

Conference Paper

Local Wisdom Found in *Mangongkal Holi* Tradition

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Abstract

Mangongkal Holi is known as the highest level of tradition on Batak Toba daily life practices. Previously, this tradition was done by those limited families for the reasons of funding and its complicated management. But nowadays, the practice of *mangongkal holi* tradition is more rarely to be found; eventhough there are many local wisdom implicitly impressed on it. This study is part of the first writer's dissertation, entitled *Tradisi Mangongkal Holi pada Masyarakat Batak Toba (Mangongkal Holi Tradition in Batak Toba Society)*. This research was done in qualitative research, the data were collected through direct participatory observation, in-depth interviews with many batak toba informants (adat's experts, practitioners and academicians/theologians), as well as audio-visual documentation. The data were analyzed by using Miles, and Huberman model; where data condensation, data display and data conclusion/verification were the three concurrent flows activities done to make sure the process of data analysis precisely on the track. The final conclusion of this research state that there were nine local wisdom found in *mangongkal holi* tradition, they are: thanksgiving, respect, humble/humility, blessings, responsibility, mutual cooperation, prays, concession in dialogue, and prestige; where all these local wisdom will be well-stored and long-lasting while *mangongkal holi* tradition conserved through good and acceptable design of recommended revitalization model. The writers believe that there are still many solutions to solve the problems of funding, such as: down-grading the level of ceremony, or unifying more individual *saring-sarings* in a *mangongkal holi* ceremony.

Keywords: Mangongkal Holi, Local Wisdom, Oral Tradition, Batak Toba.

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1. Introduction

Mangongkal Holi (excavating respected ancestors' bones; then replaced it into *batu na pir*, *tambak natimbo* or multi-levels stoned grave) is the highest level of tradition in *Batak Toba* society (Silalahi, 2016a). This tradition is held in order to show the descendents' respect to their *Hula-Hula*'s families as well as a thanksgiving devotion to God for all the good things received by the descendants' families (Silalahi, 2016b). Administering *mangongkal holi* is also functioned as an alternative solution to the limited space of cemetery land (Silalahi, 2019). Nowadays, this oral tradition is acknowledged as a rare



ritual done by the batak toba societies; since it is still classified as a family responsibility (funding and management) and it needs a long term preparation.



Figure 1: (left) excavating and cleaning the *Saring-Saring*; (centre) Drying the *Saring-Saring*; (right) multi-levels stoned grave.

2. Literature Review

Tol and Pudentia (1995: 2) in Hoed (2008: 184) said, “Oral traditions do not only contain folktales, myths, and legends ..., but store complete indigenous cognate systems. To name a few: histories, legal practices, *adat* law, medication”. Oral tradition deals with indigenous local tradition performances such as *mangongkal holi* in batak toba society and many more, since it stores complete cognate system: texts, co-text, and context (Finnegan, 2005).

Furthermore, Suarez Orozco & Garner (2004) said that “children growing up today will need to develop arguably more than in any generation in human history the higher order, which are increasingly likely to be of very different racial, religious, linguistic, and cultural backgrounds.” The writers believe that those local wisdom found in the whole series of *mangongkal holi* tradition performance will strengthen those children’s positive characters in the future.

3. Research Method

In order to collect the data of the research, the researcher did a field research through a direct participant observatory; where the researchers attended the traditional events on *Mangongkal Holi* both in *Sidamanik* and *Ronggur ni Huta* regencies. Furthermore, the researchers did in-depth and open-ended interview to obtain more complete data research from the informants. The data were analyzed based on Miles and Huberman model (2014:8); the collected data were condensed first based on the most related object, then displayed (sometimes, the displayed data needs to be condensed more) and finally draw/verifying the conclusion.

