



Designing English Reading Text Based on Dalihan Na Tolu Batak Culture

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Abstract

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Dalihan Na Tolu system is one element in the culture of Batak Toba. Dalihan Na Tolu is a system of kinship that is used as a basis and reference for the Batak Toba community within their social life. The Dalihan Na Tolu system contains statuses and roles. In determining social status, Batak Toba people first consider their lineage and clan. Outlined by Dalihan Na Tolu and established specific guidelines and laws for different social relationships such as those between a husband and wife, parents, and siblings from each party, additionally each party performed boru and hula-hula. Dalihan Na Tolu becomes the ideal form of kinship for the Batak people of Toba only if implemented in accordance with its principles. This research is descriptive qualitative research obtained through literature study, interview and observation data collection techniques. The material object of this study is the kinship system of the Batak Toba community. Based on the study is findings, it is known that dalihan na tolu dalam culture is the key in the implementation of marriage ceremonies. boru duties as part of the pretext na tolu in every marriage ceremony and other traditional ceremonies have been arranged. The Batak community has clear rules, who does what, who receives and gives what. Perfection of a traditional ceremony for the Batak people is measured by the completeness of the elements of the pretext na tolu to attend the ceremony women and her husband's group (boru) occupy a lower position while the giver of women (hula-hula) occupy a higher position. In this case, women become the object while men become the determining subject of one's position in the structure of dalihan na tolu

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INTRODUCTION

English is an international language. English is one of the most important language that used in a communication. It is also a means to achieve trade and economic goals, international relationship, socio-cultural and education. In the era of globalization, Indonesian employees must have a good knowledge of English. Receptive skills (reading and listening) play an important role in receiving and understanding English. When conveying ideas and messages, productive skills (speaking and writing) are very important.

Based on these importances, English is the main foreign language which taught in Indonesia schools. Elementary school students are taught it as one of the community subject and it is taught as a compulsory subject in junior and senior high school. as stated in KTSP (School-based Curriculum). The aim of English teaching and learning process at SMK is equip the students with the four language skills, which is ability in reading,

listening, speaking and writing. The skills are taught in an integrated way so the student can communicate in English at the end of the teaching and learning process.

Therefore, it makes a lot of sense that teaching English in Vocational high schools will emphasize the reading skill because it is very important to master reading comprehension because English play a role as a linguistic medium for the transfer of knowledge in Education, Science, and technology. Most international scientific publications in the forms of books, magazines, journals are being written in English. Therefore, reading comprehension skills are very important for SMK students and especially for those wish to continue their studies at a higher level of education.

Reading task dominate in English textbook. Reading is part of language learning. As a fundamental language skill that cannot be separated from other language learning skills besides writing, speaking, and listening. According to Harmer (2007) reading is helpful for language acquisition. Reading skills are important for improving language skill and using them in the teaching and learning process. Reading involves the teaching process of the students to use their knowledge in understanding the unfamiliar elements. Reading as an activity to gain information and knowledge from the text.

According to Greeley (2004), there are two reasons for reading. First, reading for pleasure and second reading is for information: to find something or to do something for the information that one receives. Reading is a skill that is highly valued by both students and teachers. This showing that reading is an important activity that must be provided for students and teacher.

When the reader wants to read a narrative text, they can use some features information, general structures and also grammatical structures to recognize it. Next section, the author will explain in more detail, especially about the form of culture, which is part of people's lives.

Each tribe in the country of Indonesia has a different culture, including customs, music and language. A culture that is passed down from generation and preserved by now carrying it out in everyday life. One of them is the culture of the Batakese tribe which is a tribe that lives and develops in the province of North Sumatra. Culture values serve as the philosophy of life of the indigenous people of Batak Toba in general, namely *dalihan na tolu*. *Dalihan na tolu* is a philosophy of life in the Batak culture that regulates family relations.

The Researchers assume that *dalihan natolu* argument as a community system, by describing a social grouping in society that is deliberately carried out to determine the social functions of each community related to each other. Etymologically, *dalihan natolu* means three furnaces. The stove is a cooking place consisting of three stones arranged in a triangle so that the pot can rest firmly on it.

