

Pastoral Ecology With Umpasa Cultural Approach In Batak Land

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ABSTRACT

Objective: *This research aims to develop pastoral ecology with local wisdom, namely umpasa culture in Batak society and create new umpasa that contain concerns about ecological crisis in order to educate Batak people to care about environmental crises.*

Theoretical Framework: *The research is grounded in qualitative methods. The study applies these theoretical frameworks to analyze umpasa culture, which is a person's speech or expression with the intention of advice, prayer and hope for people who express umpasa to the recipient of umpasa. Thus, it can be said that umpasa has power for the Batak community in conveying messages either in the form of advice or hope.*

Method: *The phenomenological method becomes a method for this research, as a way of renewal to view the relationship between humans and the environment and study the relationship between them. This research involved Batak people who live around Lake Toba. Source triangulation is carried out by carrying out the step of verifying the initial conclusions by reconfirming the information obtained from all informants of this study.*

Results & Conclusion: *Umpasa which comes from family education traditions related to efforts to educate indigenous communities, is still relevant today. So, Batak customs are not about idolaters, but community education that aims to make life whole. Education with local wisdom using umpasa is still suitable to be applied in Batak society because this wisdom is part of Batak identity. However, its relevance needs to be explored for broader purposes, including environmental conservation.*

Originality/Value: *This research contributes to develop pastoral ecology with an umpasa cultural approach for the cultivation of the value of Batak community concern in maintaining the environment.*

Keywords: *Pastoral Ecology, Umpasa, Cultural Approach, Batak Land*

Ecología Pastoril con Umpasa Enfoque Cultural en la Tierra Batak

RESUMO

Objetivo: Esta investigación tiene como objetivo desarrollar la ecología pastoril con la sabiduría local, es decir, la cultura umpasa en la sociedad Batak y crear nuevas umpasa que contengan preocupaciones sobre la crisis ecológica con el fin de educar al pueblo Batak para que se preocupe por las crisis ambientales.

Referencial Teórico: La investigación se basa en métodos cualitativos. El estudio aplica estos marcos teóricos para analizar la cultura umpasa, que es el habla o expresión de una persona con la intención de dar consejo, oración y esperanza a las personas que expresan umpasa al receptor de umpasa. Por lo tanto, se puede decir que umpasa tiene poder para la comunidad Batak en la transmisión de mensajes, ya sea en forma de consejo o esperanza.

Método: El método fenomenológico se convierte en un método para esta investigación, como una forma de renovación para ver la relación entre los seres humanos y el medio

ambiente y estudiar la relación entre ellos. Esta investigación involucró al pueblo Batak que vive alrededor del lago Toba. La triangulación de fuentes se lleva a cabo realizando la etapa de verificación de las conclusiones iniciales mediante la reconfirmación de la información obtenida de todos los informantes de este estudio.

Resultados e Conclusão: Umpasa, que proviene de las tradiciones de educación familiar relacionadas con los esfuerzos por educar a las comunidades indígenas, sigue siendo relevante hoy en día. Por lo tanto, las costumbres batak no tienen que ver con los idólatras, sino con la educación comunitaria que tiene como objetivo hacer que la vida sea completa. La educación con sabiduría local utilizando umpasa sigue siendo adecuada para ser aplicada en la sociedad batak porque esta sabiduría es parte de la identidad batak. Sin embargo, su pertinencia debe explorarse para fines más amplios, incluida la conservación del medio ambiente.

Originalidade/Valor: Esta investigación contribuye a desarrollar la ecología pastoril con un enfoque cultural umpasa para el cultivo del valor de la preocupación de la comunidad Batak en el mantenimiento del medio ambiente.

Palavras-chave: Ecología Pastoril, Umpasa, Enfoque Cultural, Tierra Batak

A.

INTRODUCTION

The ecological crisis is a reality of life today and is becoming a global phenomenon. Indonesia is one of the countries that often experiences landslides and floods. Not only in rural areas but also in Jakarta as the capital of the country, Medan, Lubukpakam, Tebingtinggi, and others. The government with all efforts to overcome floods, but still has not succeeded, so the ecological crisis continues to be a problem today. The crisis occurred because of man's indifference to nature. Today's humans tend to exploit nature for maximum profit without concern for common safety.

