The Role of *Rakut Si Telu* in Karonese Society

**Milisi Sembiring**

Universitas Methodist Indonesia

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**Abstract**

The researcher applied qualitative research and cultural analysis to analyze the material and social culture of *rakut si telu*. The researcher participated in the wedding ceremony to explore the practice of *rakut si telu*. The result shows the concepts of harmony among Karonese society are the center of practising *rakut si telu*. The role of *rakut si telu* in Karonese society are important as social standard control. The present of kalimbubu in a wedding party increases prestige of *sukut*. *Anakberu* has the role to keep the prestige of *sukut*. The role of *anakberu* are responsible to arrange activities in the wedding ceremony. Both groom’s and bride’s *anakberu* serve their each *kalimbubu*. Both *anakberu* are as mediators of each *kalimbubu* in proposing and responding the wedding regularities. *Rakut si telu* must be preserved to avoid negative impact of modern science and to keep the harmony of the way humanity come to think.

**Keywords**

Cultural text; rakut si telu; harm

**INTRODUCTION**

The capital town of Karo District is Kabanjahe. It is about 76 km to the southern of Medan, North Sumatra Province, Karoland area includes the entire Karo district and bordering portions of Langkat, Dairi, Simalungun, Deliserdang, and Aceh Tenggara districts. Most Karonese society live in Karo district, they practice *rakut si telu*. *Rakut si telu* is also known as *Daliken si telu*. It is a system of relationship which preserves the honor of one group in another in Karonese society Sembiring (2015, p.132).

The principles of *rakut si telu* in Karonese society are well known by Karonese society. *Rakut si telu* consist of *sembuyak* as a ‘ruler, actor’, *anak beru* ‘who serve, act’ and *kalimbubu* ‘be served’. It is a cultural term that indicates the position of someone in the kinship of Karonese society.

*Tarigan* (1990) mentions verbatim *daliken si telu* means three furnacese. In a traditional house, it is usually already prepared three furnaces for cooking place. There will be a problem if the place of cooking is not prepared three stoves, the pot will fall down and the intention of cooking can not be carried out. It is supported by three groups namely *kalimbubu*, *anakberu* and *sembuyak*. Every Karonese society is involved in *daliken si telu/rakut si telu* in turn means one can be as *anakberu*, and he can be also as *kalimbubu* or *sembuyak* in other families, the kinship can be achieved by the relation of blood...
The relationships among *kalimbubu*, *anak beru* and *sembuyak* must run well. If their relationships do not run well, each group has less attention to do their responsibilities.

Many Karonese practice *daliken si telu* / *rakut sitelu* improperly. It is the impact of technology and the value of individuality. For example, *anak beru* ‘wife taker’ should cook meal and serve the wifegivers. Instead, they asked catering to cook and *anak beru* only serve audiences.

*Rakut si telu* is a system of relationship which preserve the honor of one group to another in Karonese society which consists of *kalimbubu*, *sembuyak*, and *anak beru*. Karonese society is hard working, firm, honest, and respectful, in line with their principles of *mehamat man kalimbubu*, *meteng get man senina*, *ras metami man anak beru*. This can be translated literally as honor the wife givers, respect the elders of the clan, and understand and encourage the wife takers, using the specific cultural bond terms of Karonese society.

To understand *rakut si telu* by social system are to know the way of thinking of the three actors (*kalimbubu*, *sembuyak* and *anak beru*) in groups or individually (Sembingir, 2015, p.132). *Rakut si telu* has important role in Karonese culture, a problem in Karonese society will be completely solved if it is presented by *rakut si telu* to solve the problem. If a Karonese man marries a non Karonese woman, she will be given *beru* or *merga* will be performed.

The researcher would like to:
1.) describe the roles of the *rakut si telu* in Karonese society.
2.) explore the moral values of *rakut si telu* in Karonese society.

