

## PROMOTING CHARACTER EDUCATION THROUGH MARSIRUPAN VALUES

Oleh :

**Habib Rahmansyah<sup>1)</sup>, Gabby Maureen Pricilia<sup>2)</sup>**

<sup>1,2</sup> Fakultas Pendidikan IPS dan Bahasa, Institut Pendidikan Tapanuli Selatan

<sup>1</sup>email: habib.echo6@gmail.com

<sup>2</sup>email: gabbymaureen9@gmail.com

### Informasi Artikel

#### Riwayat Artikel :

Submit, 3 Juli 2024

Revisi, 9 Desember 2024

Diterima, 2 Januari 2025

Publish, 15 Januari 2025

#### Kata Kunci :

Marsiurupan,  
Character Education,  
Local Wisdom Values.



### ABSTRACT

The purpose of this study is to outline how character education is impacted by the *marsiurupan* tradition's local wisdom values in the Angkola marriage rite. Oral tradition known as *marsiurupan* is practiced in two contexts: happiness (*siriao*) and sadness (*siluluton*). The marriage ceremony is a happy occasion for the Angkola people. Activities in the *marsiurupan* tradition during the wedding ceremony have principles derived from indigenous wisdom that aid in character development. A qualitative descriptive approach was adopted in this study. Participant observation is used to gather data, which is subsequently examined via qualitative data analysis. Based on the research, the findings indicate that the activities carried out, beginning with *marpege-pege*, *pajongjong los*, *mamasu dahanon*, *mangkubak sibodak*, and *mardangdang*, reflect the numerous local wisdom values found in the *marsiurupan* tradition.

*This is an open access article under the [CC BY-SA](#) license*



### Corresponding Author:

Nama: Gabby Maureen Pricilia

Afiliasi: Institut Pendidikan Tapanuli Selatan

Email: gabbymaureen9@gmail.com

### 1. INTRODUCTION

The Angkola people are deeply rooted in their customs. Particularly considering that the Angkola people are thought to be members of a rigid, custom-based culture. Customs are an integral aspect of a nation's culture, reflecting the ups and downs of societal conditions. It is possible to conclude that a custom is a society's habit of organizing and giving the fruit of its thoughts to produce work and be used as a means of support for the society itself based on Linton's definition of customs in (Soekanto, 2006: 22). Customs are defined as any group of people who have lived and worked together for a long time, where they can organize themselves and consider themselves as a social unit with clearly defined boundaries.

Like other Indonesians, the Angkola people have an oral tradition that is being upheld today. These oral traditions are prevalent practically everywhere in the Padangsidempuan area and its environs, which is the Angkola region. The traditions take the following forms: (1) customs related to the local language; (2) customs related to ceremonial and

ritual; (3) customs related to folk art and music; (4) customs related to technology; (5) customs related to cuisine or traditional foods; and (6) customs related to traditional medicine.

*Marsiurupan*, or mutual aid in Indonesian, is one of the Angkola people's customary forms of ceremonies and rituals. The Angkola people use *marsiurupan* in a number of their customary rituals, including those related to marriage, death, birth, and harvest.

The meaning of *Marsiurupan* is very vast, and it comprises noble qualities that are mirrored in all Angkola traditional ceremonies, including the traditional marriage ritual. For example *Marpege-pege*, *pajongjong los*, *markuras*, *mamasu dahanon*, *mangkubak sibodak*, *mardangdang*, *manggule*, and *manungkus indahan* are the traditional deliberations that precede *marsiurupan* in the Angkola people's traditional wedding ceremony procession. These deliberations are inextricably linked to the roles of *daliha na tolu*, *harajaon*, *hatobangon*, and *orangkaya* up until *naposo nauli bulung*.

One of them is *marpege-pege* is a form of *marsiurupan* that still survives today. *Marpege-pege* is a deliberation held by the family of the prospective. *Marpege-pege*, a type of *marsiurupan* that is still in existence today, is one of them. The purpose of *marpege-pege* is to gather money together and solicit assistance in organizing the wedding party. It is held by the family of the prospective groom (*suhut*), *kahanggi*, *anakboru*, *mora*, *hatobangon*, *harajaon*, *orangkaya*, *raja pamusuk*, and neighbors. The meaning of *marpege-pege* is *marsitungkol-tungkolan*, which translates to “helping each other.” In this instance, the party who will be carried out by *suhut* demands a significant expense, therefore the family as a whole has a duty to support one another in easing the struggles of family members. Help each other not just with cash but also with energy, time, and other contributions as needed.

