

Hutinta - Simalungun's Riddle: Types, Functions, And Cultural Values Contents Oleh:

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ABSTRACT

The purpose of this study was to describe: (1) the type of Simalungunese riddles (hutinta), (2) the function of the hutinta and (3) the cultural values Simalungun of community contained in hutinta. The type of the study is a qualitative with descriptive method. The primary data was hutinta speech that was collected from Simalungun community. Data collection was conducted in two stages. The first stages arranged the interviews with informants and records the hutinta speech by the informants. The second stage was transcribing the recording into the written form, and the transcription results are translated from Simalungunese into Indonesian and English. The findings revealed that there are two types of Simalungun's riddles, namely (1) oppositional hutinta and (2) non-oppositional hutinta. Those hutintas also classified into five categories based on its similarities, namely: (a) similarities to humans, (b) similarities to animals, (c) similarities to objects, (d) similarities to plants. Hutinta functioned to practice one's agility to Simalungunese culture, to strengthen the feeling of collective solidarity, for fun, to identify surrounding environment, and to practice the speaking ability. Concerning the human relation, hutinta also contains some cultural values, such as human relations to God, nature, cultural society, others and oneself.

Keywords: Hutinta, oral tradition, Simalungun.

I. INTRODUCTION

Every ethnic group in Indonesia has its own forms of tradition. This is known as local culture practiced among the plural society. Although the supporting community has changed, its tradition remains. One of local cultures that is still developing today is the oral tradition. The oral tradition in Indonesia was developed of oral interactions in a society, customs or traditions. Therefore, the oral tradition was more dominant than the literacy tradition. Oral tradition can be interpreted as habits or customs that are passed down from generation to generation through spoken language. The oral tradition is part of the nation's cultural heritage which was stipulated in the UNESCO convention dated 17 September 2003.

Simply, oral tradition is a discourse that has been passed down from generation to generation, including oral scripts, all of which are delivered orally [1]. Oral

tradition along with its community traditions and customs is an important and valuable cultural asset that deserves to be studied and preserved for oral tradition is a cultural force in the formation of national character and identity.

Oral tradition is a cultural force and one of the element formation of identity and building civilization. [2]. Folklore is part of the oral tradition and also part of the cultural elements spreads orally by word of mouth or in other ways. Folklore is part of the culture of a collective, which is spread and passed down from generation to generation, among any kind of collective traditionally, in different versions, both in oral form and examples accompanied by gestures or mnemonic devices [3]. The scope of folklore is very broad because it includes the culture of a collective community of a certain area and its forms. According to Brunvand folklore is grouped into 3 parts, namely oral

folklore, partially oral folklore, and non-verbal folklore [3].

Oral tradition is a description of community life. It is developing in the middle of community life. Thus, oral tradition uses language as the primary media. Frequently, oral traditions also known as folk traditions due its emergence and development in the midst of ordinary society. Oral traditions are spoken, listened to and lived together on certain events and certain intentions and purposes. The forms of oral tradition include the pronouncing traditional expressions, traditional riddles, folk poetry, folklore, chanting folk songs and conferring national titles [2]. Studies on oral tradition in Indonesia was emerged by the awareness on the missing speakers and audiences of some traditions. Modernization and the development of global societies contributes to the disappearance oral traditions. Traditional riddles as one of oral tradition is likely to lose its speakers and audiences.

The Simalungun people is one of ethnic groups inhabit in Simalungun Regency, the provinces in North Sumatra. Simalungunese has its own traditional riddle called hutinta [4]. Simalungun people pronounces hutinta as hutitta because the Simalungun language has the form of regressive assimilation language symptoms. The Simalungun regency bordered by some areas:

In the north, Serdang Badagai Regency

In the west, Tanah Karo Regency

In the south, Toba Samosir Regency

In the east, Batubara Regency. [5]

Traditional riddles is one of oral tradition in the form of questions and answers. Hutinta is still found in Simalungun society, however it is not familiar among the younger generation nowadays. Due to the popularity of modern gadgets. According to observations, hutinta has begun to be abandoned and forgotten by the Simalungun people and likely disappear in the next few years. Hutinta contains many cultural values such as parental wisdom. In the past, parents used hutinta to give advice, entertainment and build character,

taught moral values, etc. to their children and grandchildren

2. Riddles Theory

In the Big Indonesian Dictionary [6] the definition of a puzzle is (1) questions in the form of sentences (stories, pictures, etc.) that are presented vaguely, usually for games or for sharpening the mind; (2) things that are difficult to solve (lack of light, secrets, etc.). [7] defines a riddle as a traditional spoken expression containing one or more elements of description and a pair of which can contradict each other and the answer must be guessed.

