

# ***Sangke Hudali Oral Traditions in the Toba Batak Community***

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## **ABSTRACT**

Etymologically, in general, the word sangke means hanging or storing, and the word hudali means hoe. It is a local wisdom that is passed down from generation to generation and is literally interpreted as the activity of storing agricultural tools after the rice planting period is over. This tradition is interpreted as a traditional tradition that aims to give thanks to God Almighty and also to establish a sense of community cohesiveness in Pantis Village. This study aims to describe the stages of the Sangke Hudali tradition, describe the functions in the oral tradition of Sangke Hudali, describe the values of the oral tradition of Sangke Hudali. The theory used is the theory of oral tradition proposed by Sibarani. In this research, descriptive method is used. Oral tradition is a traditional cultural activity of a group of communities that is passed down from generation to generation from oral media from one individual to another from verbal composition and other non-oral traditions. The results obtained in this thesis are six stages of the sangke hudali tradition, namely martonggo sahuta, maneat horbo, mangalahat, marsipanganon, martangiang tu nausea, mandok hata sahuta. The function of the sangke hudali tradition, and nine oral tradition values in each stage of the sangke hudali tradition, namely piety, gratitude, love, hope, sacrifice, sincerity, politeness, morals and kinship.

**Keywords:** oral tradition, Sangke Hudali, tradition

## **1. INTRODUCTION**

North Sumatra is one of the regions that is used as an economic and political base in Indonesia. This province also has cultural diversity, namely unique customs, arts and traditions from the various tribes that inhabit this region (Anshori, 2017: 194). There are 5 Batak subethnics in North Sumatra: Toba Batak, Simalungun Batak, Karo Batak, Pakpak/Dairi Batak, and Angkola/Mandailing Batak. Oral tradition has been an ancient human tradition found throughout the world (Sulistyowati, 2019:45). The Toba Batak ethnic community is part of the Batak tribe which is known for its rich culture and traditions. The Toba Batak ethnic community has a rich and unique culture, such as the tortor dance, gondang sabangunan music, and beautiful carving and weaving arts (Sitinjau, 2023).

North Tapanuli Regency is a district in North Sumatra Province. The North Tapanuli Regency region consists mostly of mountainous areas, so the agricultural and plantation sectors are one of the important sectors in the economy of this district. The main crops in this area include coffee, tea, palm oil and rubber. North Tapanuli Regency also has interesting tourism potential and traditions. The Toba Batak language is one of the languages commonly used in this region, both in daily

conversations and in traditional ceremonies. North Tapanuli Regency is also known for its arts and culture, one example of which is the Sangke Hudali tradition.

Oral traditions are traditional cultural activities of a community that are passed down from generation to generation, from one generation to another, both traditions in the form of verbal wording and other non-oral traditions. Oral traditions have a scope, namely; verbal, partially verbal, and non-verbal (non-verbal). In society, especially the Toba Batak community, there is one tradition, namely the sangke hudali tradition. The sangke hudali tradition is an oral tradition that is still carried out by the Toba Batak community. It is estimated that the sangke hudali tradition has been carried out by the community for more than 500 years.

*Sangke hudali* literally a hanging hoe. This means that the people have planted rice in the fields, and they will keep their agricultural tools, which means that the rice planting period for the farmers is over. Until now, this tradition has been passed down from generation to generation, passed down by ancestors and carried out by generations and every year, people carry out this tradition and also experience challenges in maintaining its sustainability due to the influence of modernization and shifting cultural values. This tradition is carried out so that farmers can rest after planting their rice and is also carried out with the aim of praying and expressing gratitude and gratitude to God Almighty and this event is also to build a sense of community togetherness. The community also hopes that rice and all existing plants will be kept away from agricultural problems, namely, kept away from pests and things that disturb the community's agriculture. As well as a good climate and fertility of their soil, and also so that the irrigation distribution system can be better so that the results from their crops can be as they expected. These prayers also illustrate the close relationship between the ecosystem in Pantis Village.