In addition, ladies that perform *markuras* and *mamasu dahanon* during Angkola’s wedding ceremony include neighbors (*ina-ina parhutaon*), relatives, and single women (*nauli bulung*). The day before the celebration, this task is completed. To prepare the party foods during *Markuras*, *Nauli Bulung* and *Ina-ina Parhutaon* convened at the *Suhut* residence. Similar to this, during *mamasu dahanon*, a young villager named *Nauli Bulung* assists *ina-ina Parhutaon* in washing the rice that will be cooked for the celebration the next day.

For the Angkola people, *marsiurupan* also has standards and values that are very helpful. According to Sibarani (2012: 211), local knowledge is a manifestation of these values and norms and has the power to provide wealth and harmony to the community. It goes without saying that the Angkola people’s *marsiurupan* custom of sharing tasks and lightening one another’s load promotes harmony and prosperity in the neighborhood.

The performance incorporates text, co-text, and context elements, reflecting the standards and values of the *marsiurupan* tradition. These three components give rise to the values of local wisdom, which are accepted as true and serve as standards for behavior within the community. In keeping with Greertz’s assertion (in Ridwan, 2007) that the value and dignity of individuals within their communities are determined by their local wisdom.

### **Local Wisdom**

Good ideals that belong to certain communities are frequently referred to as local knowledge, or local wisdom in other terms. Within the Indonesian context, local wisdom refers to the ways in which Indonesian tribes express themselves through their actions and subsequently act in accordance with their beliefs (Mahmud and Wirabhakti, 2024).

Local wisdom, according to Anoegrajekti et al. (2021), is cultural property that comprises life policies and perspectives on living that are relevant to particular social groups. Within the framework of

their individual local cultures, there is a conceptual structure that is accepted, elevated, and exists.

Local knowledge encompasses everything of a society’s experiences, beliefs, worldview, values, conventions, language, and customs that are upheld and passed down through the generations as beneficial practices (Prasasti, 2020).

According to Sartini (2004) and Sibarani (2012:112), local wisdom consists of two words: wisdom and local. Thus, the notion of local wisdom can be understood as local (local) ideas that are wise, full of wisdom, of good value, which are embedded and local wisdom, in the words of Sartini (2004) and Sibarani (2012:112), is made up of two words: wisdom and local. Therefore, local ideas that are sensible, full of knowledge, and of good value that are implanted and adhered to by community members can be understood as local wisdom.

According to Sibarani (2012:122), the concept of “local genius” or “local intelligence” refers to the capacity and intelligence of the local community’s mind to deal with a community in terms of day-to-day life with the following characteristics: (1) capability to tolerate elements of foreign cultures; (2) capacity to adapt; (3) control; and (4) capacity to provide guidance for cultural development.

This local knowledge and expertise can be applied to raise communal well-being and foster harmony, which is fundamentally a desired reality. In addition, Sibarani (2012:212) asserts that cultural traditions or oral traditions that have been passed down through the generations and utilized to control the order of communal life can provide access to local wisdom.

According to Greertz (in Ridwan, 2007), local wisdom plays a significant role in determining a person’s dignity within their community. The principles upheld by a community are known as local wisdom. These principles are taken for granted and used as a guide in day-to-day conduct.

Cultural traditions contain a variety of norms and values that are inherited from ancestors and can be categorized as local knowledge based on their role in governing society. Sibarani (2012:313) divides local wisdom into two categories: (1) local wisdom for prosperity, and (2) local wisdom for goodness or peace. The following are some local proverbs that are wise for the prosperity or welfare of the community: (a) hard labor; (b) discipline; (c) education; (d) health; (e) cultural creativity and preservation; (f) mutual cooperation; (g) gender management; and (f) environmental care. Then, according to local wisdom, the following traits might bring about peace or kindness in a community: (a) politeness; (b) honesty; (c) social solidarity; (d) harmony and dispute resolution; (e) commitment; (f) optimistic thinking; and (g) thankfulness.

