

# LOCAL WISDOM GOTONG ROYONG TO THE COMMUNITY PEMATANG PANEI KAMPUNG VILLAGE

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**Abstract.** *Gotong royong is a term that means "togetherness and mutual help". Togetherness and mutual help are traits born of traditional culture that have been passed down from generation to generation which is local wisdom. Gotong royong is local wisdom that can provide the value of peace and prosperity for the community. Pematang Panei is a village whose inhabitants are a mixture of Toba Batak and Simalungun Batak. Therefore, in the gotong royong that exists there is a value of local wisdom that is influenced by the region and the ideology of the Toba Batak and Simalungun Batak, which is a typical model of Pematang Panei's local wisdom. This mutual cooperation model will be searched for using descriptive qualitative research methods. By using local wisdom theories.*

**Keywords:** *Gotong royong, local wisdom, Toba Batak, Simalungun Batak*

## 1. INTRODUCTION

The study of local wisdom is part of the study of nations, especially to study the wisdom of a nation in carrying out its life concerning the environment owned by that nation (Mulyani et al., 2018). The knowledge of the nations themselves have long been used by Western countries to get to know other nations. Initially, the study of peoples developed in England in connection with the development of religion which doubtedly resulted in the disappearance of traditional culture. (Sibarani, et al., 2021c) As Britain entered the renaissance, many scholars doubted the loss of traditional culture due to the rise of religion in the Middle Ages. For this reason, the desire to learn about traditional culture was born. In Japan, the science of studying nations began in the 1930s, which was pioneered by Yanagita Kunio and this science is very advanced to maintain Japanese identity in modern times today (Danandjaja 1997). In Indonesia, the desire to study traditional culture was initiated by Europeans, especially the Dutch with the disciplines of philology, musicology and cultural anthropology, theology, and the employees of the Dutch colonial civil service (Danandjaja 1988). The oral tradition was included as part of the oral folklore in Danandjaja and was only taught in 1976 at the University of Indonesia.

Studying local wisdom can be studied from multidisciplinary or interdisciplinary studies. In James Dananjaya, it is said that studying from the folk point of view can use anthropological theories, and to study local wisdom from the lore point of view, literary theory is usually used. Studying local wisdom from oral traditions can apply an anthropolinguistic approach. Research on local wisdom from the point of view of oral tradition has been developed at the University of North Sumatra by Sibarani since the early 2000s. (Sibarani, et al., 2021).

The local wisdom studied in this study is wisdom in working together in Pematang Pane village. Working together in carrying out work that is considered better done together than done individually. Mutual cooperation for public purposes and mutual cooperation for individual or personal needs as seen from territorial ties, sanguine ties, bonds of one belief, and work ties (Muda et al., 2019). When we enter Pematangsiantar city as the capital of Simalungun Regency, at the gate of Pematang Siantar city there is a gate that reads *Sapangambeian Manoktok Hitei* which 'means working together to build bridges'. Is a poem about the wisdom of mutual cooperation to build bridges. However, if we compare it with the Toba Batak *umpasa* about the wisdom of mutual cooperation, *Marsitukkoltukkolan songon suhat di Robean, marsiamin aminan songon lappak ni gaol* which means 'of the same mind to support each other'. These two sentences are almost the same if we examine the rationale, it appears that the difference is that in the Simalungun Batak sentence the object is more visible, namely making a bridge requires cooperation, while in the Toba Batak sentence the object is not visible. the important thing is that the subjects support each other or protect each other in mutual cooperation. Therefore,

what if the community or residents of an area have a mixed population such as Pematang Pane. (Sibarani, et al., 2021b)

Pematang Panei Village is a village inhabited by a mixture of Toba Batak and Simalungun Batak tribes. The language used daily is also a mixture of the Simalungun Batak language and the Toba Batak language. Before the independence of the Republic of Indonesia, Pematang Panei village was the center of the Panei kingdom with the king of the Purba Dasuha clan. At that time many Toba people came to work as *panggalung* 'paddy makers', which meant printing rice fields because at that time rice fields were not well known in the Pematang Panei area. Therefore. Until now, many rice fields are found in the Pematang Panei area. The villages around Pematang Panei are Toba villages such as Pane Toba, Lumban Gambiri, Paranginan, and Panombean Toba villages.

