

The Impact Of The Pemasu-Masun Song As Strengthens Affection Between Relatives In The Karo Wedding Ceremony

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Abstract

In the wedding ceremony in the Karo people, there are many things that must be prepared apart from inviting all the relatives. In the ceremony that was held in a very big way, the perkolong-kolong, namely the traditional singer Karo, must be invited so that he can present the pemasu-masun song. Previously the song was called simelungen rayat, or katoneng-katoneng, but over time, this song contains a request for goodness of the human lives so that it turns into pemasu-masun which means asking for blessings and grace. In this song, the lyrics are more important than the melody. The lyrics can be worked on by the singer at any time according to his needs. There is no definite determination of the number of words or syllables in a sung sentence. Various things are studied in the song because its content is closely related to various aspects of Karo culture, such as the Karo people's kinship system, expectations in life, advice that is considered good and various guidelines for living a life based on customs.

Keywords: impact, pemasu-masun song, strengthens affection, relatives, Karo wedding ceremony.

1. Introduction

The Karo tribe is one of those who live in North Sumatra. The Karo people have a culture that can be seen in differences with the cultures of other tribes who live next door to them. Although they basically live in the Karo area, the reality has spread throughout the world. Even though times were very modern, the Karo people still carry out their activities according to customs. This happens because they have a world view of things such as music, language, beliefs, kinship systems, traditional clothing and so on.

There are really many developments in Karo Karo culture, one of which is the inclusion

of keyboard musical instruments as part of traditional musical instruments with their own musical instruments. This has been going on since 1992 has gradually adopted the keyboard as a means of carrying rhythm and melody in the traditional Karo music. As a result of these developments, the pemasu-masun song has also been presented in various ceremonies, one of which is at the wedding ceremony. We saw that the performance of the pemasu-masun in the ceremony really gave a very good spirit in creating learning to the community about the meaning of *ate keleng* or *keleng ate*, means a very deep love to each other.

Discussing the impact of the song in the wedding ceremony, it can be seen the very

important meaning contained in the pemasu-masun song lyrics. It is found by paying attention to the meaning in the sentence that becomes the text of the song. Besides that, it can also know the description of the Karo people's kinship system as seen from the groom's family and bride 's family and way and norms the wedding ceremony is carried out in the Karo society.

2. Literature Review

Music is a special form of communication. Its very nonspeech features make it a privileged vehicle for transmitting values and ethos that are more easily “musicked” than put into speech. These are communicated not only through the sounds, but in the movements of the performers, and the time, place, and conditions under which they are performed” (Seeger 1979).

Singing is specialized act of communication, a kind to speech, but far more formally organized and redundant. Because of its heightened redundancy, singing attracts and holds the attention of group; indeed, as in most primitive societies, it invites group participation (Lomax 1968). Music is one of the most universal ways of expression and communication for humankind and is present in the everyday lives of people of all ages and from all cultures around the world (Mehr et al., 2019). But the function of song is to express the shared feelings and hold the joint activities of some human community. It is to be expected, therefore, that the content of the sung communication should be social rather than individual, normative rather than particular’.

The presentation of songs in a ceremony must be related to the context and content. The contexts and contents of musical rituals: when; where, and how musical events occur; the organization of the ceremonies involving music; song texts and other supporting narratives; myths and symbolisms; coordination of music with dance; poetry; theater, storytelling, trance, mime, etc (Wallin, Meker, & Brown 2000). The fact that the pemasu-masun song is very much related to the customs that apply to the Karo society. Therefore, the content of the song is always in the form of teachings, advice,

instructions and kinship relationships that must be maintained.

3. Methodology

Nettl (1964) assumes that ethnomusicological field work is to obtain a number of recorded and written results from the field where the research is carried out. A very important aspect of fieldwork is that the person conducting the research understands and knows the musical culture being studied in depth.

Fieldwork in ethnomusicology developed with the 'bi-musicality' approach proposed by Mantle Hood (1960). Anyone who does the research should study the music he is researching with an approach of being able to present well researched music. Based on the view of 'bi-musicality', conducting research on music means that researchers must be proficient in playing the music or singing the song being studied. The purpose of this approach is not to become a performer or singer but to understand the music or singing that is the object of the study in depth.

S. Nasution (2011) conducts the research that requires good planning. Any research (qualitative and quantitative) should be planned. This requires a research design. Research design is a plan on how to collect and analyze data so that it can be carried out economically and in accordance with the objectives of the research. In the research design, among others, the following must be considered: (a) the target population, (b) sampling method, (c) sampling size, (d) data collection work procedures, (e) ways of analyzing data, (f) whether or not to use statistics, (g) how to determine the formula and so on.