The ecological crisis occurs because the richness of local culture is not calculated in order to overcome global problems. For this reason, it is necessary to appreciate the attitude of local religious believers who really appreciate nature (Emanuel Gerrit Singgih, 2021). This attitude of respecting nature is still maintained in Batak literature, such as umpasa. However, the development of Batak literature in an ecological crisis is urgent. For this reason, the research team carried out the development of pastoral ecology with an umpasa cultural approach in Batak society.

The Batak tribe is one of the tribes in Indonesia. Batak people live in the area around Lake Toba which often experiences the impact of ecological crises, for example: landslides, floods, Lake Toba water pollution and air pollution due to factory waste. The ecological crisis results in their survival being disrupted, for example: houses collapsed, agricultural land damaged, not getting clean water and udara pollution. Likewise, the road along the shores of Lake Toba has many landslides due to water coming down from the mountains cannot be absorbed due to illegal tree felling.

The mitigation of the ecological crisis carried out by the government to date has not been optimally carried out. There is a commitment from the government to preserve nature but has not touched the community. In the event of a disaster, it is only limited to providing assistance for victims with food and material assistance. Thus, it has not yet reached the point of providing guidance to the community so that the community has the value of caring for maintaining or preserving nature. Concern is realized by actively contributing to managing the environment. By instilling the value of concern for the importance of maintaining and preserving nature as an effort to prevent natural disasters. The tendency of humanity in general to behave as if there were no crucial issue. Many people are willing to sacrifice for the sake of a child, parent, or lover. But is anyone willing to sacrifice for the earth? Sacrificing for the earth is experiencing a severe ecological crisis. Is there still anyone who cares about the earth that continues to be exploited?

The pastoral task is not only to address human problems but also to address the ecological crisis. Today the earth is suffering greatly and needs the care of mankind. For this reason, pastoral care must guide humanity to have concern for the ecological crisis and be moved by compassion to do something big, revolutionary in the perspective of pastoral ecology, so that the suffering of the earth is lighter and recovery is gradually restored. Are there still people who are willing to sacrifice with all their might even to the last breath like Jesus, or

die like the martyr Dietrich Bonhoeffer (1906 – 1945) for the life of others (creation)? For this reason, a paradigmatic mindset change is needed. Jesus was once in the midst of reality today, so reality is a matter of life or responsibility of every believer.

Batak people are people who uphold traditional and cultural values. There are many customs and cultures in Batak society, such as: marriage customs, customs of entering new homes, customs of feeding pregnant girls, turi-turian culture, andung-andung culture, umpasa culture and so on. For the Batak people, carrying out customs and culture is more important than carrying out religious life. Customs and cultures live their lives so that none of their lives are outside of customs and culture.

The Batak people who highly uphold the values of their customs and culture and wherever they go, without customs and culture people's lives die. As the results of an interview with Redin Sihombing said that the spirit of Batak is always attached to Batak people, so that Batak people maradat (perform customs). Likewise, Justus Gultom stated that a Batak person is known in his community for carrying out Batak customs and culture. Thus it can be said that customs and culture cannot be separated from the life of the Batak people or the Batak people. From the above statement it can be concluded that customs and culture in Batak society have an important position. With this position, customs and culture can be a means of providing guidance to the community to have concern in maintaining and preserving nature. If people already have concern for nature then the ecological crisis can be overcome (Simangunsong et al., 2021).

One of the cultures in Batak society is the umpasa culture chosen in this study. Umpasa is a culture of speech in the Batak community. These words contain the meaning of prayer, advice, and instruction. With umpasa the Batak community is easily influenced to do what the message of the umpasa is. Thus, the umpasa approach becomes one of the means in instilling the value of Batak people's concern for nature conservation.

This research aims to develop pastoral ecology with local wisdom, namely umpasa culture in Batak society and create new umpasa that contain concerns about ecological crisis in order to educate Batak people to care about environmental crises. Qualitative research with a phenomenological approach was used in this study. The phenomenological approach was chosen because it is a way of renewal to view the relationship between humans and the environment and study the relationship between them.

B. THEORETICAL FRAMEWORK

1. Pastoral Ecology

The word ecology comes from the Greek, "oikos" which means place of residence and "logos" which means science (Lorens Good, 1996). In terms of ecology, it refers to the study of interactions between living things and their environment. Currently, ecology is a very important science to study because the earth, which is the only place where living things live, is experiencing a crisis.

