

Social Norms and Local Wisdom Found in the Language of *Andung* in Mandailing Ethnic of South Tapanuli: Documentation and Translation in English

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Keywords: andung, Tradition, Social Norms, Local Wisdom, Preservation.

Abstract: This article is made based on research entitled social norms and local wisdom found in the language of *andung* in Mandailing ethnic of south Tapanuli (documentation and translation in English which is conducted in three regency namely Medan, Padang Lawas and Sipirok. *Andung* is usually used by a woman to express her feeling who wants to get married and leave her family. It is made up of beautiful, polite, and good words. This research is to dig the social values and local wisdom which may be hidden in the language of *andung*. *Andung* is not known in big cities anymore. They are only used in small villages. This research is made to preserve and document *andung* so that they are not extinct from the world. Our local government in Indonesia is trying hard to revitalize the traditional culture especially to be introduced to the young generation. The tradition and culture may become the principle of life which may hamper the bad influence from other countries. The language of *andung* may show the young generation how to be polite and appreciate their parents and family. We don't want our generation to be uprooted from their own culture.

1 INTRODUCTION

Andung of Mandailing is made in local language found Padang Lawas and Sipirok, it is different from pantun Malay, there is no sampiran, all the line are the content of *andung*. It is usually used by a women who wants to get married. She expressed happiness and sadness, she is going to leave her parents and family. This old tradition is nearly extinct from the local place because the young generation are not interested anymore in using this tradition especially because it is made in local language and they don't understand the meaning of *andung*.

Most of young generation today use Indonesian language to communicate between each other. *Andung* language use beautiful words and polite words. *Andung* also expose the principle of life and the philosophy of social life. Which have been inherited by our ancestor.

The young generation prefer to use Indonesian language as national language and also used as social communication. *Andung* language use beautiful and polite words as inherited by our ancestors which expose philosophy and principles they may guide the young generation not to be influenced by foreign life

style which is against our tradition and culture. *Andung* language expresses happiness and sadness experienced by a woman who wants to leave her parents and her family because she wants to get married with a man from other villages, using *Andung* language the woman exposes her gratitude and praise for her parents and family. She is very grateful for all her family have done for her during her life time.

Andung language is usually use by women not by men because the language is so soft and sentimental (emotional), she moans and cries so softly showing her feeling. The words of *Andung* is quite different based on places it emerges, like *Andung* Marbagas from Sipirok as follows.

Iiiiiiii, ke ma au da inang
Ke ma au da inang, tu huta sihadaoan i.....i
O inang.....o inang.....tolong jagit doma jolo
da inang
Tangan jau solom ni borumu au.....

Oh my mother, I am leaving you
I am leaving you to go to the village where I
get married
Oh mother, oh mother, take my hands

Oh my mother forgive me, I am very grateful Andung language from Mandailing should be preserved from extinction that the young generation may learn and get the advantages. The team of the researchers have translated Andung Language into English that the students may learn easily and there is no reason to say that Andung language is out of date and is not suitable to be used in this modern time. This is in agreement with the purpose of this research that is to introduce Andung to the wider social environment, documented and preserved. The use of Andung is hoped to enrich prenational culture (treasure).

Tradition and culture is so dynamic, always in the process of changing but we should not let it changed and becoming worse. In this modern time, people think that success means economic success, that's why people prefer to live more efficient and practise Andung that have been translated may be learnt in schools and libraries. The students may get two advantages, the first one is understanding English language and the second one is getting the hidden values and philosophy within andung language.

2 METHOD

This article is made based on field research and library exploration. The location of the research are Medan, Padang Lawas and Sipirok Mandailing, South Tapanuli. There are at least 20 informants consist of traditional leaders and public figures. The data are collected by note and documentation, tape recording and taking photos. Data collected consist of variation of Andung, comments, and ideas of the informants. Then the data classified based on the problems, and then verified and analyzed using the theory of literature and culture. Individual interview can be continued by Focus Group Discussion which may have various answers and comments, the informants may give responses to the answers of other people. The questions and answers may know like snowball which is open and developed, everybody may get the chance to express their ideas and thoughts.

Data to be used for descriptive analyses are always in the form of long phrases words and even in paragraphs which are collected from field research and the study of library. Qualitative analyses can be divided into three stages, they are reduction, presentation and presenting data and then verification and then drawing conclusion (Miles & Huberman 1984).

Then, data reduction is not separated from the analyses, data reduction means transforming data, selecting, giving the meaning, focusing and later giving notes from the field. The next stage is presenting data, put into good order and proper meaning is made combined with theory, finally conclusion can be drawn by explaining clearly the selected data and proper theory is implemented. Now the selected data is made in good order and have been patterned, showing the plot, cause and reason and proposition.

3 ANALYSIS

Andung language from Mandailing expose social values and philosophy implemented in social life which may guide people in their everyday activities. Like tradition, social values are not written regulation, it is implemented from generation to generation to communicate and interact between each other in society, it includes respect and tolerance within the society.