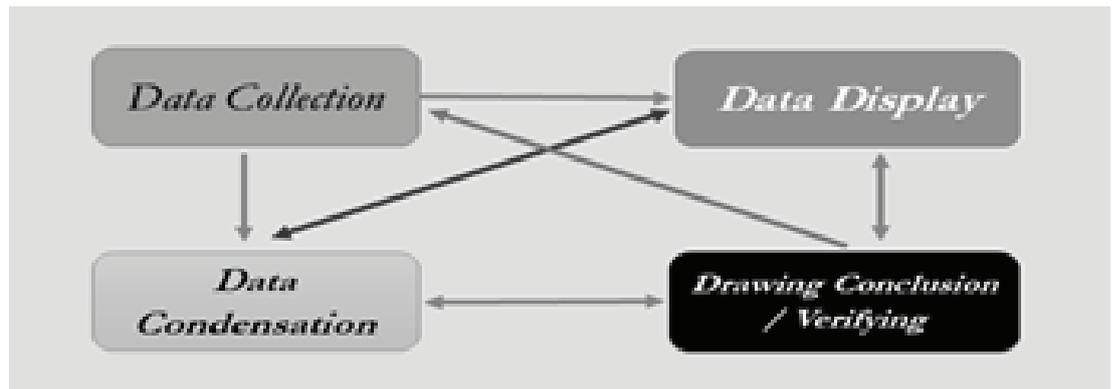


Figure 2: Data Analysis Model, Miles and Huberman (2014: 8).

4. Result and Discussion

Mangongkal holi tradition consists of a series of procession/events: *tonggo raja*, *paumbanghon saring-saring*, *panangkokhon saring-saring tu batu na pir*, *sulang bao*, *mangaliat horbo*, *mambuat tua ni gondang*, and *pesta adat na gok*. Every procession has its own unique performance (Finnegan, 2005), somehow they are connected with interaction between those *Adat* chiefs, participants and audiences. Based on such series of procession, the writers finally found nine (9) local wisdom as hidden treasures from those *batak toba* ancestors, which really valuable to their society.

4.1. Local wisdom found on Mangongkal Holi

Here are those nine local wisdoms found in *mangongkal holi* tradition in *batak toba* society.

4.1.1. Thanksgiving

Thanksgiving is an originated local wisdom which appear in many *batak toba* society traditions. Expressing their happiness to the Almighty God as the source of blessing, to all of their *Hula-hula(s)* as the earthly source of blessing, and to all of their *dongan tubu(s)*, *dongan sahuta(s)* as well as to their *boru(s)* for their companion in accomplishing every steps of their life. Even though sometimes it looks so awkward, when *batak* people express their thanksgiving not only in happy condition (wedding, baby born, entering build new house, *mangongkal holi*, etc.) but also in sorrow (death); they believe that God is the source of life, so whatever happen in their lives, they should say thanks to Him, for they really understand that God knows the best in theirs. Thanksgiving expression

could be seen when the *adat* performers delivering their speech or pray in front of the participants as well as the audience.

TABLE 1: Thanksgiving's Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1.	<i>Jumoloma tadok mauliate godang tu Tuhan Debata ala dibagasan hahipason do hita nuaeng marpungu di jolo ni jabu sigomgom tua nasa isina on. Mauliatema di Tuhanta. (JBPNH)</i>	Firstly, we should thank God because we can gather here in good health in front of this great house; a full of blessing house. Thanks to be God. (<i>Adat</i> chief's spokesperson to all participants and audiences)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015 at 10 a.m.-3 p.m.
2.	<i>Mauliatema dipasahat hami naparjolo sahali tu Amanta namartua Amanta Debata, lumobi ma tu hamu pangula ni huria nami saluhut napungu dison ala boi do hita marhahipason dibagasan tingki nauli nadenggan on na naeng mangulahon diangka paradaton ta. (JBPHB)</i>	Thanks to the Almighty God, especially to the priest/pastor and those people who attend this place, because we can gather here altogether in good condition to start our <i>adat</i> procession. (Host's spokesperson to all participants and audience)	Excavating the bones from the tombs/ graves (<i>paumbanghon saring-saring</i>); 1 st July, 2015; at 9 – 10:30 a.m.
3.	<i>Mauliatema di Debata lumobi ma dihamu bona suhut naung dipanangkok hamu saring-saring ni natua-tua i Ompung Lindung doli dohot Ompung Lindung boru tu batu natimbo batu napir. (Pargonci)</i>	Thanks to God, especially to the Host who have been uplifted the bones of Lindung's grandfather and Lindung's grandmother to the new stoned grave. (<i>pargonci</i> to Host and audience)	Starting <i>Gondang</i> Officially (<i>mambuat tua ni gondang</i>); 1 st July, 2015; at 8 p.m. – 00:30 a.m.
4.	<i>Dibagasan goar ni Ama dohot Anak dohot tondi Porbadia, Amen. Hasangaponma dipasahat rohanami tu joloM ale Tuhan Debata asa dibagasan manogot on ala hupangkilalahon hami do denggan ni basaM boi hami marhahipason dinapungu hami nuaeng di jolo ni bagas hasuhuton nami on, mauliatema hupasahat hami tu Ho. (JBPHB)</i>	In the name of Father, Son and Holy Spirit, Amen. All the respect and honour should be placed to You, oh dearly God. In this morning we still healthy, and we can feel Your bless and grace as well as Your kindness in front of this great house. Thank You. (Host's spokes-person to Almighty God in pray)	Great Party (<i>pesta adat na gok</i>); 2 nd July, 2015; at 9 a.m. – 6:30 p.m.