Hanurawan (2016); Johnson & Christensen (2004) ethnographic model or ethnomethodology is a qualitative research model that has the aim of describing the cultural characteristics contained in individuals or groups of people who are members of a cultural community group. Shagrir (2017) ethnographic research is a qualitative research genre, which was developed from anthropological methodology. This research investigates society and culture by examining human, interpersonal, social and cultural in all their

complexities. Ethnography is a research approach that refers to processes and methods according to research conducted and the results. In addition, the methodology is concerned with describing people and how their behavior, either as individuals or as part of a group, is influenced by the culture or subculture in which they live and move (Hammersley and Atkinson (2007); Draper (2015))

The data needed in this research is primary. Primary data was obtained directly from data sources, namely at the wedding ceremony which took place in Kabanjahe February 8, 2020. During the ceremony there were four times the pemasu-masun song was sung. The four songs become the corpus in this paper.

4. Result and Discussion

4.1 Clan in the Karo Society

Karo society has a clan *merga* for men and *beru* for women. The fifth clans are *ginting*, *karo-karo*, *prangin-amgin*, *sembiring*, and *tarigan*. Each clan has a branch which we call a sub-clan, but in Karo society also call *merga*. For most people of Karo knows which is the parent clan and which is the branch clan. Clans are very important to the Karo society, because its can be a second name, such as if someone belongs to a *tarigan* clan, he is called *mama tigan* or *tarigan mergana*. For women who belong to the *tarigan* clan, they can be called *nande tigan* or *beru tigan*. To be the third name, if someone who is *bere-bere tarigan* or his mother's clan is in a *tarigan* clan, he can be called *bere tigan*. The calling someone like this is very common in the daily life of the Karo people.

4.2 Relatives Who Support the Wedding Ceremony According to the Karo Custom

There are three groups of relatives who must be present in every traditional ceremony including wedding ceremonies. The three groups are *senina* (like siblings), *kalimbubu* (wife giver), and *anak beru* (wife recipient).

a. The group of *senina*

In the *senina* group, there are six kinds relationships, namely: *senina*, *sembuyak*,

sipemerren, *siparibanen*, *sepengalon*, and *sedalenen*.

- i. *Senina*, means same the grandmother and grandfather and then interpreted as 'brothers'
- ii. *Sembuyak*, means comes from the same stomach but it is interpreted as a brother of the same clan of different branches.
- iii. *Sipemerren*, means the same clan of his mother or mother siblings.
- iv. *Siparibanen*, namely two or more brothers because they marry women who are sisters or of the same clan.
- v. *Sepengalon*, namely a relationship of two or more people who have the same *anak beru*.
- vi. *Sedalenen*, namly a relationship between two or more people who have the same *kalimbubu*.

b. The group of *kalimbubu*

In the *kalimbubu* group there are three kinds relationships, namely *kalimbubu*, *puang kalimbubu* and *puang nipuang*.

- i. *Kalimbubu* has four meanings, namely 1) the parents of the wife and their male offspring called *kalimbubu I perdemui* (married *kalimbubu*), 2) a brother from the mother's side, and the offspring are male. Called *kalimbubu si mupus* (*kalimbubu* who gave birth), 3) brother from the father's side and his descendants are called *kalimbubu tua*, 4) brother from the father's grandmother (mother of grandfather) and their male descendants are called *kalimbubu bena-bena*. *Kalimbubu* is often also called the family that gives the girl/wife.
- ii. *Puang kalimbubu*, has two meanings, namely 1) the brother of the maternal grandmother and all her male descendants are called *si ngalo perkempun*, 2) the brother of the mother-in-law is called *kalimbubu singalo bere-bere*. *Puang kalimbubu* means the *kalimbubu* of the *kalimbubu*.
- iii. *Puang nipuang* is the *kalimbubu* of the *puang kalimbubu*.

c. The group of *anak beru*

In the *anak beru* group, there are three kinds relationships, namely: *anak beru*, *anak beru menteri* and *anak beru pengapit*

- i. *Anak beru*, has four meanings, namely 1) son-in-law, including his father and all his male descendants, 2) a man who marries our sister, including his father

and brother, 3) a man who marries our father's sister, including his male descendants, 4) a man who marries our grandfather's sister, including all of his male descendants. Therefore, the anak beru is often called the recipient girl or wife.

