



Internationalization of Ethical Values in Toba Batak Ceremonies: An Anthropological Perspective

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ABSTRACT

This study aims to examine the process of internalization of ethical values in Toba Batak traditional ceremonies through an anthropological approach. Traditional ceremonies are symbolic spaces where language, ritual actions, and kinship relations interact and represent cultural values. This study employed a descriptive qualitative method, with data collection techniques involving analysis of ritual texts used in various ceremonies, such as mangulosi, mangarapot, and mangulosi boru. The results show that ethical values such as somba marhula-hula, manat mardongan tubu, and elek marboru are internalized through traditional speech, kinship arrangements, and material symbols used in ceremonial processions. The anthropological analysis indicates that ritual language functions not only as a means of communication but also as a mechanism for reinforcing social norms passed down through generations. Furthermore, the internalization of ethical values in the younger generation occurs through the repetition of traditional language formulas, the strengthening of the role of Dalihan Na Tolu in the social structure, and direct participation in family ritual processions. This research confirms that Toba Batak traditional ceremonies serve a crucial role as a medium for the reproduction of moral and ethical values, as well as an instrument for preserving cultural identity amidst the tide of modernization. These findings contribute to the development of anthropological studies and a deeper understanding of the relationship between language, culture, and ethics in Toba Batak society.

Keywords: *internationalization, ethical values, Toba Batak ceremonies, anthropological*

Internasionalisasi Nilai-Nilai Etika dalam Upacara Batak Toba: Perspektif Antropologi

ABSTRAK

Penelitian ini bertujuan untuk mengkaji proses internalisasi nilai-nilai etika dalam upacara adat Batak Toba melalui pendekatan antropologi. Upacara adat merupakan ruang simbolis tempat bahasa, tindakan ritual, dan hubungan kekerabatan berinteraksi dan merepresentasikan nilai-nilai budaya. Penelitian ini menggunakan metode kualitatif deskriptif, dengan teknik pengumpulan data yang melibatkan analisis teks-teks ritual yang digunakan dalam berbagai upacara, seperti mangulosi, mangarapot, dan mangulosi boru. Hasil penelitian menunjukkan bahwa nilai-nilai etika seperti somba marhula-hula, manat mardongan tubu, dan elek marboru terinternalisasi melalui tuturan adat, tatanan kekerabatan, dan simbol-simbol material yang digunakan dalam prosesi upacara. Analisis antropologi menunjukkan bahwa bahasa ritual tidak hanya berfungsi sebagai alat komunikasi tetapi juga sebagai mekanisme penguatan norma-norma sosial yang diwariskan turun-temurun. Lebih lanjut, internalisasi nilai-nilai etika pada generasi muda terjadi melalui pengulangan rumus-rumus bahasa adat, penguatan peran Dalihan Na Tolu dalam struktur sosial, dan partisipasi langsung dalam prosesi ritual keluarga. Penelitian ini menegaskan bahwa upacara adat Batak Toba berperan penting sebagai media reproduksi nilai-nilai moral dan etika, sekaligus sebagai instrumen pelestarian identitas budaya di tengah arus modernisasi. Temuan ini berkontribusi pada pengembangan kajian antropologi dan pemahaman yang lebih mendalam tentang hubungan antara bahasa, budaya, dan etika dalam masyarakat Batak Toba.

Kata kunci: *internasionalisasi, nilai-nilai etika, upacara Batak Toba, antropologi*

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INTRODUCTION

Toba Batak traditional traditions remain a crucial pillar in maintaining the community's cultural identity. However, these traditions currently face serious challenges due to modernization, urbanization, and changes in the lifestyles of the younger generation (Simanjuntak, 2020). These changes have weakened understanding of ethical values within customs, including those embodied in ceremonies such as mangulosi, marunjuk, and mangampu (Hutapea, 2019). A frequently emerging issue is the younger generation's diminished ability to understand ritual language, the structure of Dalihan Na Tolu, and the ethical meanings that should be embodied in every traditional procession (Sianipar, 2022). This phenomenon indicates a threat to the sustainability of Toba Batak ethical values, which have been passed down orally through traditional ceremonies. In this context, research on the internalization of ethical values is urgent, given that traditional ceremonies, as a "social space for moral formation," are increasingly marginalized (Manurung, 2021).

The ethical values of the Toba Batak, known as the principles of somba marhula-hula, manat mardongan tubu, and elek marboru, essentially form a harmonious social order (Sinaga, 2018). These values are not taught explicitly, but are acquired through an internalization process that takes place in traditional situations and direct experiences within the community (Nababan, 2017). However, the main problem in the current context is the gap in understanding between the older and younger generations due to changes in the social environment and increasingly individualistic modern communication patterns (Purba, 2021). Therefore, the research questions that arise in this study include: (1) how ritual language plays a role in the internalization of ethical values in Toba Batak ceremonies, (2) how performative actions and traditional social structures strengthen ethical values, and (3) how the mechanism of internalization of values occurs in the context of social change. This research

question is important to address the challenges of the sustainability of Toba Batak traditional ethics in the modern era.