In an attempt to do ecological theology in a pastoral perspective, mythology becomes important, as evidenced above. Ecological theology in conjunction with ecofeminists is a blessing for the environment. This theology brings enlightenment, liberation, and help to see what cannot (or does not want to) be seen so far through the lens of masculinity.

Eco-theology helps people realize blind spots in themselves, so that the crucial impact of exploitation on the environment is no longer dark, but clearly visible. The crucial impact of exploitative on the environment is found to be solved in ecofeminists. Feminist ecology enlightens the theological world that nature as a living environment is not to be exploited, but to be nurtured, nurtured, loved, protected, and preserved. In addition, it is willing to sacrifice for the earth. The sacrifice in question is like a mother sacrificing for her baby, she gives her own life so that the baby lives.

Thus a new theology, concerned with the crucial problem of ecology. Historically, Westerners since the 18th century have been influenced by the Enlightenment ("Aufklärung", "enlightenment" (dawn of mind) but they have lost their sense of environmental suffering (Sunarko, 2008). But Asians, who are very close to nature, may still be relatively able to grasp the environmental woes. It seems that a new theology is

needed in this century. Theology is only then aware of this paradigmatic reality, starting from self-concern for the condition of the earth on which we live.

Because everything is organically connected. Loving the world in a cosmic, creation-centered feminist spirituality (Chung Hyun Kyun, 1990) is essential in the present. Celebrating life and the goodness of life. Not vice versa exploiting nature. Life is lived with joy not with tension; Life is lived actively rather than passively; Move forward rather than back. Gather together in solidarity. Solidarity with humanity in the cosmos, including animals, plants, water, earth, and air, and the sabbath for nature. The biosphere also needs rest to recover its energy.

For a broader pastoral praxis, namely eco-pastoral (ecological pastoral). The theology of salvation and the theology of healing (Emanuel Gerrit Singgih, 2005) and the empowerment of the poor with an environmental perspective (Banawiratma, 1996) can be extended from human-centered to the environment as a healing center. Because the healing of the earth cannot happen in a short time, everyone is environmentally responsive. Everyone mundially needs to be aware of the ecological crisis, and then take the burden of overcoming it without waiting for others to start conservation efforts. Everyone immediately began (and continues) to do what they can for the future of the Earth, even if they are not yet connected/joined a network of cooperation. Healing is an integral part of salvation. Preserving the environment as part of God's work of salvation is the responsibility of believers. Church programs that touch and even carry JPIC (Justice, Peace, Integrity of Creation) programs are the inevitability of faith.

2. Umpasa Culture

In this study using a cultural approach because culture is the right medium in pastoral ecology theology. This accuracy is because culture is inherent in the citizens of the community as culture is defined as a way of life developed by community members (Made, 1997). It means that humans create their lives as citizens of society. Likewise, according to Koentjaraningrat, culture is a system of ideas, actions, and human works in society that are made human property by learning (Koentjaraningrat, 2009). Likewise, Usiono explained that there are three main contents of culture, namely: ideas, activities, and objects (Usiono, 2009). That means culture is the totality of people's way of thinking, feeling, and acting in their lives as citizens.

From some of the above understandings, it can be interpreted that culture is the result of human mind, in various forms and manifestations known throughout history as human property and as a knowledge system, culture is an invisible power, which is able to lead and direct human supporters of culture to behave and behave in accordance with the knowledge they have. As a system, culture is not acquired by man through the process of learning. This shows that almost all human actions are cultural. But human actions in people's lives need to be familiarized with education. In line with this opinion, Tilaar means that culture is the basis of educational praxis, so all elements of culture must be introduced in the educational process (Tilaar, 2002).

In an effort to introduce culture in the educational process, this research uses a cultural approach. Of the many cultures that exist in Batak society, this study chose umpasa culture as an approach. Umpasa culture is a legacy of the ancestors of the Batak people in which noble values and meanings are implied. As Tumbur Samosir said that umpasa has an implied meaning, when someone swears, there is a message in the form of advice, hope, and prayer delivered. In addition to having an implied meaning, Bonar Sinaga stated that umpasa is the result of Batak thoughts and feelings that appear in various life events. The expression of thoughts and feelings is expressed in the form of sentences spoken or expressed as Warneck in J.R. Hutauruk means that umpasa is tudosan (like), pandohan (idiom expression) and ende-ende (singing) (J.R. Hutauruk, 2013). Tudosan, pandohan and ende-ende express prayers, supplications, hopes, advice and even laws. And umpasa also contains requests for health, longevity, and having offspring to Muljadi Na Bolon (God the Creator of the Heavens of the Earth) (A. Simanjuntak, 2021).

