

Karonese Local Wisdom

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Abstract

Culture is the arts and other manifestations of human intellectual achievement regarded collectively, a refined understanding or appreciation, the customs, ideas, and social behaviour of a particular people or group. Besides, a culture actually contains local wisdom, that means the quality of being wise, the body of knowledge and experience that develops within a specified society or period. This journal focuses on parental and siblings relationship according to the culture and local wisdom in Karonese. It uses some theories to deal with culture, local wisdom and anthropolinguistics. The methods used to finish this research are method of data collection; collecting the data from Karonese local wisdom, (song, poetry, folklore, saying expression, wise word, proverbs, advise, slogans and traditional rituals and legends), method of padan which are language style, social elements, and implicit meaning, and informal method which explains the data descriptively. The research finds that there are many unique cultures and local wisdoms of Karonese in parental and sibling relationship represented in song, proverb, and folklore

Keywords : culture, anthropolinguistics, local wisdom, Karonese

1. Introduction

1.1. Background of the Research

Culture influences the structure of language and local wisdom. Culture means the way we do something in our daily life, or the traditional action that we do when something happens in our life. Karonese also has some cultures. Karonese has its own culture, and they do life by the culture. If someone breaks the rule of the culture he/she will be chased away or he/she has to leave the Karonese land and go to the other place. All of Karonese don't like him/her because they are very honor to their culture. Karonese culture is

identic by its family name. There are five family names of Karonese culture; they are, Karo-Karo, Tarigan, Ginting, Sembiring, and Perangin-angin. Whoever Karonese that wasborn , he/she has family name for both male and female. The family name will always be with him/her wherever and whenever he/she is. The kinship in Karonese culture has strong relation with the family name. The family name is used when he/she calls someone, takes an action, and talks with others. Generally Karonese has his/her great desire to have a son in his family. Actually the son is very honourable, the greatest gift from God, and sometimes Karonese says

that a son is symbol of richness. The son is more respected than the daughter. This phenomenon is created by the real fact in daily life. If the Karonese hasn't got a son yet, he/she will always try and continue the generation until getting the son. The Karonese in his/her life always gets the difference between the rich and the poor or it is called "*istana sentris*" in Indonesian. Karonese culture has some traditional festival or party, for example :*Merdang merdem* or *kerja tahun* (yearly party) which is celebrated once a year. In *kerja ahun*, all Karonese family, friends, and many people will come to their home town to celebrate it although they live in another place.

All the languages have their own culture and each language has its quality of explanation. Related to the Karonese culture, Karonese usually uses the culture in his/her daily life to express his/her feeling and opinion. Local wisdom is all of the knowledge, belief, understanding, or the perception in tradition and ethics which guides the people to act appropriately in their community.

The Karonese local wisdom is always used from generation to generation continuously and it is conducted by the people who interact with others. One of the example for local wisdom expression is when the parents of a family give their property. The parents will give it for the

son only. It happens because the culture of Karonese thinks that the son will continue their family, such as, family name, generation, and the richness. The son will be the owner of that all. It is expressed in the local wisdom of Karonese such as in proverbs "*Ula belinken kam sekalaka nak dilakinakku*" (do not feel that you are the best one as a son), "*tapi jadilah kam contoh man turangndu kerina*" (but be a good model for your sisters). This proverb tells about Karonese tradition that if the parents have a richness, it will be given to the son first. When the son gets the richness, he has to be a responsible person and maintain the dignity, next generation and he also continues the richness to be more. Besides, this local wisdom is an advice for the sons in Karonese culture, so they must love their sisters and become a good model of life. Moreover Karonese is identical with his/her family name, and without the son there is no family name. This is the reason why the Karonese thinks that the son is more important, more honorable, and more valuable that God gives to his/her life. The objectives of the study for this research are to analyze the local wisdom expression in Karonese language in relation to the culture.

1.2. Method of Research

There are 3 kinds of method used in this research (Sudaryanto, 1993:5–8). Those are method of data collection,

method of data analysis, and method of data representation. In method of data collection, there are some steps to do in primary research, such as listening Karonese people when they do a conversation, and selecting some local wisdoms to be the object of analysis. Besides, for secondary research, it needs the library research through books and other audio visual means. For methods of data analysis, this research analyzes the local wisdom of Karonese with some elements. There are element of social, implicit meaning, language style and more detail meaning of Karonese. In presenting the result of data analysis, this research uses informal methods because the analysis does not need symbols and is just explained by words.