4.1.2. Respect

Respect is the main idea implied on *Dalihan na tolu*; *adat* law that lead all the member of *batak toba* society have to respect one another. In social context, a person (man/woman) is possibly handling these three positions: *hula-hula*, *dongan tubu*, and *boru* (*Silalahi, 2016b*). It is just a matter of time, situation and functions; especially while having a certain traditional event. In *mangongkal holi* tradition, the position of *natua-tua ni huta* or *adat* chief equals to *dongan tubu*, assisting the host in managing/organizing those

series of procession; in meantime, *pangula ni huria*/pastor, *pargonci* equals to *hula-hula* that is why when the host's spokesperson invite them to participate in, they should give *sakti-sakti* as a medium of respecting them.

TABLE 2: Respect's Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1	<i>Dihamu Rajanami marsuarama Raja i asa diparade pamoruon muna. Jadi pinasahatmajo tu marga Sidabutar. (JBPNH)</i>	Our respected King, please speak up, so your 'pamoruon' could prepare it. We give this moment to Sidabutar clan. (Adat chief's spokesperson to Sidabutar's spokesperson)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015 at 10 a.m.-3 p.m.
2	<i>Hot do hami dipoda ni angka Pangula ni Huria, parjolo do hami marsomba tu Amanta Namartua Debata, dibagasan alani ido amang pangula ni huria asa parjoloma nian hita kebaktian jala las onma pangidoan nami tu hamu. (JBPHB)</i>	We always remember to what the pastor said, first of all we praise the Almighty God, that is why Sir/Ma'am we propose to start this event through having Christian services, and we give this moment to you to serve it. (Host's spokesperson to pastor)	Excavating the bones from the tombs/graves (<i>paumbangkhon saring-saring</i>); 1 st July, 2015; at 9 – 10:30 a.m.
3	<i>On ma demban nami demban sakti asa napabotohon marpangidoan hami sian hasuhuton las dison ma hita kebaktian las dison ma mamukka ulaonta dibagasan sadarion. (JBPHB)</i>	Here is 'demban sakti', a sign of our wishes, as the host; so we can start the Christian services now. (Host's spokesperson to pastor)	Starting <i>Gondang</i> Officially (<i>mambuat tua ni gondang</i>); 1 st July, 2015; at 8 p.m. – 6:30 p.m.
4	<i>Pargonci nami asa huparsangapi hami jo bona ni ari nami dohot hula-hula naposo dibagas jabu on bahen hamuma gondang na hombar tusi. (JBPHB)</i>	Our dear <i>pargonci</i> , we would like to respect our <i>bona ni ari</i> as well as our <i>hula-hula naposo</i> in this house, please play the suitable <i>Gondang</i> for it. (Host's spokesperson to <i>pargonci</i>)	

4.1.3. Humble/Humility

Humble is actually the origin of batak toba's local wisdom; it signals that those people keep the hospitality in their social lives. Whatever someone offer/give something to someone else, no matter how big/expensive/precious is it, they always end it with expressing *umpasa* as mentioned in data 3 below. This *umpasa* implied humble meaning, no matter how rich is the host, they should express the *umpasa*, in general, they want to admit that the offering is belongs to God, so everyone should down to earth. On data 1 and 2, humbling expression were seen from the host's spokesperson side. It is not easy to be the host's spokesperson, he needs many experiences in attending as well as practicing any traditional events; but since he said so, it does not mean that he

has no experience at all, but of course he was signalling the origin of batak toba's local wisdom.