Based on the explanation that have been told above about the importance of understanding in English textbooks, especially that related to the Batak culture of *dalihan natolu* that is appropriate in teaching English, the researchers interested in designing a textbook that focus on reading texts about the Batak culture of *dalihan natolu* to motivate students about the Batak culture in SMK Telkom 2 Medan.

RESEARCH METHOD

Types Of Research

With this research method the author used a qualitative method with a symbolic Interaction approach, which aims to systematically describe certain facts or characteristics factually and carefully. According to Bogdan (in Lexy, 2007: 4) defining

the qualitative method as the rule that was produced to make the process of collecting data easier by describing in the form of written or spoken out by other people. This approaching is done directly based on the rules and people overall.

Location and Time of research

The final stage of research activities was to make a research report that serves to avoid errors and manipulation of the data of the research results. The research location was a place to research and search for data to be collected that is useful for research. The location of this study was located in SMK Telkom 2 Medan. The time of this study was conducted on September 7, 2022 to October 7, 2022.

Data Types and Sources

The main source of data in qualitative research were words and actions, others were just additions such as documents and others. These data sources were divided into two, among others:

1. Primary Data

Useful to answer the existing problems, primary data obtained directly from the field consisting of the respondent's name, respondent's identity, regarding the role of the indigenous institution "Dalihan na Tolu" in solving domestic violence problems.

2. Secondary Data

Researchers obtained from existing sources to support information obtained from the field. Secondary data sources were obtained from reference books, books from the library, the internet and various documents related to the discussion of the role of traditional institutions "Dalihan na Tolu" in traditional ceremonies of marriage and death.

Collection Techniques

Data to obtain valid data researchers performed several data collection techniques. This technique was related to the research approach, problems and theories that the author uses in this study. Data collection techniques could be done by observation (observation) interview (interview).

3. Observation

Observation techniques used in the study have reasons such as:

- a. This technique was used to collect data about the activities carried out by the research subject.
- b. The data collected could be observed clearly and in detail about the study.

4. Interview

An interview was a conversation conducted by two parties, namely the interviewer who asks questions and the interviewee who gave answers to questions.

Data Analysis Techniques

Analysis of the data in question was to analyze the data that had been obtained from the interview process and observation. In discussing about data analysis in qualitative research, data analysis in this study was done by the process of organizing and sorting data into patterns, categories and units.

RESULT AND DISCUSSION

From the research that had been carried out, there were also stories raised to get to know the custom of Dalihan Na Tolu on this one, namely 1. The origins of Dalihan Natolu and 2. Dalihan Na Tolu was known as the Furnace.

The origins of Dalihan Natolu

Title	Figure	Character
The origins of Dalihan Na Tolu	<ul style="list-style-type: none"> - Raja Panggana - Baoa Partigatiga - Datu Partawar 	<ul style="list-style-type: none"> sculpting and carving a cloth trader a powerful shaman



Illustration Putri Naimanggale

A long time ago three men were known as Raja Panggana, Baoa Partigatiga, and Datu Partawar. Raja Panggana was known to be good at sculpting and carving. Baoa Partigatiga was known as a cloth trader, Datu Partawar is a powerful shaman.

One day Raja Panggana, who was known for his expertise in sculpting and carving, once hid in a quiet place because he couldn't afford to live, which made him anxious.

He traveled through a wilderness of alang-alang (sharp leafy grass) weeds as he went. Around then he saw a solitary tree which was the main tree in the wild. He thought the tree looked like a princess dancing when he saw it. He quickly prepared all of the carving tools and began sculpting and carving the tree into the shape of a princess dancing. He was content until his previous anxiety vanished because while he was working, he always looked at the statue he had carved. This statue of the dancing princess was what he always carved, and it was what he admired and drew his attention to.

He saw the princess he had carved inviting him to dance with her, and he joined the statue as they danced in the desert that was empty. As a result, the Raja Penggana work was rewarded time and time again with the statue of the dancing Princess. However, He was the food supply was decreasing. If my food runs out, why should I always be with this statue? Let me last dance with this statue to my heart's content. Raja Penggana left the statue, which he had considered a part of his life when he was with Raja Penggana, he did not be happy.

