

The Local Wisdom of Mangarou Totok Incantation towards Natural Resources in Simalungun Ethnic: An Anthropolinguistic Study

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Abstract: The purpose of this research are 1. To find the process of treatment of newborn baby teeth, 2. To find the types of local wisdom in Incantation of mangarou totok in simalungun ethnic. This research were applied anthropolinguistics approach. The parameters of analysis use interconnection, evaluability, and sustainability. Based on the research findings, local wisdom of mangarou totok incantation towards natural resources in simalungun ethnic indicates that it can be used as local wisdom to conserve the natural resources. Some plants used as ingredients such as: sitabar banana midrib as the main ingredients and betel nut, gambier, lime, areca nut and pepper as the supporting ingredients. Then healthy, politeness, environment care, preservation, cooperation, social loyalty, commitment, positive thinking and compliment were found in the mangarou totok incantation. The value of this research presents the significant contribution to sustainable of natural resources. The societies does not know anymore the function of sitabar banana midrib can be used to treatment of newborn baby teeth especially simalungun societies. Then, this research gives the contribution to societies as an economically. Simalungun societies do not need to spend much money to buy the chemical medicine from doctor. Mangarou totok incantation is tradition of simalungun ethnics that needs to maintain as a local wisdom and sustainability of natural resources.

1 INTRODUCTION

The Incantation of *mangarou totok* is one of incantation in simalungun ethnic. Incantation of *mangarou totok* is traditional medicine from simalungun ethnic. The function of incantation of *mangarou totok* is to treat the newborn baby teeth. As we know, while the newborn baby teeth, they will feel pains and sometimes will have high fever.

Simalungun ethnic believe that, the incantation of *mangarou totok* able to treat the newborn baby teeth. Incantation of *mangarou totok* uses the banana midrib as a material to treat the newborn baby teeth. Banana midrib processed according needs to treat the newborn baby teeth. Banana midrib is cut long and as big as adult's finger. Incantation of *mangarou totok* is read by a shaman. Shaman reads the

incantation of *mangarou totok* while he is grasping the banana stem that has cut as a material to treat the newborn baby teeth. After the shaman reads the incantation of *mangarou totok* in banana midrib that have cut then the banana midrib may be given to the baby.

Banana plant is a natural resources that live in our environment. Banana plant grow in tropical climate like Indonesia. Usually, Banana midrib is used to treat injured body. Some of research result said that Banana midrib can obstructing efflorescence of the bacteria in human body. Because of it, banana midrib is a natural resources that can become a traditional medicine. Simalungun ethnic has uses banana midrib as a traditional medicine before the chemist medicine founded.

Besides traditional medicine, incantation of *mangarou totok* is one of local wisdom in simalungun society that very seldom used at this era especially for new generation and we can called it nearly extinct because the society especially simalungun ethnic already use modern treatment with chemistry medicines.

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Chemistry medicine is easy to get and also have the same function with traditional medicine. The society especially simalungun ethnic more prefer using modern medicine rather than traditional medicine, and it makes the incantation of *mangarou totok* did not found any more in simalungun ethnic.

Based on the explanation above that this research wants to find the process of treatment of newborn baby teeth and the types of local wisdom in incantation of *mangarou totok*. Then this research used a qualitative paradigm with interactive model and applied method, direct participatory observation, written documents, and in-depth open-ended interview. In-depth open-ended interviews were applied to invent the information of incantation of *mangarou totok* from informant (it's called as *datu* who knows about incantation of *mangarou totok* in simalungun ethnic). Then to analysis data, the researcher applied the interactive model according to Miles and Huberman (2014).

2 CONCEPT HEADING

2.1 Local Wisdom

Local wisdom comes from the culture of societies that inherited from generation to generation orally. Local wisdom is a science that obtained from the local community. Local wisdom can be used to regulate human life in order to become a good human being, to tune in order to achieve peace and prosperity. Sibarani (2014) said that the local wisdom is the positive values of culture. It means that not all the positive values of culture at the past are good to use in this era or this time, so sometimes some of the positive values at the past cannot be used for the generation in this times. So that the local wisdom comes from positive cultural values that can still be applied and utilized wisely in the present.

