

BATALAM EATING TRADITION: THE SYSTEM OF THE LOCAL WISDOM VALUE IN HERITANCE OF THE BANJAR TRIBE IN PALUH MANAN VILLAGE, HAMPARAN PERAK SUB-DISTRICT, DELI SERDANG REGENCY, NORTH SUMATERA

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ABSTRACT

Tradition was the elements of universal culture, and culture itself is the whole mind and the results of human work. Besides, tradition was also a habit that is carried out from generation to generation by people in different places that must be obeyed and done by the local community. Like the tradition of *Batalameating* of the Banjar tribe in Paluh Manan Village, Hamparan Perak Sub-district, Deli Serdang Regency, North Sumatra. The tradition of the *Batalam eating* itself was a local wisdom that has its own value and meaning, especially for the Banjar tribe. This research aimed at describing the development of the *Batalameating* tradition on the Banjar tribe, identifying the symbols and meanings contained in the *Batalameating* and what values are contained in the tradition of the *Batalameating* on the Banjar tribe. This research used a qualitative method with an ethnographic approach. The selection of informants was done by using a purposive sampling technique. The data collection techniques in this research were observation, in-depth interviews (depth interviews) and documentation studies obtained in writing or verbally. From the results of this research, the data that the *Batalameating* tradition itself was still preserved in various traditional rituals, especially in weddings and even inherited from generation to generation as the local wisdom in the hope that the tradition would not be eroded by the times, so the symbols and meanings contained in the *Batalameating* could be interpreted well, and the values contained in the tradition of the *Batalameating* were the honor, togetherness, management in life, status quo, etc.

Keywords: Tradition, Batalam Eating, Local Wisdom, Value inheritance

INTRODUCTION

Every society has a culture, even though the shape and style vary from one nation to another with other peoples. Culture occupies a central position in the entire human life order. Culture clearly shows the similarity of human nature in various tribes, nations and races. Understanding of culture is an embodiment of the process of achieving values in the order of

human life that is effective for a better life. Because culture is born from a process that is based on the conventions of its people, so it starts from the philosophy, behavior, and result of the works it creates.

Koentjaraningrat (1996) states that culture is a result of human reason and mind. Humans in activities will see the reality that exists in the surrounding environment as an effort of an adaptation and behavior appropriate with the traditions that exist in their environment. In addition, human behavior always integrates itself with others. Therefore, the picture of life lasts for generations from an ancestor which has become a tradition identified as his behavior. Within a certain period of time, this self-behavior will be a group or community behavior that will become a cultured tradition as part of the customs that apply in life.

According to Koentjaraningrat (2000), culture is a cultural value system, life view, and ideology. The cultural value system is the highest and the most abstract level of traditions. An example of the marriage tradition of the Banjar tribe in Paluh Manan village. In this tradition, there is a *Batalam* eating tradition which only applies in Paluh Manan Village, Hampan Perak Sub-district, Deli Serdang Regency and may not be in other villages. The *Batalam* eating is a series of foods arranged in a *Talam* (a tray) with various types of traditional food of the Banjar tribe. The *Batalam* eating is a habit that has been handed down and become a tradition, so it is a part of the customary norms run by the community.

The tradition of the *Batalam* eating itself is interpreted by the Banjar tribe community as a tradition that has the values of honor, togetherness, status (status quo) and so on. Nevertheless, the fact is that along with the socio-cultural changes in the middle of society; an understanding of the concept of the tradition of the *Batalam* eating begins to change where the tradition of the *Batalam* eating is only a thing to enliven the event at the wedding. Moreover, the younger generations almost do not understand the *Batalam* eating tradition anymore in customs. He was worried that someday the *Batalam* eating tradition would be extinct, or it would become a rare activity and rarely found again, especially of the Banjar tribe.

METHOD

This research used a qualitative method with an ethnographic approach. According to James P. Spradley (2007) ethnography is the work of describing a culture. The term

"ethnography" is used to designate activities for researching culture and with the final product "anethnography". In this research, the researcher described in depth (thick description) the *Batalam* eatingtradition as the system of local wisdom value inheritance of the Banjar tribe in Paluh Manan Village. Based on the ethnographic approach, the researcher searched in a comprehensive way about the process in the *Batalam* eatingtradition of the Banjar people by the way of live in Paluh Manan Village. In addition, the researcher dug deep information by performing data collection techniques in the field. The data collection techniques in this research were observation, in-depth interviews (depth interviews) and documentation studies obtained in writing or verbally.