2. Underlying Theory

2.1.Culture

Nowadays, many races around the world keep continue their culture by making concert, seminar of culture, and cultural party. It happens because culture is not only a special and natural thing but also unique role of life. Moreover the people who live in their region cannot abandon their culture. We can realize it when we meet some people in our whole life. When we meet western, they usually do cheek kissing in greetings. It happens according to their habitual culture in their

daily life. The kissing means that they care people very much. On the contrary to the eastern, they just shake hand with the people they meet, because shaking hand is more polite in public area than kissing. They just do kiss in close area and addressee to the person whom they love much.

Allan Bloom (2001:36) says that: "Culture today can be viewed as a set of distinctive spiritual and material, intellectual and emotional characteristics which define a society or social group. In addition to the arts and letters, it encompasses ways of life, the fundamental rights of the person, value systems, traditions and beliefs". A human characteristic is set by people's way of life, including their habit and tradition activity around them. Besides, the culture also influences their mind concepts.

In relation to the topic of culture, it concerns about anthropology, because anthropology is the study of humankind, including the comparative study of societies and cultures and the science of human zoology and evolution. In the 20th century, culture emerged as a central concept in anthropology, encompassing the range of human phenomena that cannot be directly attributed to genetic inheritance. Edward Tylor (<http://en.culture.org/Culture>) says specifically that the term "culture" in American anthropology

has two meanings. Those are the evolved human capacity to classify and represent experiences with symbols, to act imaginatively and creatively, and to distinguish the people's way of life. Thus anthropology can be classified and represented by symbols. We will know the people's action by their symbolic activity which refers to the culture. They will do something imaginatively and creatively through the culture.

Culture and language is a unity of knowledge. If someone wants to know culture, it can be explored through words in songs, drama, or poetry, as a reflection of local wisdom in society. It involves some language variation styles which means a manner of doing something as the way of expressing, writing, and speaking. There are some language styles (Casson 1999:36) such as allegory, simile, metaphor, personification, symbolic, antithesis, paradox, hyperbole, litotes, pleonasm, irony, cynicism, and association.

2.2 Local Wisdom

Local wisdom is the personality of the people, such as their cultural identity, ethics, values, beliefs, and the rules of life which grows up from generation to generation continuously. Local wisdom is to identify who they are, where they are from, and what way of life they do (Chols, 2011:14). According to Marsono (2007:182) local wisdom can be found in

every ethnic group of life. In the past, when a nation could not make the written language, they put their local wisdom in the forms of traditional rituals, legends, folktales, oral stories, expressions, and relief.

In relation to 'culture', local wisdom is part of abstract culture. Local wisdom can be a symbol. The symbol means "good", "not good", or "negative". In Indonesia, local wisdom must clearly have positive meaning because 'wisdom' always means 'good or positive'. Besides, local wisdom may also be symbols and symbolic interactions that comes from the interaction among the people and it becomes so vital to signify the responses adjacent to the elements of the local wisdom. Symbols become essential when people learn from the experiences, because they try deeper to solve the meaning of the symbols. Through symbols, people will think and recognize more about the significance in a wise way. Cultural symbols that come from local myths, crafts, and rituals may be learned and presented as a form of the local wisdom that reflects the dynamic nature of its culture, endurance, creativity, and innovation. Local wisdom is also has some functions in a group of life. Moreover local wisdom is for maintaining conservation and sustainable culture and

for developing cultural, art, and psychology science.

Indonesia is one of the greatest islands in the world. It has not only 17.508 islands, which is located in the equatorial line but also some regions and some richness of nature that makes Indonesia has hundreds of nations, hundreds of belief, hundreds of culture, and all of the differences in one nation, called *Bhineka Tunggal Ika (berbeda-beda tetapi tetap satu)*. The hundreds of cultural variation influence Indonesians to be a guide of life in every region by their culture and every region has their own local wisdom.