Several researchers have studied Toba Batak traditional ceremonies, particularly focusing on the structure of Dalihan Na Tolu, traditional symbolism, and the social dynamics of ritual performance (Sihombing, 2016). For example, Hutagalung's (2018) study highlighted the significance of ulos as a symbol of love and blessing in the mangulosi ceremony. Meanwhile, Siregar's (2020) study examined public perceptions of changes in traditional ceremonial practices due to globalization. However, most of this research focuses on socio-cultural aspects without deeply examining the role of ritual language as a vehicle for internalizing values. Few studies have examined the relationship between traditional language and the formation of ethics, despite the central role of ritual language in producing and reproducing cultural values (Duranti, 1997). Thus, anthropolinguistic studies are relevant to address the gaps in perspectives in previous research.

From an anthropolinguistic perspective, language is viewed as a cultural construct that influences how society understands reality and constructs social values (Foley, 2005). In Toba Batak traditional ceremonies, traditional utterances such as umpasa, mangapuli, and various ritual formulas serve to convey structured moral messages imbued with cultural meaning (Tambunan, 2017). However, research specifically examining the internalization of ethical values through linguistic mechanisms is still rare. Most studies simply map the linguistic forms of rituals without delving into the depth of ethical meaning and their role in shaping social character (Sihite, 2019). This research gap demonstrates the need for an anthropolinguistic approach that can view language, culture, and ethics as an inseparable whole, particularly in the context of Toba Batak traditional rituals.

Furthermore, the process of internalizing ethical values occurs not only through language



but also through performative actions such as ceremonial positioning, the giving of ulos (traditional cloth), the order of speaking, and even the kinship structure that governs relationships between social roles (Simbolon, 2018). The principle of Dalihan Na Tolu, for example, forms the basis for developing behaviors of respect, caution, and social compassion (Situmorang, 2020). Through direct experience in ceremonies, young people learn how to behave with the hula-hula, how to maintain communication between dongan tubu (traditional members), and how to carry out their responsibilities as boru (traditional members). This cultural learning process is holistic—combining language, symbols, and actions—making it a powerful mechanism for internalizing ethics (Hutagaol, 2021). However, understanding the interaction between language and traditional actions has not been widely discussed in previous research literature.

In the modern context, the challenges to internalizing ethical values are increasingly significant. Many young people no longer master traditional languages, do not understand the meaning of ritual speech, and consider traditional ceremonies merely formalities (Napitu, 2020). Social media and the globalization of lifestyles have accelerated the shift in value orientation, resulting in traditional ethics being marginalized in everyday life (Sibarani, 2021). This situation urges research focused on the mechanisms of cultural value transmission, particularly through ritual language. A comprehensive understanding of the mechanisms of value internalization is essential for formulating effective and sustainable efforts to preserve traditional culture (Purba & Situmorang, 2020).

This research has two important aspects. First, theoretically, it contributes to expanding anthropolinguistic studies, particularly by providing new insights into how ritual language shapes morality and social behavior in indigenous communities (Duranti, 2001). Second, from a practical perspective, this research provides benefits for the preservation of Toba Batak culture,

particularly through the documentation of ritual language and the explanation of its ethical values (Sianipar, 2022). This documentation can serve as a reference for the younger generation, traditional institutions, and educational institutions seeking to integrate local cultural values into their curricula.

Based on this research gap and the urgency of preserving cultural values, the primary contribution of this research is to provide a deeper understanding of the process of internalizing ethical values in Toba Batak traditional ceremonies through an anthropolinguistic analysis that combines language, symbols, and ritual actions (Hutagalung, 2023). This approach provides a new concept for understanding the relationship between language and ethics and demonstrates how traditional ceremonies function as a mechanism for transmitting moral values. This research is expected to contribute not only to enrich the academic literature but also to provide concrete solutions to the problem of the younger generation increasingly distancing itself from its cultural roots.

LITERATURE REVIEW

1. The Concept of Internalization of Values and Ethics

Internalization is the process of instilling values, norms, and beliefs into an individual so that these values shape attitudes and behavior (Berger & Luckmann, 1966). In the study of cultural sociology, internalization is considered the most important mechanism in preserving traditional values because it involves the processes of habituation, internalization, and social adaptation within the community (Koentjaraningrat, 2009). Ethical values in indigenous communities are usually not taught formally but are internalized through direct experience in cultural practices, symbols, and daily social interactions (Haviland, 2008).

In the context of anthropology, cultural ethics is relational, meaning that ethics are formed from the structure of social relationships, kinship

systems, and symbolic rules of society (Geertz, 1973). Ethical values are not merely moral rules but also function as life guidelines that guide individuals in maintaining social balance. The process of internalizing ethics usually takes place in ritual situations because rituals provide a collective learning space that combines language, symbols, and actions (Turner, 1967).

