

# The discourse of *Perkolong-kolong* Dialogue: As a Construct of Karo Cultural Revitalization

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**Abstract.** This research was conducted to explain the construct of Karo culture revitalization in the discourse of *perkolong-kolong* dialogue. The main reason for this research is to explain the form of dialogue discourse based on the macrostructure contained in the dialogue carried out by *perkolong-kolong* in the *guro-guro aron* traditional ceremony based on the anthropolinguistic point of view. The research was conducted by looking at traditional ceremonial activities from the perspective of spoken dialog, using descriptive methods. It was carried out using data collection paradigms including in-depth interviews (open-ended interviews) and observation. The results found are that there are four main topics in the implementation of *perkolong-kolong* dialog, namely 1) the topic of religiosity, 2) the topic of morality, 3) social topics, and 4) cultural topics. In these four topics, the construct of Karo cultural revitalization is implied.

**Keywords:** discourse; *perkolong-kolong*; revitalization construct; culture; karo tribe

## 1. Introduction

The phenomenon of cultural revitalization has become an important issue that has been prioritized by the government for the last few years [1]. The importance of cultural revitalization as an activity in reviving a culture that is considered to have a less empowered intensity [2]. One way that can be implemented in helping the revitalization process is to carry out an impact role, as a process that can deliver a culture to be able to survive and go hand in hand with the times is to use language [3].

Language and culture become a construct that runs side by side related to the behavior, way of thinking, and culture of a society in a certain area [4]. The construct is also related to social construction in society which has a considerable role in shaping an individual's mindset and even becomes a guide to life in behavior, both in the surrounding environment and in a broader realm [5]. Thus, it can be said that language is able to show the shape of a cultural framework so that it can help efforts in revitalization activities of a particular culture [6].

Karo culture is one of the cultures that has a construct of community life that should be preserved and its authenticity. The Karo tribe is one of the 8 tribes found in the North Sumatra region. The existence of various cultures leads the Karo tribe to its uniqueness and characteristics with various interesting values, both in the field of language and the culture of its people [7]. Various traditional ceremonies of the Karo tribe are often filled with *perkolong-kolong* which are used as an icon in the community's annual activities in expressing gratitude to *Dibata* for the blessings of the community's harvest or what is known as the year's work [8]. In enlivening the year's work activities, *guro-guro aron* activities are carried out with *perkolong-kolong* as people who are considered important in enlivening the event [9]. *Perkolong-kolong* will be carried out in pairs, so the Karo people widely know it as *adu perkolong-kolong*.

The implementation of *adu perkolong-kolong* is broadly speaking activities, singing in turn, talking, giving *pasu-pasu* (blessing), and so on until all series of work activities are completed [10]. The implementation of dialogue by *perkolong-kolong* will imply good advice and prayers to the village community through chants of Karo language songs, rhymes, and conversations carried out in pairs with traditional music that will still be played by musicians so that it becomes its characteristics and attractiveness in providing positive values [11].

The presence of *perkolong-kolong* illustrates the culture of the Karo tribe by giving a differentiating impression through valuable treasures implied through interesting dialogues as a guide for people's lives throughout their lives [12]. This research is important to dissect an oral tradition into a neat analysis based on the relationship between language and culture. The importance of this research is also based on an effort to help revitalize Karo culture in the construct of an anthropolinguistic view by looking at the values that form an interesting dialogue carried out by *perkolong-kolong*. In addition, given the cultural conditions with various world upheavals due to technological developments that cause a culture will be able to lose its identity, this revitalization activity is very important to be carried out [13]. This becomes a construct of emphasis on the formulation of preserving a tradition with an anthropolinguistic approach [14].

Several researchers have carried out Some relevant research that examines the problem of preserving a tradition through an anthropolinguistic view. Anthropolinguistics can dissect the *kolintang* oral tradition neatly regarding the excavation of meaning, function, values, norms, and local wisdom in the tradition, and formulate a revitalization model for preserving the *kolintang* oral tradition [15]. The discovery of the Javanese community's *Ruwatan* (village cleaning) pattern through the anthropolinguistic concept in the form of religious performances, peace, order, and comfort in the *Ruwatan* process [16]. Similar research that found the existence of discourse structures in oral traditions, functions, and *mekaniwmae* of inheriting traditions through an anthropolinguistic focus was found in the oral tradition in East Manggarai, East Nusa Tenggara [17].