In this writing the author uses the theory of oral tradition put forward by Sibarani. Oral Tradition is an effort made by society to convey or present oral history, namely through oral speech from generation to generation. Oral traditions also attempt to explore, explain and interpret scientifically the cultural legacies of ancestors in the past and shape the character of the present generation in order to prepare a peaceful and prosperous life for the next generation. (Sibarani, 2014:2-3). Oral traditions have form and content, which form can be divided into three parts: (1) Text, which is a verbal element in the form of tightly structured language such as literary language or narrative language which conveys non-verbal traditions such as the introductory text to a performance; (2) Context, is all the elements that accompany the text such as paralinguistic elements, proxemics, kinesics, and other material elements found in oral traditions; (3) Context, is a condition related to culture, social, situation and ideology of oral traditions. Meanwhile, the content contained in oral traditions is the content of the tradition in the form of values or which generally explains the meaning, purpose, role and function. In this case the content can be divided into several forms. (1). Content is the meaning or purpose and function or role, (2). Values or norms, which can be referenced from the meaning or purpose and function or role of belief in those values and norms, (3). Local wisdom is the use of cultural values and norms in organizing social life wisely (Sibarani, 2014:245-246).

## **2. RESEARCH METHODS**

Meltdel is the next path or method, techniques which are related to how to work to achieve the desired target in an effort to achieve goals or objectives to solve problems. Through application to the main problem, the basic method used by researchers in this research is the qualitative description method. The data sources obtained are primary data sources,

information that has been analyzed. The author conducted a survey directly to the research location to obtain information from key informants by collecting data and analyzing it.

The data collection method to obtain accurate information is technical triangulation (Moleong, 2004), namely: observation, interviews, and literature. The data analysis methods used are: selecting relevant data, data reduction, data presentation, and verification/conclusion.

### **3. RESULTS AND DISCUSSION**

#### **A. Stages in the Sangke Hudali Tradition**

In sangke hudali there are several stages of traditional traditional activities and traditional ceremonies in general, these stages are carried out in a well-structured manner by the community in Pantis Village. In this activity there are six stages of implementing sangke hudali. These stages are described in all existing stages in the following way:

##### **1. Martonggo sahuta 'deliberation'**

In the traditional activities that will be carried out, it is better to determine the date and place where this tradition will be carried out. It's the same with this sangke hudali activity. The date will be determined a week before the event is held by careful discussion or deliberation between the entire village community.

Before determining the place and date for this tradition, the village community who work as farmers will gather to ask all the farmers whether the rice they have planted in their fields has been planted, because the event will not be able to be carried out if there are farmers who have not finished planting their rice. The village community gathers at the village office to discuss the location, date of the sangke hudali, determine the animal to be slaughtered and determine the offerings. Martonggo sahuta is carried out in the yard of the village head's office.

##### **2. Maneat Horbo 'slaughtering buffalo'**

After determining the place and date for the tradition to be carried out. Before the sangke hudali is carried out, the community will gather at the village head's office at 07.00 WIB, when the place and date are determined, the community will have a deliberation to choose who will carry out this maneat horbo event, there are 10 men selected to slaughter the buffalo.

And the parhobas are generally women and men who have been chosen because they will prepare cooking utensils while waiting for the buffalo to be slaughtered.

##### **3. Mangalahat 'cooking buffalo meat'**

*Mangalahatis* the procession of slaughtering and cooking buffalo carried out by the Batak people in various traditional ceremonies, such as wedding ceremonies, death ceremonies and thanksgiving ceremonies, to prepare for the needs of this ulaon. Mangalahat has an important meaning in Batak traditional ceremonies.

This tradition is a symbol of sacrifice and togetherness between communities. The slaughtered buffalo symbolizes sacrifice to obtain a better life. Meanwhile, the process of cooking buffalo symbolizes togetherness and cooperation. The mangalahat process is usually carried out by men. The buffalo to be slaughtered is first tied to a pole called a borotan. Then, the buffalo was slaughtered by a butcher called Malim Parmangmang. After the buffalo is slaughtered, the meat is cut into pieces and cooked. Cooked buffalo meat is usually served in various dishes, such as curry and rendang. The following are the procedures for mangalakat in Batak traditional ceremonies:

- a. The buffalo to be slaughtered is selected first. The buffalo chosen is usually a healthy and fat male buffalo.
- b. The buffalo that has been selected is then tied to a pole called borotan.
- c. The buffalo is slaughtered by a butcher called malim marmangmang.
- d. After the buffalo is slaughtered, the meat is cut into pieces and cooked. Cooked buffalo meat is served to the entire community of Pantis village.

