2. THE SOCIETY OF KARO PEOPLE

There are five things that the writer describes about Batak Karo society, they are the religion, the language, the livelihood, the kinship and the art system.

The first is the religion. Before Christian, Islam, Hindu, and Chatolic spread to Karo land, Karonese society believed in animism. Beside that, there are still many gods had spirits that are related to their forefather spirits. Whenever they need them, the spirit can be called. The calling of the forefather spirit is holding ritual ceremony. Where the spirit come through an intermediary or shaman. The first belief in Karonese is called Perbegu.

Perbegu is the first religion in Karonese, they believe that every people has soul (tendi), when somebody pass away their soul will change to be begu. In 1946, perbegu religion in Karo land had changed become pemena by Guru - guru Mbelin. Putra (1979:32) says that the change of this name because there are so many pressure from Belanda Colonial, they express that Perbegu is a idolatry religion.

However, at present time, there are five religions in Karo land now. They are Christian Chatolic, Christian Protestant, Islam, Hindu and Budha. However, the most populer religions in Karo land are Chatolic, Protestant and Islam. And the people that profess Hindu and Budha religion are not karonese, they are not indigenous people, such as Chinese and Arabian that have been living in Indonesia.

There are some of places of worship in Karo land, such as Church / Capel for Christian Chatolic and Christian Protestant; mosque for Islam; and temple for
Hindu and Budha. The majority of the population in Karo land profess Christianity and the rest is other religions.

The second is the language. The language which is spoken by the Karo ethnic group to communicate in their daily life is Karo language. It is used by Karo society in the house, church and traditional ceremonies, even nonnative speaker that know this language such as Chinese and Arabian also use the Karo language for their service towards Karonese. Using Karo language well in our daily life is one of ways to keep Karo language as one of cultures in Karonese.

Language, no doubt, are powerful and meaningful although they cannot be concretely be seen obviously when it is used as oral language if we compare them to other tools of mechanics. They, that as language, however are used to differentiate human being from animals, but it can seen if is used as written language or sign language. We can imagine how great and important a language in to the world in general and its society in particular. We really cannot guess what would happen to the world without language, while as we know that the language is a tool to communicate for human.

There are three main dialect in Karonese. They are:

a. **Gunung-gunung** dialect, Karonese call it with “*Cakap Karo Gunung-gunung*”. It means the language that used by karonese who live in *Munte, Juhar, Tiga binanga, Kuta Buluh, Lau Baleng and Mardingding* subdistrict. This dialect called G dialect.

b. **Kabanjahe** dialect, Karonese call it with “*Cakap Karo Orang Julu*”. It means the language that used by karonese who live in *Kabanjahe, Tigapanah,
Barusjahe, Simpang Empat and Payung subdistrict. This dialect called K dialect.

c. Jahe-Jahe dialect, Karonese call it with “Cakap Karo Jahe-Jahe”. It means the language that used by Karonese who live in Pancur Batu, Biru-Biru, Sibolangit, Laubakeri and Namorambe subdistrict. This dialect c传销 J dialect.

According to Karonese society, they can divided in two categories. First, Gugung Karo or the Karonese that live in mountainous, especially in Karo regency. And another one is Jahe Karo or the Karonese who live in coastal area, especially in Langkat regency and Deli Serdang. Gugung Karo society regarded is more consistent in obeying the culture of Karo, but Jahe Karo society has a lot of influences with the other culture around them, especially Malay ethnic group.