Based on some of the previous research, the novelty of this research is to try to read and summarize the construct of Karo cultural revitalization in a series of *perkolong-kolong* dialogues in a series of sequences of implementation in the work year event, the *guro-guro aron* tradition.

## 2. Methods

This research is carried out using descriptive qualitative methods from an anthropolinguistic perspective related to language from a cultural perspective. It is carried out by describing in detail the phenomena and characteristics similar to the circumstances found in the field to obtain

the whole data. This is done to analyze an event, activity, and process from a cultural perspective [18].

The paradigm used by researchers is the paradigm of data collection including in-depth interviews (open-ended interviews) and observation by following a series of traditional ceremonial activities carried out in Batu Karang Village, Karo Regency, North Sumatra. The research flow carried out in ethnographic research begins with the selection of social situations related to a series of events, conducting observations, recording the results of observations, and analyzing the results of interviews to obtain the expected results according to the main problem [19].

### 3. Result and Discussion

The Karo people have been carrying out work year activities since ancient times and are still carried out today. The tradition is still carried out today in various places that have a fairly thick Karo culture. There is a Karo tribal identity that is reflected through the dialog delivered by *Perkolong-kolong* in the *Guro-guro Aron* tradition ceremony. Based on the research that has been carried out, four topics construct the formation of the *perkolong-kolong* dialogue analyzed based on the critical discourse paradigm with the main focus on the macrostructure which refers to Van Dijk's theory relating to the global meaning of a text that can be understood by looking at the topics that build it [20]

It was found that there are four main topics in the implementation of the *perkolong-kolong* dialog, namely 1) the topic of religiosity, 2) the topic of morality, 3) social topics, and 4) cultural topics. In these four topics, the construct of Karo cultural revitalization is also implied.

#### 3.1 Topic Religiosity

The topic in the sentence delivered by the *perkolong-kolong* is understood based on the diction delivered during the procession from the beginning to the end of the event. It refers to the prayers and good wishes conveyed by the *perkolong-kolong* to the event committee, *simantek kuta* (the first clan to establish the village known as ancestors), and the entire community.

**Table 1.** The topic of Religiosity of *Perkolong-kolong* Dialogues

Data	Dialog	Translation
PKK/P/1	<i>Maka min bage man tatapen sinterem, maka min bagi persada na odak ndu e asa kerina arih ndu</i>	Hopefully, that's how people will see it, hopefully, the beauty of the dance is just as good as your togetherness.
PKK/L/2	<i>Kai pe pedahin e sidahi ken ndu, mbaba rezeki, mbaba kesangapen bagi kerina ku tengah jabu ndu....</i>	Whatever is done will be a fortune and provide blessings to the family.

PKK/P/3	<i>Entah kai gia kari usaha ras pedahin ndu, pasu-pasu Dibata kerina seh kai usaha ndu</i>	Whatever endeavors and work our parents undertake, may they always be blessed by God.
PKK/P/4	<i>Ngataken me mejuah-juah kita jenda nari terus ku lebe, Tambar Malem.</i>	I hope that we are all always given good health, from today onwards.

Data PKK/P/1 and PKK/P/4 have the words *maka min* and *ngataken* which in Karo language refer to a hope that is prayed for to happen. This data displays a point of religiosity by emphasizing the importance of living in hope to God the Creator in running life. This data also highlights the idea that every prayer submitted must be with sincere feelings so that it can be conveyed properly to God and can be granted. This is a form of spiritual achievement based on the father of humility and devotion to God [21].

The value of religiosity is also found in the data PKK/L/2 which is related to the word *mbaba kesangapen*. This word highlights the religious value of being a person who should be able to be a blessing to family and society. This data also emphasizes that when we want to be a blessing, we should not expect anything in return for the good deeds we do. The dialogue emphasizes that as humans created by God, we should be able to realize that the love given by the Creator is extraordinary and this encourages us as His creation to be able to bring and give the same goodness to the surrounding environment [22].