#### **4. Marsipanganon 'eat together'**

The next stage that will be carried out in the implementation of sangke hudali is marsipanganon. At the marsipanganon event, the food served is usually typical Batak food, such as rice, meat, fish, vegetables and chili sauce. These foods are usually served on a large tray. Marsipanganon is a communal meal at sangke hudali.

This event is considered a very important moment to strengthen relations and bonds between village communities. After Parhobas finished cooking the buffalo that had previously been slaughtered, the food that Parhobas had finished cooking was taken by Parhobas to the yard of the Pantis Village head's office. Before the meal together begins, the religious leader will lead a prayer for the meal together. The marsipanganon event is an important event in the Toba Batak thanksgiving ceremony. This event is a symbol of kinship and togetherness between communities. Eating together is an opportunity for family and relatives to gather and stay in touch. Apart from that, eating together is also an opportunity to share food and happiness.

#### **5. Martangiang tu Naus 'praying at the spring'**

The martangiang tu nausea tradition is a Batak traditional tradition carried out by farmers. This tradition is carried out to ask God Almighty to make their plants grow well and produce abundant harvests. In the martangiang tu nausea tradition, farmers will gather in a place called nausea. Nausea is usually a place that is considered sacred, such as a spring. People will offer prayers to God Almighty and the spirits of their ancestors (Boraspati Ni Tano). These prayers usually contain requests for safety, health and prosperity. They will bring offerings to pray for nausea. The offerings brought to nausea are:

##### **a. Itak Gurgur**

*Itak gurguris* a traditional Toba Batak food made from ground rice flour mixed with grated coconut, sugar and a little water. Itak

gurgur has a sweet and savory taste. Itak gurgur is usually served at traditional Batak events, such as weddings, thanksgiving ceremonies and other traditional ceremonies. Itak gurgur is also often served as a snack or snack.

##### **b. Napuran 'betel leaf'**

*Napuranis* the term in Toba Batak society for betel leaf. Napuran has an important symbolic meaning in Toba Batak culture. Napuran symbolizes respect, reverence, and appreciation. Napuran, or betel, is one of the important offerings in Toba Batak traditional ceremonies.

##### **c. Pirani ambalungan 'Free-range chicken eggs'**

*Pirani ambalunganis* one of the offerings commonly used in various Toba Batak traditional ceremonies. Pirani ambalungan has an important symbolic meaning for the Toba Batak people. According to the beliefs of the Toba Batak people, Pirani ambalungan symbolizes life. Pirani ambalungan is the beginning of a new life. Therefore, Pirani ambalungan is often used as an offering to Mula Jadi Na Bolon, the creator of all things. Free-range chicken eggs function as miakmiak, meaning as a savior to avoid unwanted things. Pirani ambalungan is used to ask Boraspati Ni Tano (Guardian of the Rice Fields) so that the rice they plant is protected from danger.

##### **d. Pangir 'Kaffir Lime'**

*Pangiris* one of the conditions used during Martangiang Tu Nausea in this sangke hudali. The pangir will be cut in half and squeezed until it releases water. The place for the juice is put in a nabontar dish or white cup. Then the results of the juice are sprinkled into the water, it will be sprinkled on the nausea and the sentence will be uttered by the natua tua ni huta, namely to wish good luck for their rice fields so that they grow well.

##### **e. Pinggan Na Bontar 'white cup'**

*Pinggan na bontaris* one of the symbols found in the Sangke Hudali tradition. A nabontar plate is a cup made of plain white ceramic, which is then used as a container to hold sauce or pangir water that has been cut

and squeezed. The meaning of pinggan nabontar is purity and honesty to ask for blessings from Debata Mula Jadi Nabolon.

f. Same 'rice seeds'

*Same* became a symbol of social status for the Toba Batak people. The Toba Batak people believe that quality rice seeds are a sign of prosperity and prosperity. In *sangke hudali*, seeds are used to give thanks because the rice planting period has finished.

## **6. Mandok Hata Sahuta**

The sixth stage in *sangke hudali* is the *mandok hata sahuta* thanksgiving, which is one of a series of events in the Toba Batak traditional thanksgiving ceremony. This event is usually carried out by everyone in the village, namely the entire village community who are holding thanksgiving. The purpose of the *mandok hata sahuta* thanksgiving is to convey thanksgiving to God Almighty for all the blessings that have been given. This event is also an opportunity for the entire village community to provide motivation and support among fellow communities.