TABLE 3: Humble's Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1	<i>Holan on ma nian Rajanami ambetak hami pajolo hu togu hamu hami tu pudi jala ambetak hami papudihu togu hami tu jolo asa boi hita rap sauduran Rajanami, songonima pangidoan nami parjolo. (JBPHB)</i>	We do really hope our King, If we step forward unexpectedly, please pull us backward; and If our step seems too slow, please pull us inline. It is our first begging (Host's spokesperson to the whole participants and audiences)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015; at 10 a.m.-3 p.m.
2	<i>Parjolo hulapit hata ku dihita namarhaha-maranggi molo dung sikkop do sude pangkataion i naung hata ni marga Sidabukke ma i ate, alai molo adong nasalah salahku sandiri ma i ai so holan au na salah (JBPHB)</i>	Firstly, please apologize me. If this discussion ending well, let it become Sidabukke's consensus. But, if there is something wrong happened, let become my own mistakes; let it be me. (Host's spokesperson to his group participants and audiences)	
3	<i>Tong-tong do dohonon nami songon na didok situa-tua: asa sititi ma sitompa golang-golang pangarahutna songoni pe hami pargellengon muna ro mangadopi hamu angka hula-hula sai godang ma pinasuna. (JBPHB)</i>	We would strengthen our ancestors' Umpasa: We do really hope that you will happy and glorious to accept what we have given as your descendent, and may the grace of God be with us. (Host's spokesperson to hula-hula's groups and audiences)	Great Party (<i>pesta adat na gok</i>); 2 nd July, 2015; at 9 – 10:30 a.m.

4.1.4. Blessings

The existence/appearance of *Hula-hulas*, *pastor*, *adat* chief, and *pargonci* in *man-gongkal holi* tradition is very important, because they were not functioned as *adat* performers, participants, or even audience; but more than that, batak toba society believe that those elements are the source of blessings (*pasu-pasu*), the representative of God on the earth. Blessing is given to the host's big family through addressing *umpasa* and *umpama* while they delivering messages, head-to-head. In meantime, while the group *hula-hulas* entering the (*alaman*) *jabu bona* of the host, they dance through waving their fore-hand up and down; or when the group of *Hula-hula* come and blessing the member of the host one by one in *Gondang somba-somba* or *Gondang liat-liat*.

TABLE 4: Blessings' Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1	<i>Hami mandok mardongan tangiang tu Tuhan Debata asa nangkok ma dihamu panggabean nangkok dihamu parhorason. Hata nangkin sidohonon nami ma: Siatoras ma sitorus siaporas marpora-pora, di sude hamu pinompar ni Ompu Lindung dohot hamu namarhaha-maranggi mamasu-masu ma Tuhanta horas horas hamu jala torhis torhis, Manang tudia pe hamu mangalangka sai tong-tong ma dapot parsaulian; Asa Balintangma pagabe natabo-taboan, ari muna keluarga Dabukke sasudena ma gabe molo denggan hamu masipaolo-oloan (JBPNH)</i>	We express this blessing in pray to our God, may you receive great descendants and prosperity. We would re-stress the previous <i>umpasa</i> as follow:... to all Op. Lindung's grand children as well as to you their children and children in-laws, may the grace of God be with you all full. Wherever you go, you'll get luckiness and happiness; ... Wish you all the best forever if all of you in one harmony. (Adat chief spokesperson to Host)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015; at 10 a.m.-3 p.m.
2	<i>la nuaengpe amang nunga dijalo hami songon si pir ni tondi songon sakti didok songon nadipaboa hamuna, hami mandok sian pangula ni huria: Pir ngat-ngaton pining, lomo haraton pogu, pirma tondi muna mamasuma Tuhanta Debata dilehonma dihamu leleng mangolu, Sahatma solu leleng di bontean naung sahat hita nuaeng pungu dibagas on manumpakma Tuhanta dilehon tu hita parhorason panggabean. (JBPPnH)</i>	In this occasion, we have received <i>si pir ni tondi in a sakti</i> ; we would like to say: ... May God always protect you all, and give you long ages. ... Praise the Lord for we have been here now, may the grace of God be with us and bless us in great descendants, harmony and prosperity. (Pastor to Host)	Excavating the bones from the tombs/ graves (<i>paumbang-hon saring-saring</i>); 1 st July, 2015; at 9 – 10:30 a.m.
3	<i>Diparlas ni rohanami i dison dipasahat hami ma dekke namok-mok dekke sitio-tio, dekke simudur-udur, dekke sahat dalam nami martangiang tu Amanta Debata anggiat marhite-hite ulaonta sadarion boi hamu sogot rap udur tu dolok udur tu toruan diangka namarhaha-maranggi dohot namariboto, asa saut tutu sinitta ni rohamuna, tio ma dihamu angka pansamotan, tio ma dihamu nang pancarian ro ma angka nauli nadenggan. (JBPHH Nainggolan)</i>	In our happiness, we would like to offer you <i>dekke namok-mok, dekke sitio-tio, dekke simudur-udur, dekke sahat</i> , as a requirement for us to pray to our Almighty God, so through the procession that we do now, may you in a good harmony, in one heart, one direction both siblings [brothers – sisters], whatever you wish would be fulfilled, prosperity will be yours, may all good things come forward. (<i>Hula-hula's</i> spokesperson to Host)	Offerings tu hula-hula (<i>sulang bao</i>); 1 st July, 2015; at 1:30 – 4 p.m.
4	<i>Balga tiang ni ruma, Umbalgaan do tiang ni sopo; nunga singgip jala tip-tip, angka naung matua sai tambama tu hamuna sai lam tu dengganna ma dinaumposo. (JBPNH)</i>	We can see your parents' success, Hope that you will reach more success in the future. (Adat chief's spokesperson to Host)	Great Party (<i>pesta adat na gok</i>); 2 nd July, 2015; at 9 – 10:30 a.m.