The dialog excerpt contained in data PKK/P/3 brings up the word *Dibata* which is interpreted as God the Creator. This data clearly shows the form of God as the protector and hope in providing a good path in life. The word God here is a real picture of the value of religiosity conveyed by *perkolong-kolong* in giving advice. This should be a guide that in asking and expecting anything in this world, we should always ask and ask for blessings from God and ancestors who we believe to be the savior of life as a religious value or religiosity [23].

Through this topic of religiosity, we can see a construct of Karo cultural revitalization related to the giving of prayers and pasu-pasu by *perkolong-kolong*. The activity carried out by *perkolong-kolong* in giving *pasu-pasu* through dialogue is considered a construct of the importance of preserving Karo culture by emphasizing the importance of cultural and religious values that should be able to coexist. In addition, in this topic, most of the prayers are delivered to the *simantek kuta*, known as the first clan that holds the government system almost completely in the village, because it is considered an ancestor who has an important value in making decisions in the village [24].

### 3.2 Humanitarian Social Topics

This topic brings out the most basic things that should be implemented by the community regarding good values in guiding the way of behavior and implies the value of family through the perspective of the Karo people.

**Table 2.** Social and Humanitarian Topics of *Perkolong-kolong* Dialogue

Data	Dialog	Translation
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PKK/P/5	<i>Payo, jumpa je ras keluarga. E kai ate ndu deba?</i>	That's right, when we see our families we are happy. Then what else is there to want?
PKK/L/6	<i>Jenda nari pagi terus ku pudi, Kam kerina panitia silatih ngaturken gendang enda, bagem Bangun Mergana Ras Nande Kemberahene kam kerina na, Enggo pang kam jadi panitia, Sekula serasi si jadi panitia...</i>	From this moment onwards, all of you committees who have been tired of preparing for this year's work, the Marga Bangun, and all families, continue to be given harmony and peace.
PKK/L/7	<i>Ngataken ngadi nge perubat-rubaten i tengah kutanta enda...</i>	Stop disputing in the midst of our village
PKK/P/8	<i>Ula ka tambah-tambah sangkut ukur ndu tambar malem mergana, Sangkut gia, gelah min nyangkut ken tuah man bandu kerina lbas kurang nge kari ngurangi pinakit ras nipi gulut man bandu kerina</i>	Don't harbor heartache, Awake Clan. If there is heartache, turn it into joy for you so that in the shortage, so that later it keeps you away from diseases and nightmares.

Data PKK/P/5, "*Payo, jumpa je ras keluarga*", implied meaning conveyed by *perkolong-kolong* about the importance of gathering with family including when carrying out this once-a-year tradition. Taking the time to get together with family is very difficult to do at this time, so the *perkolong-kolong* conveyed implicitly that this is the moment when happiness can be felt. This data emphasizes the infinite joy and happiness when gathering with family in full formation during the celebration of the year's work in the Karo tradition [25]. It also reminds people of the importance of keeping in touch with family members and enjoying the warmth of family values that are very important.

The quote *Sekula serasi si jadi panitia* in the data PKK/L/6 emphasizes creating harmony and peace for the implementation of solidarity life to avoid disintegration between communities. The dialogue emphasizes that the creation of harmony is not only carried out during the celebration of traditional ceremonies, but forever. In line with this data, PKK/L/7 also conveyed the prohibition that must be implemented by the village community to implement a peaceful life. In line with the prohibition, the quote in PKK/P/8 emphasizes that as humans, we should be able to eliminate all hurt feelings and turn them into joy. This is related to keeping away feelings of resentment and bad feelings that can have a bad impact on us. [26].

Through this topic, people are reminded to be able to implement the best possible life based on the cultural values of the Karo tribe. The construct of revitalization in this case can be seen from the implementation of communication of values carried out in the form of culture. This provides a construct of the importance of what is conveyed for the sustainability of the lives of local communities who have various religious backgrounds and are considered as advice from ancestors that are considered important to be implemented. [27].

### 3.3 Manners Topic

The topic of manners relates to a value that is important to continue to be implemented and become a follow-up that will be carried out by the community, both the village community and the Karo tribe who witnessed the traditional ceremony.