*Rakut si telu* has an important role in Karonese society. It has harmonious values and potential solutions to overcome the problems in Karonese families. *Rakut si telu* is practiced by a karonese after introducing *merga si lima*, they are *karoko*, *sembiring*, *gingting*, *taring* and *perangin-angin*. A clan is the sign posting of Karonese culture. One can be as *kalimbubu*, *sembuyak* or *anak beru*. Mother’s clan and mother’s mother’s clan should be understood by the young generation.
METHODS

This study applied qualitative research and sociological analysis. Miles and Huberman (1984, p. 21) determines the steps in qualitative, they are, (1) data collection; (2) data reduction; (3) data display; (4) drawing and verifying conclusions. This study focuses on the roles of rakut si telu of Karonese society in wedding ceremony. Coleman (1986, p.1320) describes a social theory that has two properties. First, it explicitly recognizes that social action requires not only a verb, “to act,” but also a noun as subject, the actor. Second, it is able to make satisfactorily the transition from the micro level to the macro level, from the purposive action of individual actors to the functioning of a system of action. The data of this study was collected from the activities of rakut si telu in wedding party. The researcher held the participation observation to get the data. He asked someone to record the wedding ceremony speeches. Sukut (sembuyak), kalimbubu and anakberu of the bride’s and the groom’s relatives have regular turns to give the speeches to the bridegroom. The researcher explored the activities of rakut si telu, how anakberu served their kalimbubu.

RESULTS AND DISCUSSION

Orat Tutur Merga Silima ‘the kinships of the five clans’ in Karonese Society

Karonese society known as friendly people. They appreciated rakut si telu and practiced them in their daily activities and their cultural activities. It is translated literally with the three bounds of kinships. Rakut si telu is a philosophy in Karonese cultural activities. It consists of kalimbubu, anak beru and senina. Each of them has its sub-group and roles. They feel ashamed if they are labelled la radat ‘unthought’. If they present a wedding ceremony, they should be familiar with their roles in a certain hall whether they are as kalimbubu, anak beru or senina. Kalimbubu is usually on the right side of sukut and anakberu is on the left side of sukut.

Karonese kinships refer to the relations among merge silima, tutur siwaluh, rakut si telu/daliken si telu, and perkade-kadendu sepulu dua tambah sada. By these concepts of relationships, all Karonese societies are relatives. If a Karo introduces himself to another Karonese, he will ask someone’s merge and mention his merge. By doing so, one can understand whether he or she is as anakberu, kalimbubu or sembuyak. According to Singarimbun (1975) and Tarigan (1990) rakut si telu are the same as daliken si telu.

According to Pertampilen (2004). daliken si telu are a part of Karonese society as the kinship standard and all activities which related adat cultural activities and interact among Karonese society. If someone goes to a village, Usually he will be offered with rice and lodging in their village. Therefore Karonese often says “ntah uga gia pagi perdal" wherever he goes” he has a relative everywhere because of practicing daliken si telu or rakut sitelu.

Karonese society lead a good farming life. The Karo help each other often. They believe in a close family and community life. They look out for one another in times of need. Arini, T.A., Alimi,. M.Y. and Gunawan, (2016:331) add one of the things that make people’s lives to be lively and meaningful is because each individual as social being runs their respective roles.

The Karo have kept rakut si telu. They practiced it even though most of the world is changing around them.

Larson (1984, p.431) defines culture as “a complex of beliefs, attitudes, values, and rules which a group of people share”. The specific cultural bound terms in Karonese culture were found from their beliefs, attitudes, values, and rules.

People who live in Karo highland is called Karonese society. They have inherited their old culture for hundred of years and they still practice it until nowadays as a tool for bounding their society. Karonese culture also happen in the rules of dwelling Adat House in Karonese society. There were eight families living in each adat house and there were many regulations. Nowadays, there are only a few adat houses in Karo district, but
the heritage regulations are still used among Karonese society. The systems of marriage, kinship, social avoidance, norms and values in Karonese society are the heritage of living in adat house.

Adat house has many regulations for the dwellers. Each family who lives in adat house has a different merga. Merga in Karonese society reflects kinships, reference of someone's village, as the starting point of introducing each other. They practice merga silima, 'the five clans', Tutur Siwaluh, and Rakut Si telu in Karonese society. Rakut si telu is a culture-bound term as a standard of kinship in Karonese society. They are used to communicate Karonese societies especially in cultural activities.

Parents have the clans and they have different clans. The clan of father becomes the clan of children. Children's father's clan is Sembiring and their mother's clan is Karo-karo. In introducing, children tell their clan is Sembiring and their mother's clan is Karo-karo. Their father's mother's clan is their binuang and their mother's mother's clan is their perkempun. Ego's grandfather's mother's clan is his kampah and Ego's mother's father's mother's clan is their soler.