2. Ethics and Cultural Values in Toba Batak Society

Culturally, the Toba Batak people adhere to a value system centered on the Dalihan Na Tolu philosophy, namely somba marhula-hula, manat mardongan tubu, and elek marboru (Sibarani, 2013). These values are not merely social rules, but ethical guidelines that govern how individuals interact within society. Marhula-hula is characterized by respect; mardongan tubu is associated with caution and solidarity; and marboru is related to love and social service (Sinaga, 2018).

These ethical values are passed down through social practices and traditional rituals. Traditional ceremonies such as mangulosi, marunjuk, mangampu, or wedding and funeral ceremonies are the primary means of transmitting these values (Hutagalung, 2018). Ritual symbols, including the ulos (cloth) as a symbol of blessing and love, also reinforce the meaning of ethics and kinship relations (Simbolon, 2019).

Previous research has shown that the Toba Batak people acquire an understanding of ethics through active participation in traditional activities. Children observe adult interaction patterns, hear ritual narratives, and observe how social relationships operate within the Dalihan Na Tolu structure (Purba, 2020). However, few studies have specifically analyzed how these ethical values are internalized through linguistic mechanisms.

3. Toba Batak Traditional Ceremonies as Arenas for Value Formation

Rituals are a medium for preserving cultural values because they contain symbols, actions, and

language that reflect the social structure of the community (Turner, 1967). In the Toba Batak context, traditional ceremonies serve more than just ceremonial purposes; they also serve to strengthen social relationships, provide moral legitimacy for social actions, and regulate kinship structures (Sihombing, 2016).

The mangulosi ceremony, for example, emphasizes the values of love and respect for the recipient, while the marunjuk ceremony embodies the values of blessing, wisdom, and legitimacy from the hula-hula (Hutapea, 2017). Through these processions, community members, especially the younger generation, observe and understand how ethics are practiced in collective life.

Furthermore, Toba Batak rituals are structured: who sits where, who speaks, what is said, and when the ulos is presented. This structure demonstrates that the internalization of values occurs not only through language but also through performative actions (Goffman, 1967).

However, most research on Toba Batak traditional ceremonies focuses on symbolic meanings such as ulos interpretation, ritual stages, or social dynamics, but has not fully described how ritual language contributes to the instilling of moral values (Sitorus, 2020).

4. Anthropolinguistic Perspective: Language as a Medium of Ethics

Anthropolinguistics is a branch of linguistics that studies the relationship between language, culture, and social meaning (Duranti, 1997). From this perspective, language is viewed as a cultural construct that not only conveys information but also shapes a society's thought patterns, emotions, identity, and moral values (Foley, 2005).

In rituals, language functions as a performative act, namely speech that not only expresses something but also does something (Austin, 1962). For example, when a hula-hula delivers traditional advice, the speech not only conveys advice but also reinforces moral function and social hierarchy.

The ritual language of the Toba Batak has a distinctive structure: umpasa formulas,



cosmological metaphors, kinship greetings, invitations, and blessings, all of which serve to build moral relationships (Tambunan, 2017). Through repeated utterances in each ceremony, individuals absorb ethical values such as respect, politeness, social prudence, and social compassion. Although studies on the Toba Batak language are quite numerous, studies examining ritual language as a medium for internalizing values are still very limited. Most anthropolinguistic research on the Toba Batak only addresses the structure of the language, not the ethical meanings contained within it (Siregar, 2020).

5. Dalihan Na Tolu as a Social Ethical Framework

As a kinship system, Dalihan Na Tolu is not only a social structure but also a moral structure that regulates social behavior (Sibarani, 2013). Ethics in Dalihan Na Tolu include: respect for the hula-hula, care for the dongan tubu, and love and service to the boru.

Through traditional ceremonies, this structure is concretely practiced: seating positions reflect moral hierarchy, the division of tasks demonstrates ethical responsibility, and the order of speaking emphasizes politeness (Sinaga, 2018).

Research by Purba (2021) shows that traditional ceremonies are the only effective medium for introducing the Dalihan Na Tolu structure to the younger generation. Thus, the internalization of ethical values cannot be separated from the implementation of traditional rituals.

6. Research Gap and Theoretical Contribution

First, not much research has examined the role of ritual language in shaping ethical values. Most studies focus solely on symbols or social structures.

Second, no research has yet combined linguistic analysis with ethical analysis through an anthropolinguistic perspective.

This research contributes by revealing how ritual language acts as a mechanism for internalizing values, as well as how performative

actions in ceremonies reinforce the ethics of Dalihan Na Tolu.

METHOD

This research uses a qualitative approach with an anthropolinguistic orientation. This qualitative approach was chosen because it focuses on understanding the meanings, values, and ethical symbols that emerge in Toba Batak rituals and traditional speech. According to Moleong (2019), Razak (2017), Abubakar (2021) a qualitative approach is relevant for researching cultural phenomena that cannot be explained numerically, but rather through in-depth interpretation of practices, language, and social experiences. An anthropolinguistic perspective serves as the primary theoretical framework because it allows for the analysis of language within a cultural context, as described by Duranti (1997) who argues that language is a medium that organizes social actions, relationships, and knowledge systems of a community. Thus, this approach helps uncover how ethical values are instilled through traditional speech performances and kinship relations in Dalihan Na Tolu.