Baoa Partigatiga, a cloth trader, came by the location a few days later. he commented, "How beautiful this statue would be if she wore clothes and jewelry," as she was taken aback by the princess's exquisite dance moves. Baoa Partigatiga put her lovely clothes and jewelry on the statue right away. Baoa Partigatiga moved when he saw the statue dressed in clothes and jewelry after looking even more closely. He saw in his eyes that the statue was inviting him to dance with it and to dance around it as much as he wanted.

Baoa Partigatiga wanted to take the statue with him after he was satisfied with

dancing, but it was already dark, so he couldn't. Return the jewelry and clothing. He couldn't take them back because the clothes and jewelry got so tight the more he tried to take them. "Let it be so, to please my heart, I will dance with this statue for the last time," Baoa Partigatiga said after letting him in. He also danced with them, and he was sad to leave the statue.

Datu Partawar, a powerful shaman, passed through the meadow where the statue was standing. He saw the dancing statue in an interesting state while traveling across the prairie. "Of all the countries I've passed through, this is the first time I've seen a human statue as beautiful as this," he said in amazement. The statue, which read "you healed many people and I did it because of God's blessing," was, in Datuk Partawar's mind, his destiny. Datu partawar wanted to breathe new life into the statue after seeing it. He worshiped, looked up, and chanted a spell in response to Datu partawar's wish before placing the bargain in his hand on the statue. The statue was struck by lightning, and the area around it was covered in glowing white dew. A beautiful princess appeared to be coming to worship Datu partawar as the dew gradually withered away. Datuk Partawar grabbed princess, gave her a kiss on the forehead, and promised to call her "Putri Naimanggale" from now on. Datu partawar then invited Putri Naimanggale to his home.

When Princess announced his arrival on the dig, Raja Panggana and Baoa Partigatiga were informed. When they saw the princess, they were surprised and thought back to their work and their gift to the dancer statue. Baoa Partigatiga went up to Putri Naimanggale and demanded that she return the jewelry and clothing she was wearing because she was surprised by them. The end product, on the other hand, remained affixed to Princess Naimanggale's body. Baoa Partigatiga stated that Putri Naimanggale belonged to her because it could not be separated from her body. Baoa Partigatiga's claim was refuted by Raja Panggana and Datu Partawar. Because of everything they had done for Putri Naimanggale, they also believed that Putri Naimanggale was theirs.

They disagreed, and no one came to the conclusion that Putri Naimanggale belonged to anyone. They were also tired, and they started to realize that King Panggana's proposal had been given by Datu Partawar and that Baoa Partigatiga had listened to it.

"In order for us to arrive at a decision, we ought to resolve this issue calmly. The assertions and requests of the three of us are suitable, however we ought to liken each of these with the interests of Putri Naimanggale," said Datu Partawar.

Which choice would we make?" Datu Partawar responded, "Putri Naimanggale was ours together," as Raja Panggana and Baoa Partigatiga stated.

"How was Putri Naimanggale's division possible?" "It didn't mean to share," Datu Partawar said, referring to King Panggana and Baoa Partigatiga.

They also asked Putri Naimanggale what she wanted to do for the benefit of Princess Naimanggale. At that point, putri Naimanggale was touched and replied, "I was happy for the question about my wish." "I had the utmost respect for your decision and, most importantly, I will be of no use if you fight. If you always feel at peace."

They gasped and turned to look at each other when they heard Putri Naimanggale speak. Datu partawar got up and said, "Okay, let's make a decision together:" for the sake of putri Nai manggale.

King Panggana was the father of Putri Naimanggale because he carved statues out of wood.

- She was named Amangboru after Putri Naimanggale because Baoa Partigatiga gave her clothes and jewelry.
- as a result of Datu Partawar who gave his life and because of him he turned into the bones of Putri Naimanggale.

They immediately concurred with the decision's outcomes and agreed that Raja Panggana, Baoa Partigatiga, and Datu Partawar would use deliberation to resolve all issues. Raja Panggana, Baoa Partigatiga, and Datu Partawar's decisions must be respected and followed by Putri Naimanggale and her heirs. They were overjoyed by the agreement contact. Additionally, they hosted a "hare party," also known as a "birth welcoming party." At the party, Putri Naimanggale asked them to plant a tree (Hariara siraja Lontung) in the yard where the buffalo were bonded. She promised to give it to the three of them to remind them that Putri Naimanggale came from a tree and that Dalihan Na Tolu would be named after her in the future.