4.1.5. Responsibility

Responsibility is something crucial and originated on batak toba's daily life. Caring and leading the children from baby ages to their marriage is the parents' responsibility. Furthermore, caring and loving their parents until their death and even post-death become those children responsibilities. Since *mangongkal holi* is the highest level of tradition, and it becomes the end-duty of every batak toba people; so, every children should be able to accomplish their responsibility, which is uplifting their parents/ancestors to the multi-level man made grave complete with the whole series of tradition. The *umpama: amak do rere, anak do bere dohot ibebere* (your nephews/nieces are you children), means that tulang/hula-hula have the same responsibility to teach/lead the host, to make the event perfect. The *umpama: 'saulaon do hasuhuton dohot dongan sahuta'* (your neighbour's event is yours) means that the *adat* chief as the representative of *dongan sahuta/natua-tua ni huta* has the same responsibility to assist/help the *hasuhuton bolon* to succeed the event.

TABLE 5: Responsibility's Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1	<i>Jadi marsisungkunan hami namarhaha-maranggi dilaon ni ari dapotma hasadaon ni roha nadi pasada Tuhanta dibagasan dame disiala ni i ma Rajanami hupabotohon hamima tu hamu... Paumbangkon jala pasahaton namima nian tu inganan batu napir batu na timbo. (JBPHB)</i>	We have shared and discussed one another [siblings], at the end we agree to tell you now, that we will excavate our parents' bones and then uplift them into <i>batu na pir</i> [man made multilevel stoned grave]. (Host's spokesperson to all participants and audiences)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015 at 10 a.m.-3 p.m.
2	<i>[Ampehon hamu ulos i jala tu jolo bahen hamu] (JBPNH)</i>	[Lay down the <i>ulos</i> on the skull, put the threads side to the front side] (Adat chief's spokesperson to <i>Tulang Sidabutar</i>)	Uplifting the bones to the multi-levels stoned grave (<i>panangkokhon saring-saring tu batu na pir</i>); 1 st July, 2015; at 10:30 – 12:00 a.m.
3	<i>On ma jambar ta tulang Sidabutar. (JBPT Sidabutar) Jadi hita namarhahaanggi Napitu dohot Ruma Horbo, Sitio dison ma jambar ta (JBPHH Napitu)</i>	Here is our <i>jambar</i> for <i>Tulang Sidabutar</i> (<i>Tulang Sidabutar's</i> spokesperson to their group and audiences) To all the group of Napitu, Ruma Horbo, and Sitio clans, here are our <i>jambars</i> . (<i>Hula-Hula Napitu's</i> spokesperson to their group)	Offerings tu hula-hula (<i>sulang bao</i>); 1 st July 2015, at 1:30 – 4 p.m.

4.1.6. Mutual cooperation

Mutual Cooperation is acknowledged as batak toba's original local wisdom; it could be seen in their daily life activities. When they cultivate their farm land, as well as doing their traditional events, they show their mutual cooperation/helping one each other to reach their mutual goals. The appearance of *boru/bere/ibebere* in excavating the *saring-saring*, recovering the tomb/grave post-excavating, assisting *dongan sahuta* and catering team in serving the dines, preparing and distributing the *jambar, tahuan*, and so on are the realization of mutual cooperation. Without the good coordination between those people, the event could not be succeed. The concept of mutual means, these would be applicable when the opposite side do the same event.