Several local wisdom values are represented in *marsiurupan*’s performance, which can aid in character development. Naturally, the Angkola

people's society is governed by their ideals. Comprehending local wisdom as the nation's noble cultural values can serve as a foundation for the development of national character. Human character and using local wisdom have a significant impact on an individual's and even a country's success. A welfare and peace-based national character is what is expected. That is, with character education. A character education program's source of cultural enrichment must come from the values of the local community.

When consistently and methodically implemented, the goal is for a youngster to develop emotional intelligence. According to Sibarani (2012), emotional intelligence plays a significant role in preparing children for life because it makes overcoming a variety of obstacles in life easier and more successful for those who possess it.

## 2. METHOD OF RESEARCH

In oral tradition study, qualitative research paradigms are prioritized. This study on the *marsiurupan* tradition in the traditional wedding ceremonial of the Angkola community employs a qualitative research methodology. The purpose of this qualitative research, according to Sibarani (2017: 39), is to search for, identify, reveal, and clarify the patterns and importance of the research issue from an integrated viewpoint. Meaning is understood as functions, values, conventions, and local wisdom; patterns are understood as rules, structures, and formulas that lead to models. Reaching these two goals will be the ultimate goal of a qualitative study. This study's technique blends a descriptive method with a qualitative ethnographic approach. The terms ethno (nation) and graphy (to describe) are the origin of the term ethnography.

According to Spradley (2007), creating ethnographic research involves the following steps: 1) Designate informants, 2) Speaking with informants in interviews 3) Take ethnographic notes (keep a journal of the interview's outcomes, including the informant's name, the location, the time, and the date), 4) Posing illustrative queries, 5) Perform an analysis of an ethnographic interview, 6) Conduct a domain study, 7) posing structural queries, 8) performing taxonomic analysis, 9) posing questions of contrast, 10) performing component analysis, 11) Identifying cultural themes, that is, knowing which cultural themes are prevalent within a particular cultural entity in society, and 12) Composing ethnographies.

## 3. RESULT AND DISCUSSION

Within the *marsiurupan* tradition, each performance carries local knowledge values that include the following:

### a. Cooperation

When members of the community help out at a wedding party, cooperation is evident. From

*marpege-pege*, the ideals of indigenous knowledge were mirrored throughout society, particularly in the *daliha na tolu*, who assisted one another with tasks and material needs. In both *mardangdang* and *mamasu dahanon*. *Mamasu dahanon* will appear authentic as neighbors, family members, and sisters (the mother's and father's), *bou* and *etek*, would wash rice together in preparation for the wedding the next day. Washing the rice in a river or shower in preparation for cooking it all together. As a result, family members and *ina parhutaon* who visit *mamasu dahanon* will have some downtime there.

Moreover, collaboration is also easier to see during *mardangdang*. Cooking for a gathering is called *mardangdang*. The *ina-ina parhutaon* (women or mothers community) performs *mardangdang*. Usually, *ama-ama* (the community of men or fathers) performs this task. Cooking is done outside in the open field with a big pot and fuel.

According to the definition given above, *marpege-pege* shows that people are willing to work together to cover the high expenses associated with throwing a wedding party. Large expenses can be overcome if they are approached collaboratively and to the best of each person's skills. Next, group cooking can be done to ease workloads and fortify brotherhood by preparing large quantities together. Thereby the community today the tools it needs to collaborate and solve problems collectively when they emerge.

### b. Discussion and agreement

*Marpege-pege*, an event which *mora*, *kahanggi*, and *anakboru* congregate at the *suhut*'s residence to discuss what has to be met in order to prepare for the party, is a good example of this debate and consensus. Additionally, the *suhut* will serve guests a dish called *sipulut*, which is glutinous rice blended with coconut and sugar palm. This food symbolizes cooperation and thoughtful consideration in order to build harmony and make the wedding event successful.

Then, *martahi* also exhibits contemplation worth. *Martahi* is the discussion of the works both before and after the celebration or event, including the distribution of works, among family members and other participants.

### c. Fairness

The three primary pillars of the Angkola community—*daliha na tolu*, the community's symbols of power and justice—all represent the value of justice. Children in *Mora*, *Kahanggi*, and *anakboru* work equitably, nobody experiences luck or misfortune. This value is represented in the *marsiurupan* heritage in the way they approach their work.

### d. Courtesy

The typical session, which is held exactly at the time of giving the speech or *hobar*, reflects politeness. No one steps over, everyone delivers the speech or *hobar* in an orderly and courteous manner,

and everyone pays close attention while speaking and holding their telephones.

