

# The Principle of Decision at *Umpasa Marhata Sinamot Toba Batak Community*

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## ABSTRACT

This paper is entitled "Principles of Politeness in *Umpasa Marhata Sinamot Toba Batak Society*. *Twins* Is an oral tradition and cultural tradition owned by the community that functions as a medium to convey hopes, prayers, and advice about moral teachings that can be guided by the Toba Batak community. *Umpasa Batak Toba* is always displayed and its use heard in traditional ceremonial activities such as traditional birth ceremonies, marriage ceremonies, death ceremonies and so on. The aim of this research is to describe the principle of politeness in *Umpasa Marhata Sinamot Toba Batak*. The theory used in this paper is a theory that refers to Chaer's (2010) opinion about language politeness, using a qualitative descriptive analysis method. The research results show that in *Umpasa Marhata Sinamot Toba Batak* found politeness principles of wisdom, acceptance, generosity, humility, agreement, and sympathy.

**Keywords:** Politeness, *Umpasa*, *Marhata Sinamot*, Batak, Toba

## INTRODUCTION

Every ethnic group has a different way of respecting politeness. *Twins* (rhymes) of the Toba Batak ethnicity can be used as an important source for the younger generation or the nation's next generation in speaking skills or communicating in society in a polite manner. The contents of the *umpasa* teach a lot about how to communicate, behave, think, behave, interact, cooperate within the family, community and nation as a reflection of the nation's culture. The use of *umpasa* is often found when carrying out traditional ceremonies such as: traditional

birth ceremonies, traditional marriage ceremonies, traditional death ceremonies, traditional ceremonies for entering a new house, and other traditional ceremonies.

*Twins* Contains a philosophy of life, decency, ethics, laws, more likely to contain a request for the ideals of life for every Batak Toba community such as *hagabeon* (happiness), *sorry* (wealth), and *hasangapon* (respected) (Sinaga 2000: 419). The meaning of *umpasa* generally contains prayers and good wishes, and also in the form of advice that can be applied in the world of education and society. Every ethnic group that exists throughout the archipelago has an oral tradition in the form of rhymes, but what distinguishes them is only the mention of the term name, for example: in Karo language it is called endings, the Simalungun language is called *Umpasa*, in Javanese it is called *mark*, in Sundanese *Show off*, the Angkola/Mandailing language is called *Twins* and the Toba Batak language is called *Twins*. *Twins* is tamsil language or pantun language, namely two lines or four lines. For example, two lines, the first two lines are sampiran and the second line is the contents, for example four lines, the first two lines are sampiran and the last two lines are the contents. *Twins* rhyme aa-aa or ab-ab. *Twins* a form of expression of thoughts and feelings that is always present in various events in people's lives joy nor sorrow. *Twins* is Toba Batak poetry consisting of two, three, four or more lines can be compared with lip stick, ordinary poems, and types of talibun in old Indonesian

literature (Sinaga 2000: 419). *Marhata sinamot* is deliberation for consensus discussing gold money or dowry money at traditional weddings/wedding attended by all three elements pretext *na tolu*, that's hula hula or the party giving the wife, donan sabutuha/dongan tubu or parties of family relatives, and *pipeor* the recipient of the wife from both parties (Sihombing 1989).

Politeness is the procedures, customs or habits that apply in society. Politeness is a rule of behavior that is determined and mutually agreed upon by a certain community as so that politeness is at the same time being precondition agreed upon by social behavior. Therefore, this politeness is usually called manners. Politeness can be seen from various aspects in daily life, politeness very contextual i.e., applies in certain communities, places or situations, but does not necessarily apply to other communities, places or situations, politeness is always bipolar, has a two-pole relationship, such as between children with parents, between men and women, politeness is reflected in how to dress (dress), how to act (act), and how to speak (language) (Muslich 2006: 1).

### **THEORY USED**

The theory used in this study is a theory that refers to politeness in language (Chaer 2010: 56) where in politeness theory in language the politeness principle is translated into expressions (provisions, teachings). The six expressions are (1). wisdom, (2). acceptance, (3). generosity, (4). humility, (5). agreement and (6). sympathy.

