



LOCAL WISDOM OF HUTA 'TRADITIONAL RESIDENCE' OF TIPANG VILLAGE AT LAKE TOBA AREA

Robert Sibarani^a, Echo Sibarani^{b*1}, Peninna Simanjuntak^c

^a*Faculty of Cultural Sciences, Universitas Sumatera Utara, Indonesia.*

^{b*}*Faculty of Public Health, Universitas Sumatera Utara, Indonesia.*

^c*Faculty of Cultural Sciences, Universitas Sumatera Utara, Indonesia.*

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Abstract

This study aims to describe the pattern of huta 'traditional residence' and to find local wisdom of huta (Indonesian kampung) in Tipang Village, Baktiraja District, Toba Lake Area. The research method applied is a qualitative paradigm with an interactive model. It consists of four stages, namely data collection, data condensation, data display and conclusion/verification. The approaches applied are a local philosophy as a search for wisdom and an anthropolinguistics as the search for the relation between language and culture. This research is about the in-depth study of the huta pattern regarding the structures, rules, and formulas of the traditional huta as well as the study of the cultural values and social norms that become local wisdom in the huta. There are 26 huta being inhabited by local community and 7 old huta which are no longer inhabited in Tipang Village. The traditional huta has an interesting pattern (structures, rules, and formulas) and can be used as tourist attraction for the traditional village and some houses can also be used as homestays for tourists. All huta in Tipang Village have several cultural values and social norms that can create peace and improve the welfare of the local community inhabiting huta '.

Keywords: huta, village, local wisdom, cultural values, social norms.

Introduction

Desa Tipang 'Tipang Village' is administratively located at Baktiraja sub-district, Humbang Hasundutan Regency, North Sumatra Province at the edge of Toba Lake Area. Tipang Village is the origin of the descendants of Toga Simamora and Toga Sihombing. Toga simamora belongs to the clan of (Purba, Manalu, Debataraja), while Toga Sihombing belongs to the clan (Silaban, Sihombing, Hutasoit, Nababan). Each clan had old *huta* 'traditional village'.

In Toba Batak, each *huta* usually consists of 6-10 houses. *Huta* possesses the smallest customary association practicing cultural tradition, social norms, and cultural values as the local or practical wisdom for the community of the 6-10 households. The size of *huta* is an average 130 x 70 square meters. *Huta* belongs to their founder and his descendants. The owner of *huta* is called *sipungka huta* 'village opener' and his descendants. *Huta* is led by *Raja Huta* 'village leader', that is, the leader who came from the descendants of *Sipungka Huta*, 'village opener'. The functions of *Raja Huta* are to solve socio-cultural problems on a small scale among the families of the forest residents; helps carry out traditional ceremonies, represents the people of the *huta* for external affairs (Sembiring et al., 2019 and Octavianna. et al, 2020).

Huta is the traditional residence for the same clan in the form of a rectangle where about 6-10 houses are built with the smallest association of social norms and cultural practiced as the local wisdom for the peaceful and welfare life. *Huta* is a settlement of several houses facing each other in the form of a *huta* with earth walls and a square shape. The *huta* is usually surrounded by earthen walls planted with bamboo or wood. In general, there is a visible pile of bamboo or wood as a sign of a *huta* when viewed from a distance (Sibarani, Robert. 2021: 4-5).

Group of *huta*, 26 *huta* in Tipang, are associated to be a *bius* (*desa* in Indonesian or village in English). Tipang Village (*Bius Tipang* or *Desa Tipang*) consists of 26 *huta* still being inhabited and 7 old *huta* being unoccupied.

Because the rapid changes of *huta*, it is necessary to find out the pattern and local wisdom of *huta*. Pattern includes structure, rules and formulas. Local wisdom is the cultural value or social norms of tradition, culture or social practice which can be applied to wisely manage the community's social problems in order to achieve peace and to increase welfare. (Pranadji.2010:62)

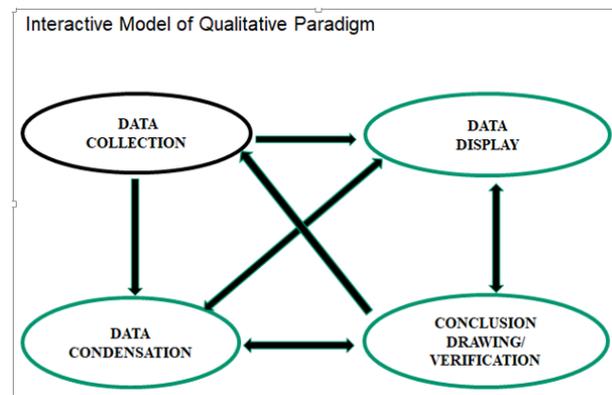
Method

The qualitative paradigm with interactive model developed by Miles, et al. (2014) with four interactive stages, namely data collection, data condensation, data display, and conclusion/verification (conclusion drawing/ verification) was applied in this study.

