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HISTORICAL VALUE ANALYSIS UMPASA IN THE TOBA BATAK WEDDING CEREMONY IN UJUNG BATU DISTRICT, ROKAN HULU REGENCY

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ABSTRACT

This research is focused on an in-depth study of the *Umpasa* oral tradition which has an important role in the series of wedding ceremoni es of the Batak Toba community in Ujung Batu District, Rokan Hulu Regency. The purpose of this research is to uncover and elaborate on the historical values contained in the *Umpasa* tradition so that it can be understood and inherited to the wider community, especially the younger generation. The descriptive qualitative method with an ethnohistorical approach is the method used in this study. Data collection was carried out through observation, in-depth interviews, and documentation. The data obtained was analyzed by means of recording, transcription, translation, and grouping based on historical value categories referring to Jan Vansina's theory. The findings of the study show that *Umpasa* in the Toba Batak wedding tradition is included in the form of *memorized speech* that is inherited from generation to generation. This tradition contains historical values that serve as a source of inspiration, moral guidelines, and ethical foundations in people's lives, both in the present and in the future. This research is expected to be a step in cultural preservation to save the *tradition* from the influence of modernization currents.

Keywords: Historical Values; *Umpasa;* Wedding Ceremonies; Batak Toba

1. INTRODUCTION

Rokan Hulu is a regency known for its ethnic, linguistic, and cultural diversity. This cultural diversity is manifested in the various traditions and cultural expressions that exist within its community, one of which is oral tradition. Oral tradition is any form of speech that is passed down and conveyed verbally, in accordance with customs or traditions that have become established patterns in society. The content of these speeches can encompass a variety of things, such as various types of stories and expressions of a ceremonial and ritual nature (Yulianto, 2022). The above opinion is reinforced by Pudentia (2008), who stated that oral tradition is not only in the form of stories, myths, and fairy tales, but also encompasses various aspects of the life and life of the community that owns it, such as local wisdom, value systems, belief systems and religion, as well as various artistic creations.

Based on the above opinion, it can be concluded that oral tradition is a discourse or message passed down through generations, orally, and following the customs and habits of society. Oral tradition is closely related to oral literature, because it contains elements of art or

literature. Oral literature grows and develops alongside oral tradition in the lives of the people who speak it (Hasanah & Andari, 2021). According to Nuratika (2022), oral literature reflects the intelligence of society in preserving the environment through the application of their local cultural values. Meanwhile, according to Sitepu (2020), oral literature itself is defined as a form of verbal speech that conveys literary expressions from society within a culture, and this is usually disseminated and passed down from generation to generation. Oral literature is an important way to convey historical messages (Muslimin & Utami, 2021).

From the opinions discussed previously, it can be concluded that oral literature is a form of cultural expression passed down through generations through spoken words, and serves as a means of communication to convey various ideas and thoughts within society. Jan M Vansina calls it *The Generation of Messages.* This means that every situation where people talk produces messages, some of which are repeated and then become the beginning of the transmission process (Vansina, 1985).

One of the oral traditions found in Rokan Hulu Regency, especially in the Ujung Batu District area, is *Umpasa*. *Umpasa* or what is known as Toba Batak pantun is a type of oral literature that is still preserved and functions in various aspects of the lives of the Toba Batak people.*Umpasa* believed to be an expression or request to God during traditional ceremonies (Situmorang, 2023). Tradition *Umpasa* This is often used at important moments in traditional culture, such as when a wedding occurs. *and is na ni monding* (death), *pass by, wait for the afternoon* (uphill), *the marmasuk jabu* (entering a new house), *tardidi* (baptism), and in traditional wedding rituals. Silaban 2018 argues that each of these events has a special meaning, and*sumpasa*is the most important part of preserving this tradition. At wedding ceremonies,*Umpasa* delivered using the Toba Batak language by *Hula-hula*(Female), Parents or traditional figures and kings *parhata*.

