



PERFORMANCE OF *MBEREKAN PEDAH-PEDAH MENGKET RUMAH MBARU* IN KARONESE TRADITION

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ABSTRACT

Mengket rumah mbaru is a joyous event to enter a new home, this event involves *kalimbubu*, *anak beru*, and *senina*. In the implementation of the event. These three groups are the core participants to carry out the events. They also have they own roles and responsibilities to give advises, pray, and wishes to homeowner. This study uses an anthropolinguistics approach to describe the performance of *mberekan pedah-pedah*. This research is a qualitative descriptive study, involving researchers directly in the implementation of the event, to get data in the field conducted in-depth interviews with informants who are still carrying out the event. *Mberekan pedah-pedah* is a form of mutual cooperation as well as a form of kinship among the Karonese people which is still strong.

Keywords: performance, *pedah-pedah*, *Mengket rumah mbaru*, kinship

INTRODUCTION

Mengket rumah mbaru is a joyous event performed to enter the new house. The Performance of this event involves cultural actors, the language used, as well as the context that accompanies them. *Mengket rumah mbaru* is an activity that involves a group of participants, the language, and the situation that accompanies the implementation. The roles group of *anak beru*, *kalimbubu*, and *senina* cannot be replaced by each other because they have to follow some rules and stages that are passed during the event. This is in accordance with the statement of Finnegan (2005) that performance can be in many situations, from organized (organized) and planned to informal situations. This situation is due to several factors, namely time, place, and

space, the model of the organization, participants and their behavior as well as local evaluations (understanding and knowledge of the speaker's community).

Mberekan pedah-pedah as part of the implementation of the event entering a new house is interested to study from anthropolinguistics approach, especially the use of language that is associated with cultural elements contained in it. Language is not only a communication tool but rather a manifestation of human knowledge and can give satisfaction to humans through expressions. This paradigm is in accordance with Duranti (1997) which states that linguistic anthropology is interdisciplinary between anthropology and linguistics that examines language as a source of culture and speaks as a



cultural practice (language as cultural resources and speaking as cultural practices)

Language spoken includes the content (what is to be conveyed) and involves the process (how the utterance is conveyed). Understanding tradition, involves verbal and non-verbal elements and the context and participants that support creativity in the activity known as performance. Analyzing the language of signing the characters cannot be separated from the situation and aspects that cause the utterance to be present/used. This is caused by human processes that communicate with each other. Questions like how are the rules of communication rooted in ethics such as how they greet each other, advise, pray and so on? Or what they are praying, giving speeches, joking, or singing is a question raised by Hickerson (1980) an anthropologist who developed his interest in linguistics

Finnegan (2005) explains that of the overall components in each performance the greatest is human participation. Human participation is divided into two, namely (1) performers and (2) hearings and participants. Performance is the way someone uses language. This concept illustrates that the context of a situation does not always support communication. Communication can be done in all forms of situations even though this form of communication can be influenced by the situation. The important thing to note is that performance is the basis of all forms of communication. The main components of

performance are humans or participants who include actors, and audience. Perpetrators can amount to one or more in carrying out a cultural activity and can come from social status, age, gender, and certain fields and have their own roles.

METHODOLOGY

This research was conducted in the village of Kuta Buluh, Kutabuluh District, Karo Regency. The researchers are directly involved in the implementation during *mbereken pedah-pedah*. To analyze this study, researchers conducted qualitative research with ethnographic method. Spradley's proposed ethnographic approach ((1979, 1980) was applied to gather data when studying *mbereken pedah-pedah*. The anthropolinguistics approach is used as a model in the study of the oral traditions in this research. Anthropolinguistics is a suitable approach since oral traditions are not only studied in a linguistic context, but are also fitted with analysis.

Anthropolinguistics is an appropriate approach since oral cultures are not only studied within a textual setting, but are also provided with a structure to study languages in a cultural context and pay attention to all facets of the language users lives. Audio-video recordings, in-depth interviews and participatory observations were used to collect data. After having obtained research results from the performance (form) and oral tradition (content) contain; *mbereken pedah-pedah*.