From the above understanding, umpasa culture is a person's speech or expression with the intention of advice, prayer and hope for people who express umpasa to the recipient of umpasa. Thus, it can be said that umpasa has power for the Batak community in conveying messages either in the form of advice or hope.

Seeing the function of umpasa in Batak society, researchers use umpasa in conveying pastoral messages to the community about the importance of preserving the environment (ecology). Umpasa was chosen because umpasa is not just an expression but an expression that has meaning for the welfare of life together. The welfare of the Batak people can be achieved by preserving nature or maintaining the integrity of creation because by preserving nature, human survival is maintained from landslides, floods, and can still breathe fresh air and enjoy clean water.

Preserving the environment is a necessity for human survival on this planet earth. Therefore, man himself, who really needs a new consciousness, changes his attitude towards nature. It is true what C. van Peursen said, without awareness, changing the order of life or culture today for the better will be impossible (van Peursen, 2007). Responsible awareness is a benevolent path for the future of human and non-human species.

The approach with the educational culture of umpasa is an ethical awareness of ecological responsibility. Thus, umpasa can carry an ethic of responsibility in the era of cooperation between religions that are appreciative of local wisdom in the 21st century. Change will not happen without responsibility, that is, the responsibility of individuals and communities. That means changes in handling the ecological crisis will be more significant if all parties take responsibility. It is expressed in the word *lucky* in the Batak language as follows: *molo godang botohon, lam neang ulaon*. The literal meaning of the word *lucky* is that the more parties who contribute, the lighter the work will be.

The meaning of the expression mentioned above is that if all parties take responsibility, play a role or take part in responding to a common problem or goal, then the solution is closer to perfection. And the impact of that equally responsible attitude will also lead to the common good. So, the benefits of local wisdom reactualized in the world of education in society in the 21st century are undeniably powerful. Wasn't it long before modern science and technology appeared, the ancestors had proven to be able to preserve nature with local wisdom? Even according to Charles Taylor, not a few of these local wisdom entities contain social imagination of the community or prospective life, but require continuous discourse in social interaction (Charles Taylor, 2004). Social imagination that is able to unite perceptions and good intentions for a quality life together needs to be communicated continuously that will build awareness, spirituality and action (Raphael Sartorius in Jeglitzka, 2016). Developing the spirituality Sartorius refers to can certainly be specified as eco-spirituality. The three pillars complement each other's joint action worth *gotongroyong* which is the value of local wisdom combined or dialogued with modernity.

C. METHODS

The purpose of this study is to develop pastoral ecology with an umpasa cultural approach for the cultivation of the value of Batak people's concern in preserving nature and creating new umpasa containing concerns about the ecological crisis. To achieve this goal, the phenomenological method becomes a method for this research. Phenomenology as a way of renewal to view the relationship between humans and the environment and study the relationship between them. There are several main characteristics of phenomenology carried out by phenomenological researchers (Moleong, 2007), namely: (a) Pay attention to existing reality. (b) Understand the meaning of events that occur in relation to people who are in certain situations. (c) A clear description of the phenomenon experienced. Interviews were also conducted to collect data. This research involved Batak people who live around Lake Toba. Source triangulation is carried out by carrying out the step of verifying the initial conclusions by reconfirming the information obtained from all informants of this study.

D. RESULTS AND DISCUSSION

Batak customs are loaded with umpasa. But in Batak society in the 21st century there are those who loudly say that Batak customs are *hasipelebeguon* (idol worshippers). These words are clearly a direct result or influence of the religious fundamentalism they believe in. These people clearly misunderstand traditional Batak culture (Richard Sinaga, 2000). Therefore, their attitude is clearly counter-productive to efforts to revitalize local culture, namely umpasa for the purpose of preserving the environment. Umpasa which comes from family education traditions related to efforts to educate indigenous communities, is still relevant today today. So, Batak customs are not about idolaters, but community education

that aims to make life whole. Education with local wisdom using umpasa is still suitable to be applied in Batak society because this wisdom is part of Batak identity. However, its relevance needs to be explored for broader purposes, including environmental conservation.