In the wedding procession or stages of the Toba Batak traditional wedding that are often carried out, namely the first *Marhusip* is the mutual introduction of the extended families of both parties of the bride and groom and the agreement on the next stages of the event. In this processions *umpasa* delivered as a form of expressing blessings, hopes and advice to the prospective bride and groom and their families. Second, *Marhata Sinamot* open discussion stage regarding the size*scratched*(dowry), the number of ulos (clothes), the sacrificial animals prepared, and the location and number of invited guests. At this stage, the umpasa is delivered verbally and contains prayers and expressions of hope that the proposal process will go smoothly. Third *Martuppol* is a formal engagement ceremony held in a church or place of worship. In this ceremony, the bride and groom declare their vows to marry before the congregation and religious leaders. *Martonggo raja / Ria raja* is a large gathering held before the wedding reception. This gathering involves close relatives and the community, such as the dongan sahuta and dongan tubu, to discuss all the technical and customary aspects of the wedding day. Fifth, the Wedding Blessing /*Manjalo Pasu-pasu* the blessing is performed in church by a priest or pastor as official recognition of the marriage in the eyes of religion. Following the blessing, a traditional ceremony is held, attended by the extended family and invited guests. Sixth, the traditional celebration culminates in a traditional feast. This celebration is hosted by the bride and groom's families, accompanied by prayers and good wishes. Seventh,*Mangihut in Ampang / dijual / dialap* The final stage is when the bride arrives at the groom's family home. She is greeted according to tradition by throwing rice while saying*"Hours"*as a sign of welcome and prayer to always be blessed (Arsyad et al., 2024).

Umpasa(pantun) that is spoken contains a special meaning that is believed by the Batak Toba

community as a form of prayer and an expression of happiness in welcoming a new household life. Example *Umpasa* at the Toba Batak wedding ceremony ***"Dakka ni arirang, peak di tonga onan, badan muna naso jadi sirang tondi mu marsigomgoman"*** This means "May this couple always be together in joy and sorrow, inseparable in one bond of soul."*Umpasa* above is *sumpasa* delivered in the wedding procession *Martupol.* Which acts as a motivator and strengthens social ties and mutual agreements between the extended families present.*Umpasa* This is included in the first category, namely memorized speech (*memorized speech*). This is because umpasa is a form of poetry or pantun whose composition has been Memorized and passed down through generations in the Toba Batak community, these rituals contain strong moral and social values, binding the bride and groom in a bond that is not only legal but also spiritual and cultural.

This is in accordance with Vansina's view those oral traditions such as umpasa serve as a medium that conveys values, norms, and cultural identity directly from one generation to the next without major changes that erase the original meaning. In a culture, traditions often demonstrate values, beliefs, and activities that have been inherited (Hartati, 2024). One of the values contained in a tradition is Historical Value. According to Hani, (2023) in his research, historical value is a historical value that exists in the life of society as a whole. This history is the result of society and culture of the past. The values contained therein can be used as lessons for all of us, especially regarding certain events that have passed, so that they can be used as a guide for life now and in the future. Through this historical value, it can make it easier for readers to understand literary works that are good, noble, worthy, true, and beautiful from a historical perspective, so that they can improve their social life.

According to Poewadarminta (Nurgiyantoro 2012:25), states that, "Values can be understood as something that has an important meaning so that it can provide benefits to humanity as a whole. Things that are important or useful for humanity." According to Elin, (2018) Value is something that is attached to an object, so that the object has an important value and its own benefits so that it can be used to support someone's life.

Based on the opinions above, it can be seen that historical value is an important value derived from past experiences and events in society, containing lessons and guidelines for human life. This value is inherent in objects, events, or works that not only have historical significance but also practical and moral uses in social and cultural life. Historical value serves as a source of inspiration and a foundation for ethical and meaningful development in present and future society. Thus, historical value is not merely a record of the past but also a crucial element in building a society's identity and culture.