RESULTS AND DISCUSSION

The Karo people adhere to a matrilineal system, where men are the clan bearers for their offspring. The Karo community system is known as *merga silima*, *rakut sitelu*, *tutur sisiwah perkade-kaden sepulu dua tambah sada*. The surname is passed down by the father to his child. *Rakut Sitelu* (*senina*, *kalimbubu*, *anak beru*) are three groups divided according to their functions in family relations. Etymologically, the *Rakut Sitelu* means three bonds or it can also be interpreted as the completeness of life (*sangkep ngeleluh*), the following explanation can be categorized as a grandfather or a great-grandfather who can be further divided into:

- a) *Sembuyak*; a person of blood relatives.
- b) *Gamet* or *Senina Sikaku Ranan* is someone who has the same surname but has a different sub-clan. Next *Sukut* consists of 1) *Sepemeran* kinship because their mothers are siblings or because their mother's surname is the same; 2) *Separibanen* kinship because their wives are blood relatives; 3) *Sepengalon* or *Sendalaen* kinship because the daughter of a person married to a man has a brother who has a wife with the same clan as his brother's wife, or when the child (*kalimbubu*) of the daughter's husband will become a *sipengalon*; 4) *Sendalanen* kinship because one's son marries his cousin on the mother's side.

Anak beru is a group of people who take a woman from a certain family or family to be a wife. It can be differentiated into *anak beru* directly. *anak beru* consists of; 1) *anak beru*

angkip or a *anak beru*, is a kinship arising from one's daughter for the first time marrying a family of; 2) *anak beru*. *anak beru dareh* or son of *beru ipupus* is the son of a father's sister or biological sibling's child. Someone who has the same mother's genus; 3) *Anak beru cekoh baka* because of someone's marriage in a family or family.

Other clans have occurred twice in a row.

4) *Anak beru cekoh baka tutup* is a certain clan that has married a woman from a family or another clan three times in a row; 5) *Anak beru tua*, can be divided into three groups of *anak beru tua jabu*, constitute a certain person or family four times in a row marrying a woman from another family, a child of *anak beru tua jabu*, who is a child in the role of establishing the village area, an old son of the *anak beru tua kesain* who has the role of establishing the whole village. Next is *anak beru* not directly related to *sukut* consisting of *anak beru sepemeran*, *anak beru menteri*, *anak beru* of *anak beru*, *anak beru ngikuri*, the child of *anak beru ngikuri*.

Kalimbubu is a group of women, consisting of *kalimbubu* directly to *sukut* consisting of *kalimbubu iperdemui* or *kalimbubu sierkimbang* is parents or relatives of the wife, also called *kalimbubu* carrying traditional clothing (*simbaba ose*.) *Kalimbubu simada dareh* or *bere-bere* is children of siblings, they can change their names several times to suit their needs as well as their functions in custom, the first function is *singalo ulu emas*, if a man's nephew is married then he will become a



kalimbubu singalo ulu emas, second *kalimbubu singalo maneh-maneh* if the child died, they will receive a customary debt (*maneh-maneh*), the three *kalimbubu singalo morah-morah*, occurs if the child does die at a young age then he will receive the traditional debt (*morah-morah*), the four *kalimbubu singalo sapu iloh*, if the *beru dareh* dies at a young age with his customary status still in the form of a *sapu iloh* (tear eraser) next *kalimbubu* from the father called *binuang* can also change its function as well as its position according to customary needs, its position can be, first *kalimbubu simajek daliken* or *kalimbubu* who set up cooking stoves at the ceremony to set a new home. Both *kalimbubu singalo perninin* or *kalimbubu perempuan*, occur if the daughter of the daughter and the minister are married, then the person concerned receives the traditional debt of marriage. The three *kalimbubu singalo ciken-ciken*, if *anak beru menteri* son has a niece the woman dies, then the person receives a customary debt called *ciken-ciken* then it is called *kalimbubu singalo ciken-ciken*. The fourth is called *kampah* or *kalimbubu nini* also called *kalimbubu* because it is *kalimbubu* from grandfather. Then the old *kalimbubu* is divided into *kalimbubu tua jabu* the *kalimbubu* which continuously gives their daughters to the male family starting with great-grandparents up to the father, *kalimbubu tua* design is someone who was appointed when establishing a certain area, *kalimbubu tua/kalimbubu majekken lulang/kalimbubu taneh* is *kalimbubu* who was appointed when establishing a village or village.