One of regions in Indonesia which has some cultures and local wisdoms is Karonese. Karonese is the person who lives in the West of Indonesia, at Karoland, North Sumatera. The people run daily life by the culture. For instance, they call someone according to their family name, and they use some variation of talk based on their identity including family name and gender. Karonese expresses his/her feeling through poem, songs, proverbs, traditional poetry, and folklore based on the culture. It contains local wisdom that has cultural meaning, metaphor definition, and implicit meanings reflected in society.

3. Discussion

This research focuses about the analysis of relationship of nuclear family in Karonese family, i.e. the relationship between children and parents and the relationship between brother and sister. Here are the analyses according to the data:

Data 1 : *Petatah-petitih* (saying)

Ula belinken kam sekalaka nak dilakinakku

(Do not act anything you want without thinking others or do not be an egoist son)

Tapi jadilah kam contoh man turangndu kerina

(But be a good model for your sisters)

This local wisdom is always expressed to the son in a family especially for the son who is the only one in his family. The parents or old people say this *petatah-petiti* has is wisdom for the son to do the good action in his life as a special man in his family. In Karonese, the son is more respected than a daughter. It is reflected when a guess comes to Karonese home, just the son does conversations with the guess, such as discussing about the news, new job or activity, and agriculture. While the daughter has to prepare a beverage and maybe a snack for the guess then washes and cleans the dishes all.

Karonese richness will be given to the son. Son is a boy or a man in relation to his parents, a male descendant, a man

regarded as the product of a particular influence or environment (Hornby 2006:1120). It sometimes makes the son in Karonese family becomes an egoist person who does not care to his sister and just thinks about himself. Egoist is ethics an ethical theory that treats self-interest as the foundation of morality (Hornby 2006: 523). That is why parents or old people teach and guide the son not to be egoist but become loving person. To be born as a son in Karonese is very special moment in life. The son is always be loved by parents unconditionally however he is, and the parents will pay anything to complete his need. So it means the son is everything in Karonese family. Based on this culture, when the son knows that he is a special, usually it makes he acts without thinking other and he actseverything that makes him happy. So the Karonese parents and old people say *Ula belinken kam sekalaka nakdilaki* (do not act anything you want without thinking other's feeling or do not be an egoist son). So the son in Karonese is not allowed to act such as; do not honor his sisters, do anything he wants without thinking other's feeling, and do not be egoist. But on the contrary, he should be a good person and does anything well and loves others especially his family members. *Tapi jadilah kam contoh man turandu kerina* means be a good model for your sisters. As the special child in his

family, he should be a good model for all siblings, will be a leader of all after his father, and should manage his family members well. Based on this fact, the old people like to use this expression toteach and guide the son how to behave properly.

Besides, Karonese is identic with the family name. There are five family names of Karonese, they are; Karo-Karo, Tarigan, Ginting, Sembiring, and Perangin-angin. Every Karonese has family name since he/she was bornfor both male and female. The family name will always be part of their life wherever and whenever they are. The son will be the next generation of his family name, future, and hand of hope. He becomes the owner of his family richness and possibly changes the position of his father in family name in his culture. As a reward, he can manage his family, such as he has an authority to divide the family's richness, and how much money or how many property that he can give for his sisters or young brothers. The decision made by the son has to be accepted by all of the family members and they cannot refuse or complain it, because in Karonese's culture the son has more authority than a father and he is the representatives of the family.

The son is more respected than the daughter. This tradition is reflected in the real daily life. Karonese who have not got son yetwill always try and continue their

generation until they get the son. For the old Karonese generation, they still do this tradition, and we can find it in Karoland. When we meet people, they will ask how many children do we have or whether or not we have any son in the family. The parents will feel proud to respond the question if they have a son, but on the contrary, the parents will be ashamed and disappointed, if they do not have son.

Data 2: *Kekelengen nande ras bapa*

This local wisdom expressed in the song is always sung by the children to their parents to express their thanks and love for their parents who always care to their children. Karonese parents do responsibility for their children started from a baby until they got married. The Karonese parents will do all things which can make their children feel comfortable, and be responsible for all of their need in daily life.

It is represented in the song using a language style and symbolism, that is the figure of speech which defines something using flora and fauna as a symbol or sign. This song compares the love of parents like a river of water.