**Table 3.** Topics of *Perkolong-kolong* Dialogue Manners

Data	Dialog	Terjemahan
PKK/P/9	<i>Mejuah-juah man ban ndu kam kerina orang tua kami...</i>	Greetings to all our parents
PKK/L/10	<i>Ras sentabi lebe aku ibas lebe-lebe ndu kam kerina bangun mergana...</i>	I worship in the presence of all of you Bangun Families,

The topic of manners in data PKK/P/9, which brings up the word *Mejuah-juah*, is related to respect and affection for parents who have attended the traditional ceremony. Respecting and giving affection to parents is one of the obligatory and absolute things to do as a civilized human being. This is supported by PKK/L/10 data regarding the giving of worship or it can be said as a humiliation of respect for elders and elders by the local community. This topic emphasizes a command that as fellow human beings we must live by building good relationships and listening to good advice when following the traditional procession so that the values heard can become life guidelines and learning in living life as best as possible. This is believed to be something that is used as a release and liberation from unwanted things [28].

### 3.4 Culture Topic

This topic relates to the description of a reality in life that exists in Karo society that has occurred since ancient times and is still manifested by the community in a construct of *perkolong-kolong* dialog. This is practiced in the *guro-guro aron* tradition and is believed to have a reflection of the identity of the Karo people to this day.

**Table 4.** Cultural Topics of the *Perkolong-kolong* Dialogue

Data	Dialog	Translation
PKK/L/11	<i>Ndahi nta perkolong-kolong teh ndu kin kai? pepulung-pulung jelma, nandang-nandang terang kari melawes jelma, e dahin nta e</i>	Do you know what we do as <i>perkolong-kolong</i> ? Gathering people and sending them home after midnight is what we do.

PKK/P/12	<i>Penutup e kari arih. Gundari ngarakken orang tuanta reh ku los, supaya ban laguna. Ngarakken ka kari orang tua nta reh ku rumah, ban ka laguna.</i>	At the end of the program, right? Right now, our work is to invite our parents to come to this place, then we sing the song. After that, later to take our parents home, we make the song again.
PKK/L/13	<i>Selamat ngerires nakeeey, e kalak karo asli kel e. asal enggo lit nakee, kalak karo nari.</i>	Have a great year at work... That's the name of a genuine Karo person. If there's already the word nake, it's a Karo person.

The topic of culture has two related cultural symptoms in terms of ideas and activities as a reflection of the behavior of the people [29]. In the conversational dialog in the data PKK/L/11 and PKK/P/12 Dialog implies the important task of the two *perkolong-kolong* in a system of implementation of the *guro-guro aron* tradition. Through this expression, it is explained that the task of a *perkolong-kolong* is not an easy task to do, and not everyone can carry out this task. *Perkolong-kolong* plays an important role in determining the success of the tradition because they must carry out several series that are hereditary and carried out from generation to generation to be carried out in every celebration of the *guro-guro aron* tradition ceremony. The selection of songs, the implementation of *pasu-pasu*, and the accompaniment of the return must be carried out as well and as neatly as possible for the successful implementation of the Karo tradition [11]. Therefore, it is said that when we want to become a *perkolong-kolong*, we must follow and carry out several requirements that allow us to become a *perkolong-kolong*.

In other words, to become a *perkolong-kolong*, one must have passed several important requirements set by Karo custom. This topic is a clear reflection on the construct of Karo cultural revitalization. Anthropological studies are able to dissect a dialogue and bring up a close relationship between the community and the culture that dwells in their midst to be implemented. The importance of performance, indexicality, and community participation in a tradition and culture is effective in revitalizing a culture by implementing it coherently and according to absolute rules that must be implemented continuously for the sake of cultural sustainability. [14].

#### 4. Conclusion

Based on the analysis that has been carried out, the researcher found a revitalization construct in the *perkolong-kolong* dialogue which is studied based on an anthropological point of view. Four main topics as the constituent of the macrostructure reflect the construct of cultural revitalization, namely 1) the topic of religiosity, 2) the topic of morality, 3) social topics, and 4) cultural topics. The four topics can be implied as a form of revealing the description of the life of the Karo people as well as cultural values that should be preserved. In addition, based on the findings, the importance of preserving an oral culture needs to be carried out to avoid cultural transformation towards a very bad direction, namely cultural extinction.

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