Dalihan Na Tolu is known as the Furnaces.

Tit le	Figur e	Character
Dalihan Na Tolu is known as the Furnace	<ul style="list-style-type: none"> - somba marhula hula - manat mardongan tubu - elek marboru 	attitude of worship to the wife / mother brother and sister gentle towards sisters



Illustration Three Furnaces

Dalihan natolu meant a three furnaces stove that was used by the Batak people in ancient times as a pot for cooking daily food. The Batak people made a three-legged stove that was strong and parallel so that it could support cooking. then it couldn't be used. so the Batak people chose a tripod as a symbol of the natolu excuse for strong support and must had a balance where every Batak community will be positioned as hula-hula, as boru, and as dongan tubu.

In Dalihan Natolu there were three brief descriptions and their functions:

1. somba marhula hula / attitude of worship to the wife / mother: means respect for hula-hula, in Batak custom hula – hula was called a bearer of blessings that can give offspring to one of the clans. respect would be given starting from oppung, mother, wife children and so on. in the hula-hula including bonaniari, bona-tulang, tolang-rorobot, bones, tunggane. the hula-hula can be seen when the saurmatua paradaton / dies but all the children were married and already had grandchildren. in Batak custom if you didn't respect hula-hula then siraraon ma gadong na ima gadong naso denggan naso mardai means those who didn't respect hula-hula would

have a hard time earning a living.

2. manat mardongan tubu/brother and sister: meaning that dongan sabutuha must take an attitude of caring for fellow clans so that misunderstandings do not occur. then when there was a wedding or death party it must be discussed first with the parhata so that there were no problems and fights. if the brothers did not take care attitude and not being careful could lead to fights and even physical fights.
3. elek marboru / gentle towards sisters: meaning that although boru must still be respected and loved, he could not at will have to coax and protect his boru/daughter and not give burdensome responsibilities to his boru. boru's duties could usually be seen when there was a party on the part of it or hula-hula boru it was the marhobas / or doing the work when the event lasts until it has finished.

CONCLUSION AND SUGGESTIONS

Conclusions

This study was aimed at developing appropriate reading tasks for the grade students of SMK Telkom 2 Medan. The product of the research was a set of reading English texts which have suitable contents for the grade students of Vocational high school. After being validated, implemented, evaluated, and revised, the developed reading tasks were said to be appropriate. Some conclusions of this study were presented as follows:

1. In the implementation of this marriage the author tries to describe in 3 (three) stages, namely:
 - a. Before the wedding ceremony, is 1) Martandang, 2) Mangalehon Tanda, 3) Patuahon hata Patuahon hata, 4) Marhusip and 5) Marhata Sinamot
 - b. At the time of execution of marriage, The marriage ceremony since the meeting of the groom and the bride, according to customary law and since the notification of the bride to the Registrar of marriage until the implementation of marriage according to their respective religions.
 - c. After the wedding ceremony is : 1) Mebat (Paulak Une), 2) Maningkir Tangga and 3) Manjae
2. Function and role of Dalihan Natolu in Toba Batak marriage customs is:
 - a. Function and role of Hula-hula, b. Function and role of Dongan Tubu and c. Function and role of Boru
3. The implementation of saur matua in ceremony was divided into two, namely, were
 - a. ceremony in jabu (at home) and b. maralaman ceremony (in the courtyard).

Suggestions

Based on the research results, the researcher offers some suggestions to the teachers, other researchers, and the students.

1. The English Teachers

Considering the reading tasks development that had done by the researchers, the researchers suggested the teachers to use the developed tasks as a supplementary source on the learning process in the afternoon English extracurricular for the students. The researchers also had documented that it is possible for the English teacher to design tasks by themselves. On developing the tasks, they should analyze and use many references to developed the task.

2. The Students

By doing the developing task, the students had got many opportunities to learn

and practice the skills and strategies of reading, can practice communicating in English with their friends and teacher. The students are suggested to actively participate in doing the task.

3. Other Researchers

For other researchers, it was suggested that on developing whatever kinds of tasks/material, they should consider the students' needs and characteristics study that refer to the theory by teachers-learning English to design and provide additional resources.

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