Kekelengenndu nande bagepe bapa

(The love of mother and father)

ngepkepca kami kerinaanak-anakndu

(maintains us, all of your children)

bagi lau maler uluna nari

(as a river water from the sources)

la erngadi gia erkemulih

(which never stops)

River is a large natural flow of water travelling along a channel to the sea, a lake, or another river (Hornby, 2006 : 975). It means that the love of the parents is a natural love, which never stops until the end of their life. They do all things, from morning to evening by working hard. The result is for their children whom they love much forever. This symbolic language style is made for making a wonderful word in local wisdom. Then this symbolic gives a very big meaning concerning the love of parents to their children which is unlimited during their life. A river is a symbol of unlimited love. River always flows in dry and rainy season. So Karonese defines that the love of parents is like a river which always gives life.

udan ras las pe jina i tahan kenndu

(In dry or rainy season, you pass it)

nandang kami kerina buah barandu

(For us, you are a golden child)

iluh ras panas jine tambar muasndu

(Sweat and tears as your drink)

gelah tangguni inemen anak-anakndu

(So your child can drink honey)

uis simalem rongkati nge si pakendu

(We wear the second clothes)

gelahna kami anakndu erbaju mbaru

(So the child can wear the new ones)

In this local wisdom, Karonese parents' love pass all condition in life and is like a season. Season is each of the four divisions of the year (spring, summer, autumn, and winter) marked by particular weather patterns and daylight hours. The time of year when a particular fruit, vegetable, and it is plentiful and in good condition (Hornby 2006 : 1031). Based on the season that are divided into four kinds of season, the life also has many various kinds of life, such as sometimes we feel very happy and sad, sometimes we love and hate our friends or people around us, sometimes we have much money and sometimes we lose it, sometimes we are fulfill with healthy then sometime we get sick, sometimes we find job and lose it, or sometimes there are many friends around us then sometime we lose them. In relation to the Karonese parents that work as a farmer, absolutely they have to face the hot sunlight which make them suffer much, but this condition can be passed by the parents because they love their children very much, and do not think about themselves.

As a farmer, he also has to pass rainy season which is very cold. Farmer is a person who owns or manages a farm (Hornby 2006: 741). Actually cold weather suffers us, and it can cause disease. So we can realize that working as a farmer is very hard, and sometimes the

parents get tired and they cry, an expression to make them comfortable again. This local wisdom also says; *nandangi kami kerina buah barandu* (for us, you area golden child). It also uses symbolic style. Golden child refers to the child whose parents love him/her very much more than themselves.

Moreover, this song also contains more language styles, metaphor, a figure of speech which compares a thing with another thing because it has the same and close characteristics. *Iluh ras panas jine tambar muasndu* (sweat and tears as you drink). Those sentences tell that when Karonese's parents as farmer who work very hard and they get very tired then it will get sweat too. If the sweat is out of our body, it defines that they have run their life seriously or absolutely they have done something that causes the sweat out. Then as a farmer, he also has to pass rainy season which is very cold. Actually cold weather suffers us, and it can cause disease. So it compares the sweat and tears as the liquid/drink for their children's life.

The sentence in this song is *uis simale rongkati nge si pake ndu, gelah kami anakndu erbaju mbaru* (you wear the new clothes, so we can wear the second ones). It uses simile language style, a figure of speech involving the comparison of one thing with another thing. Karonese parents always consider the need of their

children more important than theirs. We can see from this song which says 'you wear the new clothes, so we can wear the secondones'. It tells us the deep meaning of love, and we can see it in real life that Karonese love their children since they were born until they get married. We have to love one another, especially in our family because the parents have given us the example of loving and caring. It is better for us to do the same thing called loving and caring for family. Based on the analysis above, in Karonese local wisdom, children must love their parents, because they take care of them and have given all to their children.