Tutur siwaluh is a concept of kinship among the Karo people, which is related to narratives consisting of *sembuyak*, *senina*, *senina sipemerren*, *senina siparibanen*, *anak beru*, *anak beru menteri*, *kalimbubu*, and *puang kalimbubu*. *Perkaden-kaden sepuluh dua tambah sada*, is a call that is used according to the position of a person in the kinship system commonly referred to as *nini*, *bulang*, *kempu*, *bapa*, *nande*, *anak*, *bengkila*, *bibi*, *permen*, *mama*, *mami*, *bere-bere*, the latest is called *teman meriah*, namely neighborhood associations of people who are not related by blood but are considered part of kinship, as an illustration that the Karo people love family and build good relationships with people who are not of their tribe. All the kinship will be in every traditional event. The kinship is related to the rights and obligations in the implementation of traditional events. They are a unified whole customary event will not be completed if one of the kinship does not participate. Lubis (2019) explained that participation has important role in speaking. through participation in a speaking, it leads to the pattern of a community in turn taking.

Mberekkan pedah-pedah is the main event to set a new home, and takes quite a long time, usually until after lunch, if not finished, the event is interspersed with lunch and then continued until it is finished. *Kalimbubu*, *sembuyak*, *teman meriah*, and *anak beru* will give wise words, prayers and hopes, and advices to *simada kerja* or the house owner. The event began with the master ceremony calling on all present to start



the event *mbereken pedah-pedah*. The protocol master ceremony started by saying.

“*Man kita kerina si kundul bas ingan ta enda enggo baci sibenakan acara ta*” (To all of us gathered here, can we start the ceremony). Next, *Kalimbubu*, *sembuyak* and *senina*, *anak beru* sat on their respective mats according to their group. The mat had been stretched before by the *anak beru*. The MC (Master of Ceremony) asks for attendance to start the event. When the MC is ready to invite *sukut*, *simada kerja* or homeowners, as well as *sembuyak*, *senina* to come to the middle of the event. The word *pengalo-ngalo* or greeting is done first by *simada kerja* or the host, also *sukut* then alternately giving greetings and thanks for the hard work of *anak beru* to manage all the needs of the event such as seating, food, drinks and decoration, also the generosity *kalimbubu* heart prayed and blessed the event, and also thanked all neighbors who had deigned to come to meet the invitation *simada kerja*. Here are the words *pengalo-ngalo* from the *simada kerja*. The following are the words of the homeowners (*simada kerja*):

“*Perpulungen simeriah ukur patut sikataken bujur man Dibata ja banci denga kita pulung bas ingan enda alu meriah ras mejuah-juah kita krina. Sinihamati kami kam krina kalimbubu sila ipilihi kami bagepe terus kupuang ni puang kami ija kurang pengalo-ngalo kami ntah penenahkan kami surat pendahi kam sekalak-sekalak kurumah ula kel sangkut-sangkut ukur kalimbubu kami labo erkiteken karus kami tapi bage denga kin ngenca kebeluhen kami, daging ngenda nggo metua tapi kebeluhen bagi sikurang denga, bageka pe man senina sembuyak kami ka pe krina ija nggo luangkenndu waktu karna ndahi*

kami, enda krina melala kel kataken kami bujur man bandu, labo kami beluh ersemulih sembuyak senina kami, tapi erpengarapen kami Dibatalah pagi siersemulih man bandu jenari sikelengi kami kam krina anak beru kami ija nggo la kam erlatih-latih ndahiken dahin kami mulai nari kita mbenaken dahinta endah seh ngasa gundari idah kami maka la kam erlatih-latih tuhu-tuhu dukungndu kami. Bas sadenda melala kel bujur kataken kami nangndangi kam. Si e Dibatalah pagi ersemulih man bandu anak beru kami, endam pengarapen bas kami nari enterem kami jenda peganci-ganci kami erbelas.”

(A happy gathering we should properly thank God that we can still gather in this place rejoicing and blessing us all, which we respect all of our *kalimbubu* without exception as well as continuing to our *puang ni puang*. Where there are still our shortcomings in greeting or in terms of inviting us through letters or those we visited directly to our homes, please do not be hurt our *kalimbubu*, we do not intent to do it, it is only because our knowledge of custum is not good, we are only an old body but still very lack of knowledge, as well as for our *senina sembuyak*, where you have taken the time to attend this event, we also say thank you very much to you, we are not able to reciprocate to our prayers, *senina*, but we hope that God will repay all of your kindness, to all our beloved children. who was busy helping me working on our program starting from the beginning of the plan until now we see all of you are not tired, really, in this case, we really support us, we say thank you very much for that. God will repay all the goodness of you, our *anak beru* this is our hope, we are here many later we take turns giving remarks.)