Kuling-kuling anca is a culture that should be preserved for its functioned to shape children agility and memory, as well as a source of cultural information. Kuling-kuling anca is a culture done by collaborative model as one way to improve students' self-confidence [9]

2.1. Types of Riddles

Goerges and Dundes [7] divide riddle into two general categories, namely: (1) non-oppositional riddles and (2) oppositional riddles. Riddle that do not contradict the elements of the description are literal, namely as written (literal) or figuratively (metaphorical). Answers and questions are identical. For example: "What lives in the river?" which is a question of a riddle; and the answer is: "fish". Things would be different on a figurative non-contradictory riddle; because the referent and the topic of the elements of the description are different. The example 'What are two rows of white horses lined up on a red hill?' is the topic of this kind of puzzle, with 'a row of teeth on the gums' as the reference. In this kind of puzzle, the topim (horse) and referan (tooth) are literally different.

According to Georges and Dundes, at least there are three different kinds of contradictions in riddles contrary to English oral tradition, namely (1) antithetical contradictives; (2) a privacy contradictive; (3) the contradiction that causes (causal contradictive).

A new riddle can be classified into a type of contradictory antithetical when only one of a pair of its opposing drawing elements is true. Furthermore, this

antithetical contradictory riddle can be of two kinds. The first kind of the second element of the pair of painting elements denies the second element of the pair of painting elements denies the first. This second kind of antithetical contradictory puzzle is that the second element of the pair of elements of the painting should not deny (deny) the first element, but rather a reinforcement, even in a contradictory form. A new riddle can be classified into a contradictory riddle that is privational contradictory opposition, when the second element of a pair of painting elements denies a sign (attribute) of the first element that is reasonable or logical.

According to Taylor [7], classification of riddle based on several parts of properties:

1. Similarities with humans
2. Similarities with animals
3. Similarities with plants
4. Similarities with objects

2.2. Riddles Function

Dundes in Danandjaya [7] put forward several functions of riddles:

- a. To train thinking agility,
- b. For entertainment or recreation
- c. To know the surrounding environment.
- d. To strengthen the feeling of collective solidarity
- e. Practice one's speaking ability

2.3 Cultural Values

Cultural values are core principles of most citizens about things considered valuable in life [8]. Cultural values have forms that are based on several aspects [10] and based on patterns of human relationships, namely the relationship between humans and God, nature, society, other humans, and oneself [11] Human relationship with God based on the awareness that humans are God's creation. Thus, humans are obliged to serve God. Devotion means surrender to God and is a manifestation of his responsibility to God Almighty.

The manifestation of one's relationship with God is reflected in piety, diligence in worship and desire to surrender to God. The value of human relationship with God has six forms, namely. 1) Surrender to God 2) Ask God

for protection and help, 3) believe good and evil are from God, 4) Ask God for blessings, 5) Believe the life and death depend on God's will, 6) Believe in the existence of punishment from God. Human relationship with nature. Every aspect of humans living is integrated with nature. Humans live and attached to natural environment. Humans depends on nature supports. Utilization of these natural elements is based on human awareness that views nature as resources to be protected and preserved.

There are three form of cultural values concerning the relationship between human and nature namely, 1) Belief in the existence of supernatural beings in the universe, 2) Mutual respect and care for each other among living creatures, 3) Appreciating the diversity in nature. Human relations with society, society is a human group that establishes communication among its members so that a sense of mutual influence arises between one another. This is done by community members and is binding and intragative. They are subject to the rules and customs of the group in which they live. This is done because they want a stable, solid, and harmonious life.

Concerning the relationship between humans and other humans, the cultural values are known inf the following prohibition, 1) Do not take one's property. Everyone should take control and responsibility on theirself, recognize self both strengths and weaknesses. Awareness of self-existence allows us to be able to place ourselves in the midst of society appropriately and make society accept us. Examples of human relations with themselves can be seen in the nature of working hard, taking responsibility, studying, and so on. Cultural values in relation to oneself have six forms, 1) hard work, 2) patience, 3) responsibility, 4) maintaining self-kindness, 5) humbly.