### **The Principle of Politeness in *Twins* Toba Batak Society**

According to the theoretical basis above the expression in the principle of politeness there are six maxims principal politeness, namely:

1. The maxim of wisdom  
Reduce other people's losses  
Add another person's advantage

2. Maxim Generosity  
Reduce your own advantage  
Add self-sacrifice
3. The maxim of simplicity  
Reduce insults at others  
Add other people's compliments
4. The maxim of simplicity  
Give yourself less credit  
Add cavian to yourself
5. Maxim of agreement  
Reduce incompatibilities between yourself and others  
Increase persuasion between yourself and others
6. Maxim Sympathy  
Reduce antipasti between yourself and others

### **RESEARCH METHODS**

The method used in this research is descriptive qualitative method. The purpose of qualitative research is to describe and analyze phenomenon, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually and in groups (Moleong, 2007: 7).

### **DISCUSSION**

Based on the research results found several *Twins* Batak Toba which can be used as a principle of politeness in the example of the Toba Batak community. Among others:

#### **1. The Principle of Politeness Wisdom on *umpasa marhata sinamot* Toba Batak people**

The principle of politeness is tact *umpasa marhata sinamot*, party of *hula hula* or the wife-giving party asks the bridegroom money or dowry money from the boru or the wife-receiving party if they still have a change of heart, they are asked once again to add to what the wife-giver asked for.

Here's an example *umpasa marhata sinamot* Toba Batak politeness principle of wisdom.

*Marbunga ma lasuna*  
*Dompok mat ani ari*  
*Atik na maruba do pe roha muna*  
*Sinungkun jo sahali nari*

**Translation:**

Abandoned  
Facing the sun  
Have you still changed your heart?  
Asked again  
Content of *Umpasa* "Atik na maruba do pe roha muna, Sinungkun jo sahali nari "On the principle of decency this wisdom provides an opportunity to change hearts in determining the amount of dowry. This can be seen in the third line vizatik na marubah do pe roha muna(is your heart still changing). In this case the parties dancing still asking the party pipeto add to the dowry money or the dowry money.

**2. Principles of Politeness Generosity to Umpasa Marhata SinamotToba Batak people**

The principle of politeness generosity on *umpasa marhata sinamot*, party of pipe or the recipient of the wife must be generous if the request is from hula hula or wife giver not too little or stingy.  
Here's an example *umpasa marhata sinamot* Toba Batak politeness principle generosity.  
Tuat raja martua  
Marabit tolu bolit  
Anggo tu hulahula  
Tung so boi do mangkolit

**The translation:**

Descend the lucky king  
Get dressed and a tricolor banded head  
Can't give too stingy  
Contents of *Umpasa* "That's what you say, Tung so boi do mangkolit" on the principle of politeness generosity this is the side of pipe or recipient of the wife if todancingone must be generous, not giving too little or being stingy with regard to dowry or dowry money. In this case pipes want to give tohula hula more was asked, however from the side pipe can give according to his ability.

**3. Principles of Courtesy Appreciation at Umpasa Marhata SinamotToba Batak people**

The principle of politeness respect *umpasa marhata sinamot* party request hula hula or the wife's giver regarding marriage gold money or dowry money can be fulfilled from the party pipe or the receiving party's wife, so that party hula hula appreciates what is done from the party pipe.  
Here's an example *umpasa marhata sinamot* Toba Batak respect politeness principle.

*Pitu lili nami*  
*Paualu jugia nami*  
*Nauli do nipi nami*  
*Ai gohan muna hajut nami*

**Translation:**

Our seven skewers  
Our eight beads  
What a beautiful dream we have  
Because you will fulfill our request  
The contents of the *Umpasa* "Nauli do nipi nami, Ai gohan muna hajut nami" on the principle of politeness in this award, the hula hula the giving party of the wife gives an award to the party pipe or the recipient of the wife because of a request from the party dancing regarding gold money or dowry money can be fulfilled by the parties pipe.

**4. The Principle of Modesty Politeness in Umpasa Marhata Sinamot of the Toba Batak community**

The principle of modesty modesty in *umpasa marhata sinamot* also known as an expression of humility. This expression is an expression conveyed by the party pipe or recipient's wife to the party hula hula because of the existence of pipe have not been able to give gold or dowry money, according to the request of the party's hula hula.

Here is an example *umpasa marhata sinamot* Toba Batak politeness principle of simplicity.