The *mandok hata sahuta* event is held after the *martangiang tu nausea* event. The village community will gather at the church to perform the *mandok hata sahuta* event. After all the people had gathered at the church, the event began which was opened by the pastor with a joint service at the church. After the service was finished they began to enter the *mandok hata* event. The event started with representatives of village farmers who had been selected during previous preparations here, who were conveyed by the farmers to thank the entire community for making this *sangke hudali* event run smoothly. After that, it was continued by representing *natuatua ni huta*, then continued by representing religious leaders/priests and the *mandok hata* was ended by representatives of the Pantis Village government, which was delivered by the head of Pantis Village.

After the *mandok hata* is finished, the village head will open a discussion between

the community and the village government to discuss what needs to be improved in the process of planting rice that has been planted by farmers. What the farmers will discuss are deficiencies that must be addressed in their rice field irrigation systems. The irrigation system is one of the important factors that determines agricultural success. A good irrigation system can provide sufficient and timely water for planted rice, so that rice can grow and develop optimally. In this case, the farmers discussed solutions between them to make their irrigation system better so they could produce good rice from their land. After completing the discussion and having received a solution for what they need to fix, improvements to the irrigation system will be carried out two days after this discussion because the day after this discussion they will stay at their respective residences.

## **B. Functions in Implementing the Sangke Hudali Tradition**

### **1. Martonggo Sahuta function**

The functions contained in the *martonggo sahuta* stage in the *sangke hudali* tradition in the Toba Batak community:

a. Determining the day for carrying out *sangke hudali* is determined based on the Batak calendar, where the Batak calendar is used to see a good day to carry out this tradition. This tradition is usually carried out in February during the first rice planting period in Pantis Village.

b. Determine the animal to be slaughtered, namely buffalo. The reason why the buffalo was chosen for the communal meal was because there is a Muslim community in Pantis Village and the slaughtered buffalo will be eaten together on the day of this tradition.

c. Determine the offerings used for the *martangiang tu nausea* (praying at the spring) event. In determining these offerings, there are several offerings that are determined to be used in the traditional *Sangke Hudali* event, including: *itak gurgur*, *napuran* and *same*.



## **2. Maneat Horbo function**

The functions of maneat horbo are as follows:

- a. Horbo whose meat has been slaughtered will later be processed and cooked to be eaten together by the people of Pantis Village in sangke hudali.
- b. Horbo was chosen for this tradition because some of the people in Pantis Village are Muslim in order to create a sense of togetherness between religions in the Pantis Village community.
- c. As a form of prayer request. The Toba Batak people believe that maneat horbo can bring blessings and goodness. Therefore, they often perform maneat horbo at thanksgiving events to ask for prayers so that they will always be given safety, health and prosperity.

## **3. Mangalahat function**

The function of mangalahat in Toba Batak can be categorized into two, namely religious function and social function.

### **a. Religious Function**

Religiously, mangalahat is a form of offering to Mula Jadi Na Bolon. A slaughtered buffalo is a symbol of prosperity and prosperity. By slaughtering buffalo, the Toba Batak people hope that Mula Jadi Na Bolon will give them blessings and protection. Apart from that, mangalahat is also a form of requesting forgiveness of sins to Mula Jadi Na Bolon. The slaughtered buffalo is a symbol of sacrifice. By slaughtering buffalo, the Toba Batak people hope that their sins will be forgiven and erased by Mula Jadi Na Bolon.

### **b. Social Function**

Apart from its religious function, mangalahat also has a social function. Mangalahat is a form of respect for the ancestors. The slaughtered buffalo is a symbol of the Toba Batak people's gratitude to their ancestors who preceded them. Mangalahat is also a form of social solidarity. Mangalahat is usually carried out jointly by the village community. This is a form of mutual cooperation and togetherness of the Toba Batak community. This

mangalahat function is carried out in the Sangke Hudal tradition as a thanksgiving ceremony to ask for blessings and protection from Mula Jadi Na Bolon. The slaughtered buffalo is a symbol of the Toba Batak people's gratitude for the gifts they have received.