- ii. Anak beru menteri is the anak beru of the anak beru.
- iii. Anak beru pengapit is the anak beru of the anak beru menteri.

4. 3 The Wedding Ceremony in the Karo Society

In the implementation of the wedding ceremony there is a fixed series of events, although sometimes it can be adjusted according to needs. The order of the wedding ceremony which performed are, breakfast, wearing traditional clothes, welcoming of the groom's family, welcoming of the bride's family, holding traditional consultations, paying customary debts, picking up the bride, paying customary debts to the kalimbubu of the groom's family speech acts, and lunch.

Breakfast is provided and served by the anak beru of the groom. The time is around 08.00 am according to local time. Breakfast will be at the wedding ceremony venue. After breakfast, proceed to wear traditional Karo clothes. This is specifically for the bride and groom and the parents of both parties.

After wearing, the groom's family is welcomed by anak beru, then the bride's family. After all of them entered the place of the ceremony carried out deliberation on the payment of the dowry.

The conditions for the customary deliberations can be started if 1) the groom's family and the bride's family are present, 2) there are already brothers and sisters' families of the groom and the bride's father 3) the brothers' families are present and the sister of the mother of the bride and groom. 4) There is already a family with different branches but the same clan with the father of the groom and the father of the bride.

The deliberation on the payment of the dowry began with a prayer according to their religion. After praying, the groom's family gave slaps and cigarettes to the bride's family through each anak beru. The number of slaps provided is six, one for their own

relatives, which is conveyed to kalimbubu. The other five were given to the bride's family. The contents of the slap are all taken and the slap is returned. Thus, the anak beru of the groom from the groom's side, conveyed to all the relatives that the deliberation was about to begin.

The content of the deliberation is that the anak beru of the bride's family tells to the anak beru of the bride's family that they have made an agreement on the amount of the dowry payment. It is common for the anak beru of the bride's family to ask the groom's anak beru to read out the full amount of the dowry. In this way, it is possible to know the actual amount to be paid the most. The dowry consists of eight types, paid to the bride's family.

After paying the dowry, it is continued by determining the people who are responsible for the wedding ceremony. First, from the family of the groom, consisting of 1) the father of the groom, 2) the person who marries the groom, 3) the person who is responsible for the deliberations of the wedding ceremony, 4) the anak beru who is responsible for the wedding ceremony. 5) the anak beru as mouthpiece and 6) anak beru who is responsible for completing the work at the ceremony.

Second, from the bride's family, consisting of 1) the parents of the bride 2) the person who is responsible for marrying the bride 3) the person who is responsible for deliberation at the ceremony 4) the anak beru who is responsible for all the needs of the ceremony, 5) the anak beru who is in charge of deliberation at the ceremony.

After that, the payment of the customary debt to the brother of the mother of the groom is called ulu emas. The amount is the same as the dowry. In this way, the bride is considered to be the same as the daughter of the brother of the mother of the groom. After paying the ulu emas, all relatives were asked to take their respective places, because the speech act was to begin.

In acts speech there are of this matter as in table 4.

Table 4. The Speech Acts in the Wedding Ceremony

No	The Speech Acts in the Karo Wedding Ceremony
1	The groom's family with their senina group
2	The the bride's family with their senina group
3	The two brides danced and sang alternately
4	The government and all friends of the bridal
5	Lunch
6	The kalimbubu of the groom's family with the groom's family
7	The kalimbubu of the bride's family with the bride's family
8	The anak beru of the bride's family with the bride's family
9	The anak beru of the groom's family with groom's family

4. Presented of the Pemasu-masun Song in the Karo Wedding Ceremony

In field research, it is known that the presentation of the pemasu-masun song in the wedding ceremony may be three or four times. In the wedding ceremony which became the corpus for this writing four times. First, the pemasun masun song is presented at the end of the speech act of families of the groom. We made the name of this song, pemasu-masun song in the groom's family. The second, pemasu-masun of the bride's family which is presented at the end of the speech act of families of the bride. The third, pemasun-masun song is presented at the end of the speech act of kalimbubu of the groom's family, and we made the name of this song, pemasu-masun song in the groom's family. Finally, the fourth is pemasun masun song in the kalimbubu of bride's family, which is presented at the end of the speech act of kalimbubu of the bride's family.