*Madekdek ansosoit*  
*Tongon tu tarumbara*  
*Unang dok hamu parholit*  
*Silehonon do soada*

**Translation:**

Sparrow fell

Right under the house  
Don't say we are stingy  
It is our gifts that are not there or not much  
Content of *Twins* "First of all, if you are *parholit*, *Silehonon do soda*" the principle of decency this modesty, where parties pipe in the delivery of gold money or dowry money, it has not been able to fulfill or fulfill the request from the party *hula hula* with more or more amounts, in the sense that it does not mean parties *pipestingy*. This can be conveyed by the party from pipe expresses its simplicity by not parsing request from party *hula hula*. Party presenter *pipe* it is an ability that is given.

##### 5. The Principle of Politeness in Consensus on Umpasa Marhata Sinamot Toba Batak people.

The principle of decency in consensual agreement *umpasa marhata sinamot* This is known as the speech of agreement or expression of conformity. This speech act was expressed by friends from the village pipe to the party's *hula hula*, agreed *aggravated* or dowry money/dowry given pipe to the parties *hula hula* if there is an agreement based on consensus from both sides, then the party from the same village agrees that the party *hula hula* accept it. Here is an example *umpasa marhata sinamot* in the Toba Batak community the principle of decency is consensual.

*Aek godang*  
*Aek laut*  
*Dos ni roha*  
*Sibahen na saut*

##### Translation:

River water  
Sea water  
Similarity heart  
Making it United  
Content of *Pass* "Dos ni roha, Sibahen na saut" the principle of decency in this agreement, where the parties dancing and parties pipe or both parties if they have mutually agreed then From the village friends, they also agreed on how much gold the party gave for the wedding *pipe* the. The

point is from friends from the same village neutral its nature.

*Ai nungga jumpa tali apsa*  
*Bahen ihot ogung oloan*  
*Nunga denggan maruju hata*  
*Jala masipaoolooan*

##### Translation:

Already found the spiral rope  
For drum strap fasteners  
Already good at the end talks  
And agree with each other (consensus)  
Content of *Umpasa* "Aek godang, Aek laut, Dos ni roha, Sibahen na saut" The principle of decency in this agreement, because both parties have mutually agreed, the things that are requested from the parties *hula hula* parties have fulfilled *pipeso* everything goes well.

##### 6. The Principle of Politeness Sympathy to Umpasa Marhata Sinamot Toba Batak Society

The principle of politeness sympathy to *umpasa marhata sinamot* In the Toba Batak community, this is also called sympathy speech. Party *Hula hula* really feel sympathy for what was said from the party *pipe* the delivery of gold or dowry money is conveyed with humility.

The following is an example of the *umpasa marhata sinamot* in the Toba Batak community, the principle of politeness and sympathy.

*Pat ni gaja tu pat ni hora*  
*Anak ni raja do hamu, pahompu ni na mora*

##### Translation:

Elephant feet to fox feet  
You are the son of a king and the grandson of a rich man  
Contents of *Umpasa* "Anak ni raja do hamu, pahompu na mora" this sympathy politeness principle, where parties dancing give praise or sympathy to the party *pipe* its called that pipe from the descendants of the king and his grandson is the son of the rich. This praise is very sympathetic may all the words from *hula hula* come true.

*Pitu lili nami, paulu jugia nami*

*Nauli do nipi nami ai gohan muna ma hajut nami*

**Translation:**

Our seven sticks, our eight beads  
Our dream is beautiful because you will fulfill our request

Contents of Umpasa "*Nauli do nipi nami ai Gohan muna ma hajut nami*" this sympathy politeness principle, where parties *hula hula* give praise or sympathy to the party *pipe* Because *pipe* will accept or comply with the request of the party's *hula hula*. Here the *hulahula* informed and requested indirectly to the *boru* that the request from *hula hula* fulfilled.

*Hudali ni pangula*  
*Peak di ginjang parapian*  
*Molo dituruti pada hulahula*  
*Sai na ro parsaulian*

**Translation:**

Hoes from workers  
Located on the fireplace  
If you follow the advice from *hula hula*  
Always get good  
Content of Umpasa "*Molo dituruti pada hulahula, Sai na ro parsaulian*" the principle of politeness this sympathy, where the parties from *pipe* give praise to the party *hula hula*, because it complies with the request *hula hula*. This is done is an honor given to the parties *hula hula*.

**CONCLUSION**

*Twins* Toba Batak is a literary work of the Toba Batak community which can be used as a means of communication, conveying ideas, thoughts, information, philosophy of life, and building education directly or indirectly which used in the Toba Batak community. Umpasa *marhata sinamot contained* messages in the form of politeness principles, namely wisdom, generosity, appreciation, modesty, agreement, and sympathy.

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