When delivering the *hobar*, the speaker will also demonstrate the importance of civility by asking those who are regarded as elders for permission. This demonstrates the *hobar* giver's politeness. Their attire also demonstrated the virtues of courtesy. Both men and women dress nicely when working.

e. Responsibility

Every component engaged demonstrates responsibility, especially the obligation to carry out their individual roles. Strong dedication is what brought the event to success. Since the ideology is similar to eating a gummy jackfruit, everyone is held accountable if one person makes a mistake. If one employee performs poorly, it will impact everyone else as well. It is evident from this that everyone participating, who bears responsibility for their work, shares the commitment to make the event a success.

f. Harmony

The Angkola community's *marsiurupan* ritual exemplifies the harmony virtue as well. How devoted and supportive each other are as friends to everyone involved. Everyone is working toward the same goal, which is to ensure the event's success. Since nobody wants the *horja* to be performed, it won't go smoothly. similar to the previously discussed "jackfruit philosophy." Social solidarity is also demonstrated by a feeling of belonging, which motivates everyone involved to put up their best effort to ensure the event's success.

One form of character education is provided by the values of indigenous knowledge that are deeply rooted in the *marsiurupan* culture. According to Bier (2008), relationships are one of the 25 factors of the materials in character education. Every value dictates how members of the Angkola community interact with one another. Understanding local knowledge as the country's noble cultural values can be used to help mold the character of the country. Human character and applying common sense are important factors in determining an individual's success and even the success of a nation. It is thought that a child who receives methodical, regular character education would develop into an emotionally mature adult.

#### 4. CONCLUSION

Local wisdom values included in the *marsiurupan* tradition help shape the character of the next generation. *Marpege-pege*, *markuras*, *pajongjong los*, *mangkubak sibodak*, *mamasu dahanon*, *mardangdang*, *manggule*, and *manungkus indahan* are the performances that comprise the *marsiurupan* tradition. Their traditional acts express their principles of promoting communal welfare and peace. The following are the values of local wisdom: (1) cooperation; (2) discussion and agreement; (3) fairness; (4) courtesy; (5) Responsibility; and (6) Harmony. Comprehending the local wisdom as the

nation's noble cultural values can serve as a foundation for the development of national character, particularly in connection to interpersonal relationships. Human character and using local wisdom have a significant impact on an individual's and even a country's success.

#### 5. REFERENCES

- Anoegrajekti, Novi, Macaryus, Sudartomo, Zamroni, Muhammad, Bustomi, A. Latif, Izzah, Latifatul, Wirawan, Rendra, & Asrumi, Asrumi. (2021). *Ritual Sebagai Ekosistem Budaya: Inovasi Pertunjukan Berbasis Ekonomi Kreatif*
- Berkowitz, M.W., Battistich, V.A., Bier, M.C. 2008. "What Works in Character Education: What Is Known and What Needs to Be Known". Handbook of Moral and Character Education. Pages 414-431. New York: Tailor and Francis
- Mahmud, M., & Wirabhakti, A. (2024). The Local Wisdom Values in the Building Structure and Ornaments of the Witana Ward of Kanoman Palace Cirebon. *Jurnal Indonesia Sosial Sains*, 5(02), 258–271. <https://doi.org/10.59141/jiss.v5i02.1003>
- Prasasti, S. (2020). Konseling Indigenous: Menggali Nilai – Nilai Kearifan Lokal Tradisi Sedekah Bumi dalam Budaya Jawa Suci. *Cendekia*, 3 (2), 625– 679. <https://doi.org/10.21260/ehb.1912.10>
- Sibarani, Robert. 2004. *Antropolinguistik : Antropology Linguistik - Linguistik Antropology*, Medan: Penerbit Poda.
- Sibarani, Robert. 2012. *Kearifan Lokal "Hakekat, Peran, dan Metode Tradisi Lisan*. Jakarta: Asosiasi Tradisi Lisan (ATL)
- Sibarani, Robert. 2014. *Dalihan Na Tolu: Konsep dan Filsafat Adat Batak*. Medan: CV Sinar.
- Soerjono Soekanto. 2006. *Pengantar Sosiologi*: Jakarta Rajawali Press.
- Spradley, James P. 2007. *Metode Etnografi*. Yogyakarta: Tiara Wacana.