Sibarani (2018: 40-45) says, the concept of *marsirimpang* (mutual cooperation), a Batak Toba society's local wisdom in toba lake area. As a good and preserved indigenous local wisdom, *Marsirimpang* should not be applied limitedly on farm land activities, but also on traditional performances.

4.1.7. Prays

Prays are those expressions/sentences delivered by host, *hula-hula/tulang, pargonci*, adat's chief and the pastor in the beginning – middle – end of each series; mostly, the mid-term expressions are formulated in *umpasa/umpama* to the Almighty God. Prays consist of hopes by the prayers for the goodness, great expectations/dreams, good fortune, happiness of Host in the future. Prays are different with blessing; even *hula-hula* are believed as the source of blessing (as the representative of God for their *boru/bere/ibebere*), but they consider that they are limited and God is unlimited. In other side, this local wisdom leads all the *adat* performer, participant, and audience realize that God is their centre of life; so every hopes, expectations, or even burden should be delivered only to God.

4.1.8. Concession in dialogue

Concession in Dialogue is also considered as batak toba's original local wisdom; this could be seen in their every royal meeting and traditional performances, especially in *mangongkal holi* tradition. Agreeing/dealing with someone group's spokesperson, the *adat* performer's ideas/concepts are the manifestation of concession in dialogue; respecting someone point of views. Sometimes, this could shorten the time's allocation;

TABLE 6: Mutual Cooperation's Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1	<i>Suang songoni Raja ni borunami di siambirang nami hamu Rajanami!; ambetak adong anon suruon ni Raja ni huta asa sikkop hamu jala jonok ate. (JBPHB)</i>	Our <i>boru's</i> representative, please sit on our left side! Be ready at all the time, as if our <i>Adat's chief</i> need assistances so you can help him as soon as possible. (Host's spokesperson to <i>boru</i> and audiences)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015 at 10 a.m.-3 p.m.
2	<i>[Jadi parjolo ma jolo boru patiu-tiur hon on sampe tarida saring-saring i dah, jala masuk ma anak siangkaan tu bagas, ingkon hamu do sian ginjang ulu i bulat sude tulang ma manjalo, ima ruhut ruhut batak molo mangongkal holi]. (JBPNH)</i>	[So, let <i>boru</i> get into the grave first, to clean and make sure until we can see the bones altogether; afterwards, the first son (<i>hula-hula</i>) will get into the grave and replace the skull; It must be you to do it, and make sure that the skull and the jaws should be in a unit. <i>Tulang</i> must receive the skull, that is the adat law of <i>mangongkal holi</i> .] (<i>Adat's chief</i> to Host, <i>tulang</i> Sidabutar, and audiences)	Excavating the bones from the tombs/ graves (<i>paumbanghon saring-saring</i>); 1 st July 2015 at 9 – 10:30 a.m.
3	<i>Dihamu boru nami ro jo hamu amang asa padalan hamu on tu inganan na be. (JBPHB)</i>	For those our <i>Boru</i> , please come forward, so you can distribute/share these <i>jambar</i> to our respected family. (Host spokesperson to <i>boru</i> and audiences)	Offerings tu <i>hula-hula</i> (<i>sulang bao</i>); 1 st July 2015, at 1:30 – 4 p.m.
4	<i>Nunga jong jong hami namarhula marboru, nunga huabing hami boru nami antong pasahat majolo gondang ni amana dohot gondang ni boruna. (JBPHH Nainggolan)</i>	We have stand here with all of our big family; and in front of us, we have our <i>boru</i> , so please play the <i>gondang</i> of her father and theirs. (<i>Hula-hula's</i> spokesperson to <i>pargonci</i>)	Starting <i>Gondang</i> Officially (<i>mambuat tua ni gondang</i>); 1 st July 2015 at 8 p.m. – 6:30 p.m.

since not all of the participants delivering their own words, through dealing/accepting the previous statements (because they main point would be the same), will show a coherence harmony between the participants.

