2. GENERAL DESCRIPTION OF KARONESE

2.1 The Geography of Karo land

Karo Land is a highland, with Kabanjahe as a capital city. It is about 77 km from Medan. The land is hilly and evenmountainous, and it is about 600 until 1400 meters above sea level; because Karo land stands on that higher place, Tanah karo Simalem (named karo land) has a subtropics climate is about 16° until 27° celcius.

The total area is 2.127,25 kilometre square. It is situated in coordinate 2° 50’ - 3° 19’ North and 97° 55’ – 98° 38’ East, Karo land borders:

- In the North side on Kabupaten Dati II Langkat and Deli Serdang.
- In the South side on Kabupaten Dati II Dairi and Tapanuli Utara.
- In the East side on Kabupaten Dati II Deli Serdang and Simalungun.
- In the West side on Kabupaten Dati II Aceh Tenggara.

Karo society earn their living by farming, raising the cattle, and growing crops. Most of them cultivate the land, because the area consists of mountainous area and it makes the land is very fertile. The products of their plants consists of various kind of vegetables, fruits, and flowers.

These agricultural products represent the main sources of income for the people and the government. They regularly sent these products to others area in Indonesia, and they also export abroad.
Karo highland is also a tourism resort. We can find many tourism objects there, such as: Berastagi, Desa Lingga, Desa Barus Jahe, Desa Tongging, Desa Peceren, Danau Lau Kawar, Air terjun Sikulikap, Air terjun Sipiso-piso, Lau Sidebuk-debuk and also the beautiful mountains like Sibayak and Sinabung. People also take part in this tourism activities by building hotels, bungalows, and restaurants.

2.2 The Traditional Clotches

Karo people always using their traditional clotches in every ceremony they have. They have many kinds of the traditional clotches, such as:

a. *Uis Nipes*

As *tudung* (head covered), *maneh-maneh* (gift for bride), as a parents’ replace (bride side), and as a base of *pinggan pasu* (plate) in wedding ceremony.
b. **Uis Julu**

   As sheath, *maneh-maneh* (gift from groom), as a parents’ replace and blanket.

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![Image of a woven fabric](image.png)

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c. **Gatip Gewang**

   For a carrying a (baby girl) and *abit* (sheath) for a baby boy.

d. **Gatip Jongkit**

   As *gonje* (sheath) for a man, and blanket for *kalimbubu* (uncle) in traditional ceremony.
e. **Gatip Cukcak**

   it’s not so far different with *gatip gewang*. the difference is this one doesnot have gold thread.

f. **Uis Pementing**

   As a belt for man in traditional ceremony.
g. **Batu Jala**

As *tudung* (head covered) for adolescent in *guro-guro aron* (adolescent party).

h. **Uis Arinteneng**

As a base at offers dowry in wedding ceremony and as a plate’s base on *mukul* (ceremony for bridegroom on the eve before going to bridal bed), for calling ghost, as a *lanam* (base to uphold firewood) in enters a new house, offers a carrying a baby, and also as a base for rice seeding.

i. **Uis Kelam-kelam**

For parents’ head covered and for *morah-morah* (gift for groom).

j. **Uis Cobar Dibata**

For worship celebration.
k. **Uis Beka Buluh**

As a *bulang-bulang* (tied at man’s head) in traditional ceremony.

![Image of Uis Beka Buluh]

l. **Uis Gara**

For carrying a baby, and as a head covered for parents and girl.

m. **Uis Jujung-jujungen**

As a up layer of head covered for woman in traditional ceremony.
2.3 The Family System

2.3.1 Sangkep Nggeluh

To know about the tradition of Karonese well, first we should know about sangkep nggeluh in merge silima, because in every tradition ceremony sangkep nggeluh is a leader.

Sangkep nggeluh is a relation system in Karo society who the main features are Senina, Anak beru, and Kalimbubu.

The central of sangkep nggeluh called sukut. Sukut is personal family, certain merge, surrounded by it’s senina, anak beru, and kalimbubu. Sukut on wedding party is a bridegroom and their parents who will accepted money as a dowry.