5. Contents of the Pemasu-masun Song in the Karo Wedding Ceremony

Although there are four times the presentation of the pemasu-masun song in one wedding ceremony, in terms of lyrics there are differences. The difference exists because the presentation of the pemasu-masun song is adjusted to the particular

parties involved in the ceremony according to the Karo tradition. In order to understand the contents of the song, it is necessary to describe each of the four songs.

5.1 Pemasu-Masun Song in the Groom's Family

Based on the content of the song, there are four parts in the song pemasu-masun in the groom's family, namely a) the welcoming to all senina, b) have mercy and blessings of family of groom, c) have mercy and blessings of groom and bride, and d) the additional speech act from the groom's family.

a. The welcoming to all senina

In this part, the function of song is to welcome the arrival to all senina of the groom's family, as an example 1.1

Example 1.1

1. Tampak pulung kam karina
2. Tegun sembuyak senina
3. Sepemerren sepengalan kerina
4. La sada pe kam sitading-tading
5. Mereken kata ras toto

Translate:

1. Gather all of you
2. From our sembuyak and senina
3. All of our sepemerren and sepengalan
4. No one is missing
5. To deliver the speech acts and prayers

b. Have mercy and blessings of family of groom

In this part, the function of song is to pray for have mercy and blessings of the groom's family, as an example 1.2

Example 1.2

1. Maka sangaplah tarigan mergana
2. Ras nande beru sembiring
3. Ibas kena pejabuken anak e
4. Mejuah-juah lah kena seh sura-sura
5. Cawair metua man jadi penggurun

Translate:

1. So get the blessing of the tarigan clan
2. With mother of the sembiring clan
3. They are married off their son
4. Always be healthy and reach what you aspire to
5. Live to old age to teach

c. Have mercy and blessings of groom and bride

In this part, the function of song is to pray for have mercy and blessings of groom and bride, as an example 1.3

Example 1.3

- 1 E makana kam pe bage
- 2 Mama tigan ras beru karo
- 3 Sangap kena manteki perjabun si embaru
- 4 Murah rezeki mejuah-juah

Translate:

1. So you are too
2. The tarigan clan with your wife the sembiring clan
3. You are lucky to have a new household
4. Abundant sustenance and always healthy

d. The additional speech act from the groom's family

In this part, the function of song is to additional speech act from of groom and bride, as an example 1.4

Example 1.4

1. Endam kerna cakap penambahi
2. Kata belas-belas tarigan mergana
3. Nehken cakap pengalo-ngalo nandangi sangkepna enggeluh

Translate:

1. So it is the adding of speech act
2. The act speech of the tarigan clan
3. Sending welcoming to all relatives

5.2 Pemasu-masun in the Bride's Family

In the pemasu-masun of the bride's family there are four parts, namely a) the welcoming to all senina of the bride's family, b) the advice and wishes to the bride, c) have mercy and blessings of the bride's family and all of their relatives, and d) the additional acts speech from the bride's family

a. The welcoming to all senina of the bride's family.

In this part, the function of song is to welcome the arrival to all senina of the bride's family, as an example 2.1

Example 2.1

- 1 Seh panggong tegun sembiring mergana

- 2 Ersada arih kerina sembuiyak senina
- 3 Sepemerren siparibanen sepengalon ras sedalanen

- 4 Nehken kata kehamten ras toto simehuli

Translate:

1. The time has come for the sembirng clan
2. One view of all from sembuiyak and senina
3. Sepemerren, siparibanen, sepengalon, and sedalanen
4. To convey the speech act and good prayers

b. The advice and wishes to the bride

In this part, the function of song is to give some advice and wishes to the bride, as an example 2.2

Example 2.2

- 1 Kena pe bage beru sembiring
- 2 Ibas kena erjabu ras tarigan mergana
- 3 Ersadalah pagi rusur arihndu ula rubat-rubat
- 4 Murah rezaki dan mejuah-juah

Translate:

1. You are also the woman in the sembiring clan
2. In the event that you are marry with the tarigan clan
3. The unite your views and don't be fight
4. Good luck and always be healthy

c. Have mercy and blessings of the family bride and all of their relatives

In this part, the function of song is to pray so have mercy and blessings of the family bride and all of their relatives, as an example 2.3

Example 2.3

- 1 Bageim sembiring mergana
- 2 Mejuah-juah ras cawir metua kam rikut kemberahen e
- 3 Gelah melem atendu endalani kegeluhendu
- 4 Ibas lit kekurangan ras kurang payo
- 5 Bahan kata ajar ras kata pedah ndu
- 6 Maka ngasup kami kerina nandalan reh ulina