According to Sibarani (2017), Local wisdom is the good ideas that come from societies wise, wisdom, a good values, virtuous possessed, guide and implemented by the societies. Then local wisdom is the local genius or community's wisdom derived from the lofty value of cultural tradition in order to manage the community's social order or social life. This definition emphasize on wisdom to manage the social life that come from noble culture. Then the other definition of local wisdom is the value of local culture having been applied to wisely manage the community's social order and social life. Its mean that emphasize on culture noble used to be wise or wisdom manage the social life. Manage the

social life means solve the social problems of societies likes crime and poverty.

More assertive Sibarani (2018) said that local wisdom is the indigenous knowledge or local wisdom of a society derived from to make peace and improve the community welfare. Its means that the local wisdom effort the peace and prosperity as a basic to build the characters of human life especially begin from child or young generation. And then there are two types of core local wisdoms, namely: local wisdom for people welfare or prosperity and local wisdom for human beings' peacefulness or goodness. The local wisdom which can be used to increase the welfare includes hard work, disciplines, education, health, mutual aid or cooperation, gender management, culture creativity and preservation, and environment care. The local wisdom having purpose to create peacefulness comprises the politeness, honesty or integrity, social loyalty, harmony, commitment, positive thinking, and compliment.

2.2 Incantation of *Mangarou Totok*

Incantation of *Mangarou totok* is one of incantation in simalungun ethnic. Incantation of *Mangarou totok* used to treat the teething. This incantation usually done on the newborn baby teeth. The incantation of *mangarou totok* needs plants to support the process use is banana midrib. The banana midrib is cut into the fingers of an adult. The banana midrib used because it is very soft and safe for the baby health. Here, we can see the text of incantation of *Mangarou totok* in simalungun language as bellow:

Marsuksama hubani boras patini tanoh on.
(Open)

Ham siraja bangkut appa ham siraja musul-usol.
Usal-usol hon ma pisau balati ni si ucok/butet
Ase ulang tama "aroan ni" (core)

Iya sahmat.....iya sahmat.....iya sahmat.....iya sahmat.....iya sahmat.....iya sahmat.....iya sahmat.....iya sahmat. (Close)

(Sources from Informant, location in Nagori Dolok village, 01 September 2017)

2.3 Natural Resources

Natural resources is everything that not made by humans hands. Natural resources is from the nature. Natural resources plural: industrial materials and capacities (such as mineral deposits and waterpower) supplied by nature (Meriam, 1828). Its means that the natural resource comes from the

nature that contributes to human life such as plants, river, material and the other.

2.4 Anthropological Linguistics

Anthropological Linguistics is a part of science that focuses on the study of languages or speaking in anthropology concept. According to Duranti (1997) said that anthropological linguistics is as a study of language as a cultural resource and speaking as a cultural practice. Then Hymes (1963) also said that anthropological linguistics is the study of speech and language within the context of anthropology. Foley (1997) said that anthropological linguistics is a view of language through the prism of the core anthropological concept, culture, and such as seeks to uncover the meaning behind the use, misuse and non-use of language, its different forms, registers and styles. It is an interpretive discipline peeling away at language to find cultural understanding.

Based on the explanation above, we can conclude that anthropological linguistics is the study of language and speaking as a symbol of culture.

3 RESEARCH RESULT

The Process of *Mangarou Totok* incantation in Simalungun Ethnic:

- a. Make *demban panurungi* in Simalungun Tradition.

First, we will prepare the *demban panurungi*. *Demban Panurungi* is the requirement to request medicine from a shaman. *Demban Panurungi* contains lime, gambier, areca nut, pepper and covered with a betel nut. The way to cover also must according to Simalungun tradition. We can call *demban panurungi* if all the requirements have completed. If it is not completed, it is still called as a betel nut.



Figure 1: Demban Panurungi, sources from Nagori Dolok in Simalungun district, 25 October 2018.

- b. After *demban panurungi* has been prepared, now we must give *demban sayur* (betel nut) to shaman. *Demban sayur* also comes from the betel nut, but if we want to request or ask medicine to shaman, we must give the betel nut which is called as *demban sayur* in Simalungun ethnic.



Figure 2: Demban Sayur, sources from Nagori Dolok in Simalungun District, 25 October 2018.