In his book entitled *Oral Tradition: A study in Historical Methodology,* Jan Vansina is a historian who uses oral tradition as a valid source of data. He classifies oral traditions into several categories based on the process of inheritance and the products of oral messages passed down from generation to generation. The main classifications include:

1. Memorized speech *(Memorized speech)*: A message whose composition is memorized and repeated without significant changes, such as ritual texts or poetry that has been passed down from generation to generation.
2. Stories or accounts: narratives that convey factual information about past events that are repeated from generation to generation.
3. Epic(*epic)*: A form of poetry or narrative that details important historical or legendary events.
4. Stories, proverbs and sayings: Contains fictional narratives, and moral lessons that emphasize cultural values and beliefs.

Pantun is an ancient form of Indonesian oral poetry known for its use as a spice in conversation to avoid preaching. This oral literature is delivered in a distinctive manner and contains messages that are relative and inseparable from culture, directly related to and instrumental in the lives of a society (Yuliansyah, 2019).

2. METHODOLOGY

This research employs a descriptive qualitative method with an ethnohistorical approach. According to Subagyo (2023), qualitative research focuses on an in-depth understanding of a problem by examining it in detail without generalizing or viewing it from a general perspective. This research aims to uncover facts, events, conditions, phenomena, and variables that emerge during the research process by explaining the situation as it is. This type of descriptive research aims to present a clear picture of the phenomenon being studied.

Historical research focuses on analyzing past events with the goal of understanding the figures, events, and policies that occurred. This method not only collects historical facts but also describes how the causes and effects of an event are interconnected, taking into account the broader surrounding context. Thus, historical research plays a crucial role in providing an understanding of societal development and serves as a source of learning for the present and the future (Taruna et al., 2025).

The data collection techniques used in this study were observation, interviews, and documentation. Observations were conducted to gain in-depth insight into the culture and social life of the community. Interviews were then conducted to gather research data. Documentation was conducted to collect, record, and store audio and visual data from the wedding, as well as notes on important aspects to support the research. Before analyzing the data, it was validated to ensure its accuracy. Therefore, the analysis was conducted in an authentic manner.

The data analysis techniques used for this research are: (1) Recording *Umpasa* conveyed by informant J Sihotang who is a member of the Toba Batak community known as*Raja Parhata*in Ujung Batu sub-district (2) Re-transcribing data in recorded conversations into text form. (3) Translating*Umpasa*Toba Batak into Indonesian. (4) Grouping data based on historical value categories according to the theory used, namely Jan Vansina's theory (5) Conclude the results of the analysis according to the research objectives.

3. RESULTS

Use *umpasa* in the Toba Batak wedding ceremony in Ujung Batu District, Rokan Hulu Regency and its historical analysis

Based on the results of interviews with sources or*Raja Parhata,*researchers can find out that in the use of *umpasa* The Ujung Batu District, Rokan Hulu Regency, demonstrates the continued existence of vibrant traditions maintained by the local community. Although most of the Toba Batak people migrated to Ujung Batu District, Rokan Hulu Regency.*Umpasa* used regularly at important stages of traditional weddings, generally in the procession *Marhata sinamot* and *Marpesta.* Presentation *Umpasa* done by the king *parhata* who has the authority and in-depth knowledge of Toba Batak customs, so that the

practice is not carried out freely but is based on customary rules that have been passed down from generation to generation. *Umpasa* In Ujung Batu District, it not only plays a role as an expression of tradition, but also as a vessel for inheriting historical values.

Figure 1. Procession *marpesta* Source: 2026 Wedding Documentation)

Speech

Jan vansina categorizes historical values into four types: narratives, tales, epics, and stories. From the validated data collection, researchers found 40 *Umpasa,* in the speech section there are 16 data *Umpasa* used in the Toba Batak wedding ceremony in Ujung Batu District, Rokan Hulu Regency. According to Ifianti (2021), speech is an oral utterance produced by a speaker according to a specific cultural context. It not only conveys messages but also functions as a means of conveying meaning related to the social background of the community. This contrasts with Jan Vansina, who views speech as a source of history because it contains past experiences, outlooks on life, and community values. The following *Umpasa* which includes the speech category:

Tubu ma hariara
Ditonga-tonga ni huta
Tangiang ma tu debata
Asa denggan hamu dihangoluan

Translation

The Hariara tree grows
In the middle of the village
Prayer to God
So that you are well in life

Based on Jan Vansina's oral tradition theory,*Umpasa* The above includes a group of speeches that play a significant role in the social and spiritual aspects of a community. Vansina explains that speech is not merely spoken words, but is rich in cultural values, principles, and beliefs that are passed down from generation to generation.*Umpasa* This contains a call to *debata* which means God as a guardian, which implies that in the midst of difficulties in life, protection from divine power is the main hope, while also emphasizing that this help arises from a bond with this power.

Structurally *umpasa* the above description, according to Jan Vansina, is concise, memorable, and meaningful. It serves as a tool for conveying a community's worldview and

its relationship to its invisible creator. It serves as a link between the past, present, and future within the context of cultural beliefs.*Umpasa*generally carried out at the stage of the traditional wedding procession and delivered by the party*Dance-dance*, parents and traditional figures. They offered prayers, blessings and advice to the bride and groom so that their married life would be happy and full of God's blessings.

Story

According to Jan Vansina, stories are not merely events but encompass key elements such as characters, backgrounds, conflicts, and resolutions that form a deeper understanding. Stories also serve as a tool for preserving culture, values, and historical experiences. Furthermore, they are useful for understanding reality and strengthening social bonds between members of a community. Meanwhile, Dell Hymes believes that stories can go beyond mere entertainment, as they can shape the perceptions, values, and identity of a group. However, stories can help younger generations understand the historical events of their ancestors.

Tinampul bulu, binaruang rarangan
Otik na so dia sadia nuang pinatupa
Godang ma pangomoan, jala dao ma permaraan

Translation

Bamboo is cut, stored in a prohibited (safe/special) place
The little we can give
May your fortune be abundant and you be far from danger.

Meaning of *Umpasa* The above does not come from folk tales, but rather uses simple but powerful metaphors to see the Toba Batak culture. *Hair pulled, genitals shaved*symbolizes efforts to create good financial conditions by saving valuable items, such as bamboo (fur) that is cut down and stored in a safe place.*Umpasa* This teaches the bride and groom to be wise in managing life's resources. Phrase*A little bit that is not ready now done* showing a humble attitude to the person who gives the blessing (generally*dancing* when handing over the ulos) this is done so as not to burden the recipient because the gift is considered small. The essence of the prayer lies in the phrase*The profit is great, and the danger is far away* namely the hope that God will bestow blessings and protect us from all calamities. A lot of data was found, as many as 19 data *umpasa.*

Story

A story is a narrative or account of an event, phenomenon, or experience, presented in narrative form, whether derived from history itself or imagination (fiction). These stories are conveyed orally and in writing to provide knowledge, enjoyment, and instruction. Stories function as a process of constructing meaning from an individual's experiences, thereby reflecting social and cultural identity. From his perspective, Jan Vansina explains that stories are an oral tradition that emphasizes a group's life message conveyed through oral storytelling, not written form. This includes history, traditional heroes, and mystical elements that strengthen togetherness and cultural beliefs. The data obtained by the researcher consisted of three pieces of data *umpasa.*The following is an analysis of one of the data *umpasa* which falls into the story category:

Laklak diginjang pintu
Singkoru ginilomgoloman

Maranakma hamu sampulu pitu
Marboruma hamu sampulu onom

Translation

Chicks on the door
Singkoru is proposed
You have seventeen sons
Having sixteen daughters

Umpasa it contains a narrative or short story in the form of a typical Toba Batak parable which describes the stages of development in married life, which is conveyed by*dance-dance* at the stage of the traditional party procession. In the phrase*Laklak on the door"* which is part of the beginning of a couple stepping on the first crossroads in marriage, like a young chick leaving its nest and ready to face the challenges of change. In the line *Five people were killed.*which depicts the gradual efforts in building a stable financial foundation in a household. The culmination of the story from*sumpasa*this is located on the array*You have seventeen children* and array*You have sixteen daughters.* Based on the two lines, the verse contains a symbolic meaning about hope. Many descendants. According to the Toba Batak people, having many children is considered a privilege, as they will be the next generation. Furthermore, it also signifies prosperity and longevity. This is evident from the odd and even numbers, which signify continued abundance.