## **4. Function of Marsipanganon**

*Marsipanganon* has various meanings and functions, including:

- a. As a symbol of togetherness and unity. Marsipanganon is a moment where people gather to eat together. This symbolizes the togetherness and unity of the Toba Batak community.
- b. As a symbol of respect for the ancestors. In Toba Batak traditional ceremonies, there is usually a distribution of food to the ancestors. This is a form of respect for the Toba Batak people to their ancestors.
- c. As a symbol of thanksgiving. Marsipanganon is also often done as a form of thanksgiving to God for the blessings and grace he has been given.

## **5. The function of Martangiang is nausea**

*Martangiang is nauseous* has various functions, including:

- a. As a symbol of respect for the ancestors. Martangiang tu nausea is a form of respect for the Toba Batak people in the village to their ancestors. This shows that the Toba Batak people still value and respect their ancestors.
- b. As a form of request to the ancestors. Martangiang tu nausea can also be used to ask for something from the ancestors, such as safety, health or prosperity.
- c. As a form of thanksgiving to the ancestors. Martangiang tu nausea can also be used as a form of thanksgiving to the ancestors for the blessings and grace they have been given.

## **6. Function of Mandok Hata Sahuta**

The function of the hata sahuta mandok in sangke hudali in Toba Batak society is as follows:

a. As a symbol of respect for ancestors and invited guests. Mandok hata sahuta is a form of respect from the Toba Batak people to their ancestors and invited guests who attend this tradition

b. As a form of thanksgiving to God for the blessings and grace he has given. Mandok hata sahuta is also a form of gratitude from the Toba Batak people to God for the blessings and grace that have been given.

c. As a form of request to God so that His blessings and mercy will always be with the Toba Batak people. Mandok hata sahuta is also a form of prayer from the Toba Batak people to God so that His blessings and mercy will always be with them.

### C. Values in the Sangke Hudali Stages

In sangke hudali there are several oral tradition values at each stage which have various good goals including developing character and changing a person's mindset so that they can progress further in the future.

In this case the content can be divided into several forms. (1) content, (2) function; (3) values, which can be referenced from the meaning or purpose and function or role with belief in those values and norms (Sibarani, 2014:245-246). The following are the values of oral traditions in the Sangke Hudali traditional activities:

No	Mark	Text	Context
1	Piety	<i>O Debata Mula So Nabolon, realize on ro ma hami tu jolom laho manangianghon asa with lush nets sude si suanon nami di tano on. Tano on ma pasu-pasu sian Debata tu hami pomporanmon, jala hami pe mandok mauliate ma tu ala ni sude pasu-pasu na nung dipangido hami.</i>	In this text, it is a sin that is conveyed in the activity of martangiang tu nausea. At the martangiang tu nausea stage, this prayer is delivered as a symbol of respect for the ancestors, this shows respect and respect for the ancestors. Apart from that, this prayer text is a form of request to the ancestors and as a form of thanksgiving to the ancestors. In the contents of the prayer, there are requests for safety, health, prosperity and happiness.
2	Give thanks	<i>Parjolo sahali di son hami mandok mauliate tu Amanta Pardenggan Basa jala di asi ni roha-Na boi hita marsada di ingananon laho mangulahon ulahon hamauliateon.</i>	In the value of gratitude, the mandok hata sahuta stage is carried out as a form of gratitude for the smooth activities carried out by the people present. Apart from that, the value of gratitude can be seen in the marsipanganon stage. The marsipanganon stage is a very important moment in strengthening the relationships and bonds of the village community for the smooth running of the event.
3.	Affection	<i>Hami pe marpangidoan tu amanta mula so na bolon asa diramoti jala dipasu-pasu sude numbers ulaon nami masa ro ma pasu-pasu mandongani hami dohot family numbers.</i>	The value of affection can be seen in the marsipanganon stage where at this stage, people gather together to eat together. At the marsipanganon stage it becomes a symbol of togetherness and unity between the community in participating in sangke hudali activities from start to finish. Apart from that, the value of affection at the marsipanganon stage is seen as a way to establish social relations between communities.
4.	Hope	<i>O Debata Begins to Become Nabolon roroti mat tano on sian numbers mara. Lehon ma tano on hasuburon asa boi hami pinompar-Mon mandapot harvest namarlobi figures</i>	The value of hope in the Sangke Hudali tradition is seen in the martangiang tu naus stage. At this stage, the value of hope is seen because it is a form of request to the ancestors to ask for something and hope for safety, health and prosperity for all of society.
5.	Sacrifice	<i>O Debata Mula Jadi Na Bolon ro hami tu jolom dohot serep ni roha marpangidoan hami tu Ho di horbo na naeng seaton nami. Diseat hami horbo on lao tu sipareakan na denggan. Naeng dividedhon hami ma busy na on tu nasa hami.</i>	The value of sacrifice in the Sangke Hudali tradition can be seen at the mangalahat stage. At this stage, the value of sacrifice is seen in the people who work on these two stages. At mangalahat, a traditional leader who has made a sacrifice is the person who slaughters the buffalo. At this stage, mangalahat becomes a form of solidarity carried out by each community so that they carry out their respective duties.
6.	Sincerity	<i>O Debata Mula Jadi Na Bolon dison hami pe marpangidoan tu Amanta Mula Jadi Na Bolon di bagasan serep ni roha asa diramoti jala dipasu-pasu sude numbers ulaon nami masa ro ma pasu-pasu mandongani hami.</i>	The value of sincerity in sangke hudali can be seen at the martonggo sahuta stage. At this stage, the value of sincerity is seen when the whole community gathers to discuss matters related to this tradition, such as: determining the day, determining the animal to be slaughtered, and determining the offerings to be used. The entire community has an agreement to carry out this tradition according to their respective duties.
7.	Courtesy	<i>Horas ma di hita saluhutna na parjolo sahali mandok mauliate ma hita tu Amanta Pardenggan Basa stala asi ni roha na do boi hita marpungu dibagas ni Dewata laho mandokkon hata, I ma figure hata pasu-pasu na naeng sipasahaton nami tu hita saluhutna. Marhite</i>	The value of politeness is an important value in Toba Batak society. This value must be maintained and preserved so that Toba Batak culture is maintained. The value of politeness in sangke hudali is found at the mandok hata sahuta stage. At this stage, it can be seen when a traditional figure or