The people and young generation are suggested to respect and be grateful to the parents and family. The young generation should keep the manners and attitude and to be tolerance for the differences in society, the young generation should not regard themselves the only party that is right. Social values also includes the practise of religion, stealing and robbing is forbidden, helping each other is suggested. Social values can be functioned as a tool to guide people to think and to act in doing the daily activities within the society. Good communication is also very important, the parents should teach the young generation how to be have and act within society.

Andung language also expose local wisdom such as showing gratefulness, respect, helping each other, showing honesty and being true among the society. All the kids should learn all the values from the parents and the society.

Andung language is always used by young women who want to leave the family to go to other place to get married, the women use beautiful and polite words especially for the parents and older people. By showing politeness and respect, it is hoped that the closeness and the happiness can be maintained forever. The women and the family care for each other, the women can express her sadness and happiness to the family and try to solve the problems together. Andung language provide the ways to communicate well.

Andung for the mother

*O inde niboru mu inde, kehe ma au da mangido maaf au da
Dohot do mangido ijin ida, oppot adong lidung naso lidung ida
Doppat jonjong ni naposo bulung I, Inde ni boru muyu inde
Mandokkon lidung siajaron boile
Simangido muyu tusi mangidoku onda, anggo simangidoku onda
Nahurangan pangarohia do i da inde niborumu inde
Inde na borumu inde, tatap ligi bo inde simangidoku onda, anggo simangidoku onda sattokkin kidop nai noma ile dibagas parpidoan ni ayatta ni boru nalkehe
Ma au da inde ni borumu inde*

Oh my beloved mother, let me go to my husband home
I asks you permission to go and forgive me for all I have done
I am gratefull for all you have given to me
Oh my mother, here I stand in front of you asking you for blessing
Forgive me my mother for all my faults for all my weakness
Forgive me for all that I have told you
I am very grateful for all that you have taught me
For all that you have guided me
Oh mother, i have you can let me go after all we have been living together happily with all out family.
Now let me go. I want you to pray for me and bless me

The quotation above shows how the young woman loves her mother that's why she cries so sadly that she should leave her family to go to her new home for getting married to a man in the near village. The young woman hopes that her mother will always pray for her happiness. Social values that can be found in the above Andung among others are respect for elder people, gratefulness for the parents.

Andung for brother

*O ibotoku kang, kehe ma au da ibotoku kang palambat marlidung
Parenjeng-enjengan, banir parkolip-kolipan haruaya parsilaungan
O ibotoku kang, ibotoku on maida nasutarjauh tarsarihon au da ibotku kang*

*Ibotku on maida nasojungada mandokkon hata siruttus onda
Tusimangidoku onda ibotku kang, ibotku on maida namamanjung
Marlambok pangarohai doi da tusi mangidoku onda ibotku kang,
Kehe mau da ibotku kang*

Oh my brother, I am leaving you to get married to other places
Oh my brother, please pray for me
I am leaving for other place that I dont know
Oh my brother I hope you care for me, bless me and help me

The quotation above shows how the young woman love and respect her brother. She asks her brother to permit her to go to other places to get married. She asked her brother to care for her although she is now quite far from the family. The young woman asks her brother to be kind to her and feeling close to her, defend her for whatever she is. She also asks her brother to help when she faces problems.

Andung for the Father

*O ayah niboru mu ayah, kehe ma au da Mangido maaf au da, dohot mangido ijin ida
Oppot adong lidung naso lidung i ayah, ayah ni borumu ayah
O...ayah ni borumu ayah tatap ligi bo i le borumu onda ayah ni borumu ayah
Namanglakkahon lakka matau bulung onda tubagas parpidoan nihalak nadua
Tolu ida ayah ni borumu on ayah
Kehe ma au da ayah ni borumu ayah*

Oh my father, this is your daughter
Forgive me father
Let me go and give me permission to go to other place
To go to my husband home
To get married you should see me father leaving you and the family
Let me go father
I should go now
I am grateful for all you have done to me
Oh my father let me go now
Please care and help me

4 CONCLUSION

From the analyses, it is found that Andung is very important to be documented and preserved social values and local wisdom social values like respect, tolerance and helping people are among others which may guide people lives to live peacefully. Local wisdom like honesty truthfulness and politeness are the values in local wisdom that should be preserved especially for the young generation. Andung language is hope to avoid bad influence from other countries especially in the global period, bad influence may harm the lives of the people. The efforts to interpret Andung into English language is hoped that more people well get the understanding and the advantages. By practising Andung, young generation may have good manners and behaviour and help politeness in their lives.

ACKNOWLEDGMENT

The writer would like to give highest appreciation for Prof. Dr. Runtung Sitepu, SH, M.Hum as the rector of University of North Sumatera (USU) who had given the chance for the lecturers to follow TALENTA as a research program in USU and providing the fund for this research. I would also give my gratitude the head of Research Institution in USU Prof. Dr. Erman Munir, M.Sc who had tried hard to encourage the lecturers to conduct a research provided in Talenta. Then would thank all the officials in research institution who had helped all the lecturers to accomplished the research by giving information, the model and the form of research, that the researchers needed.

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