Clans in Karonese Society

There are five clans in Karonese society, they are: Karo-Karo, Ginting, Perangin-angin, Sembiring and Tarigan. Karo-Karo has 18 sub-clans, Ginting has 16 of sub-clans, Perangin-angin has 18 of sub-clans, Sembiring has 19 of sub-clans and Tarigan has 13 of sub-clans.

Marriage are not allowed with the same clans in Karonese society except Sembiring and Perangin-angin. When a woman is married, she transfers into the clan of her husband, which instantly gains her many new relatives. The woman's relatives before her marriage is called kalimbubu or bride givers. After marriage, the relatives of her new husband's sisters are called anak beru, or bride receivers. The adat describes kalimbubu as "visible gods." They are believed to influence the new couple's fertility, health and economic prosperity. The anak beru are required to treat the kalimbubu in high regard. In accordance with the clans, the kinships are created naturally and they are called rakut si telu, tutur si waluh and Perkaden-kaden Sepuluh Dua Tambah Sada.

Kinship terms in Karonese Society

Every ethnic group of each nation in the world has its own system of kinship. It seems simple for those who uses it, but it is hard for those who do not understand it. The Karonese ethnic kinship system is very complicated because there are many kinship terms such as: bapa / nande, bibi / bengkila, mama / mami, silih / turangku, permien / kela and so on. In the Karonese culture, the kinship term is used as one form of address when speaking to others, especially when speaking to family members by blood, marriage and close, intimate friends. Using the correct and proper choice of kinship term is of utmost importance in this culture. One can be accused of being rude and be labeled as 'la radat' in Karonese language, which is literally translated as 'insufficiently taught,' if one were to use an inappropriate choice.

There are 12 kinship perkade-kaden sepuluh dua tambah sada in Karonese society, they are nini, bulang, kempu, nande, bapa, anak, mama, mami, bere-bere, bibi, bengkila, permien. and teman meriah.

Table 1. Perkade-kaden 12 plus one in Karonese Society

<table>
<thead>
<tr>
<th>Karonese Language Terms</th>
<th>English Kinship Terms</th>
</tr>
</thead>
<tbody>
<tr>
<td>nini</td>
<td>Grandmother</td>
</tr>
<tr>
<td>bulang</td>
<td>Grandfather</td>
</tr>
<tr>
<td>kempu</td>
<td>Grandchild</td>
</tr>
<tr>
<td>mama (mother's brother)</td>
<td>father in law</td>
</tr>
<tr>
<td>mami</td>
<td>mother in law</td>
</tr>
<tr>
<td>bere-bere</td>
<td>son in law</td>
</tr>
<tr>
<td>nande</td>
<td>Father</td>
</tr>
<tr>
<td>bapa</td>
<td>Mother</td>
</tr>
<tr>
<td>anak</td>
<td>Son</td>
</tr>
<tr>
<td>bibi</td>
<td>mother in law</td>
</tr>
<tr>
<td>bengkila</td>
<td>father in law</td>
</tr>
<tr>
<td>permien</td>
<td>daughter in law</td>
</tr>
<tr>
<td>Teman meriah</td>
<td>friend</td>
</tr>
</tbody>
</table>
Marriage in Karonese Culture

The marriage in Karonese society does not occur in two directions of relationship, meaning the exchange of women does not occur on a reciprocal basis between the two groups of relatives, but moving toward one way. For example: group A gave women to the group B, group B to group C, group C to group D, group D to group A. In this system, a boy ideally married to the daughter the mother’s brother or his cross-cousin matrilineal.

In addition, there is a ban on a man married to the father’s sister’s daughter Turang impal, because his father’s sister’s daughter is regarded as his own sister so that he should not marry her and there is a ban on a woman married to her mother’s brother’s son Turang impal.

Singarimbun (1973, p.147) states that there are two basic prohibitions on marriage between relatives and from these most of the others may be deduced. These are 1) familial kin may not intermarry, and 2) two individuals may not marry if an opposite-sex sibling of one has already married an opposite-sex sibling of the other. Singarimbun (1987, p.148) marrying a turang, a sibling or a classificatory sibling, is regarded as incest.

If there is an initiative to get marriage, the man’s party will propose by sending a delegation to the woman’s house. The delegation who are sent to the woman’s house are anakberu. This visit is called nungkuni, and if the application is received, ngembah manuk will be held by the two relatives to discuss the amount of tukur to be supplied. Literal translation of tukor is purchase, it is the marriage payment which given by groom’s parent. Another point discussed was the amount of property that will be accepted mother’s brother of the woman bere-bere, brother of the mother of the woman’s mother perkempun, brothers and sisters the mother of the woman perbibin, the man’s father’s sisters the woman perkembaren, and the brother of the young man’s mother ulu emas.