Four interactive activities to achieve the objectives of the study were carried out, namely 1) data collection to produce patterns (structures, rules, formulas), cultural values, and social norms of

each *huta* at Tipang Village, 2) data condensation for patterns, cultural values, and social norms 3) data display of patterns, cultural values, and social norms, and 4) drawing conclusions and verification through scientific evaluation, discussion and interpretations to formulate or produce findings of patterns, cultural values and social norms as follows (Perbawasari et al., 2019 and Sibarani. et al ,2020).

Figure 1. Interactive Model of Qualitative Paradigm



Local philosophy as a search for wisdom and anthropolinguistics as a search for the relation between language and culture were applied in this study. The philosophical approach was related to ontological, epistemological and axiological description and the anthropolinguistic approach was related to the parameters of interconnection, valuation and sustainability (Silaban, , 2020).

Result and Discussion

1. The Names of *Huta* and Description of their Inhabitants

Huta in Tipang is usually surrounded by earthen trench walls on which woods or bamboos are planted. *Huta* which consists of 6-10 houses is a small traditional residence in Toba Batak. The names, short descriptions, and pictures of *huta* in Tipang Village can be seen as follows.

Table 2. The Cultural Values and Social Norms of *Huta* ‘Traditional Residence’ in Tipang Village

No.	Name of <i>Huta</i> at Tipang Village	Description	<i>Huta</i>

1	<i>Janji Nahata</i>	<i>Huta</i> Janji Nahata is inhabited by the descendants of the Purba clan, Sihombing, Silaban, and other clans whose came later to Tipang village, namely the Situmorang clan.	
2	<i>Sibatu Loting</i>	<i>Huta</i> Sibatu loting is inhabited by descendants of Lumbantoruan clan	
3	<i>Batu Gaja</i>	<i>Huta</i> Batu Gaja is inhabited by descendants of Purba clan	

4	Pasaribu	<i>Huta</i> Pasaribu is inhabited by descendants of the Pasaribu clan, this <i>Huta</i> was given to the Pasaribu clan who took his wife from Tipang.	
5	Lobu Sonak	<i>Huta</i> Lobu Sonak is inhabited by descendants of the Manalu clan	
6	Lumban Pinasa	<i>Huta</i> Lumban Pinasa is inhabited by descendants of the Manalu clan	
7	Sosor Julu	<i>Huta</i> Sosor is inhabited by descendants of Simamora clan	

8	Tanding	<i>Huta</i> Tanding is inhabited by descendants of tSimamora clan	
9	Lumban Manalu	<i>Huta</i> Lumban Manalu is inhabited by descendants of Manalu clan	
10	Parriaan	<i>Huta</i> Parriaan is inhabited by descendants of the Manalu clan	
11	Sirungkungan	<i>Huta</i> Sirungkungan is inhabited by descendants of Nababan and Hutasoit clan.	

12	Pagardari	<i>Huta</i> Pagardari is inhabited by descendants of Purba clan	
13	Saritonang	<i>Huta</i> Saritonang is inhabited by descendants of Nababan clan	
14	Sundol	<i>Huta</i> Sundol is inhabited by descendants of the Hutasoit clan.	
15	Lumban Mangabing	<i>Huta</i> Lumban Mangabing is inhabited by descendants of Manalu clan	

16	Huta Hutasoit	<i>Huta</i> Hutasoit is inhabited by descendants of Hutasoit clan	
17	Aek Sipohol	<i>Huta</i> Aek Sipohol is inhabited by descendants of Manalu clan	
18	Banjar Dolok	<i>Huta</i> Banjar Dolok is inhabited by descendants of Nababan clan	
19	Lumban Panahat	<i>Huta</i> Lumban Panahat is inhabited by descendants of Purba clan	

			
20	<i>Kobun</i>	<i>Huta</i> Kobun is inhabited by descendants of Nababan clan	
21	<i>Lumban Simarmata</i>	<i>Huta</i> Lumban Simarmata is inhabited by descendants of the Simarmata clan whose ancestor took wife from Tipang Village	
22	<i>Lumban Purba</i>	<i>Huta</i> Lumban Purba is inhabited by descendants of Purba clan	

23	<i>Sigalagala</i>	<i>Huta</i> Sigalagala is inhabited by descendants of Purba clan	
24	<i>Lumban Jior</i>	<i>Huta</i> Lumban Jior is inhabited by descendants of Hutasoit clan	
25	<i>Lumban Sampean</i>	<i>Huta</i> Lumban Sampean is inhabited by descendants of the Silaban clan	
26	<i>Lumban Pangaloan</i>	<i>Huta</i> Lumban Pangaloan is inhabited by descendants of Nababan clan	

Table 1. The Names of *Huta* and Description of their Inhabitants

2. The Cultural Values and Social Norms of *Huta* 'Traditional Residence' in Tipang Village

Based on the data condensation of *huta* 'traditional residence' in Tipang Village, the cultural values and social norms of *huta* 'traditional residence' can be shown as follows.