The research method used is descriptive qualitative. This method was chosen to describe in detail the process of internalizing ethical values in Toba Batak ceremonies through interpretation of ritual language, symbols, and traditional practices. Descriptive research allows researchers to present a comprehensive description of the phenomenon under study without manipulating variables (Sugiyono, 2020). The research design is linguistic ethnography, focusing on the meaning of language within a cultural context. This design follows Hymes' (1974) view that language analysis must consider the components of the speech situation, participants, social goals, and performative forms that emerge in a traditional ritual. Through linguistic ethnography, this study is able to describe the customary language patterns, speech structures, and social roles that shape the internalization of ethics in Toba Batak ceremonies.

The primary data sources come from speech events and ritual practices in Toba Batak traditional ceremonies, specifically the mangulosi, marunjuk, mangampu, and mangadati ceremonies. Additionally, data sources include the speech of traditional leaders (raja parhata), community leaders, and ceremony participants. The object of this research is the ritual language and performative actions used in traditional processions, particularly those related to the transmission of ethical values, such as somba marhula-hula, manat mardongan tubu, and elek marboru. Secondary data was obtained from literature discussing the structure of Dalihan Na Tolu, the ethical values of the Toba Batak, cultural linguistics, and anthropolinguistic studies from previous researchers (Simanjuntak, 2011; Sibarani, 2015; Nababan, 2018).

The primary instrument in qualitative research is the researcher themselves, acting as the human instrument. The researcher's role is to observe, record, interpret, and analyze the meaning of ritual language and social actions, as per Nasution's (2018) perspective.

Observations were conducted by directly participating in Toba Batak traditional ceremonies at the research location. Participatory observation was used to enable the researcher to understand the context of speech events, the ritual atmosphere, and the interaction patterns between elements of Dalihan Na Tolu. Spradley (1980) stated that participant observation provides detailed data regarding communication patterns and symbolic actions within a cultural community.

Documentation techniques include collecting audio recordings, videos of traditional processions, photographs, and traditional texts such as proverbs and expressions used in ceremonies. This documentation is essential to ensure the accuracy of the linguistic and cultural analysis.

Data analysis used the interactive model of Miles, Huberman & Saldaña (2014), which consists of:

1. Data reduction: selecting parts of speech and ritual actions relevant to ethical values,

sorting language formulas, and identifying the communication context.

2. Data presentation: compiling a narrative description of ritual language patterns, the sequence of traditional processions, the relationships between elements of Dalihan Na Tolu, and symbols embodying ethical values.
3. Conclusion drawing and verification: interpreting how ritual language and traditional actions shape the internalization of ethics through linguistic patterns, cultural metaphors, and kinship structures.

For anthropolinguistic analysis, this study also applied Hymes' (1974) Speaking concept, which analyzes the Setting, Participants, Endings, Act Sequence, Key, Instrumentalities, Norms, and Genre in each traditional speech.

Data Validity: Data validity was tested through:

1. Source triangulation: matching observational, interview, and documentation data.
2. Method triangulation: checking data consistency through different techniques (observation, interviews, recordings).
3. Peer debriefing: discussing with fellow researchers or cultural experts to validate the analysis.

Data validity is crucial because this research concerns the interpretation of cultural values, which must be accurate and unbiased.

The research was conducted by reviewing literature on anthropolinguistics, Dalihan Na Tolu, Toba Batak ethical values, and mapping traditional ceremony locations. Analysis was conducted simultaneously with data collection. Researchers interpret the meaning of speech, symbolic actions, and social relationships between participants. Conduct member checks and data triangulation. Researchers compile reports in the form of scientific articles, including main findings,

discussions, and their relationship to anthropolinguistic theory.

RESULTS

Research results were obtained through participant observation, documentation, and ethnographic linguistic analysis. Data focused on ritual speech, performative actions, and cultural symbols in several traditional ceremonies, such as mangulosi, marunjuk, mangampu, and mangadati. Analysis was conducted using the SPEAKING Hymes framework, cultural metaphor analysis, and an exploration of social functions in Dalihan Na Tolu.

To facilitate data presentation, the results section is divided into:

1. Main findings regarding ritual language
2. The structure of Dalihan Na Tolu's role in internalizing values
3. Findings of symbols and performative actions
4. Internalization of ethical values through the context of communication

Some data are presented in tabular form for clarity and systematic analysis.

1. Ritual Language as a Medium for Internalizing Values

Ritual language, or hata sombaon, is the most dominant element in the process of internalizing values. Observations show that each ceremony has formulaic speech patterns, usually in the form of

umpasa, expressions, or traditional prayers (pasu-pasu), which symbolically convey moral values.