Sometimes many people make some mistakes in daily conversation such as in Karo land identified by Karo district. In fact, Karo land is far large than Karo regency, because Karo land overwhelms part of Dairi regency (Tanah Pinem, Gunung Sitember, and Tiga Lingga subdistrict), Deli Serdang district (Lubuk Pakam, Bangun Purba, Gunung Meriah, Sibolangit, Pancur Batu, Namorambe, Sunggal, Kuta Mbaru, Hamparan Perak, Tanjung, Baborok, Selapian, Kuala, Binjai and Stabat subdistrict), Southeast Aceh regency (Lau Sigala-gala, Lawe Desky, Lau Perbunga, Lau Kinga, Simpa). Karo language as mother language is kept wherever you are. Indonesia language can develop as official language, but Karo language as mother language is always used in daily life of karonese, and it’s a formal language in all of ceremonies of Karo.
Next, the third is about the livelihood of Karonese. Karonese is most interested in agriculture. Karonese society was born as agricultural society, since years ago Karo society had been able to cultivate their farmland. They will go to farmland with some people (*aron*) or with their family to plant the rice, corn, vegetables, and fruits. *Aron* is a group of people who have common interest. *Aron* members do not distinguish the gender. They work with system. It means in one day all of the member will work together in Someone’s farm for 4 hours in the morning (starting from 8.00 a.m until 12.00 p.m) and for 4 hours in the afternoon (from 1.00 p.m until 17.p.m). When the Someone’s field can be completed during on stage then another stage may move to another work place or to another member field. It is usually depends on the situation and condition will be set by the group leader. Anderson (1823) says that Karonese society has many similarities with Chinese in habit to economize and their desire to collect the money.

The economy of Karonese society in nowadays not only in that aspects but also in a lot of economy sector. Example, Karonese is very expert in gold trade, we can find it in Kabanjahe, central market of Medan, Peringgan market, Kampung Lalong market, Pancur Batu market and the other places. Karonese is also expert with agricultural produce trade of Karo land, especially vegetables and fruits, it called *Perengge-rengge* (trader), retainer and distributor of agricultural produce to go out of Karo regency.
Transportation is the other livelihood of Karonese. They, especially men, have already managed in some public transportation company in Medan, Kabanjahe, Jakarta, they can also become a driver.

The fourth is the kinship. Karo society has a social system in which the system serves to regulate the community life. The Order of social life that the most important in Karoese are systems known as Merga Silima, Rakut Si Telu and Tutur Si Waluh. Merga (clan) derived from the word meherga (expensive), merga shows the identity and also determination of kinship systems of Karonese. According to the decision of Karo Cultural Congress in the 1995 Berastagi, one of the decisions is that there is five merga contained in Merga Silima, they are Ginting, Karo-karo, Tarigan, Sembiring, and Perangin-angin.

Merga also has sub-merga, while Sub Merga used behind of Merga, so there is no confusion regarding the use of Merga and Sub Merga. The following will be presented Merga (clan) and its distribution:


2) Karo-Karo : Purba, Ketaren, Sinukaban, Karo-karo Sekali, Sinuraya/Sinuhaji, Jong/Kemit, Samura, Bukit, Sinulingga, Kaban, Kacaribu, Sembakti, Sitepu, Barus,

For Karonese, the lineage relationship known ertutur. Ertutur is a take lineage of father (patrilineal) or lineage of mother (matrilineal). Sarjani Tarigan (2007) says that ertutur shows kinship level in Karonese. Ertutur is introduction, it’s also one of characteristics of Karonese. In ertutur there are some lining to find our position when we introduce each other. Actually, ertutur just not to introduce someone, but it purposes to add the family that karonese called “kade-kade” and know about the kinship each other.

The lining process or ertutur are:

1. **Merga or Beru**, is a family name that is inherited to someone from his father’s family name from generation to generation, especially for man. While for woman father’s merga cannot inherit to her children because merga/beru her children will inherit her husband’s merga.

2. **Bere-bere**, is a family name that is inherited from beru of their mother.

3. **Binuang**, is a family name that is inherited from father’s bere-bere. It means Binuang is beru of grandmother (mother of our father).

4. **Kempu (perkempun)**, is a family a name that is inherited to someone from mother’s bere-bere. It means kempu is beru of grandmother (mother of our
mother). It also known as Puang Kalimbubu in tradition ceremony of Karonese.

5. *Kampah*, is a family name from *beru* of great-grand parent (father’s grandmother)

6. *Soler*, is a family name which is inherited from *beru* of grandmother (*mother’s grandmother*).

Today in daily life, *tutur* is usually used commonly until second layers. As usual the three to six layers required in a traditional ceremonies such as marriages, entered a new home, or in the event of death and other custom events. After the kinship system can be determined by a Karonese through *ertutur*, then the fabric of family relationships that can be grouped into three bonds known as *Rakut Si Telu* (three bonds).