Environmental conservation is a necessity in the context of today's ecological crisis. But it is unfortunate that the logic of capitalism views nature as cheap (Suraya Afiff in Shuri Tambunan, 2020). In that severe crisis, local wisdom confronts the logic of capitalism. Local wisdom may be considered the weak but the weak are not necessarily the victims or losers. Umpasa as part of Batak identity has a strong influence on the healing of the environment close to the Batak community itself as a recovery actor. The living environment that is closely related to land, water and hometown (bonapasogit) is clearly closely spun with the identity of the Batak people. Thus, the identity of the Batak community is ecological, meaning that its identity is closely related to the environment. Because this is related to self-identity, the good of the environment is also the good of Batak humans themselves and their neighbors including humans (out group) and non-humans. Actually, the things done by the Batak people are also done by tribal communities in other cultures and even in other parts of the world. They do it to educate their respective communities (Bambang Sugiharto, 2019). But precisely the similarity of care and socio-ecological behavior / action reflects life on this earth is one. Thus, the issue of ecological crisis is a global issue. Thus local actions in a global outlook will find solutions for ecological justice. Ecological justice is done together because it is a shared responsibility and for the common good.

Some umpasa were created in the perspective of pastoral ecology to educate the Batak community in an effort to overcome the ecological crisis. The umpasa is as follows:

1. Mago daka, pidong so habang
Mago ampolu ingananna maradi
Unang ma nian marsineang mamonggol
Molo so olo suda dohot mago

Literal translation:

Missing branches, birds stop flying
Gone is the tree where he swam
Don't just cut down
If you don't want to disappear

2. Rap mangangkat tu ginjang
Rap manimbung tu toru
Molo sada roha lao manjaga
Angka na uli pe boi do idaon ni mata

Literal translation:

Together lift up
Jointly lift down
If all one heart in guarding
Then everything that is good for the eyes will be created

3. Anggo adong aek na ias
Tontu hita boi manggunahonsa
Anggo giot hobim na ias
Balonghon rapan di ingananna

Literal translation:

If there is clean water
Of course we can use it
If you want a clean environment
Dispose of trash in its place

4. Mardalani tu pulo Jaua

Unang lupa manuhor durian
Balonghon rapan di ingananna
Alani haiason i deba sian haporseaon

Literal translation:
Travel to Java island
Don't forget to buy durian
Dispose of trash in its place
Because cleanliness is part of faith

5. Ringgas do halak hita tu balian
Asa adong balanjo mandalani ngolu
Mansai godang do hau dibaen inganan mian
Alai so diingot lao tu ianakhon dohot pahompu

Literal translation:
Batak people are very diligent in the fields
So that they have a living to live their lives
Very much wood is used as a place to live
But they forgot to provide for their children and grandchildren

6. Gambir ma sian Dairi napuran sian Angkola
Di bibir do daina di tolonan do tabo na
Laos ima dalam nami mamuji Debata Jahowa
Alai dilehon dope sinur ni suan-suanan tu hita ganup jolma

Translation:
Gambier from Dairi, betel from Angkola
It feels on the lips, delicious in the throat
That is how we praise God
Because He gave fertility to the plants of every human being

7. Halak Batak si tonun ulos
Lao pakkeon di adat
Ta jaga ma lingkungan tongtong ias
Asa tontong sehat sehat

Literal translation:
Batak people weave ulos
Want to be used for traditional parties
We keep it clean to keep it clean
So that we are always healthy

8. Anak baea marmeam layang-layang,
Anak borua marmeam kincir-kincir.
Unang ma hita mambolokon sampah sembarangan,
Asa unang ro tu hita bencana banjir

Literal translation:
Boys playing kites
Girls play pigtails
Do not litter
Otherwise, you want to flood

E. CONCLUSION

The strength of society is in its culture, just like the Batak people. Pastoral ecology can be developed using local wisdom, such as umpasa culture. Umpasa is spoken with words that contain authority and contain social education. With umpasa pastoral ecology can be developed in the lives of the Batak community which has a local impact on environmental

sustainability. With the power of local culture, it contributes to answering the ecological crisis that threatens life globally.

This research develops pastoral ecology with an umpasa cultural approach for the cultivation of the value of Batak community concern in maintaining the environment, therefore other studies are needed to explore similar phenomena in other tribal communities in Indonesia.

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