No.	Ritual Speech	Ceremonial Context	Internalized Ethical Values	Anthropolinguistic Analysis
1	"Sai horas ma ho di hamu hula-hula, pangisi tondi nami"	Mangulosi	Somba marhula-hula.	Language shows a hierarchical relationship, where the hula-hula is positioned as the giver of blessings.
2	"Manat ma hamu mardongan tubu, asa sahat tu jolo"	Mangadati	Manat mardongan tubu.	Contains a moral warning for fellow siblings to be careful.
3	"Sai elek ma boru nami, asa gabe tu jolo"	Marunjuk	Elek marboru.	Language as a persuasive and emotive instrument to soften relationships.
4	"Dalihan Na Tolu tungkot ni parhorasan"	All Traditional Ceremonies	The value of the ethical trilogy.	Speech functions as a reminder of the social system that must be obeyed.

The findings indicate that ritual language functions not only communicatively but also normatively, instilling moral values through metaphor, repetition, and formulaic structures.

2. The Dalihan Na Tolu Structure as an Ethical Framework

The hula-hula – dongan tubu – boru kinship structure has been shown to be the foundation

for internalizing values. Each group has a distinct linguistic, social, and moral position within the ceremony.

Table 2
The Role of Dalihan Na Tolu in the Process of Internalizing Ethics

No.	Elements of Dalihan Na Tolu	Function in Ceremony	Example Actions	Inherited Ethical Values
1	Hula-hula	Source of blessings, holder of moral authority.	Giving ulos, giving advice.	Somba marhula-hula.
2	Dogan Tubu	Strengthening solidarity/harmony in relationships.	Accompanying, mediating.	Manat mardongan tubu.
3	Boru	Supporting the smooth running of the ceremony/speaker of the gentleness of the service.	Food server, food arranger.	Elek marboru.

Analysis shows that the internalization of ethics does not occur directly, but rather through social relationships legitimized by traditional language. Hula-hula speech, for example, always carries a moral imperative tone; while boru actions tend to display ethics of service and hospitality.

3. Symbols and Performative Acts

In addition to language, cultural symbols also play a significant role in the formation of moral values. The research identified three most dominant symbols:

a. Ulos

Ulos serves as a symbol of blessing, warmth, and moral legitimacy. The act of

mangulosi is accompanied by speech that reinforces the values of politeness, respect, and gratitude.

b. Jambar

The distribution of the jambar (meat portion) follows the DNT structure. Through this, the values of justice, clarity of social position, and the morality of the distribution of rights are passed on.

c. Tortor Dance

The tortor movements function as nonverbal communication. The bowing, regular steps, and rhythmic patterns convey values of respect, harmony, and togetherness.

Table 3
Ceremonial Symbols and Ethical Values

No.	Symbol	Function in Ceremony	Example Actions	Field evidence
1	Ulos	Warmth and blessing	Respect and love.	Given according to the structure of Dalihan Na Tolu.
2	Jambar	Distribution of rights.	Justice	Manat mardongan tubu.
3	Tortor	The rhythm of cooperation.	Harmony	Done together in a uniform pattern.



4. Internalization of Ethical Values in the Context of Communication

The results of the analysis using the SPEAKING model found that internalization of values occurs through:

1. Setting '! traditional ceremonies as sacred spaces for moral learning.
2. Participants '! each participant has an ethical role according to their position in Dalihan Na Tolu.
3. Ends '! the purpose of the ceremony: to reinforce social and moral values.
4. Act sequences '! sequences of traditional speech containing moral teachings.
5. Key '! tone of speech: gentle, admonishing, persuasive.
6. Instrumentalities '! Toba Batak language, umpasa, gondang music.
7. Norms '! norms of politeness, respect.
8. Genre '! traditional prayers, praise, umpasa.

5. Ritual Language as an Instrument of Morality

The study found that ritual language functions as:

- a. Educational instrument: Formulaic speech facilitates the internalization of ethical values in the younger generation.
- b. Social legitimacy instrument: Hula-hula uses language to affirm its moral authority, as Sibarani (2015) states, "it is a giver of blessings and a guardian of values."
- c. Identity-building instrument: The use of umpasa (symbols) strengthens the identity of the Toba Batak as a society that values language with multiple meanings.

This finding aligns with Duranti's (1997) assertion that, in anthropolinguistics, language is not merely communication, but also a cultural act (linguistic performance) that shapes morals and identity.

Dalihan Na Tolu as a Moral Structure

The Dalihan Na Tolu structure serves as a pillar for internalizing values because:

1. Provides a framework for social relationships. Each relationship has specific moral values (respect, prudence, kindness).
2. Regulates the distribution of language and actions.
Hula-hula '! gives advice
Dongan tubu '! maintains harmony
Boru '! demonstrates service and sincerity
3. Instills values through direct involvement. People learn ethics by "doing" (learning by participating).

This finding confirms the Batak adat theory by Simanjuntak (2011) that Dalihan Na Tolu is a linguistically legitimized normative system.