		<i>hata pasu-pasu na pinasahat nami on anggiat lam tu singkop na ma sude numbers ulaonta tu joloan ni ari on sai Debata ma na mangaramoti hita salutna.</i>	community elder conveys a hata in the form of a speech, welcome and thanksgiving for the smooth running of a tradition. A traditional figure or community elder has the trust of the community to convey their hata. The community has the courtesy to directly trust traditional leaders or community elders to convey their feelings.
8.	Moral	<i>O Debata started to become nabolon roroti ma tano on sian Angka Mara. Lehon ma tano on hasuburon asa boi hami pinomparmon figure mandapot harvest namarlobi. Jala sai teach ma hami sude numbers pangulaon asa boi mangulahon tano tu na danggan na.</i>	The moral values in sangke hudali are found in the martangiang tu nausea stage. At this stage it is seen as a form of thanksgiving to the ancestors for the blessings and grace that have been given. Society has the moral to maintain good relations with their ancestors. This moral value is one of the important values and is found in sangke hudali.
9.	Kinship	<i>Dison hami marpungu laho manghalason sipanganon na naung pinasahat-mu tu hami maradophon na diula hami siganup ari. Anggiat ma sipanganon na tupa di adopan nami on gabe gogo na imbaru di joloan ni ari.</i>	Family values in the Sangke Hudali tradition are found at the Martonggo Sahuta stage. At this stage, it is seen when the whole community gathers and unites opinions or views regarding the implementation of this tradition so that it runs well. Apart from that, family values are found in the marsipanganon stage, seen when the whole community gathers and eats together and as a symbol of kinship and togetherness between communities that follow this tradition.

Table 1. Values at the Sangke Hudali Tradition Stages

#### 4. CONCLUSION

Based on the results of the discussion above, it can be concluded that in the Sangke Hudali tradition in the Toba Batak community there are 6 stages, namely: (1) Martonggo Sahuta stage, (2) Maneat Horbo stage, (3) Mangalahat, (4) Marsipanganon, (5) Martangiang tu Nausea, (6) Mandok Hata Sahuta.

In implementing the Sangke Hudali tradition, there are also 6 functions in each stage of implementing the Sangke Hudali tradition. And in implementing the Sangke Hudali tradition, there are oral tradition values that must be taken into account at every stage of the activity. The values for each stage are: (1) The value of piety, (2) The value of gratitude, (3) The value of love (4) The value of hope (5) The value of forestry (6) The value of sincerity (7) The value of politeness (8) Moral values (9) Family values.

#### Declaration by Authors

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