3. METHOD

This study uses a descriptive method with a qualitative approach. The data was collected and categorized based on criterias. Then, each category are

described systematically based on the findings [12].

4. Findings and Discussion

Every region in Indonesia has its own traditional games or riddles. The Banjar people called riddles as cucupatin, Lampung people called puzzles as teteduhan, Madurese called them as as bhak tebbhagha. In Sundanese the riddles called tatarucingan (danandjaja), and the Toba Batak people call it huling huling ansa. Simalungunese also has the traditional game as riddle called hutinta, Simalungun people pronounce hutinta with hutitta for Simalungun language has regressive assimilation.

In playing hutinta, it usually starts with the word hutinta, then mentions the contents of hutinta and ends with the words ahai ma ai (What is that?).[4]. Playing hutinta is conducted in spare time, for example after dinner. Hutinta can be played individually or in groups at home, in the yard, in the shop and in the yard, depending on the players. The contents of hutinta are usually obtained from environment, for example marpinggol tai lang marpanangar 'aha ma ai? balosni Balanga. It has ears but does not hear, the answer is a cauldron. Another example is iumpat seng ra melus isuan seng ra tubuh aha ma ai? balosni jambulan - When it is pulled out, but does not wither, planted but does not grow, what's that? the answer is hair. Hutinta is an oral tradition been passed down from generation to generation. Hutinta is proposed quickly, whatever they see around them they can make into hutinta and the answer is also in nature and the life around us.

The distinctive of Simalungun hutinta is that there is an ordinary hutinta, which is a simple riddle that is usually played by children. This hutinta only consists of one or two sentences. There is also a hutinta umpasa (proverb), which is a puzzle in the form of an umpasa 'rhyme'. This type of hutinta is more complex because its shape consist of a rhymes and contents. Moreover, there are hutinta turiturian, a riddle in the form of stories. Thus, the types of hutinta or riddle in the Simalungun community are:

1. **Oppositional Hutinta.** Riddles which are depicting contradict elements example:

- a. Sanggah etek marabit dob ganjang salang-salang (Balosni : buluh)
It got dressed up in young and naked as it grew up (Answer: bamboo)
- b. Laho hu juma dompak huta ia laho hu huta dompak juma ia (Balosni : bitis)
Go forward facing the backward (Answer: human calves)
- c. Laho hu toruh marsijurus Laho hu atas manlumpat (Balosni : surui)
Going down is sliding, Going up is jumping (Answer: comb)
- d. Indungni iabing-abing Anakni mansari panganon (Balosni: ultop)'
The mother is on the lap of the child looking for food (Answer: blowpipe)
- e. Bai uluni toisni (Balosni : udang)
The dirt is on its head (Answer: shrimp)
- f. Laho hu bah mombur rom hum bah merung (Balosni : sabun)
After shower she get skinny (Answer: soap)
- g. Maningon seda rumahni Ase tubuh ia (Balosni : anak ni dayok na baru mamosah)
He first destroy his house, then he was born (Answer: newly hatched chicks)
- h. Hu toruh do madabuh, hu atas itorihi (Balosni : sopou na tiris)
When it is falling down, they looking upside (Answer: leaking roof)
- i. Anggo inonoi roh daohni (Balosni : pinggol)
Looking at it nearer, it goes further (Answer: ear)

2. **Various nonoppositional hutinta.** Riddles with description elements are uncontradict with other elements. The description can be literal as what is written, for example:

- a. Marsisik sedo ihan marpayung sedo raja (Balosni : anas)
It is scaly, not a fish, it is shady, but he is not a King (Answer: pineapple)
- b. Isarad-sarad bituhani (Balosni : jarum)
'Dragging its belly (answer: needle)

- c. Ringut sahuta (Balosni : untie mungkur
Their faces are sullen (Answer : limes)
- d. Bai bibirni pinggolni (Balosni : Balanga)
The ears on the lips (Answer: pot)
- e. Mamosah ia bani tapak-tapak ni tangan
(Balosni : manggis)
It hatches on your palm (Answer:
mangosteen)
- f. Igiut sada, lutu sahuta (Balosni : porkis)
When one is disturbing, the flock will be
noisy
- g. Salpu mangan roh siganjang jambulan
(Balosni : sasapu)
After meals, the long hair appear (answer:
broom)
- h. Martanduk Naheini, Balosni : dayok
Horned feet. (Answer: rooster)