4.1.9. Prestige

Prestige is the highest/final destination of every *batak toba* people; *hagabeon* (having great descendants), *hamoraon* (having great wealth), and *hasangapon* (having high prestige) from the society. Having prestigious respect from other people could because of receiving new and higher level of position (promoted), and others (become the representative in House of Parliament, Military rank, government's position) and it is just temporarily, the position ends, the prestigious status will be ended too. But having prestigious status on social/traditional community will be really different, the status will

TABLE 7: Prays' Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1	<i>Sai dapotma angka nadiadu muna disude hamu pinompar ni namboru nami amangboru nami anak dohot boru. (JBPHH Nainggolan)</i>	Hope all of you, the descendant of our aunty/uncle will reach what you dream, find what you seek so long. (Hula-hula's spokesperson to Host)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015 at 10 a.m.-3 p.m.
2	<i>Pasma diparnakkok ni mataniari sai nangkokma tutu angka nauli panggabea panghorason di hami saluhutna angka pomparanna. (JBPHB)</i>	At the raising of the sun, we do really hope that all the good things [great amount of descendant, prosperity, happiness] raised upon us, the descendant of our parents. (Host's spokesperson)	Uplifting the bones to the multi-levels stoned grave (<i>panangkokhon saring-saring tu batu na pir</i>); 1 st July 2015, at 10:30 – 12:00 a.m.
3	<i>Anggiat diangka pangidoanta naung direstui Tuhan boi mangihut tu pudian ni arion asa tarlumobi di bona ni hasuhuton jumpa dihangabeon jumpa dihangapon jumpa nang dihamoraon. (Hasuhuton paidua)</i>	We hope that the Almighty God agreed to all of our begs/requests in the future, especially to those the descendant of our brother, may they have great amount of descendant, wealth, and honours. (2 nd layer of Host to all of the participants and audiences)	Great Party (<i>pesta adat na gok</i>); 2 nd July 2015 at 9 – 10:30 a.m.

be remembered until their death, even until their generous descendants. Claiming *hula-hula*, *adat's* chief, *pargonci* and other participants on the succeed of the *mangongkal holi* performances indicates the prestige of the host.

4.2. Indexicality

Indexicality are those elements accompanied the *adat* performances (while expressing the texts). There are so many materials used: dishes, *turi-turi sipanganon*, *jambar*, *tahuan* (royal meeting); *sakti-sakti*, turmeric, nubbled lime, betel leaves, stoned hammer, shovels, diggers, water, *ulos panampin* (excavating *saring-saring* from the tomb/stoned grave); *ulos laman-laman*, *saring-saring*, betel leaves, table, *gondang sabangunan* (uplifting the *saring-saring* to the man-made multi-levels stoned grave); dishes, *turi-turi sipanganon*, *jambar*, *tahuan*, cash money in envelopes (Offerings to *Hula-hula*); water buffalo, *sakti-sakti* (water buffalo's sacrificial); *gondang sabangunan*, *sakti-sakti*, *ulos* (Starting *Gondang* officially); *ulos*, *jambar*, *boras si pir ni tondi/eme na lundu*, *borotan*, *gondang sabangunan*, cash money, beer, mineral water (great party).

TABLE 8: Concession in Dialogue's Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1	<i>Gabe ma jala horas dipunguanta apala tingkion. Molo hami sian Simatua ni hasuhuton mandok molo nasongoni hording ni angka ulaon dihuta ta on hami pe nunga denggan rohanami songon boa-boa ni hasuhuton manjalo, mauiatema. (JBPHH Nainggolan)</i>	Thank you very much for this royal meeting. We are from Hula-hula's group says, if the host has proposed and those <i>adat</i> chiefs have agreed to it, we will agree and happily receive every host's proposal/concept. Thank you. (Hula-hula's spokesperson to all of the participants and audiences)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015 at 10 a.m.-3 p.m.
2	<i>Di dok natua-tua: aek godang do aek laut molo dos roha sude do saut, jadi tu hamuna amang... ima boa-boa nami tu hamu amang nami pargonci. (JBPPnH)</i>	Our ancestors said,... if the majority had decide, we must believe that it will be done in good ending. So that is our request to you, Mr. <i>pargonci</i> . (Pastor to <i>pargonci</i>)	Excavating the bones from the tombs/ graves (<i>paumbang-hon saring-saring</i>); 1 st July 2015 at 9 – 10:30 a.m.
3	<i>Apala tingkos songon pandokan i nadiulahon na parjolo. jadi i pe patureon namima ulos palomo-lomo i tu ibebere nami on? asa di patampe dipanangkok tu batu napir, tambak na timbo. (JBPT Sidabutar)</i>	As what the <i>hula-hula's</i> statement previously, we agree to it, and now we will give <i>ulos laman-laman</i> to our nephew. So that we can uplift the bones to the multi-level stoned grave, (<i>Tulang Sidabutar's</i> spokesperson to Host)	Uplifting the bones to the multi-levels stoned grave (<i>panangkok-honsaring-saring tu batu na pir</i>); 1 st July 2015, at 10:30 – 12:00 a.m
4	<i>Hami marga Sidabukke naeng hami manortor alai andorang so sahat tusi baen majo gondang mula-mula i (JBPHB)</i>	We are Sidabukke clan would like to dance together, but before that please play the <i>gondangmula-mula</i> (Host's spokesperson to <i>pargonci</i>)	Great Party (<i>pesta adat na gok</i>); 2 nd July 2015 at 9 – 10:30 a.m.

