

# Local Wisdom of *Menagakgen Rumah* Tradition at Tabuyung Village in Mandailing Natal

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**Abstract.** In its development, culture or tradition is born along with the community's needs in an environment. Thus, tradition will be the characteristic that distinguishes it from other regions. Furthermore, this growing tradition aims to unite the community and provide wise contributions to the community. And this is what is then called local wisdom. One tradition that is still maintained is *Managakgen Rumah* in Tabuyung village, Mandailing Natal district. The research method used in this study is qualitative, using descriptive methods, which describe phenomena that occur in the field. From the research results, it can be seen that this tradition contains a profound meaning about *Gotong Royong*. Through the *Menagakgen* tradition of this house, it strengthens the villagers' cohesiveness, brotherhood, and hospitality.

**Keywords:** Local wisdom, *Menagakgen Rumah* tradition, Tabuyung village

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## 1 Introduction

People have talked about tradition (local wisdom) until now. This is because that tradition will be the characteristic that distinguishes it from other regions. The urgency and importance of the field of culture in the context of developing and sustaining the nation's life. Indonesia's cultural heritage is one of them in the form of local wisdom. This local wisdom is formed due to the interaction process between humans and their environment to fulfill their various needs [1]. The methods for developing local knowledge depend on the potential of natural resources and the environment. They are influenced by local people's views, attitudes, and behavior towards nature and their environment [2][3]. Local wisdom varies in each region and contains certain religious norms and values. The process of local wisdom runs in harmony with nature [4].

This is in accordance with Edmund Woga's opinion that local wisdom is substantively oriented towards balance and harmony between humans, nature, and culture. Second: conservation and diversity of nature and culture. Third: conservation of natural resources

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and cultural heritage. Fourth: saving resources with economic value. Fifth: morality and spirituality.

## **2. Method**

This research is descriptive with a qualitative approach. Qualitative research explores and understands the meaning of several individuals or groups of people originating from social problems. Qualitative research, in general can be used for research on people's lives, history, behavior, concepts or phenomena, social problems, and others [5]. One of the reasons why using a qualitative approach is because this method can find and understand what is hidden behind phenomena that are sometimes difficult to understand. With this research, it is hoped that the research analysis will cover the existence of social phenomena in a straightforward and detailed manner. In accordance with the qualitative research type, the data is also qualitative data in the form of a series of words or sentences uttered by the informants [6].

Qualitative primary data were obtained in two ways: in-depth interviews and observations. Interviews were conducted with selected informants to obtain data and information from the first source. Interviews were conducted with basic informants or key informants using an interview guide, whose questions are open-ended. That is, informants are given the freedom to express their opinions. The use of base informants or key informants is to prepare a representative sample of the people to be interviewed. The selection and determination of informants were carried out sequentially. The trick is first to determine the key informant, then to determine the next informant based on the instructions of the first informant. And so on until a number of informants are obtained, which are deemed sufficient to capture all the data needed for this research. This sampling technique is called the snowball technique [7][8].

The unit of analysis used in this research is community leaders and Tabuyung residents who know the rules for building houses. The observation or observation techniques are carried out in order to capture data that cannot be revealed through interviews. In addition to these two data collection techniques, a literature study was conducted to obtain data from written sources (secondary data). Next, the data were analyzed using qualitative analysis methods [9]. Qualitative analysis is the interpretation of data through three stages of activities that run simultaneously: data reduction, data presentation, and drawing conclusions or verification. The research location was in the Tabuyung, Muara Batang Gadis sub-district village. The objectives to be achieved through this research are:

Exploring and understanding the rules of *Menagakgen Rumah* and the meaning contained in each element.

### 3. Result and Discussion

#### ***Menagakgen Rumah***

*Menagakgen Rumah* is a tradition carried out by Tabuyung villagers. This tradition is carried out when one of the residents builds a house. At the stage of erecting the pillars of the house, the homeowner will invite community leaders, relatives, and villagers to pay wages with the hope that they can pray that Allah SWT will bless the house being built. According to the beliefs of the Tabuyung village community, the house poles to be installed come from trees in the village. These trees have life. When these trees are cut down and made into the wood for the pillars of the house, the life of the tree still follows the wood that will be used as the house's pillars. To release the soul from the wood, the owner of the house held wages by inviting community leaders, relatives, and villagers [10].