Categorization of Hutinta

a. Hutinta that imitates the human nature

This type of hutinta has a similarities element with the humans nature. Things that are described related to human activities such as, work, position and humanly nature. For example:

- Laho hu juma dompak huta ia laho hu huta
dompak juma ia (Balosni : bitis)
Go forward facing the backward (Answer:
human calves)
 - Anggo inonoi roh daohni (Balosni :
pinggol)
Looking it nearer, it goes further (Answer:
ear)
- b. Hutinta that imitates the animal nature.
This type of hutinta has a similarities element with the animals nature. Things that are described related to animals nature are seen in these hutinta:
- Bai uluni toisni (Balosni : udang)
The dirt is on the head (Answer: shrimp)
 - Martanduk Naheini, Balosni : dayok
Horned feet. (Answer: rooster)
 - Igiut sada, lutu sahuta (Balosni : porkis)
When one is got disturbed, the flock will
be noisy

- c. Hutinta that imitates the objects
This type of hutinta has a similarities element with the objects. Those are described related to objects. For examples:
 - Bai bibirni pinggolni (Balosni : Balanga
The ears on the lips (Answer: pot)
 - Salpu mangan roh siganjang jambulan
(Balosni : sasapu)
After meals, the long hair appear (answer:
broom)
 - Isarad-sarad bituhani (Balosni : jarum)
'Dragging its belly (answer: needle)
- d. Hutinta that imitates the plants. This type of hutinta has a similarities element with the plants nature. Those are described related to objects are seen in these examples:
 - Mamosah ia bani tapak-tapak ni tangan
(Balosni : manggis)
Hatch it on your palm (Answer:
mangosteen)
 - Marsisik sedo ihan marpayung sedo raja
(Balosni: anas)
It is scaly, not a fish, it is shady, but he is
not a King (Answer: pineapple)
 - Sanggah etek marabit dob ganjang salang-
salang (Balosni : buluh)
It got dressed up in young and naked as it
grew up (Answer: bamboo)

4.1. The function of the hutinta in the Simalungun community

A. To test one's agility

Someone who is good at playing hutinta always gets material from around them such as at home, in the yard, in the fields and in everyday life. other. If someone who is good at playing hutinta will make hutinta in various forms, what is asked by the opponent is also what he is asked in another speech. For example:

Hutinta: Iupat seng ra melus Isuan seng ra tubu, aha ma ai? Balosni Jambulan.

Riddle: when pulled out, it does not wilt, when it planted, it does not grow

B. To strengthen the collective solidarity

Hutinta is a traditional riddles that cannot be played by only one person. Hutinta should be played at least by two players. Hutinta is a speech to invite someone to

talk and greet each other. In the past, playing hutinta among the family members became a communication tool for parents and their children and grandchildren to enjoy the family time. Hutinta bind the family members by formed the communication pattern between them. Hutinta plays a significant role in increasing solidarity among people who are members of the games.

C. To improve thinking agility

Hutinta serves as the reasoning utterance and is used to make someone think critically and involving the logic to find the answer. Hutinta consists of two important parts, namely the question section (topic) and the answer section (referent). These two parts appears directly when the hutinta is literal. However, frequently hutinta cannot be directly related because it is metaphorical. Hutinta which is literal will be easier to solve than the metaphorical one. However, both forms of hutinta require thinking ability to find the right answer. Playing hutinta requires both the speaker and the answerer thinking ability. The speaker serves the the difficult hutinta content to be guessed by other. They will find satisfaction when his/her hutinta is unanswered by anyone.

D. For entertainment or fun

Hutinta also functions as a means of entertainment. Formerly, before the communication tools such as television media and gadgets introduce to Simalungun society people gathered in the yard and played hutinta until late at night to cheer up one each other. Hutinta served as entertainment and fun to fill the spare time with joking. In the Simalungun community, hutinta also functions as entertainment that has an element of teasing others. Hutinta that contain the teasing words likely related to pornographic or obscene things.

For example: -masuk ni hioras hu darat melus balosni mangan tobu

Meaning: something is hard when it is penetrate, and withered when it exit. The answer is eating sugar cane.

-Anggo pajuppah ambulu na hun atas pakon hun toruh lupa ma haganup. Na maraha ma ai ? Balosni halak na modom

Meaning: When the top and bottom feathers met, all things will be forgotten, what is it? The answer is: someone is sleeping.