The steps of wedding ceremony in Karonese society

There are three ways for young men and women to get married in Karonese culture, they are nangkhi, nungkuni and naki-naki. The steps of wedding ceremony are:

a. maba belo selambar,

b. nganting manok,

c. ersukat emas/ ertembe-tembe/ mata kerja

d. mukul/mecah-mecah tinaruh/persadaan tendi

e. ngulihi tudung/ngulihi bulang

The five specific culture Karonese bound terms are the phases of wedding ceremony in Karonese culture. Maba belo selambar is an initial phase of wedding party and it is attended by kuh sangkep of groom’s party and bride’s party. Kuh sangkep means there are the attendance of senina, kalimbubu, puang kalimbubu and anakberu of each party to maba belo selambar party. Nganting manok can be described as the second phase of wedding party and it is usually equipped by special menu to be served at the meal, they are usually cipera and sientebu-entebu. Ersukat emas/ ertembe-tembe/ mata kerja is the phase of negotiating of marriage payment for the bride and her relatives. Mukul/mecah-mecah tinaruh/persadaan tendi the phase of wedding party which is held at the groom’s parent house and attended by sangkep nggeluh of both groom’s and bride’s party.

Before having maba belo selambar, a man’s parent have to visit their kalimbubu si ngalo ulu emas in their house to inform that their son has brought a woman to be married. They usually bring chicken to be cooked in their house and have meals together. It seems that a man’s parent are unhappy for their son married another woman. Their coming to kalimbubu’s house is to ask for permission that their son is going to have maba selambar party and also invite them to maba belo selambar party. It is usually known that kalimbubu si ngalo ulu emas do not agree that their bere-bere to marry another woman, because they also have a daughter to be married. It is usually requested for a bere-bere to marry a daughter of kalimbubu in Karonese culture.

The process in maba belo selambar / ersinget-singet
Maba belo selambar / ersinget-singet is a pre wedding ceremony and a time to ask for the happiness of kalimbubu and gantang tumba ‘marriage payment’. The marriage payment has a different name for a different group of relative, for the bride’s relative has the following marriage payment terms:

1. **Batang unjuken** means cultural marriage payment term given to the parents of the bride.
2. **Rudang-rudang** means the marriage payment given to bride’s father’s same clans.
3. **Perseninaan** (gamet) is the marriage payment given to bride’s father’s different sub-clan which are usually as the group media in cultural meeting to response the interests of the bride father’s clans.

The marriage payment terms for kalimbubu telu sendalanen ‘three kinds of kalimbubu’:

1. **Kalimbubu singalo bere-bere** (the marriage payment given to bride’s father’s Kalimbubu singalo bere-bere) they are the bride’s mother’s brothers and their group.
2. **Kalimbubu singalo perkempun** (the marriage payment given to bride’s mother’s uncles and their group know as (puang kalimbubu).)
3. **Kalimbubu singalo perninin**, the marriage payment given to bride’s mother’s uncles’s and their group know as puang ni puang.

The payment for anak beru ‘wife takers group’ Perkembaren / persadaan/ sabe, The payment for anak beru ‘wife takers group’ known as perkembaren/ persadaan/sabe, and the payment for the village head is known as gamber inget-inget.

For the groom’s relatives the marriage payment terms are given to kalimbubu singalo ulu emas. They are ‘the groom’s uncle and the members of their clan. For kalimbubu singalo ciken-ciken, the marriage payment was taken a part from kalimbubu singalo ulu emas’ owner and given to puang kalimbubu and their groups.

**RAKUT SI TELU IN KARONese SOCIETY**

**Categories of rakut si telu**

The researcher draws the diagram of rakut si telu which are also known as daliken si telu, and sangkep nggeluh.

Daliken si telu consists of three categories: sukut, kalimbubu, and anakberu.

![Diagram of rakut si telu](https://example.com/diagram.png)

**Figure 1. Diagram of rakut si telu**
The role of kalimbubu
There are five kinds of kalimbubu, they are ;
1) kalimbubu tua, 2) kalimbubu benabena, 3) kalimbubu simupus, 4) kalimbubu iperdemui
and 5) puang kalimbubu. Kalimbubu is also known as three in one, they are as follows: Kalimbubu singalo pe perkempun means the bridge’s mother lineage, subclan and clan.