- c. *Demban sayur* is a betel nut that will be given to someone if we want to ask or request something but here it will be given to a shaman because a patient wants to request medicine for a newborn baby's teeth. *Demban sayur* is a term for requesting medicine in various types of diseases in Simalungun ethnic. *Demban sayur* is a sign or way of pleading respectfully to a shaman or to everyone in Simalungun tradition.
- d. After a patient gives *demban sayur* to a shaman, the shaman holds the *demban sayur* as a sign that the shaman accepts the patient's request.
- e. After the shaman accepts the *demban sayur* from the patient, the shaman asks the *demban panurungi* from the patient as a requirement for requesting treatment.
- f. Then, the shaman takes and cuts the banana midrib which has been prepared into 7 parts and cannot be separated. Not all types of banana midribs are used. Instead, only special banana midribs, namely *Sitabar banana midrib*.
- g. Next, the shaman takes and grasps the *demban panurungi* while reading the *mangarou totok* incantation and eats and chews the *demban panurungi* until smooth.
- h. After that, the shaman takes the banana midrib and reads the *mangarou totok* incantation in the banana midrib. And then, spitting the *demban panurungi* into the *sitabar* banana midrib. The ways to spit it out are four times at the top and three times behind it while mentioning "pain, pain,pain,pain" and behind "pain,pain,pain".



Figure 3: Shaman is reading the mangarou totok incantation and spouting the demban panurungi in sitabar banana midrib. Sources from Nagori Dolok in Simalungun District, 25 October 2018.

- i. After that, banana midrib can be given to the child to bite. If the first banana midrib can be given, then give again the second banana midrib until he/she doesn't want to bite anymore. If the child has thrown away the banana midrib then don't take it anymore, it must be thrown away. Then when the child is getting bored, don't give it anymore. The rest is stored in a place that cannot be reached by children. This banana midrib must be given out for a maximum of seven days but may also expired in one day. And then the banana midrib must be given in a row and don't miss it.

Prohibitions or roles that should not be done in *Manarou Totok* Incantation:

- a. Must uses *sitabar* banana midrib.
- b. Cuts must be 7 rows and may not separate.
- c. Must be expired in seven days and better in one day.
- d. If children have thrown the banana midrib, do not to take it anymore.
- e. Must be given daily.

The local wisdom found in an incantation of *mangarou totok* is as below:

a. Healthy

An incantation of *mangarou totok* is an incantation contain about the healthy. The incantation purpose to treat the baby teeth. Usually, when the baby into eight or nine old month, the baby's gums will swell. The baby will get high fever, diarrhea and sometimes throw up. The baby also never stop crying because the baby feel pain. But when the baby treated with incantation of *mangarou totok*

with the simple treatment using *sitabar* banana midrib, the baby did not get sick. The ingredients also really simple, the ingredients have in our environment or have in our garden. Simalungun societies believe that the incantation of *mangarou totok* able to cure the baby teeth diseases. This incantation is very useful to simalungun societies because it can help them to cure their baby diseases. Simalungun societies is easier to visit the shaman while their baby sick because the shaman live near or in their village. Simalungun societies also can get the treatment at a low cost because the shaman does not determine the price while the participant comes for treatment.

b. Politeness

Incantation of *mangarou totok* teach us to be polite and respect person. It can see from the participant while they visit shaman to ask the treatment. The participant comes and talk with soft voice. The participant must using the sarong while they comes to shaman for the treatment. When the participant want to talk to shaman, participant must use the soft voice to talks to shaman. And then, the participant must sit down and bow his/her body in front of shaman. After that, the participant give the betel nut to shaman that we call as *demban sayur* in simalungun tradition and participant convey his/her request about the baby diseases. When the process of *mangarou totok* incantation take place, the participant only silent and listen to shaman instruction.

c. Environment care

Banana and betel trees are plants that need to be cultivated and preserved. These plants contains local wisdom as natural resources that can be utilized by the community especially simalungun ethnic for traditional medicine.