Hutinta players may think that the answer has something to do with sex or porn because the the upper and lower hairs is associated with the condition of people having sex. Actually, the answer to this hutinta is depicting when upper and lower eyelids are attached when someone is sleeping.

E. To identify the surrounding environment.

Most of the Hutintas in the Simalungun community have answers in the form of objects or things around their environment. The materials for playing hutinta is found in daily life, such as animals, plants and objects. Therefore, playing Hutinta invites players to get to know more about what objects are in the surrounding environment. Hutinta also useful in familiarizing young men with other things that are around. Thus, the community, especially children, will be guided to find out, for example, the characteristics of objects around them through a traditional riddles called Hutinta.

For examples :

- Itagil huling huling dapot pangkuh, itagil pangkuh dapot daging, itagil daging dapot bah
When the skin is peeled, the hard is found, when the hard is peeled, the flesh is found. When you pass the flesh, the fresh water is found. The answer is coconut.
- Mamosah ia bani tapak-tapak ni tangan (Balosni : manggis)
It hatches on your palm (Answer: mangosteen)
- Martanduk Naheini, (Balosni : dayok)
Horned feet. (Answer: rooster)

F. Improving one's speaking ability

Another function of the hutinta is to improve one's speaking ability. Playing hutinta involved the Simalungunese vocabulary. When playing hutinta, the player should compose sentences that will be asked well, and also encourage them to think and find the answers. It also the

occasion to practice the courage to give answers to refute the answers and try to defend their own answer.

4.2. Cultural Values of Simalungunese Riddle

A. Cultural Values concerning the Human Relations with God

Cultural values concerning human relations with God are depicted in piety.

For Example :

- Hutinta : Dua simarlansina, sada simargalunggung, dua sidea marsanina marholang holing urung, aha mai ? Balosni mata

Meaning: Two chili trees, one simargalunggung, two of them are brothers but separated by a hill. What is that? the answer is eyes.

Example of hutinta concerning the universe

- Hutinta, dua hali martanduk sabulan, aha ma ai? Balosni bulan,
Meaning: Having two horns in a month

Example of hutinta related to plants

- Hutinta, ringut sahuta aha ma ai ? balosni untie mungkur
Meaning: Their faces are sullen (Answer : limes)

B. Cultural Values in Human Relations with Nature

The relationship between humans and nature is how humans view the nature. Each culture has a different perception of nature. Nature is sources of humans needs. When human take care of nature, they can benefit of it. The cultural value that stands out in the relationship between humans and nature is the value of unifying and utilizing natural resources (soil, water, forests, other animals) as a source of life.

For examples :

- Hutinta, anggo manguluaan taridah do ia tangkas, laho mulak hu kehen ise pe lang mangidah, aha ma ai? Balosni mataniari.
Meaning: It is visible to the east but not to the west, what is it? the answer is sun
- Hutinta, manjuler songon ulog, manggop songon leto, mantin daini aha ma ai?.
Balosni gadung julur.

Meaning: It is creeping like a snake, hiding like a quail, it tastes so good what is that? the answer is sweet potato.

C. Cultural Values in Human Relations with Society

Cultural values in human relations with society are values related to the interests of society, not values that are considered important in a member as an individual and as a person. Cultural values in human relations with society are the values of 1) responsibility, 2) justice, 3) sacrifice and 4) deliberation.

For examples:

- Hutinta, Dob matei pe inang ni asea dong ahu, aha ma ai? Balosni dawan
Meaning: As my mother died, I was born. What is it? The answer is fungus. It is an example of a human relationship with society concerning the sacrifice.
- Hutinta, maningon seda rumahni, ase tubuh ia aha ma ai ? Balosni anak dayok na baru mamosah
Meaning: He first destroy his house, then he was born (Answer: newly hatched chicks). It is an example of sacrifice.
- Hutinta, anggo au laho, ho soh, anggo au soh ho laho aha ma ai ? Balosni nahei kanan kiri lagi mardalan
Meaning: When I left, you keep in silence, when i keep silence, you left. what is that? The answer is feet. It is an example of justice.

D. Cultural Values in Human Relations with Others

Cultural values concerning human relations with other contained in the oral tradition of hutinta, such as love, hope, sacrifice, sincerity, politeness, and giving advice.

a) Love that describes the cultural value of love is intertwined in relationships with others.