However, Pematang Panei village is located about 6 km west of Pematang Siantar city. Pematang Panei is located in Panei Village, Panombean Panei District, Simalungun Regency. One output consists of 6 nagori and in each nagori, there is also one gamot 'village apparatus' and under the gamot there are 2 people called *maujana* as village advisers although this position is not officially recognized in the Indonesian government system. Therefore, a *maujana* is a representative of a nagori or village but does not receive a salary or wages from the government. However, the role of the *maujana* is very large in linking the interests of the people with the *gamot* and is a driving force if there is work involving many people in the form of welfare and security affairs in the village.

Pematang Panei village which consists of Huta Dipar and Huta Bagasan used to be the residence of King Panei before the independence of the Republic of Indonesia. Now, this village is inhabited by 115 families with a population of around 400 people (Sinaga 2021). The work of the majority of the population is farming rice fields and cultivating sweet potatoes, 5 families open stalls, and 10 families work as civil servants and retired civil servants.

*Gotong royong* which in the Toba language is called *marsirimpa* is a cultural value that is applied to achieve peace and improve welfare (Sibarani, 2018). The local wisdom of *gotong royongis* still practiced in Pematang Panei village in various forms that we can see in social ties such as (1) *sarikat parsahutaon* 'union of *tolong-menolong kampung*' (STM Kampung) which is managed by *gamot* 'village officials', (2) *parmargaon* 'marga group' (STM Marga), (3) religious or church group (STM Wijk Church). Almost all settlements in North Sumatra have village ties regardless of differences in religion, ethnicity, and background. At the research location, the name is called *Sarikat Parsahutaon*, which has a role to help each other so in Indonesian it is often also called the Help Union with the abbreviation STM. Batak people are bound by clans within their clans to build a structure of social relations. In both rural and urban communities, Batak people generally enter into the *parmargaon* ties of the husband, wife, and sometimes *Tulang* of the 'uncle' as *bere* 'nephew', and sometimes also enter into the *ibebere*. uncle' of the wife.

This clan association is also known as the STM Marga (union to help the clan), which in essence is to tie itself to the philosophy of the *sisada arsak dohot sisada ulaon* 'same fate and shared destiny'. However, the obligations of each depend on the customary status within the clan.

The residents of Pematang Panei village are members of 3 churches, namely the GKPS church congregation in Pematang Panei village, the HKBP church congregation in Simpang Panei which is the village that is the access to enter Pematang Panei village, and the Catholic Church congregation in Sawah Dua, namely village near Pematang Panei. The church is also divided in Wijk/sector. Each sector holds a prayer in each wijk/sector by providing assistance in case of illness or disaster for the families of members of the wijk/sector. Therefore, friends from the church/sector from the church also participate in enlivening and assisting the congregation in various wedding or death events. (Octavianna et al., 2021; Sibarani, et al., 2021c)

In the social bonding institutions mentioned above, various types of *gotong royong* performance can be found. Such as mutual cooperation which reciprocates such as *marsialapari* '*gotong royong*' in rites of passage for humans and mutual cooperation in annual rites. On that basis, this study will discuss various types of mutual cooperation in various social ties as local wisdom in Pematang Panei village with details of the problems of mutual cooperation performance types, the concept of mutual

cooperation local wisdom, and models of character formation based on local wisdom. (Halimatussakdiah et al., 2020; Sibarani et al., 2020)

## 2. Method

The type of this research is Qualitative Methods. A qualitative paradigm was used with ethnography models the data were collected through interviews, direct participatory observation, and recordings.

