cultural values realized in *Bulu Turak* oral tradition.

D. The Scope of Study

The scope of the study was focused on the cultural values of Toba Batak in *bulu turak oral tradition*. They were Kinship, Religion, Extended family, Respect, Modernization, Justice, Nurture and Conflict from 29 utterances data of *bulu turak* transcription, realization of cultural values of Toba Batak linguistically, and reason of cultural values realization.

E. The Significances of Study

The findings of this study were expected to offer theoretical and practical significances as specified in the following :

1. Theoretically, the findings of this study were useful for expand the knowledge for other researcher or the students who are attracted in learning cultural values of Toba Batak.
2. Practically, the findings expected were useful for the other Toba Batak societies in keeping their oral tradition.