Perbibin are married sisters of the bridge’s mother, kalimbubu si mada dareh are the members of a man’s mother’s lineage by birth.

The role of senina in Karonese society
There are several categories of senina / sembuyak, firstly, senina langsung ku sukut consists of sembuyak and gamet or senina kuranan.
1) Sembuyak are men who have the same parents
2) Gamet or senina kuranan mean men who have the same clan, but they have different sub-clan. The practice of senina kuranan is usually practiced in wedding ceremony. He facilitates the message of groom’s party to his senina

i) Senina sierkelang ku sukut
   a) Sipemeran occur from people whose mothers are sisters or whose grandmothers are sisters.
   b) Siparibanen are people whose wives are sisters.
   c) Sipengalon are sembuyak those who have their origin in one abdomen or uterus, is appealed to as the basis of their mutual obligation. Senina work with his senina to help their kalimbubu.

The role of anakberu
There three categories of anakberu, they are anakberu, anakberu menteri and anakberu singikuri.

Anakberu means wifetakers for the certain clan. For example, if Sembiring’s wife is Karo-karo and those other clans who marry the Karo-karo’s sisters are anakberu ‘wife takers’. If a woman clan is Karo-karo, so the other clans can marry Karo-karo woman, such as: Perangin-angin, Ginting, Tarigan, and Sembiring.

Milala (2007) explains that sub-anakberu consists of anakberu tua, anakberu cekoh baka and anakberu iangkip. Every clan has anakberu in Karonese society. In the village when it was settled grandparent’s sisters were married and those who married them are anakberu tua. There was a symbol of anakberu tua, he was bulang-bulangi literally translated put on a traditional cloth. Anakberu tua is the leader of other anakberu and this position is handed down from a generation to next generation.

Anakberu cekoh baka is anakberu’s sons who still marry the clan of their father kalimbubu. The term of cekoh baka literally translated anakberu who freely put their hands into baka ‘rotten pail which is usually used as the place of clothes and expensive things’. This anakberu know the situation of their kalimbubu and they have authority to manage other anakberu.

Anakberu iangkip are anakberu who have just the first time married the kalimbubu daughters. The example anakberu service at the wedding ceremony.

The arrangements of wedding ceremony sittings.

<table>
<thead>
<tr>
<th>Kalimbubu</th>
<th>Senina</th>
<th>anakberu</th>
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The bride’s party
The groom’s party

At the wedding party, the host as senina served by their anakberu in running the wedding ceremony. Anakberu are responsible to arrange activities in the wedding ceremony. Both groom’s and bride’s anakberu serve their each kalimbubu. Both anakberu as mediators of each kalimbubu in proposing and responding the wedding regularities. The existence of daliken si telu or rakut sitelu decreases nowadays, for example anakberu has asked catering to prepare the meals. Actually as anakberu it is their responsibility. Senina as the host also hesitates the presence of anakberu to prepare meals.
CONCLUSIONS

Rakut si telu consist of kalimbubu, sembuyak, and anakberu. The role of rakut si telu are to claim that all Karonese are relatives. Rakut si telu are important to keep the harmony among Karonese society. Every Karonese has a clan and he knows his position in the Karonese cultural activities. The present position of Karonese families reflect their roles in rakut si telu. The position of a family in a certain wedding ceremony is different from other wedding ceremonies and their roles are also different.

Rakut si telu reflect significantly the harmony and stability of the Karonese family. The function of rakut si telu are same for each adat ceremony. Appreciating kalimbubu, working together, and helping each other are good moral values in practicing rakut si telu. The implication of the rakut si telu or sangkep si telu role in Karonese society is a way to reduce conflicts among Karonese society.

The role of anakberu is as a mediator to facilitate the dialogues between anakberu and to propose the ideas of their kalimbubu. Anakberu give service to the audiences in the process of running a party. The role of kalimbubu is to meet the standard values in Karonese parties. Because kalimbubu is known as visible god and a symbol of prosperity. The role of sembuyak is to convince sukut ‘the agent of financial responsibility of a party’ and to keep their togetherness.

Rakut si telu in Karonese society should be preserved to keep the harmony in the Karonese family.

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