## 3. Results and Discussion

### 3.1 *Sarikat Parsahutaon (STM Parsahutaon)*;

*Sarikat parsahutaon* is a cooperative institution established by 'village' *huta*. *Sarikat parsahutaon* The *parsahutaon* union in Pematang Panei has existed for a long time, it is considered to have existed since the Pematang Pane forest existed. This union is considered a help institution consisting of almost all villagers. The members of the *parsahutaon* union in Pematang Pane are 104 families, therefore there are 115-104 = 11 families who have not joined the *parsahutaon* union. Those who do not join/have not joined the union because they are new residents, for example, have just moved to the Pematang Panei village, or are newly married/newly married so that they are not registered as members of the *parsahutaon* union. The mutual assistance activities carried out by the *parsahutaon* community are when there are rites of passage, annual rites, and incidental rites such as natural disasters such as floods and hurricanes which cause disaster in the village.

#### 3.1.1 *Gotong royongat the Rite of Transition*

The meaning of the rite of passage here is the rite of the life cycle at the time of birth, marriage, and death (van Gennep, 1961). The *gotong royong* work here only discusses *gotong royongon* marriage and death as two major ceremonies in the life cycle, which are usually carried out by the Batak people in Pematang Pane village.

##### A. *Gotong royongat Weddings*

*Sarikat parsahutaon* Pematang Panei has inventory items in the form of tampa, large plates, large cauldrons, large pots, many cups, bowls for washing hands, tents, and various equipment needed when there is a party or celebration. These union items can be used by members if there is a wedding party or death event and may be used for religious events.

Wedding parties in Pematang Panei village are usually held in the yard. Workers in the party are called *parhobas*. The workers are usually people who take turns determined by the head of the village union. The food is usually cooked by the villagers in mutual cooperation. The division of labor is usually already made and those who take part in shift work, namely starting to prepare the guests' seats such as mats, preparing tableware, preparing food, and returning the equipment to the sarikat equipment warehouse after the event is over. The duties of these *parhobas* are usually appointed by officers in turn at each party, which usually not only parents who are already married, but all adults participate in mutual cooperation, including the youth. (Silaban et al., 2019)

The place for the party is usually made of a tent using bamboo poles and a tin roof, which are the company's inventory items. The work of picking bamboo and carpentry is carried out by the fathers or men in the village, while the work of cooking and gathering spices is usually done by the mothers in mutual cooperation. (Silaban & Sibarani, 2021)

At mealtime, the boys also played a role in distributing cups and drinking water and distributing hand washing. Teenagers or young mothers share rice and side dishes. Then after the party is over, all the equipment is washed by the person in charge when it is taken from the warehouse and then returned to the village or village warehouse. (Maksum et al., 2021, Sibarani, et al., 2021b; Silaban et al., 2020) Therefore, at the wedding ceremony, it was very apparent that the members of the marsirimpa union worked together compactly, supported each other, and helped each other so that the party could proceed as previously planned by the 'host', thereby greatly saving the cost of the party which was the assistance of members of the *parsahutaon* union. Likewise, when other people have a party, the cooperative process of the village STM members will always be willing to help in mutual cooperation. Therefore, at this wedding, we can witness marsirimpa as a practice of local wisdom of the Batak community that can create peace and improves thimprovesre of the local community. The practice

of *marsirimpa 'gotong royong'* Batak shows mutual cooperation, working together, and working in turns. (Sibarani, 2018; Sibarani, et al., 2021a)

#### B. *Gotong royong* Death Events

The death event is a sad event, therefore in Pematang Pane village to maintain solidarity among members of the *parsahutaon* union, a provision is made if there is death/grief then all members of the *sarikat* are not allowed to go to the fields or fields. Therefore, all villagers must come to the place of mourning, even if some just sit and sit. However, there is also a death event that does not appear as a sad event but is a happy event, namely the death of *saurmatua*, usually, the event is carried out for up to 5 days and some even up to a week, namely the death of parents where all of their children are married or *Gabe*.