Symbols as Cultural Language

Research shows that ceremonial symbols function as a visual language that instills values. For example:

- 1) Ulos teaches the value of politeness (respect for hula-hula)
- 2) Jambar teaches the value of justice and role clarity
- 3) Tortor teaches the value of discipline and togetherness

In anthropolinguistic studies, symbols are viewed as "cultural texts" (Geertz, 1973). This research shows that ritual symbols are always accompanied by speech that reinforces their meaning. This demonstrates the close relationship between language and action.

Internalization of Values as a Performative Process

Ethical values are not passed down through lectures, but through customary performativity, namely actions that contain ethical meaning. For example:

1. When a hula-hula gives an ulos (a traditional cloth), she is not simply giving

- cloth, but teaching the values of respect and blessing.
2. When a boru serves food during a ceremony, she learns the values of elek (hospitality and humility).
3. When a dongan tubu mediates differences, she is practicing the value of manat (prudence in action).

This aligns with Austin's (1962) theory on speech acts and is reinforced by Hymes' (1974) view that ritual speech shapes social action.

Synchronization of Findings with Previous Research

This research strengthens and expands on previous research:

Similarities with previous research:

1. Consistent with Sibarani's (2015) research on the importance of traditional language in shaping cultural character.
2. Supports Nababan's (2018) findings that Toba Batak ceremonies are a medium for transmitting social values.

Differences and new contributions of this research:

1. Focuses on an anthropolinguistic perspective (not widely used).
2. Uses SPEAKING analysis to examine the flow of value internalization.
3. Systematically documents ritual language in ceremonial contexts.
4. Demonstrates that the process of internalizing values is a collective act, not an individual moral one.

Model of Internalization of Ethical Values (New Findings)

Based on the analysis, the following model of ethical internalization was found in Toba Batak ceremonies:

1. Language (verbal) '!' traditional speech (umpasa, pasu-pasu)

2. Symbols (nonverbal) '!' ulos, tortor, jambar
3. Social relations '!' structure of Dalihan Na Tolu
4. Participant roles '!' hula-hula, dongan tubu, boru
5. Traditional space '!' ceremony as a "moral school"

All of these elements interact and gradually shape the internalization of values.

Challenges and Relevance in the Modern Era

The study also found that the internalization of values faces the following challenges:

- 1) the younger generation lacks understanding of the Toba Batak language,
- 2) traditional speech is often shortened,
- 3) individualism is replacing collective values,
- 4) traditional rituals are increasingly modified.

However, the existence of traditional ceremonies is increasingly important for maintaining the sustainability of the Dalihan Na Tolu ethics.

The discussion shows that the internalization of values in Toba Batak ceremonies occurs through the integration of ritual language, traditional symbols, and social relationship structures. An anthropolinguistic perspective helps us see that every traditional utterance has a moral and social function. Traditional ceremonies serve as effective cultural education spaces because they combine actions, symbols, and language into a meaningful whole.

DISCUSSION

This research discusses how ritual language, the Dalihan Na Tolu kinship structure, cultural symbols, and performative actions in Toba Batak traditional ceremonies interact to build the internalization process of ethical values. Each finding is analyzed through an anthropolinguistic perspective, utilizing Hymes' SPEAKING



framework, cultural metaphor analysis, and a social function approach within the Batak traditional system.

1. Ritual Language as the Primary Instrument for Internalizing Values

The results of this study indicate that ritual language (*hata sombaon*) is the most dominant element in the process of transmitting values. In ceremonies such as *mangulosi*, *marunjuk*, *mangadati*, and *mangampu*, formulaic utterances in the form of *umpasa*, traditional prayers (*pasu-pasu*), and symbolic expressions function as a systematic and repetitive mechanism for conveying ethics. These findings reinforce Duranti's (1997) view that language in traditional societies is not merely a means of communication, but a cultural act (linguistic performance) that produces values, identity, and morality.

Traditional utterances such as “*Sai horas ma ho di hamu hula-hula, pangisi tondi nami*” or “*Dalihan Na Tolu tungkot ni parhorasan*” demonstrate that ritual language serves not only to provide information but also to reinforce moral structures. Through metaphor, repetition, and exhortatory tones, values such as respect, caution, and gentleness are instilled in ceremony participants. In fact, for the younger generation, the repetition of traditional utterances serves as a form of informal education that internalizes values without the need for explicit lectures.

Thus, ritual language functions as a three-layered moral instrument: (1) educative—training the memory of values through formulaic practices; (2) legitimative—strengthening the moral authority of *hula-hula*; and (3) identifiable—emphasizing the character of Toba Batak culture, which upholds multi-layered language. This aligns with Sibarani (2015), who asserts that traditional language is a primary tool for character formation in Batak culture.

2. The Structure of Dalihan Na Tolu as a Social Moral Framework

The second discussion highlights how the structure of *Dalihan Na Tolu* serves as a pillar for the internalization of values. Research findings show that ethical performativity is inseparable from the division of social roles between *hula-hula*, *dongan tubu*, and *boru*. These three elements function not only socially, but also linguistically and morally.