Table 2. Culture Value

NO	CULTURE VALUES	SOCIAL NORMS
1	Collectivity	<i>Huta</i> Regulations
2.	Togetherness	Respect and Courtesy
3	Mutual understanding	
4	Mutual help	
6	Security	
7	Comfort	
8	Cleanliness	
WELFARE AND PEACE		

Discussion

As mentioned before, the native inhabitants of Tipang Village are seven clans who are the descendants of Toga Simamora (1.Purba, 2. Manalu, 3.Debataraja) and of Toga Sihombing (4. Silaban, 5. Lumbantoruan, 6. Nababan, and 7.Hutasoit). Toga Simamora and Toga Sihombing are the sons of Raja Sumba. The seven clans become seven surnames living in and deriving from Tipang Village. There were therefore seven oldest *huta* 'traditional residences' first built in *Bius Tipang* 'Tipang Village' for each grandchild Raja Sumba. After the descendants of the seven grandchildren of Raja Sumba increased, new *huta* gradually were built. Apart from the first oldest *huta*, there are now 26 existing *huta* in Tipang Village, they are not only inhabited by the seven clans, but also by Situmorang, Pasaribu, and Simarmata clans. They were customarily given the *huta* for their ancestors were married to the native inhabitants (Sibarani, Robert, et al, 2018b:5-6).

The structure, rule, and formula of the *huta* 'traditional residence' need to be found in order to describe the pattern of the *huta*. (Sibarani, The role of local wisdom in developing friendly cities). The structure of of *huta* at Tipang Village consists of the settlements of 6-10 face-to-face houses with the yard in the middle of the *huta*. If there were 8 houses in the *huta*, four houses would be lined up and four houses on the opposite. A *huta* is a square shape with gathering house, middle yard, in/out gates, common well, and fireplaces for organic fertilizer. Living houses, backward yard and fireplaces for organic fertilizer are possessed by each household, but water wall, front yard and in/out gates are commonly utilized by all inhabitants. A *huta* and the houses are usually built by mutual cooperation

by all inhabitants for their residence (Marbun, et al, 2018; Perbawasari et al., 2019 and Izwar, et al, 2020).

Building a new *huta* follows the rule of *sipungka huta* ‘traditional residence opener’ as the social norms in *huta*. The inhabitants obey the rules established by the first *huta* opener carried out by *huta* leader. The *huta* leader usually is played by the oldest man mastering custom and behaving well. *Huta* leader should be a role model imitated and followed by inhabitants cognitively, affectively and psychomotorically. They know, love and do the good in their lives based on the behavior of their role model. Inhabitants of *huta* respect and obey the traditional leader as far as he is a role model being able to govern the local inhabitants of the *huta* (Sibarani, Robert, 2018a: 126).

Every early *huta* possessed the same core characteristics and components. It is because of the individual and collective need for the local inhabitants. The ideal formula of *huta* is therefore as follows.

HUTA = 6-10 (living houses) + 1 (gathering house) + 1 (middle yard) + 2 (in/out gates) + 1 (well) + 6-10 (fireplaces)

The various numbers of living houses are caused by various numbers of descendants living in the *huta* and the characteristics as well as the specifications of land in a *huta*. Unlike the ideal formula, gathering house, common water well and fireplaces are now increasingly not enabled because of the need for the individual possession.

One of the cultural values that exist in the traditional Batak *huta* in the research location is collectivity, namely the attitude and sense of common ownership of the whole household and the inhabitants of *huta*. All households and inhabitants of the *huta* collectively feel that they belong to the entire *huta*. Indeed, there is a kind of convention that all the plants behind each house belong to the respective owner of the house, but if other inhabitants need such as bamboo, fruit and wood, they can also ask for and get it. The collectivity value was created because *huta* was established collectively by their ancestors. Collectivity is above individuality (Sibarani, Robert. 2020:12).

In terms of protecting and caring for *huta*, households and inhabitants of *huta* practice the collective consciousness. Making and repairing earthen ditches of *huta*, cleaning it, repairing roads, managing common well and building new houses are generally done together. Eventhough the households possess their own personal property, the inhabitants feel togetherness for the whole *huta*. Far above the personal belonging, the whole *huta* belongs to all inhabitants together. The common interest is above the personal interests for all affairs at *huta* (Halimatussakdiah, et al.2020:491).