The meaning of *Rakut Si Telu* is *Sangkep Nggeluh* (the completeness of life) for karonese society and it consists of three groups, they are

a. *Kalimbubu* is a group who give the daughter to certain family (*merga*)

b. *Senina/ Sembuyak* are people who have relatives relation or a group of people that have one desition in the custom deliberation

c. *Anak Beru* is woman and in everyday life Karo people are known as the group that took a wife of the group family (*kalimbubu*).

The other important things in kindship system of Karonese society is *Tutur Siwaluh*. *Tutur Si Waluh* has a unsuitable meaning with its name. Actually, *Tutur* is 23 *tutur*, and *Waluh* is *sangkep nggeluh* (the completeness of life), which is developed from Rakut Sitelu and it consists of eight groups, they are *Sembuyak*,

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Senina, Senina Sipemer, senina Siparibanen, Anak Beru, Anak Beru Menteri, Kalimbubu, and Puang Kalimbubu.

You can see the relationship of Tutur si waluh and Rakut Sitelu in this table.

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<tr>
<th>No</th>
<th>Rakut Si Telu</th>
<th>Tutur Si Waluh</th>
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<tbody>
<tr>
<td>1</td>
<td>Kalimbubu</td>
<td>Puang Kalimbubu</td>
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<td>2</td>
<td></td>
<td>Kalimbubu</td>
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<tr>
<td>3</td>
<td>Senina/ Sembuyak</td>
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<td>4</td>
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<td>Sembuyak</td>
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<td>5</td>
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<td>Senina Siparibanen</td>
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<td>7</td>
<td>Anak Beru</td>
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<td>8</td>
<td></td>
<td>Anak Beru Menteri</td>
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Finally, Karonese has also art system. According to Koentjaraningrat (1982:395-397), art is human expression of the beauty, the culture of the tribes who originally is deskripsif. Karo people have a variety of art forms, such as literary arts, music, dance, sound and visual art (clothing, jewelery and handicrafts).

Sound art is a form of art that can be enjoyed by people through hearing, like the art of vocal, instrumental arts, and literary arts. Vocal art that developed in Karo society known as rengget (singing), while the art of voice known by the existing instrumen, such as gong, penganak, keteng-keteng, sarunei, gendang singanaki, gendang singindungi, surdam, and others. Literary arts, Karo people often call cakap lumat consisting of proverbs, parables, rhymes and couplets, another kind of literary art is anding-andingen (satire), bintang-bintang (like a poem), bilang-bilang (spark sadness) story in the form of myth, epics, legends and folklore.
Visual Arts is a form of art that can be enjoyed through sight (eyes). In Karonese, this art can be seen from the engravings. Karo engravings usually made and placed by the experts at:

a. Various traditional buildings such as: traditional homes, geriten, jambur, etc.
b. Disposable items such as: Gantang Beru Beru, Cimba lau, Abal Abal, busan, petak, tagan, Kampil and art tools.
c. Various custom clothing such as Karo: uis kapal, uis nipes and clothes.
d. Various jewelry items such as bracelets, rings, necklaces, knives and belts.

Dance and movement is a combination of art and sound art that can be enjoyed by humans through the eyes and ears. Dance that developed in Karo society seen from the shape and appearance can be distinguished on the 3 types:

a. Dance related with traditional as the wedding party, the event of death, the show enters a new home. Traditional dance is usually done with a merga groups or Sangkep Nggeluh groups, where the purpose of this dance is as a custom with respect.
b. Dance related to religious-like Mulih mulih dance, Tungkat dance, Erpangir Ku Lau dance, Baka dance, Begu Deleng dance, Muncang dance and others.
c. Dance related to entertainment can be classified as general dance. Dance entertainment is presented by a pair or more youths, also commonly performed in groups (aron). For examples Gundala-Gundala dance, Ndikkar dance (Mayan), Lima Serangkai dance, Piso Surit dance, Terang Bulan dance, Roti Manis dance, and Nuan Page dance.