The *hula-hula*, for example, appears as an authoritative figure who delivers advice and *pasu-pasu*. Their speech is almost always normative and contains moral guidance, so that the younger generation learns the value of respect (*somba marhula-hula*) through direct witnessing. *Dongan tubu* appears as a guardian of solidarity, reinforcing the value of caution (*manat*) in every action. *Boru*, through their service duties in ceremonies, practice the values of gentleness and humility (*elek marboru*). These findings support Simanjuntak's (2011) view that *Dalihan Na Tolu* is a normative system that is linguistically legitimized and preserved through customary practices.

Thus, *Dalihan Na Tolu* is not merely a social structure, but a cultural pedagogical mechanism. Values are not taught through verbal instruction alone, but through direct experience in social relationships—a concept parallel to the theory of practice-based social learning (learning by participation).

3. Symbols and Performative Acts as Cultural Language

The following discussion confirms that cultural symbols in traditional ceremonies function as cultural texts that convey values nonverbally. *Ulos*, *jambar*, and *tortor* are the most dominant symbols, each containing a systematically structured moral message.

Ulos serves not only as a gift cloth, but also as a symbol of blessing and moral warmth. The act of mangulosi, especially when performed by hula-hula, creates a performativity of respect and gratitude. Jambar (the division of meat) teaches the value of justice and clarity of social position through distribution that follows the structure of Dalihan Na Tolu. Tortor conveys the value of harmony through orderly movements that reflect the rhythm of cooperation. This view aligns with Geertz's (1973) theory, which understands symbols as "cultural texts" that carry social meaning.

The existence of these symbols demonstrates that the internalization of ethical values in Toba Batak culture occurs not only through verbal language but also through visual and performative language. When traditional speech accompanies symbols, the ethical meaning becomes even stronger, as language and action work simultaneously.

4. Internalization of Values as a Performative Process

The following discussion emphasizes that the internalization of values occurs through performative processes that take place within ceremonies. Traditional actions such as the giving of ulos (a traditional cloth), the serving of food by the boru (a traditional cloth), or the mediation of the dongan tubu (a traditional cloth) not only complete ceremonial tasks but also serve as forms of moral learning.

When the hula-hula gives ulos, she demonstrates the values of respect and blessing. When the boru serves a guest, she practices the values of humility and hospitality. When the dongan tubu helps mediate the complexities of the ceremony, she demonstrates the values of caution and brotherhood. This performative process aligns with Austin's (1962) speech act theory, which asserts that speech is action; in the Batak context, actions also become speech containing values.

Thus, ethical values are transmitted not through modern moral theory, but through repeated

and meaningful social actions. Traditional ceremonies are the most effective place for moral learning because they combine language, action, and symbols.

5. Integration of Findings with Previous Research

The findings of this study strongly coherent with previous research and offer new contributions. This research reinforces Sibarani's (2015) thinking on the centrality of traditional language in the formation of cultural character and supports Nababan's (2018) finding that traditional ceremonies are spaces for the transmission of social values. However, this study broadens the perspective by using an anthropolinguistic approach and Hymes' SPEAKING framework, thus mapping the process of value internalization more systematically and empirically.

This research's novel contribution lies in the structured documentation of ritual language in the context of ceremonies, the analysis of the relationship between language, symbols, and social relations, and the presentation of a model of ethical value internalization as a collective action, not an individual moral one.

6. Model of Ethical Value Internalization in Toba Batak Ceremonies

The final discussion formulates a model of value internalization resulting from the field analysis. This model shows that values are inherited through the interaction of five elements: ritual language, cultural symbols, social relations, participant roles, and traditional space. These five elements mutually reinforce each other, making traditional ceremonies a "moral school" that encourages participants to learn through direct participation.

This model emphasizes that the internalization of values in Toba Batak culture is not linear, but rather integrative and holistic. Language reinforces symbols; symbols validate social structures; social structures determine the role of speech acts; and



traditional spaces provide sacred legitimacy for the entire process. This model provides theoretical contributions to the study of cultural ethics and anthropolinguistics.

7. Contemporary Challenges and Relevance

In the modern context, the process of internalizing values faces various challenges, such as declining Toba Batak language competence among the younger generation, the simplification of traditional speech, and increasing tendencies towards individualism. Nevertheless, this research shows that traditional ceremonies play an increasingly important role in maintaining the sustainability of the Dalihan Na Tolu values. Ceremonies serve as a space that helps communities stay connected to the collective values that underpin Toba Batak culture.

Thus, the discussion shows that the internalization of ethical values in Toba Batak society occurs through a complex yet structured mechanism, involving language, symbols, actions, and social relations that are tightly bound by the Dalihan Na Tolu system. Traditional ceremonies are the most relevant arena for maintaining identity, morality, and social cohesion amidst changing times.