2.3.2 Tutur

Tutur is the way of Karo people to take the lineage either father generations (patrilineal) or mother generations (matrilineal) and it has in every individual of Karo people. Tutur can be divided into six groups, they are:

a. Merga/Beru

Merga/beru is a surname for somebody inherited from father’s surname (merge) and does not change on marriage. For woman’s name are marked with beru.
For man that surname will bequeath by hereditary to their generation. Merga/beru can be divided into five groups, they are:

1. Ginting
2. Karo-karo
3. Peranginangin
4. Sembiring, and
5. Tarigan

b. **Bere-bere**

_Bere-bere_ is a surname inherited from mother. If her/his mother _beru_ ginting, so that her children _bere-bere_ ginting. If her/his mother _beru_ sembiring, so that her children _bere-bere_ sembiring, and so on.

c. **Biuang**

Biuang is a surname inherited from her/his father’s _bere-bere_ (bere-bere _bapa_) or a surname of her/his grandmother’s _beru/_surname (father side).

d. **Kempu**

Kempu is a surname inherited from _merga puang kalimbubu_ or from her/his mother’s _bere-bere_ or also from her/his grangmother’s _beru/_surname (mother side).

e. **Kampah**

Kampah is a surname inherited from her/his grandfather _merga kalimbubu simada dareh_ or _bere-bere nini_ or a surname from mother of her/his grandfather (father side).
f. **Soler**

*Soler* is a surname inherited from *puang nu puang kalimbubu* or surname from *singalo-ngalo perkempun/beru empung* or surname from mother of her/his grandmother (mother side).

2.3.3 **Rakut sitelu**

The classification on *rakut sitelu* are:

a. **Senina**

*Senina* term can be used in general meaning as well as a special meaning. In general meaning *senina* are those people who have the same surname, but different lineage. In special meaning, it is limited in certain lineage for one clan, in this case it is called *senina sembuyak* means brothers and sisters who have the same parents.

The duties of *senina* are have the equal responsibility when they hold a party and respect each other in any situation.

b. **Anak beru**

*Anak beru* is the husband’s family (the sisters from husband). The duties of *anak beru* are preparing the dish (food and beverage) at a party, aranging the traditional meeting, and controlling the *kalimbubu's* wealth.
c. **Kalimbubu**

*Kalimbubu* is a group of people whose position is on the side of wife’s family, and often called *Dibata ni idah* (the visible God), because their position is pretty honoured. The duty of *kalimbubu* is as a sign of a great honour of family.

### 2.3.4 *Perkade-kade sepuluh dua tambah sada*

*Perkade-kade sepuluh dua tambah sada* divided into 13 groups, they are:

1. *Nini*: Grandmother
2. *Bulang*: Grandfather
3. *Kempu*: Grandchild
4. *Bapa*: Father
5. *Nande*: Mother
6. *Anak*: Child
7. *Bengkila*: Father-in-law
8. *Bibi*: Mother-in-law
10. *Mama*: Father-in-law
11. *Mami*: Mother-in-law
12. *Bere-bere*: Son-in-law
13. *Ente*: Grandchild’s Son/daughter
2.4 The Wedding System on Karonese Society

The wedding system on Karonese society consist of:

a. The Wedding System on Ginting, Karo-karo, and Tarigan Surname

On these surname are pure eksogami wedding, where they are from *ginting*, *karo-karo*, and *tarigan* do not marry with people which have the same surname with them, at least they must marriage with people out of theirs surname. For example, they can do married between *ginting* and *karo-karo* or between *tarigan* and *ginting*, and others.

b. The Wedding System on Perangin-angin and Sembiring Surname

The wedding system on both surname are limit eleutherogami. That limit space is someone from certain surname of *perangin-angin* or *sembiring* may marriage with the certain people from the same surname, unless who have a different lineage. For example, on *perangin-angin* surname, between *bangun* and *sebayang* or between *kuta buluh* and *sebayang*. Thus, on *sembiring* surname, between *brahmana* and *meliac*, between *pelawi* and *depari* and other.