RESULTS AND DISCUSSION

The findings in this research were the analysis of the results of observations, interviews and documentation studies conducted by the reseacher. The results of the analysis of the data obtained were the research findings that illustrated the statements about the *Batalam* eatingtradition as the system of local wisdom value inheritance of the Banjar tribe. Then, based on the results of interviews that the researcher did, it was supported again by the observation and documentation. Thus, in this particular finding, the development of the *Batalam* eatingtradition of the Banjar tribe, the symbols and meanings contained in the Batalam eating, and any values contained in the *Batalam* eatingtradition were discussed. The results of this research included:

Development of the Batalam Eating Tradition of the Banjar Tribe

Historically the *Batalam* eatingtradition in Paluh Manan village originated from the Banjar tribe's tradition which took place since the arrival of the Banjar tribe to Tanah Deli precisely to Paluh Manan Village in 1917. Based on the results of interviews by the researcher, Mr. Haji Mursid, 61 the community in Paluh Manan Village said that the *Batalam* eatingtradition itself had existed since the inclusion of the original Banjar tribe from South Kalimantan to Tanah Deli, after which the tradition was reintroduced and over time the tradition grew and even passed down through generations to the present especially to the younger generation. The *Batalam* eatingtradition is also a tradition that can be found in various traditional rituals of the Banjar tribe, for example at the Maulud of the prophet Muhammad, *wirid*, circumcision, marriage, death and so on.

Symbols and Meanings in the Batalam Eating

The *Batalam* eating is one of the eating traditions of the Banjar tribe which consists of 4-6 people in one group. Participants in one group will sit in a circle together, because there will be a large number of participants, so in the *Batalam* eating tradition eating large plates are usually called *Talam*. The diameter size of these plates can reach 50 centimeters. The types of side dishes served in the dish are cooked white chicken, bamboo shoots, chicken rendang, beef kikil, curry jackfruit and so on. The theme referred to in the *Batalam* eating tradition is a container or place for the presentation of various types of side dishes that will be eaten together during the process of the *Batalam* eating tradition. The *Talam* itself is interpreted as a symbol of honor for the Banjar tribe and is considered sacred so that this *Talam* has an important role in the tradition. *Ayam Masak Putihis* an icon or characteristic of the Banjar tribe itself, and it is the main menu that must be in the *Batalam* eating tradition, because *Ayam Masak Putihis* a symbol for the Banjar tribe, especially those in Paluh Manan Village, while the types of side dishes others such as *rendang ayam* (chicken rendang), *gulai nangka* (jackfruit curry), *kikil lembu* (beef kikil), *rebung bambu* (bamboo shoots) as a complementary menu.

The Values Contained in the Batalam Eating Tradition

There are several values contained in this batalam eating procession including: (1) The value of togetherness that is influenced by a sense of family because of the existence of the *Batalam* eating, there is good interaction between one group so that harmony is also indirectly nurtured in order to minimize conflict, (2) The value of management in life, this is reflected in the consideration of the amount of rice and side dishes that must be served in a shared meal so as to reduce redundancy and order, where food is eaten which is our part which is in front of us, and (3) The value of putting something in its place, when sitting *Batalam* Eating, social standing is equal.

CONCLUSION

Based on the results of the above research it could be concluded that in the midst of an increasingly modern era there were still tribes who are able to maintain their local wisdom through a tradition, namely the *Batalam* eating tradition, which this tradition was a tradition found in various traditional rituals such as circumcision, marriage, death and others, but the

focus of the researcher is on weddings. Besides, it needs to know together that the *Batalam* eating tradition of the Banjar tribe still exists today to the young people. The *Batalam* eating traditional so had its own meaning and symbol for the Banjar tribe, namely as a symbol of honor and a symbol of sacredness which has an important role in the life of the Banjar tribe itself. In addition, it turns out that the *Batalam* eating traditional also has values, namely the value of togetherness, equality or equal position and the value of managing life.

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