Besides that, not all banana tree is used to be traditional medicine. For example in *mangarou totok* incantation uses *sitabar* banana midrib. *Sitabar* banana tree is one of kind's banana tree that have in our environment especially in simalungun district. *Sitabar* banana tree used for traditional medicine because it is advice given by the ancestors or parents. *Sitabar* banana tree is different from the other bananas. *Sitabar* bananas are rarely found because not many know that this banana tree can be used as a medicine. This banana is also rarely planted because the fruits are small and cannot be sold.

Because of it, it is very important to protect and preserve the environment by continually cultivating

Sitabar bananas. If this plant is extinct, there will be no more material used for traditional medicine, therefore the people of Simalungun will lose their local wisdom.

d. Preservation

Incantation of *mangarou totok* needs the ingredients to successes the process to implement the incantation of *mangarou totok*. The ingredients must be preserved as a natural resources to maintain the local wisdom of simalungun ethnic. The main ingredient is *sitabar* banana midrib. *Sitabar* banana midrib is types of bananas that are rarely planted by the simalungun community because the fruits are small so that the fruit does not sell well. The characters of the *sitabar* banana also different with the other banana. *Sitabar* bananas have different leaves than other bananas. *Sitabar* banana leaves are not as wide and as long as the other bananas and midribs are reddish in color. Therefore, *sitabar* bananas are very important to preserve so that the *totok mangarou* incantation can still be used.

The other ingredients are betel nut, gambier, lime, areca nut and pepper. These ingredients are also used for traditional medicine as a natural resources that needs to preserved by cultivating these plants.

e. Cooperation

One of the purposes of local wisdom is cooperation. Cooperation is very important in perform of *mangarou totok* incantation. The good cooperation from shaman and patients are really important. For example, the patient must prepare the ingredients of *mangarou totok* incantation before ask the medicine for their baby teeth such as prepare the *demban sayaur*, *demban panurungi* and the other. The shaman ask the patient or participant to do the roles of *mangarou totok* incantation. The patient must listen and doing the roles that shaman given. Patient must give the *sitabar* banana midrib to their baby with the maximum seven days. The patient must keep the *sitabar* banana midrib far away from the children. So the shaman and the patient must have good cooperation to succeed the performance of *mangarou totok* incantation.

f. Social Loyalty

Social loyalty is also one of the purpose local wisdom. Social loyalty that have in the performance of *mangarou totok* incantation while the shaman wants to help and treat the baby diseases. The shaman show that he care of the baby. He knows that the baby need help and also he don't wants if

the baby get sick. He feel that the baby is the same like his grandson or part of his family. Because of it, an incantation of *mangarou totok* is incantation that teach us to care each other as human social that sources from local wisdom especially in simalungun ethnic.

g. Commitment

Incantation of *mangarou totok* show the good commitment between shaman and the patient. When the patient visit the shaman, patient have known about the roles that he/she must do. The patient automatically agree about the shaman instruction. Because of it, incantation of *mangarou totok* teach the society especially simalungun ethnic to be a commit person.

h. Positive thinking

Shaman and patient beside have a good cooperation, commitment, also must be positive thinking. Patient believe that the shaman able to treat the baby teeth so that the patient came to shaman to get a treatment.

i. Compliment

In most of incantation of simalungun ethnic contain the compliment. One of incantation is *mangarou totok* incantation. There are two compliment in *mangarou totok* incantation, the first praise to the creator of the universe, the second to the human. Before shaman read the incantation's core of *mangarou totok*, shaman give praise to creator of universe. When the shaman said "Bismillahirrahmanirrahim, Nabi Muhammad Sallallahu Alaihi Wasallam", it is show that the *mangarou totok* incantation is incantation that contain compliment to creator of universe. The second is compliment for human. It can show when the patient wants give thanks to a shaman by give the money.

4 CONCLUSION

The Local Wisdom of *Mangarou Totok* incantation towards natural resources in simalungun ethnic indicates that *mangarou totok* incantation can be used as local wisdom to conserve the natural resources. Incantation of *mangarou totok* use some plants as ingredients such as: *sitabar* banana midrib as the main ingredient and betel nut, gambier, lime, areca nut and pepper as the supporting ingredients. There are types of local wisdom that contains in incantation of *mangarou totok* such as: healthy, politeness, environment care, preservation,

cooperation, social loyalty, commitment, positive thinking and compliment.

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