There are some cultures in Karonese which are composed in songs. The first is having child is a must. Every married couple should have a child either son or daughter in their family. Then if they do not have child they will be expelled by all family and people around them. The most extreme one is they will be shocked by the person that they cannot interact with based on some rules in Karonese cultural marriage. In Karonese after marrying, someone is not allowed to interact with his/her mother in law (for male), father in law (for female), and sister and brother in law. But in order to make someone is pregnant, the people around her will break the rule of culture in Karonese. Those, they force a father interacts with

her as his daughter in law and they force her interacts with her brothers in law. This tradition is run, to shock the wife who cannot be pregnant and Karonese believe that after she is shocked, she will be pregnant. They always run all activities based on the culture. This song tells about the parents who love their children very much, because the children make them be honored by all people, and children is a symbol of richness in the family.

Data 3 :Alena

This local wisdom tells about Karonese mother who lives without her husband, because he has passed away. Its lyric also says that she has two children and has to take care of them, so she has to grow them up in all conditions. A mother in Karonese is very important because she has to be responsible about her family whatever will be in their life. Karonese mother should continue her life with her children and she has to be responsible about her children including in their life, school, and all about. Karonese mother should work hard for her children although she is a widow. She should be a father and mother for the children. It means that she should complete her children's need in their daily life. This song also teaches us how we should do as a mother to our children and how we should do as a children to our beloved mother.

Ertahun-tahun, Alena

(Years to years, Alena)

Sisada me erjuang

(passes the life alone)

Cari makan tempa-tempa terbang

(Working is like useless)

Ibas pusuh na lanai kel pernah salang

(Her heart never feels happy)

Ersada iluh ras panas ngukuri padan

(Sweat and tears flow because she thinks hard about life)

This song says *cari makan tempa-tempa terbang* (working is like useless). According to Hornby (2006: 1125) working is having paid employment, engaged in manual labour (of an animal) used in farming, hunting, or for guarding duties, functioning or able to function (of parts of a machine) moving and causing a machine to operate, good enough as the basis for work or argument and likely to be developed or improved later. As we know if someone gets a job he/she will get a salary. So the salary is very useful for our life, since by the salary, we can fulfill our need in life. Moreover this song explains about the struggle of a single mother to fulfill the need in her family for the children. The first is she passes the life alone from years to years (*ertahun-tahun Alena sisada me erjuang*). Actually in Karonese family, the person who works to earn the money for a family is a husband. But this song tells the different life

condition or the different life story that she (as a wife) has to pass the struggle of life alone to keep her children grow up continuously, help to finish her children's study, or give advice for her children. The most important thing is when she has problems she cannot share her feeling because she is just a single parent, without a husband. Based on Hornby (2006:97) alone is on one's own; by one self, isolated and only. This song's lyric also says *cari makan tempa-tempa terbang* (working is like useless). The useless in this song means that she works alone and she is just a single parent who sometimes cannot get big profit. In Karonese, most people work as a farmer. Usually farmer needs strong energy to finish all the job on the field, but in this fact a widow just does it alone so she cannot get the amount of money and it is called useless for Karonese.

Another lyric *ibas pusuh na lanai kel pernah salang* means the heart never feels happy. The heart (of the mother) never feels happy because she always works very busy to fulfill all the need in her family. Based on Karonese tradition, a mother rarely does the hard thing or hard work. The hard work or difficult work is conducted by a husband, so this song explains the trouble of a single parent in Karonese.

Ersada iluh ras panas ngukuri padan, sweat and tears flow because she

thinks hard about life, tells that Karonese's parent as a farmer who works very hard and gets very tired will get sweat too. As a farmer, he/she also has to pass all of the handicaps on the rice field. Working as a farmer is very hard, and sometime he/she gets tired that it causes crying. It compares the sweat and tears with the struggle of life that is we feel very sad and exhausted to face all problems we have in our daily life.

This song lyric uses the language style, that is paradox, the figure of speech covering the contrary between the expressions and the real fact. For example;

Aku merasa sendirian di tengah kota Jakarta yang ramai ini
(I feel alone in this crowded city, Jakarta);

Ngukuri anak sinikelengi
(Thinking of beloved children)

Tiap hari ia encari
(Every day she works)

Enggo puas, enggo puas rate mesui
(She is satisfied, satisfied with sadness)

Tapi kai gundai ulihna
(But it is the result)

According to Hornby (2006:877), satisfy meets the expectations, needs, or desires of, fulfill (a desire or need). Provide with adequate information about or proof of something, comply with (a condition, obligation, or demand). Pay off a debt or creditor (of a quantity) make (an equation) true. The lyric uses the language style to make a wonderful sentence meaning. There is a difference between satisfy and sadness. Sadness is a feeling of deep distress caused by loss or disappointment, a cause of sadness, the outward expression of grief (feel sad), (Hornby 2006:831).