The inhabitants of the *huta* ‘traditional residence’ practice mutual understanding. They understand their strength and weakness each other. They know what to do and what to avoid in terms of the affairs at *huta*. Without being asked and instructed, inhabitants do what is good for the *huta* and its inhabitants. Many affairs of *huta* are done by each inhabitant without instruction.

The existence in one *huta* requires them to interact socially with mutual understanding and mutual help. The needs of people in a *huta* are first fulfilled by the *huta* inhabitants themselves. The

value of mutual understanding is inevitably created in the inhabitants of the *huta*. They understand each other's strengths and weaknesses. This cultural value is very important in one *huta* so that every household or *huta* inhabitants always use emotion-based consideration or "feeling-based considerations" to understand other households or inhabitants and uses mind-based consideration to understand their own household to create peace in a *huta*.

Because of the mutual understanding, they know the need of the households and inhabitants each other. They help each other if there is a household or inhabitant needs aid especially good and clothing assistance. The value may be seen when they send food to each other, help children's school fees, and help new couple of a *huta*. They practice helping each other both in joy and sorrow situation. They practice local wisdom of mutual help for the sovereignty, integrity and welfare of the *huta*.

The cultural values of collectivity, togetherness, mutual understanding, and mutual assistance are included in the local wisdom *marsirimpa* 'mutual cooperation' in Toba Batak community. If we look carefully, they practice it in their daily life both in a *huta* and *bius* 'village' (groups of *huta*). The local wisdom *marsirimpa* 'mutual cooperation' is very prominent in the everyday life of a *huta*. This mutual cooperation is practiced because it makes easiest to complete work and there are often jobs that cannot be done alone, such as moving a house from one place to another. Even in food procurement such as in customary ceremonies, the *huta* inhabitants often do it together. (Sibarani, Batak Toba society's local wisdom of mutual cooperation in Toba Lake area: a linguistic anthropology study) However, it must be admitted that local wisdom has declined due to various factors. The cultural values of collectivity, togetherness, mutual understanding, and mutual cooperation can ensure the safety of *huta* 'traditional residence' so that it is safe from theft, disputes, and fights. Practicing collectivity, togetherness, mutual understanding, and helping to make the village safe, moreover, *huta* is fenced around with an earthen ditch on which bamboo or trees are planted. Collectively guard the village and collectively can secure the village. This security value is certainly necessary in order to create peacefulness both for the local community in the village and the tourists coming to the village.

Like safety, the value of comfort is also created in *huta* 'traditional residence' by understanding, caring, and helping each other so that households and village residents feel comfortable living in the village. The fresh air of *huta* surrounded by bamboo and trees and the inclusion of sunlight from the right direction make the village air is very comfortable to live in. The *harbangan* 'entrance gate' of *huta* usually leads from the east so that the morning air enters the village coolly.

The harmony of life and tolerance are first built from the social interaction of *huta* 'traditional residences'. The core of social norms practiced at *huta* is courtesy or politeness of local community. They behave, live, interact, and work politely each other. Based on the polite behavior, the people of local community may respect the older people especially the leader of *huta*. The respectful behavior practiced by local community bring about social harmony and tolerance. The next social norm is

traditional regulation initially formulated by negative imperative instructions such as *Na unang...* ‘Do not....’, *Na so boi...* ‘It could not...’, *Na jadi.....* ‘It should not...’. These traditional instructions are anthropologically formulated hierarchically in three levels of ban or warning to create peace in Toba Batak including the local wisdom of harmony and tolerance as a part of the ethics of kindness.

Based on the cultural values and social norms of the *huta* in Tipang Village, the local wisdoms practiced at all *huta* of Tipang Village include *marsirimpa* ‘mutual cooperation’, courtesy and respect, and harmony and tolerance.

Conclusion

Based on the results and discussion of Traditional Villages in Tipang Village, the following conclusions can be drawn:

- 1) There are 26 *huta* ‘traditional residences’ still inhabited and 7 (seven) elderly who are no longer inhabited in Tipang Village. The traditional village which is still inhabited has an interesting pattern (structure, rules and formulas) and can be used as a tourist attraction for the traditional village and some houses can also be used as homestays for tourists. (Sri Asi Haholongan Marbun)
- 2) The *huta* ‘traditional residences’ in Tipang Village have several cultural values and social norms that can create peace and improve welfare of the *huta* inhabitants. The cultural values and social norms need to be passed on to the younger generation.
- 3) Based on the cultural values and social norms, the local wisdoms practiced at all *huta* of Tipang Village include *marsirimpa* ‘mutual cooperation’, courtesy and respect, and harmony and tolerance. These local wisdoms may ensure the the comfort and safety of local community as well as the tourists coming to Tipang Village as the tourist destination.

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