

# The Role of *Rakut Si Telu* in Karonese Society

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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 furnaces. 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

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or marriage.

The relationships among *kalimbubu*, *anakberu* 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, *anakberu* 'wife taker' should cook meal and serve the wifegivers. Instead, they asked catering to cook and *anakberu* 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*, *metenget man senina*, *ras metami man anakberu*. 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. Mehamat man kalimbubu means anak beru has to honor their kalimbubu as visible god.*

There has been a rapid increase in the Karonese younger generation being educated in other provinces. Many young Karonese have a good education, and they work outside the *Karo* highlands. These factors influence the marriage of the younger generation of Karonese society and there has been an increase in Karonese marrying with other ethnic groups. On the other hand, many young Karonese people do not know their customs. They do not understand Karonese culture, especially the existence of *rakut si telu* practices.

The issues of poverty, culture and technology do impact on the appropriate of practicing *rakut si telu* in Karonese society. Technological media simply give us facilities to determine the right or the wrong ways to motivate us. The modern technology is helpful for human resource development, indeed the convenience of the modern age.

There are two other names of *rakut si telu* which have the same meaning and

function, they are called *daliken si telu* and *sangkep si telu*. It depends on the area of the community who use each term which has the same meaning but the researcher uses the term of *rakut si telu*. It has the same meaning as *daliken si telu* which is written by *Tarigan*, the researcher is sure that *Tarigan* who wrote the book entitled *Percikan Budaya Karo* has a good quality because he has a good academic qualification background. In daily life Karonese society mostly use the terms of *rakut si telu*. There are two points of *rakut si telu*, first it is a social system openly of relation between *kalimbubu*, *sembuyak/senina* and *anak beru*. One can be as *kalimbubu*, *sembuyak* or *anak beru* and it depends on situation and condition. Second, psychocultural it has relationship with value to bound the relationship of the three actors in the kinship 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 (Sem-biring, 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* and a cultural parent by participating of *rakut si telu*. The process of giving *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 *karo-karo*, *sembiring*, *ginting*, *tarigan* and *perangin-angin*. A clan is the sign posting of Karonese culture. One can be as *kalimbubu*, *sembuyak* or *anakberu*. 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 Tuter 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 rela-

tionship among *merga silima*, *tutur siwaluh*, *rakut si telu/daliken si telu*, and *perkade-kaden 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 *merga* and mention his *merga*. 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 perdalam*” 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 *bere-bere* is their mother's clan. Their *bere-bere* is *Karo-karo*. Their father's mother's clan is their *binuang* and their mother's mother's clan is their *per-kempun*. 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 of 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 / turanguku*, *permain/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*, *permen*. and *teman meriah*.

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

Karonese Language Terms	English Kinship Terms
nini	Grandmother
bulang	Grandfather
kempu	Grandchild
mama (mother's brother)	father in law
mami	mother in law
bere-bere	son in law
bapa	Father
nande	Mother
anak	Son
bibi	mother in law
bengkila	father in law
permen	daughter in law
Teman meriah	friend

### 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 *tukur* 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 *berebere*, 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 *nangkih*, *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. *ngulih tudung/ngulih 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 (pu-

ang *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*.



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 kurannan*.

- 1) *Sembuyak* are men who have the same parents
- 2) *Gamet* or *senina kurannan* mean men who have the same clan , but they have different sub-clan. The practice of *senina kurannan* is usually practiced in wedding ceremony. He facilitates the message of groom's party to his *senina*
  - 1) *Senina sierkelang ku sukut*
    - a) *Sipemeren* 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.

<i>Kalimbubu</i>	<i>Senina</i>	<i>anakberu</i>
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The bride's party

The groom's party

<i>Anakberu</i>	<i>Senina</i>	<i>kalimbubu</i>
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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 *ra-kut 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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