#### ***Menagakgen Rumah* Traditional Rules**

Since hundreds or even thousands of years ago, the ancestors of the Indonesian nation have had a very rich system of knowledge, ranging from techniques of astronomy, calculating dates, farming methods, and other knowledge. Likewise, with the people of Tabuyung village. The Tabuyung Village community has customary rules related to the tradition of *Menagakgen Rumah*. Some of the customary rules in Tabuyung village in terms of *Menagakgen Rumah* are:

##### **a. *Pisang Batu 1 Tandan* (Stone Banana 1 Bunch)**

Banana trees reproduce by budding. Shoots are new plant parts that arise from the parent plant parts. Shoots are part of the plant that is above the ground. The function of Batu bananas as a symbol of the life of the occupants of the house will not be separated from the children and family. The hope to be achieved by placing Batu bananas on the pillars of the house is that the house's residents will live happily surrounded by their children and families [11].

##### **b. *Tebu 1 Batang* (Sugarcane 1 Stem)**

Sugarcane is a plant that can be used as sugar. Sugar tastes sweet. The function of sugar cane is placed on the pole as a symbol of the life of the house's occupants, who will later

experience a sweet life with their family in occupying the home. It is hoped that the occupants of the house and their families will avoid bad things.

**c. *Kain Merah Putih* (Red and White Cloth)**

The red and white cloth in question is the Indonesian flag. During the colonial period, the colonial troops could not see the Red and White Flag. Therefore the flag was tucked into a pole so it would not be seen. The function of the Red and White Flag is a symbol of the love of the house's inhabitants for the homeland. It is hoped that the house's occupants will love their land and nation more [12].

**d. *Sipulut dan Ayam Bakar* (Snails and Grilled Chicken)**

Citizens who *Menegakgen Rumah* will provide cooked pulut as a snack that all invitees will eat along with the shredded grilled chicken. Pulut is a type of rice, but pulut has a more sticky texture when cooked. The function of pulut is a symbol of how close the relationship between the occupants of the house and the entire Tabuyung community is. Grilled chicken shredded on pulut symbolizes a bit of the same feeling, which shows a sense of shared destiny. The hope is that by eating pulut with a piece of roasted chicken provided by the householder, the householder and the community will have a close kinship relationship and a high sense of cooperation [13].

**The Tradition of Building a House as a Form of Local Wisdom**

Local wisdom or traditional wisdom has a concept of knowledge unique to a particular society or culture that has developed over a long period of time due to a process of reciprocal relations between the community and its environment. So, the roots of local wisdom are local or traditional knowledge and management systems. Therefore, the concept of local or traditional wisdom is rooted in the local community's traditions. The definition of local wisdom in this discussion is the neighborhood traditions (ceremonies, folklore, local knowledge, taboos/customary taboos), which are the creative response of the community to geographical, social, historical, and local cultural situations. This definition includes society's attitudes, views, and abilities in managing its environment. The tradition is interpreted as a habit passed down from one generation to the next for generations.

#### 4. Conclusion

Humans, the environment, and culture have a functional relationship that influences one another. The three subsystems form an environmental ecosystem. Environmental conditions influence human life. Vice versa, human existence affects the condition of their natural environment, which determines the direction of the development of a culture. Environmental phenomena have provided experience and formed knowledge for humans, which then developed into the culture. Humans are living things that can adapt to their environment and can make good use of existing resources to support their life needs. The Tabuyung community is a community that belongs to the indigenous community group with several characteristics. Its main feature is the maintenance of traditions inherited from its ancestors. This includes the *Menegakgen Rumah* tradition, which is still closely held by the people of Tabuyung Village. Conditions of the natural environment and historical and spiritual experiences have provided lessons for the people of Tabuyung Village to use and exploit the various potentials of the natural environment around them to build their settlements. This knowledge is passed from generation to generation and then develops into a tradition.

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