Epic

Jan Vansina explains in his theory that an epic is a long story in oral tradition that tells the story of a hero, the adventures of a great figure, or a major event that reflects the identity of a society. These stories are passed down orally in a fixed pattern to ensure accuracy when passed down to the next generation. However, based on researchers' observations,*sumpasa*which was delivered in the Toba Batak wedding ceremony in Ujung Batu sub-district, Rokan Hulu district, researchers did not find any*sumpasa*which meets the epic criteria intended by Jan vansina's theory. Because*Umpasa*This is not conveyed with a long narrative but with 4 stanzas in one*sumpasa,*containing prayers, blessings, and advice. There may be some epic umpasa that are not used in the Toba Batak traditional wedding ceremony in Ujung Batu District, Rokan Hulu Regency.

4. DISCUSSION

The findings of this study confirm that in the Toba Batak wedding process in Ujung Batu District, they use...*Umpasa* with the category of memorized speech (*memorized speech).* This finding is based on Jan Vansina's theory, where *Umpasa* These messages and prayers can be passed down from generation to generation to maintain the purity of their meaning. This finding aligns with research related to oral traditions, which have been widely studied. However, through a review of several studies conducted, researchers did not find any discussion related to the analysis of historical value in*Umpasa*Toba Batak people in wedding ceremonies. This makes the chosen research topic and approach unique and capable of making new contributions to the field.

Researchers found three previous studies, each with differences and similarities to the current study. First, a study conducted by Tona Martua Simatupang in 2023 entitled

"Research*"Umpasa" The Tradition of Verbal Communication of the Toba Batak Community in Passing on Local Wisdom Values (Ethnographic Study of the History of Communication Culture).*The two studies conducted by Yesi Ebrilala Sitepu, et al. in 2020 with the research title *Structure and Cultural Values Used in Toba Batak Traditional Marriage*. The third study conducted by Tresia Anggraini Malau, et al. in 2021 with the research title*Analysis of Denotative and Connotative Meanings of Umpasa in Toba Batak Traditional Weddings*.

These three studies have several similarities and differences with the current study. The similarity lies in the object of study, namely oral tradition.*sumpasa*preserved by the Toba Batak people. The difference with previous research lies in the different studies of each study. There are research studies that focus on the value of local wisdom, cultural structures and values, and analysis of the meaning of an oral tradition.*umpasa.*In other words, that this research This is a study that has never been conducted by previous researchers. Based on several reasons outlined above, the researcher assumes that it is important to conduct this research as a literature review and a form of documentation for the preservation of oral traditions.*sumpasa*among the younger generation so that they do not become extinct and are swallowed up by the current of modernization.

5. CONCLUSION

This study concludes that Umpasa in the Batak Toba wedding ceremony in Ujung Batu District, Rokan Hulu Regency is a form of oral tradition, a type of memorized speech spoken between generations, rich in historical value as a source of inspiration, life guidance and ethical foundation of community life. Based on Jan Vansina's theory, the author identified the main findings, there are 16 data that are classified as speech, 19 categories of stories and 5 data of tales. Meanwhile, data that are included in the epic category are not found. Analysis that refers to this theory is able to highlight*Umpasa*as an agrarian cultural identity, a humble attitude and prayer and hope for God's protection. The author documented as many as 40 *umpasa* from the procession *Marhata sinamot* And *Marpesta* so that the younger generation can understand oral tradition *umpasa* a midst the current of modernization that can destroy these traditions. In addition, ongoing research can be conducted on various types*sumpasa*(outside the context of marriage) by broadening insights related to qualitative research through an ethnohistorical approach through observation, interviews and documentation.

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