CONCLUSION

This research demonstrates that the internalization of ethical values in Toba Batak traditional ceremonies is a socio-cultural process that occurs in a structured manner through language, symbols, and kinship relations, grounded in the philosophy of Dalihan Na Tolu. Using an anthropolinguistic approach, this study found that every traditional utterance, ritual expression, and code of conduct accompanying the ceremonial procession serves a strategic function as a medium for transmitting moral values, particularly the values of *somba marhula-hula* (respect for the female giver), *manat mardongan tubu* (being careful and maintaining harmonious relationships with blood relatives), and *elek marboru* (being gentle and embracing the *boru*). These values are

not merely memorized norms but are an integral part of ritual actions that are continuously reproduced through interactions among community members.

The research also confirms that ritual language plays a key role in the internalization of ethical values. The traditional language used in ceremonial processions, including *umpasa*, *umpama*, *hajut*, and other expressive formulas, serves as a means of strengthening social structures and legitimizing cultural values. From an anthropolinguistic perspective, language serves not only as a verbal symbol but also as a marker of identity, a means of social control, and an educational instrument that instills moral understanding in the younger generation. The use of traditional language, which is formulaic, repetitive, and has a rich semantic structure, allows for a more effective internalization process because these symbols are easily remembered and connected to the social experiences of ritual participants.

Furthermore, the internalization of ethical values also occurs through non-verbal stages, including positioning during the ceremony, the use of *ulos* as a symbol of kinship relations, and the physical involvement of participants in the procession. This research shows that ritual objects such as *ulos*, traditional foods, and seating structures serve not only an aesthetic function but also a system of signs that reflect the ethical values upheld by the Toba Batak people. Thus, the process of internalizing ethical values occurs through a mutually reinforcing combination of language, actions, and material symbols.

From the perspective of modern dynamics, this study found that the internalization of ethical values persists despite the younger generation experiencing a transformation in their perspectives due to globalization. However, traditional values conveyed through ceremonies are still maintained because ritual processes are considered a form of respect for ancestors and cultural identity. The younger generation tends to accept ethical values symbolically through participation in family traditional events, although the intensity of verbal

internalization has decreased. These findings indicate that traditional ceremonies have considerable cultural resilience and continue to function as arenas for the reproduction of moral values.

Overall, this study concludes that the internalization of ethical values in Toba Batak ceremonies is a multidimensional process involving ritual language, cultural symbols, and kinship structures as the primary medium. An anthropolinguistic approach has proven capable of uncovering the relationship between language forms and the cultural values they contain. This research makes an important contribution to the development of language and culture studies, particularly in understanding how ethical values are passed down through generations through ritual practices. Furthermore, these findings can form the basis for efforts to preserve Toba Batak culture by strengthening the role of traditional languages in the cultural education of future generations.

Research on the internalization of ethical values in Toba Batak traditional ceremonies from an anthropolinguistic perspective has important theoretical and practical implications. Theoretically, the research findings enrich anthropolinguistic studies by demonstrating that ritual language is not only a means of communication but also a medium for transmitting moral values such as respect, politeness, hierarchy, solidarity, and social responsibility. Speech structures, diction choices, and traditional language formulas have been shown to have a regulatory function that instills collective ethics in the younger generation. This broadens the concept of language-culture relations, particularly in the context of Toba Batak society, which places a strong emphasis on the value of *daliha na tolu* as the basis of social ethics.

Practically, this research contributes to the preservation of local culture. The findings regarding the mechanisms of internalization through ceremonial speech, traditional expressions, kinship metaphors, and genealogical narratives can serve as a reference for traditional

institutions, local governments, and educational institutions in designing language-based cultural revitalization programs. In the context of rapid modernization, this research also emphasizes the importance of maintaining the use of ritual language to prevent ethical values from degrading among the younger generation of Toba Batak. Furthermore, social implications indicate that traditional ceremonies can serve as informal learning spaces to strengthen character, collective identity, and social ethics, particularly in multicultural environments. Thus, this research contributes to strengthening cultural and moral literacy in contemporary society.

Based on the research findings on the internalization of ethical values in Toba Batak traditional ceremonies, several suggestions can be put forward for stakeholders and further research. First, local governments, along with traditional institutions, are advised to strengthen programs to preserve traditional language and rituals through educational activities such as traditional speech workshops, *parhata* training, and digital documentation that is easily accessible to the younger generation. Preserving ritual language is crucial because it is key to transmitting ethical values in Toba Batak society.

Second, educational institutions, both formal schools and universities, can incorporate Toba Batak language and culture into their local content curricula. An anthropolinguistic-based approach can be used to teach how moral values are internalized through language and traditional practices. This step not only strengthens cultural literacy but also shapes students' character.

Third, indigenous communities are expected to maintain traditional ceremonies as a space for social learning. The involvement of the younger generation in every ceremonial procession needs to be increased so that they understand the value structure contained in each traditional speech.

Fourth, future researchers are advised to conduct more in-depth studies on changes in ritual language due to modernization, the influence of digital media, and a comparison of the

internalization of ethics across various Batak subgroups. Longitudinal research is also important to observe the dynamics of the transfer of ethical values from generation to generation. This will allow future research to yield a more comprehensive and applicable understanding.

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