The following is the explanation about the antonym of the word written in the song above.

Satisfy	Sadness
Meet the expectation	Outward of expression grief
Fulfill with desire and need	Loss or disappointment
Feeling happy	Feeling sad and deep stress

Expectation	Loss
Hopes	No hopes
Strong believe something happen	Not believe
Well missed	Badly missed

Antonym means a word which has opposite meaning with another word (Hornby 2006:57). The opposite meaning usually makes a contrary between the real fact in one sentence with different meaning. So based on the explanation above the writer uses the paradox language style which includes the contrary expression between satisfy and sadness in one sentence which has a unique meaning.

Alena, Alena

(Alena, Alena)

Malu-malu geluhna

(Her life is suffering)

Dua anak simen kep-kepen na

(Two children to be her responsibility)

Adi sintua lima tahun denga

(The older is five years old)

Adi singuda la tandaina bapana

(The youngest doesn't know his father)

Perbulangen sakit na sigundari

(Her husband was sick)

Maka lanai bo kurang penambari

(There is no medical treatment can cure him)

Sakit gula asma ras darah tinggi

(Diabetes, asthma, and high blood pressure)

Nina dokter sakit na komplikasi

(Doctor said the diseases is complicated)

Rhyme is correspondence of sound between words or the ending of words, especially when it is used in poetry and a word with the same sound as another. This song uses **aa-aa** rhyme. It also uses a unique characteristic in old poetry called *pantun* in Indonesia. This rhyme is one of the most popular characteristic in Indonesians' local wisdom.

Furthermore, this song also has some local wisdoms. The first local wisdom is the Karonese mother, especially the widow, has to be responsible to keep her children grow up started from the baby until they finish their study. It is a reflection in Karonese daily life when Karonese mother lives without a husband. Generally she does not get married again with another man. The most important thing in Karonese as children is they also have to be responsible for their parents until they pass away.

Dua anak dua na meteh mehuli

(Two children, both of them are good)

Dua anak dua na nge nampati

(Two children, both of them are helped)

Adi mbarenda lanai tertukur sira

(In the past she could not buy salt)

Adina gundari lit si nukur belona

(But now there is a man who buy her *belo*)

Malem-malem sitik tangis na

(She feels proud)

Gia tergadai kerina

(Although all is sold)

Malem-malem sitik tangis na

(She feels proud)

Gia la kuh bas jabuna

(Although her marriage is not complete)

The children have to take care all about parents' life and have to be responsible for their parents especially when they get sick. Generally, Karonese mother will live with her daughter but the financial matter will be the son or her brother's responsibility.

There are two local wisdoms in this song lyric. The first is Karonese mother should keep continue her family life even without her husband, and she has to be responsible to continue her children study. The second local wisdom is Karonese children should do the responsibility to take care for their parents until they pass away.

Data 4: Kekelengen nande

Karonese local wisdom has some linguistics element. The phrase "*lenga kel*

ersimulih kekelengendu oh nande" means I have never paid your love, mom. It uses the symbolic language style using noun, flora and fauna as a symbol or sign. For example; *Rumah itu hangus dilalap sijago merah* (the house was burnt by the *sijago merah* or fire); *Teratai, lambang pengabdian* (lotus is a symbol of service); *Melati lambang kesucian* (jasmine is a symbol of holiness). Karonese children want to pay his mother's love. Logically in our daily life, there is no love which is sold. It explains that mother's love is like a thing which we buy (goods) or receive then as a return we have to pay. Hornby explains that pay is give (someone) money due for work, goods, or a debt incurred, give (a sum of money) thus owed (pay someone off) dismiss someone with a final payment, be profitable or advantageous (pay off) informal yield good results, suffer a loss or misfortune as a consequence of an action, give what is due or deserved to (pay someone back) take revenge on someone, give (attention, respect, or a compliment) to make (a visit or call) to (pay something out) let out a rope by slackening it or money paid to someone for work (2006 : 981). Then love is an intense feeling of deep affection, a deep romantic or sexual attachment to someone, affectionate greetings a great interest and pleasure in something, a person or thing that one loves, feel a deep

romantic or sexual attachment to like or enjoy very much (Hornby 2006 : 653).