The second sequence *mbereken pedah-pedah* from the *kalimbubu*, they stand in unison and take turns to give advice, hope, prayers to *simada kerja*. While giving the gifts or *luah* they brought such as mattresses, pillows, mats, plates, cups, spoons, and other equipment. The next

group was *kalimbubu*, followed by friends and neighborhood associates (*sangkep nggeluh*). Lively groups of friends such as coworkers, one bride or a congregation, also neighborhoods. The event continued until before lunchtime. If *mbereken pedah-pedah* it hasn't finished yet, it will continue after lunch. The last turn to give a speech is a *anak beru* and the earliest turn is the homeowner. The sentences *mbereken-pedah kalimbubu* (word of advice from *kalimbubu*):

"*Sinihamati kami kalimbubu kami, puang kalimbubu kami apai pe kam la erndobah erlebih anak beru kami ras anak beru menteri kam. Ijenda nggo teridah kerina pasu-pasu Dibata ibas perpulungen enda. Bere-bere mamana nggo jelas idah kami kam tek man Dibata adi sitek makeken kata Dibata, dat pasu-pasu terlebih bas paksa enda rumah e mbaru e tek kami bekas pemasu-masu Dibata emaka kami pe mamandu kalimbubundu siperen adi nggo begi kami kerna nina ndai lebe siajukan kerna mengket rumah simbaru enda emaka senanglah akapndu krina terlebih man kam bere-bere kami ersada arihndu ,malem atendu nggeluh ermulia gelar Tuhan jadi bage-bage saja kami ngerana enterem kami ijenda pajek cinde. Dibata masu-masu kita krina terlebih masu-masu kam ibas ngiani rumah simbaru enda sibar em bujur ras mejuah-juah kita krina.*"

(We respect our *kalimbubu*, *puang kalimbubu* here we have seen the Power of God in this congregation. It is clear that your *bere-bere mamana* obeys God, if anyone who believes in the power of God, may bless in this new home. we believe this is the power of God so we as your uncle, we heard you ask us to come to entered a new house so we are all happy to tell you that we it is because joy in God's holy life so this is we are standing here, the God who blesses all of us is even more blessed you to have a new house and thank you, God bless us all.)

The following are the words of a *sukut* or a relative of a homeowner:

"*Bujur ninta man Tuhan erkite-kiteken keleng ras perkuah atena banci denga kita pulung alu lit kita krina bas mejuah-juah. Jenari sinihamati kami kam kalimbubu kami ginting mergana, sembiring mergana ras temanndu sendalinen krina terlebih-lebih puang kalimbubu kami, singalo bere-bre bagepe ras singalo perkempun, Ijenda kalimbubu kami ginting mergana ija ibas dahinta pulung ibas wari sendah sekalenda emekap erkite-kiteken ibas berngi nderbih nai emekap anak berundu surbakti mergana senina sipemerren siparibanan kami ndungi peradaten nandangi jabundu krina kam kalimbubu kami ginting mergana bagepe ras sangkep nggeluh krina. Ibas si e kalimbubu kami ginting morgana, sembiring mergana bage pe tegun siparibanan. Ibas krina kekurangan si la payona akapndu kam kalimbubu kami. Jadi bas si e mindo maaf ka kami ula kel kami tembehindu tapi endam kami si man ajarenndu krina kami anak berundu la erpilihnen la erndobah jadi bagem me impal, mami, turangku. Dage gelah ate kami ercakup nangndangi senina siparibanan kami emekap surbakti morgana. Jadi sinihamati kami biak siparibanan kami surbakti mergana la erndobah terlebih-lebih agi kami surbakti mergana bagepe ras agi kami si br.Ginting. Ijenda agi surbakti mergana ija ibas tenahndu nangndangi kami eme siparibanenndu I Tigalingga meriah kel ukur kami. Maka ibas wari sendah nggo kami pulung.La gia pulungsa sienda ola tama-tama ukurndu erkite-kiteken ikutata pe lit kang dahin sibagenda rupana. Endam kami amin pe la kami enterem e nggo sada toto ras kata kami krina. Jadi endam ningkami kam agi kami surbakti mergana bagepe ras br Ginting bagepe ras anakta sidilaki ras sidiberu, maka ningkami ija kita nggo nggalari utang adat man kalimbubuta Ginting morgana. Maka ningkami tegun siparibanenndu mulai gundari nari tambah-tambah rezeki ndauh krina pinakit, mejuah-juah seh sura-sura. Bagendam ningkami, kami sireh tigalingga nari. Ijenda ja ibas pagi-pagi ndai kita nggo mbengketi rumah simbaru maka ningkami bas kam ngiani rumah simbaru enda pe mejuah juah ola sakit-sakit tambah-tambah rezeki jadi tambah tolena Surbakti mergana agi br*



Ginting. Endam bandu kata petuah kami man bandu, krina seh sura-surandu bujur."