Sometimes the *saurmatua* event is also held to excavate the bones of a husband/wife who died several years earlier to be appointed and united with their recently deceased partner, which is called *pankkok saring-saring*, therefore this event is often said to be the biggest event in the Batak family. So that in the event of the death of *Saurmatua* like this, many parts of the event are carried out in mutual cooperation. The following will describe the form of *gotong royong* in the funeral ceremony in Pematang Panei village. Namely mutual cooperation in preparing the event venue, preparing food, and digging graves to console grieving families. In Pematang Panei village, the death ceremony is not held in a building like in a big city but is held at home and in the yard.

When someone who dies is still in the hospital and wants to be taken home, the neighbors will come to the funeral home to prepare a place. In the case of (M Marpaung 55 years old) When his father-in-law died in 2020, the neighbors besides cleaning the house also prepared the place for the corpse to be placed. In addition, the neighbors also cook drinking water and food for the bereaved family during the mourning event (3 days). After the event is over, the neighbors will calculate the losses during the event. Here, there seems to be a spontaneous mutual cooperation to prepare for the mourning event to prioritize the costs for the purposes of the event.

The events in the funeral ceremony are as follows.

##### a. *Pangarapotan*

In general, every event in the Batak area is always held during the first *pangarapotan*. Namely a meeting to hold an event. In the event of death, the role of *parsahutaon* is very important. In the *pangarapotan* event, all elements of the *dalihan natolu* and *parsahutaon* families are usually attended. All funeral family plans must be submitted in advance to the *parsahutaon* meeting because all work in the event of the death will receive assistance or support from the *parsahutaon*. Therefore, in the event of a very large death, the role of *gotong royong* from *parsahutaon* or village union members is seen. When there is a death in Pematang Panei, usually on the following night family members will gather to determine the burial ceremony, when, and how it will be. Then the results of this family meeting will be presented at the village *pangarapotan* event. Usually the *pangarapotan* event is held from 9:00 pm until it is finished. During the *pangarapotan* event, usually after the event, there is a meal, this meal in Pematang Panei village has been cooked by STM *parsahutaon* at noon before the *pangarapotan* event.

##### b. *Maranggap*

It is a tradition to spend the night at a funeral parlor. Moreover, if the deceased are elders who are already old, then there is the possibility of burial after 5 days or 7 days from the new death in burial. Therefore, there is a ceremony where the fathers in the village spend the night at the funeral parlor. Usually, they play cards or talk. The point is that the bereaved family is not lonely, for this usually *pandungodungoi* food is also provided / so that they do not fall asleep. In this case, the role of *gotong royong* from *parsahutaon* also appears.

##### c. *Mangkurak kubur* 'Digging Graves'

In Pematang Panei society, every time there is a death, it is their turn to dig the grave. The turn is determined annually, there is the turn of the *parhobas*, the turn of the gravedigger, the turn of the *parhata* or the presenter. The cemetery in Pematang Panei has 2 public places, but some people bury their families on private land or in the yard of the house. The 2 common cemeteries are Muslim cemeteries called Malay graves which are located in a place called Buttu Malayu, while Christian



cemeteries are buried with Buttut Graves. These two cemeteries are mountains that belong to the forest/village. Graves in the community where the research is located are not paid for, and work on digging graves and stockpiling graves after the event is over is also carried out by taking turns doing *parsahutaon*. Therefore, even in this event, there seems to be mutual cooperation *parsahutaon*.

### 3.1.2 *Gotong royong*at the Annual Rites Performed by *Parsahutaon*

Exist some *gotong royong* activities carried out by the 'union please help the village' *parsahutaon*, such as:

#### 1. Rice Seedling Meeting

Usually, there is a 'notice' from the gamot posted in the coffee shop about a meeting regarding the rice planting plan. Most of the residents in Pematang Panei Village work as rice farmers, with vegetable and tuber gardens as additional farming. Rice yields are something that is highly expected in the family economy. Therefore, there must be cooperation in pest management by sowing the same seeds so that pests can be overcome together and break the food chain at a certain time to break the development of pests. Thus, this togetherness must be discussed in the *parsahutaon* meeting. Such cooperation aims for the welfare of life because they jointly plan for agricultural safety by thinking about how to deal with pests so that their agricultural products can prosper them.