Another phrase *kekelengenndu nandangi kami anakndu labo ersibar bagi lau maler* means your love for us mom, no ends like river water. This sentence also uses symbolic language style, the figure of speech which define something using noun, flora and fauna as a symbol or sign. According to Hornby (2006: 1134) river is a large natural flow of water travelling along a channel to the sea, a lake, or another river. It means that the love of our parents is a natural love, which never stops until the end of their life. They do all things and work hard from morning to evening for their children whom they love much. This symbolic language style sometimes is created for making a wonderful word in local wisdom. This symbol gives a meaning that the love of parents to their child is unlimited as long as their life. A river is a symbol of unlimited love. It always flows in dry and rainy season. Dry and rainy season explain that in bad or good moment in our life, our parents always love us unconditionally. While according to Hornby (2006:120), love is an intense feeling of deep affection, a deep romantic or sexual attachment to someone, affectionate greetings a great interest and pleasure in something, a person or thing that one loves, feel a deep

romantic or sexual attachment to like or enjoy very much.

lenga kel ersimulih kekelengenndu oh nande

(I have never paid your love mom)

lenga bo pernah atendu malem

(You have never felt proud of me)

lalap kel nge ndube

(It is always)

kami erbahan ukurndu ndele

(Your children make you sad)

bage pe anakku ndai nge nindu rusur

(But she always says that they are good ones)

This song lyric is a reflection in the Karonese daily life done by their children to their mother. When the children have got a good job, they will give the money for their mother. It means that their aim is to make their parents feeling proud. Karonese children give *belo* (betel) or in *Bahasa Indonesia* we called it *sirih*, because all Karonese mother in North Sumatera eat *belo* everyday during their live. Karonese mother usually eats betel when they meet their friends, family and honoured persons in their life. Karonese children also give sugar to their mother. In Karonese culture, sugar is the symbol of love for their mother. Karonese also likes to drink sweet water. Sugar represents the children's responsibility to give a money for their mother after getting a job. This is one way

done by Karonese children to make their parents feel proud of them.

kekelengenndu nandangi kami anakndu

(Your love is for us mom)

labo ersibar bagi lau maler

(There is no ending like a river water)

perbahanen kami nandangi kam oh nande

(Our habit is for you mom)

lenga bo lit atendu malem

(It hasn't made you are proud yet)

The love of Karonese mother is like river water which always flows in dry and rainy season. When Karonese husband passes away, generally the wife will never get married again. The reason is because she loves her children very much and she wants to focus on her children to encourage them to keep spirit to their life, and to continue their study. So she does not want to get married again with the other man. It reflects that Karonese mother has the great love for her children.

Data 5: Kacepetangas-tangas

The analysis:

Rumah kena lebe ya, bapak lawes cari makan

(Stay at home yeah, daddy goes to work)

Ula kena mbiar ya, perpanta kari labo lolo

(Do not worry yeah, our food will be okay)

Gia bengkaute kecepe ngenca tertukur

(Though our meat is prawn (*Kacepe*))

Bagem tangas-tangasken nakku,

(Let just enjoy it, my children)

In line three, *kacepe* or prawn is a salty fish which is very small size, the cheapest salty fish and usually it is eaten by poor or simple person. It uses hyperbole language style, that is the figure of speech which expresses over declaration meaning than the fact and it means to give deep impression or to ask for caring. Generally *kacepe* in Karonese is the cheapest seafood with small size, and it has dried and tastes salty. Then Karonese who does not have much money will buy it for his/her food and he/she cooks it by mixing it with other vegetable. The Karonese parents teach their children that *kacepe* is like a meat, and they should thank to God for all of the condition they have and enjoy it.

The following word is *pantun*.