2.5 The Marriage-settlements

We have to fulfil some certain settlements for holding a wedding party, they are:

a. They should come from the different surname, except for *perangin-angin* and *sembiring*. 

b. They are not forbidden to get married in tradition because they are not erturang (comrade).

e. They are already mature. On this situation, for measure the mature of someone is not based on the age, but it depends on responsibility to fulfil requisites of their family. For man, we can know from his ability to make equipments of household, equipments of farm, and he already knows the tradition to build up a family (meteh mehuli). Whereas for woman, we can know that she is already adult, if she knows of her tradition (meteh tutur) and so on.

2.6 The Kinds of Wedding

On Karonese kinds of wedding can be divided into two part, they are:

2.6.1 Wedding Based on the Status of Bridegroom

Wedding based on the status of bridegroom consists of:

a. **Gancih Abu** (marry late wife’s sister)

   *Gancih abu* is when a mowan married with a man to replace her sister who has died as a wife. This situation often happened to make the family relation go on, to protect a child and also to look after the whole wealth from first wedding.

b. **Lako Man** (marry late husband’s brother)

   *Lako man* is when a man married with a woman, where that woman is his brother’s widower. The kinds of *lako man* are:
1). Mindo Nakan Wedding

*Mindo nakan* is a wedding between a man with a woman of his uncle’s widower, or his aunt.

2). Mindo Cina Wedding

*Mindo cina* is a wedding between a man with a woman which according to the tradition or relation system is his grandmother.

3). Mindo Ciken Wedding

*Mindo ciken* is wedding between a man with a woman, where that woman is his father’s widower, or his brother’s widower, which there is an arrangement before. Some time ago, there are an old man was married with a youngest girl; then they made an arrangement that one of a man’s sons or a man’s brother as a *ciken* (stick) whenever her husband (that old man) die.

4). Iyan

In a long time ago, when there is a man has two wifes and one of his wife does not give a birth to, in another side one family from her husband hasnot get married, and then the family take over the wife doesnot have a son being a wife of a man from her husband’s family, and have any aim from there, are :

- To wake up relationship with woman’s family to be everlasted
- There is a wish to have a generation from that new husband.
5). Ngali

*Ngali* is lako man of old brother’s wife (*kaka)*

6). Ngianken

*Ngianken* is lako man of young brother’s wife (*agi*)

c. *Piher Tendi/Erbengkila Bana*

*Piher tendi* is a wedding between bridegroom who according to *tutur* (tradition), a bride called *bengkila* to her husband.

2.6.2 **Wedding Based on the Distances of Family Relation from Bridegroom**

Wedding based on the distances of family relation from bridegroom consists of:

a. **Petuturken**

*Petuturken* is a wedding between bridegroom, where they are not *rimpal* (bride’s father is a brother of groom’s mother). *Petuturken* is able to do in Karo tradition, unless they are not *erturang* (same surname) in *ginting,karo-karo*, and *tarigan*, but in *perangin-angin* and *sembiring* they may marry with people who have same surname but different lineage. For example in *perangin-angin* surname, the wedding between *bangun* and *sebayang*, or in *sembiring* surname, the wedding between *sembiring keloko* and *sembiring brahmana*. 
b. *Erdemu bayu*

*Erdemu Bayu* is a wedding between bridegroom, where a bride’s father is brother of a groom’s mother. The relation of bridegroom in this case called *Rimpal*; a bride named *beru puhun* or *beru singumban* of a groom.

Generally, the wedding in this case does not begin in love affair. A long time ago, a Karonese teen should be marry with their *impal*, if it was impossible to do, so they was looking for another person. This wedding is a certainly hope of Karo tradition; but this one is forced marriage, since their parents more have a role, because of there was an aphorism said “*erjabu lebe je maka turah ate ngena*”, it means that love will growing up after get married.

c. *Merkat senuan*

*Merkat senuan* is a wedding between bridegroom, where a bride is his *puang kalimbubu*’s daughter (granchild from his grandmother’s brother). Normally, this wedding is very against of Karonese.

d. *La arus*

*La arus* is a wedding between bridegroom, where in tradition is forbidden to do, because like marry with *turang* (comrade), or *anak bera*’s daughter (aunt’s daughter).