#### 1. ***Marsialap ari/Aroan***

*Aroan* is working together to take turns in the members' fields or fields. Because working alternately at the member's swah is like "picking up each other's day" which in the Toba Batak language is called *marsialap ari*, then this mutual cooperation is often also called *marsialap ari*. In Pematang Pane village, *marsialap ari* is mostly done by women, both women, and women who are not married, although in other places it is also done by men for heavy work such as hoeing. Usually, *marsialap ari* is done by 6 people in one group.

Their goal is for them to be enthusiastic about working to finish work quickly on the side so that there is interaction between friends and can provide information to each other, but their work in the fields is still completed. In *marsialap ari*, they bring each other's lunch which is eaten at lunch together. So in *marsialap ari*, we can see that it fosters friendly relations, and on the other hand, the work gets done faster. They work with enthusiasm because they take care of their friends' feelings when they get their turn in the friend's fields. Therefore, local wisdom for peace and prosperity is seen in the mutual cooperation of *marsialap ari*. In their work, it doesn't matter whether they replace them with hoeing in their friends' fields by cutting rice or what work they do in the fields of one *parsialap ari/gotong royong* workers'.

#### 3. *Gondang Naposo*

When the rice harvest is over, *gondang naposo* is usually held, 'drum youth'. *Gondang naposo* is a drum made for village youths after harvesting with the hope that their children will quickly find a mate and get married. For this reason, a plan was made to hold a *gondang naposo* party so that there would be a place for young village people to meet with young people from neighboring villages. Because at this event the point is to give young people the opportunity to dance so they can meet each other with other young people. In this event, it appears that there is a cooperation between residents of one Pematang Panei village and residents of the neighboring village to provide an opportunity to get to know each other and immediately make an appointment for marriage. The idea was that children should get married as soon as possible so that parents too would quickly have grandchildren and gain the rank of a grandparent in society, which was a more honorable status.

### 3.1.3 Mutual Assistance Incidental or Natural Disaster

Pematang Panei village is traversed by a large river, namely the Bah Bolon River, and 3 small rivers. By looking at the topography, heavy rains often occur which sometimes damage bridges or wash away people. In October 2020, there was a mother who drifted away in the afternoon in the Bah Bolon River, Pematang Pane. At night, everyone goes down to the river bank with their lamps to make a living, but the bodies can be found the next day.

This is mutual cooperation to find bodies without any command from the village head or we can see that even though there is no family relationship, people are willing to work together. For example, when someone is lost in the story above, all the people in Pematang Panei village will go down to the

river to help the bereaved family to do their search. Then, after the body was found, they took the body to the funeral home.

Another example is when it rains heavily, the bridge on the Bahbolon river is often washed away so that people cannot go to the fields on the other side of the river. To fix it, it is always held together with people who happen to be crossing across that day. *Gotong royong* like this does not need to be related by blood, religion, or even not being a member of the village STM.

### Conclusion

From the description above, it can be concluded that mutual cooperation in Pematang Panei Village can be seen in: (1) ties to one village STM (*parsahutaon*), (2) ties to one clan (*parmargaon*), (3) ties to one church or religion, and (4) spontaneously or incidentally without any binding. The concept of local wisdom of *gotong royong* can be seen in every activity with the principle of working together, helping each other, and working together in turns. However, specifically in *parmargaon* ties (STM *marga*), the members do not have the same field of work. The model of community character building based on *gotong royong* must follow the character of *parsahutaon* ties, clan ties, and church ties, namely working together, but instilling an awareness of knowing oneself in the group. Therefore, in the Batak view, a wise person is someone who knows how to speak, act and behave according to the place and time he is in.

### Acknowledgment

We would like to express our deep gratitude to the WCU Program of Universitas Sumatera Utara for the grant and facility given for this research. This WCU Program has enabled the collaboration of the University of Sumatera Utara and Samratulangi University. We also acknowledge the assistance of our staff who helps us with technical work of this paper.

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