Tutung sukat, belgang jambe

(bake the taro, cook the pumkin)

ula rubat-rubat ame, ulakari getuk nande

(do not fight my girl, or you will be punished by the mother)

Cimen simolah-olah, minter lalu Kuta Buluh

(cucumber hands up on its tree, let's go to Kuta Buluh)

Adi enggo sekolah teman, mela-malu di la beluh

(if you have applied for school, feel shy if you know nothing)

In line one, the writer uses *sukat* (taro) and *jambe* (pumkin). Taro is a

tropical Asian plant with edible starchy corns and fleshy leaves, grown as a staple in the Pacific (Hornby 2006:1244). Pumpkin is a large rounded orange-yellow fruit with a thick rind and edible flesh, a plant of the gourd family bearing pumpkins, native to warm regions of America (Hornby 2006:1032). These plants are the vegetable which grows in any place and it is easy to find it everywhere and usually it is used as a food for an animal. Karonese also uses it as a food, especially the Karonese who does not have much money to buy better food. So those plants (tore and pumkin) are a symbol of poorness. Karonese says that although we are in poorness, we must love each other.

Cimen simolah-olah, minter lalu
Kuta Buluh means cucumber hands up on its tree, let's go to Kuta Buluh. Kuta Buluh is one of the big region in Karoland, north Sumatera. Kuta Buluh is a subdistrict which has the first state school. So Karonese refers to go to Kuta Buluh for their children to get education. *Adi enggo sekolah teman, mela-malu di la beluh di la beluh* means if you go to school, you may feel shy if you know nothing. It is parents' hope that their children will be an excellent kid who know all things well.

In Karonese culture, a father in Karonese homeland should works hard to complete all the need in his family. He

has to motivate all of his family members for not to worry to face their daily life because there is a good father who always loves and works hard for them. In Karonese, generally the person works as a farmer in his own land. Karoland is well known to their fruit and vegetable and some spices which grow very well. So all of the people may come to visit Karoland to enjoy the green and wonderful view, and cold weather. Karonese as a farmer always feels that his job is like playing lucky draw. It means that he sometime gets big income and sometime he gets a little. So he encourages his family for not to worry for anything happens.

This song also contains symbolic language style, which defines something using noun, flora, and fauna as a symbol or sign in life. If Karonese works as a coolie, he gets a low income. Although it is just a little amount of money but it doesn't matter because it is *halal*. In Karonese, there are many civil servants and some do corruption. Karonese feels more proud working as coolie who gets a low income than being a civil servant with high salary but do corruption. Then as a father, he compares his job with civil servant's job. His hope is the children in his family always follow their parents, that is doing the right action whatever they do in the next. Those two kinds of jobs in Karonese also reflect a culture called *istana sentris*.

It means that Karonese make a distance between rich or poor people. Their parent advice their children for do not feel ashamed whoever he/she is.

The other culture which is very interesting to be revealed is *cimen simolah-olah teman, minter lalu kuta buluh, adi nggo sekolah teman, mela malu di la beluh* (cucumber hands up on tree, let's go to *Kuta Buluh*, if you go to school, feel shy if you know nothing). Cucumber is a long, green-skinned fruit with watery flesh, eaten raw in salads. The widely cultivated climbing plant of the gourd family which yields cucumbers, originally native to the Chinese Himalayan region (Hornby 2006:413). This expression means that if the Karonese children go to school, they have to know all things and be better than the people who do not go to school. The most important point is being a good person.

4. Conclusion and Suggestion

Karonese local wisdom is a wise or experiences that develops within a specified society that reflects Karonese daily life, traditional life, and habitual action. The moral values of Karonese culture are Karonese son should be a good model for his siblings and should not have egoist habit. Karonese must love his/her parents and take care of their life because they have given all to their children

although they have passed away. Karonese's father has to be a responsible man and Karonese mother as a single parent should keep continue her family life and she has to be responsible to continue her children study. Karonese mother loves her children very much so Karonese children should make their mother feeling proud of them when they got a job as a return of giving thanks for their mother.

As a suggestion, Karonese not only has to know the about Karonese language but also has a good understanding about the meaning behind the words related with the culture, local wisdom, and value of life. Karonese local wisdom is one of the culture heirs to the Karonese people although they don't grow up in Karoland. They have to practice local wisdom as a Karonese and run their life by the culture whenever and wherever they are. The most important thing is Karonese should maintain the culture and local wisdom from generation to the generation.

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