(Thanks to God for His love and grace we can still gather in a state of supremacy that we respect for our *kalimbubu merga Ginting, merga Sembiring* and his friends all in all, especially our *kalimbubu*, as well as all *sangkep ngebuhuh, singalo perkempun*. Ginting family, our event is gathered today because last night, your newborns, *Surbakti senina sipemerren siparibanen*, we have completed the compilation of your family *kalimbubu merga Ginting*. We apologize, but don't be offended, but this is what we have to teach you, we are all still young, no experiences. Without exception, so we respect the *siparibanen*, our clan *Surbakti*, all of them without exception, especially our younger brother, *Surbakti* with *Br Ginting*. your *siparibanen* from *tigalingga* is very happy because today we have gathered even though it is not complete but please it should not be taken into your heart because in the village there are also events like this. So even though we were not all that present, our prayers were united where our younger siblings, the *Surbakti* clan and *Br Ginting*, had paid the traditional debt to the *kalimbubu* of the *Ginting* clan. Our prayers from the *Sempbyak Siparibanen*, hope that from now on, you will get a fortune, away from all kinds of diseases and all your desires will be achieved. This is what we say. We who come from *Tiga lingga* also pray that in occupying this house you will go to a lot of things, don't be sick, the cheaper the fortune is this is our greeting, all your wishes are achieved, thank you)

Mbereken Pedah-pedah from *anak beru*:

"Sinihamati kami kam krina kalimbubu kami surbakti mergana jenda erbelas te kami sitik, terutama tujuken kami man bandu abangku bapak Tika ras turangku ras permian abang bapak Tika nderbih nggo idungi adatndu bagi peradaten kalak karo, ijenda meriah kel ukur kami abang jadi kerna ndungi peradaten enda nggo rusur kita ercakup-cakap nggo ertahun-tahun kita ercakup-cakap nggo tande tahunna. Jadi bas kerna si e ulanai tendu morah nggo ilaksanaken bagi seharusnya nggalari

utang peradaten bas kalak karo jenda kami anak berundu meriah kel ukur kami, sehat-sehat kam masuki rumah simbaru, ndeher rezekindu,suh krina sura-surandu,bujur ras mejuah-juah"

("What we respect you all, our *kalimbubu*, the *Surbakti* clan. Here we want to talk a little, especially we aim to our brother *Mr. Tika*, last night, brother has completed the debt settlement as the *Karo* people. Here we are very happy because our brother has completed the debt. We have talked about it for years, so there is no hidden desire because it has been carried out as it *mejuah-juah*).

The performance of *Mberekan Pedah-pedah Mengkett Rumah Mbaru* reflects grateful for the new house. The happiness is not only felt by the owner, but it is also belong to the big family. Therefore, the procedure of the ceremony rely on the role of ceremony. *Lubis et al. (2018)* states that the way of performance has specific and particular pattern and it is become a prototype.

CONCLUSION

Mbeken pedah-pedah, is a part of the tradition of the *Karo* people who are present in various ceremonies or traditions. *Mbeken pedah-peda* as the core of every event in *Karones* tradition. This event is a form of family values and mutual cooperation of the *Karo* community, which contains utterances of prayer, hope, from *kalimbubu, sembuyak*, and *anak beruyak*. *Mbeken pedah-peda* is a form created by predecessors that is realized in the daily life of the *Karo* people and is passed on by the current generation and subsequently is a living wealth, heritage and local wisdom and needs to be maintained so that it does not become extinct.



Disclosure statement

No potential conflict of interest was reported by the authors.

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Alemina Br. Perangin-angin had finished her Doctoral program at Linguistic Doctoral Program in University of North Sumatera through her dissertation entitled: *Tradisi Mengket Rumah Mbaru pada Masyarakat Karo: Kajian Antropolinguistik*. The promotor was Prof. Dr. Robert Sibarani, M.S., and the co-promotor were Prof. Dr. Ikhwanuddin Nasution, M.Si., and Dr. Asmyta Surbakti M.Si. For her master degree, she had finished her study at English applied Linguistic program in United State of Medan University through, she had finished her Bachelor Degree at University of North Sumatera. She has been a fulltime lecture at Universitas Sumatera Utara.

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