5. Conclusion

Mangongkal Holi as an indigenous batak toba society's oral tradition should be preserved by the people of batak toba as well as those anthropology and social researchers. Since preserving *mangongkal holi* means preserving those local wisdom found in it, so the community should realizing the benefit of administering the oral tradition indirectly. There are nine positive local wisdom found in the whole series of *mangongkal holi* tradition, they are: thanksgiving, respect, humble/humility, blessings, responsibility, mutual cooperation, prays, concession in dialogue, and prestige. The writers believe that there are still many solutions to solve the problems of funding, such as: down-grading the level of ceremony, or unifying more individual *saring-sarings* in a *mangongkal holi* ceremony.

The writers invite other researchers/practitioners to do such local oral tradition's protection and preservation on Batak (Simalungunese, Karonese, Tobanese, Pak-Pak, and

TABLE 9: Prestige's Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1	<i>Tanda ma tutu Raja i parbahul toba, Parbahul Simalungun; Jala sipakke dame marduri siRaja panuturi si Raja adat. (JBPHB)</i>	The sign is clear, that you are equal to the King of Toba as well as the King of Simalungun; a wise King that can give a solution, an Adat King. (Host's spokesperson to Adat chief)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015 at 10 a.m.-3 p.m.
2	<i>Sattabi Rajai panggaor Toba panjamo Simalungun, si boto adat dohot si boto uhum (Pargonci)</i>	Excuse me the King of Toba, the King of Simalungun, you really know Adat as well as the Laws. (Pargonci to Host)	Excavating the bones from the tombs/ graves (<i>paumbang-hon saring-saring</i>); 1 st July 2015 at 9 – 10:30 a.m.
3	<i>Di namangkuling ogung dibahen hamu tong do dipasangap hamu hami hula-hula mu na. (JBPT Sidabutar)</i>	While you playing the <i>Gondang Sabangunan</i> , you keep respecting us your <i>Hula-hula</i> . (Tulang Sidabutar's spokesperson to Host)	Starting <i>Gondang</i> Officially (<i>mambuat tua ni gondang</i>); 1 st July 2015 at 8 p.m. – 6:30 p.m.
4	<i>Boi hamu satahi sa oloan, tanda ma tutu hamu si jalo poda sian poda ni amangboru hot do dihamu patik i na patik paliamahon i, na pasangap natoras na dang holan dihangoluon di pasangap hamu amangboru dohot namboru i, jala dohot adat pe rupaning nunga dipatolhas hamu. (JBPHH Nainggolan)</i>	We can see that you can obey one another, it shows that you allowed your parents' perfectly as well as respecting your parents as the fifth God's tithes; for those who respected their parents, they should not only respect them in their lives but also you have showed us now. (<i>Hula-hula's</i> spokesperson to Host)	Great Party (<i>pesta adat na gok</i>); 2 nd July 2015 at 9 – 10:30 a.m.
5	<i>Lunduma hagabeon lunduma nang hamoraon. (JBPT Sidabutar)</i>	You have gained a great number of descendants as well as great wealth. (<i>Tulang Sidabutar's</i> spokesperson to host)	

Mandailing), or even in others cultural tribes found in North Sumatera, such as: Nias, Chinese, Hindi/Tamil, etc., because the writers believe that every traditional events/activities consist of many valuable local wisdom, that can help the society/nation to keep the peace and prosperity even in a very small scale of human life.

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