For example: hutinta na suan ma lansina marsidear dearan tolu hanami sanina tapi marsiserleng serlengan ahai ma ai ? Balosni dalihan

Meaning: Chili trees grows well, we are three brothers keep glancing at each other,

what is that? the answer is a three-legged cooking stove.

b) Hope for loves. It is expressed in the form of seduction

c) Willingness to sacrifice, it is reflected in hutinta babah ni idogei-dogei gurung ni i apus apus which means that his mouth is trampled on his back on a broom, the answer is a bamboo ladder,

d) Sincerity. Willingness to bear all the burdens of life and pain for the sake of a lover. In addition, the form of sincerity is reflected in a person's voluntary attitude in making hutinta with the intention of entertaining. For example: abing ahu inang, abing ahu inang, ase mandoding ahu, meaning: Mother, put me on your lap as I am singing. The answer is harp.

e) Politeness. In the context of the oral tradition Hutinta highly upholds the value of politeness.

When playing hutinta, there is an attitude of respect for the opponents. The attitude of tolerance and not putting each other down is a form of respect for the rights of opponents to play and as a form of politeness value for the sake of maintaining unity in social life.

Example:, adong ma sahalak ompungan ni unte, adong ma na mangindou unte ai halani parah tumang sihol bani, sonaha pe pangindou pakon pangelek na sahalak on totap do lang nini ompungan ni unte ai. Sonaha ibahen mangindou unte ai ase dapotan ia? Balosni lang manggila ham hubuat unte on ?.

There is a man who has an orange garden. Whoever persuades to have some oranges, the man will say No. How do you ask for the oranges? The answer is: You are not angry if I take this oranges, right?

f) Giving advice. The advice appears to inspire a person not to give up in life. The advice shapes a person not to worsen the suspicion, looking at everything broadly before taking an action.

Example: hondorni halak taridah hondor ni diri lang taridah, aha ma ai ? Balosni ipon. Meaning: We can see other's fences, we can't see our owns, what is that? the answer is teeth.

E. Cultural Values in Human Relations with Self

Cultural values concerning the human relations with self are reflected in these hutinta:

- 1) Responsibility, courage, patience and maintaining self-respect, contained in hutinta, abing ahu inang ase mandoding ahu, aha ma ai ? Balosni husapi. Meaning: Mother, put me on your lap as I am singing. The answer is harp.
- 2) Boldness. For example: iguit sada lutu sahuta aha ma ai ? Balosni porkis
Meaning: When one is disturbing, the flock will be noisy
- 3) Patience. Example: hutinta, sarindan pe sarondin otik pe pardalani iboan boan do tong rumah ni aha ma ai ? Balosni langkitang. Meaning: Parasites have a clump, it is moving very slow for the house is carried. What is it? the answer is snail
- 4) Self respect. Example: solpah ranting lansina hayu sinandei marsitampakan dua do hanami sanina das matei lang marsiidahan, aha ma ai ? Balosni pinggol. Meaning: The chili twig is broken, wooden twigs colliding with each other, we are brothers but never see each other. the answer is ears.

5. Conclusions and Suggestions

Conclusion

Hutinta Simalungun is divided into oppositional riddles and non-oppositional riddles. Hutinta Simalungun is also categorized with similarities to humans, similarities to animals, similarities to objects, and similarities to plants.

For Simalungun community, Hutinta has several functions: 1) to test one's agility, 2) to strengthen the collective solidarity, 3) to improve one's thinking agility, 4) to identify the surrounding environment, 5) as entertainment or fun, 6) to improve one's speaking ability. As oral tradition, Hutinta contains cultural values. It is grouped into

five patterns of relationships, including: 1) cultural values in human relations with God, 2) human relations with nature, 3) human relations with nature, 4) human relations with others, and 5) with themselves.

Suggestion

The game of Hutinta as traditional riddle has been largely forgotten by the millennial generation, therefore inventory and documentation are needed for preservation. Hutinta is one of the elements oral traditions of Simalungunes that may enrich the treasures of national culture. The greater concern of local government is needed to preserve the game of hutinta by organizing events and competitions to play hutinta among elementary to high school students. The need for the Simalungun youth generation to be assisted by the Regency Government is to create a community of young culture-loving generations, thus the hutinta and other oral traditions can be preserved with the existence of a Simalungun culture-loving community.

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