Translate:

1. That's all the sembiring clan
2. Be healthy and live to old you with your wife
3. Thus you are happy to live the life
4. In the event that there are deficiencies and inaccurate

5. Convey speech acts that contain teachings and advice
6. So that we can make it better

4. The additional acts speech from the bride's family

In this part, the function of song is to additional speech act from the bride's family, as an example 2.4

Example 2.4

- 1 Bagem ngenca banci sehken kami
- 2 Maka ngadi aku ngendeken simalungen rayat
- 3 Ngadi me kita rukur gulut rukur picet
- 4 Turah pagi ate ta melem
- 5 Natap perjabun si emabaru

Translate:

1. That's all we can say
2. So, I stop sing the simalungen rayat song
3. Stop us thinking that are tiring and troublesome
4. Come to satisfy the heart
5. To see the new households

5.3 Pemasu-masun Song in the Kalimbubu of the Groom's family

There are six parts in the pemasu-masun song in the kalimbubu of groom's family, namely a) the welcoming to kalimbubu of the groom's family, b) have mercy and blessings of kalimbubu of groom's family, c) the advice and wishes to the groom's family, d) the advice and wishes to the groom and bride, e) hopefully the kalimbubu of groom's family forgives for all the shortcomings, f) the additional acts speech from the groom's family to his kalimbubu

a. The welcoming to the kalimbubu of the groom's family

In this part, the function of song is to welcoming to the kalimbubu of the groom's family, as an example 3.1

Example 3.1

1. Enggo kam erbelas karina
2. Kalimbubu kami rikut puang kalimbubu kami
3. Ibas embereken cakap kekelengen
4. Toto ras pasu-pasu si mehuli

Translate:

1. Already convey speech acts all of you
2. Our kalimbubu with our puang kalimbubu

3. In convey speech acts of affection
4. Best wishes and prayers

b. Have mercy and blessings of kalimbubu of the groom's family

In this part, the function of song is to pray so have mercy and blessings of kalimbubu of the groom's family, as an example 3.2

Example 3.2

1. Maka mejuah-juah kam karina kalimbubu puang kalimbubu kami
2. Subuk kam milala mergana ginting mergana tambar malem
3. Karo mergana tarigan mergana karinana
4. Jadi penggurun kami enggeluh

Translate:

1. Then be healthy all of you our kalimbubu, and our puang kalimbubu
2. Even if the ginting clan the karo-karo clan, and tambar malem clan
3. All of the karo-karo clan, and tarigan clan
4. Be the one who teaches in our life

c. The advice and wishes to the groom's family

In this part, the function of song is to give advice and wishes to the groom's family, as an example 3.3

Example 3.3

1. Bagem tarigan mergana ras beru ginting
2. Enggo melala belas-belas kata kalimbubu puang kalimbubu
3. Ibas kam pejabuken anak
4. Maka kam pe mejuah-juah karinana ras sembuyakndu
5. Jadi perlebe-lebe kalimbubunta enterem

Translate:

1. That's it the tarigan clan and women of the ginting clan
2. There have been many words from our kalimbubu, and our puang kalimbubu
3. For you to marry a child
4. Then you are all healthy with your family members
5. Be a supporter of all our kalimbubu

d. The advice and wishes to the groom and bride

In this part, the function of song is to give advice and wishes to the groom and bride for the seconde time, as an example 3.4

Example 3.4

1. Bagepe si enjabukenn bana
2. Panjang pagi perjabun kena
3. Jumpa anak dilaki jumpa nak diberu
4. Sangap encari jumpa rezeki

Translate:

1. Likewise, those of you are married
2. Continue your marriage
3. Born a boy and a girl
4. Lucky in finding sustenance

e. Hopefully the kalimbubu of groom's family forgives for all the shortcomings

In this part, the function of song is hopefully the kalimbubu of groom's family forgives for all the shortcomings in the wedding ceremony, as an example 3.5

Example 3.5

1. Bageim
2. Kalimbubu, puang kami karina
3. Amin gia lit kekurangan
4. Ibas dahin wari sisendah
5. Ula kam megelut bas kekurangan e

Translate:

1. That's it
2. All of our kalimbubu and our puang kalimbubu
3. Even though there are drawbacks
4. At today's wedding ceremony
5. Don't feel disappointed in that lack

f. The additional speech act from the groom's family to their kalimbubu

In this part, the function of song is to additional speech act from the groom's family to their kalimbubu, as an example 3.6

Example 3.6

1. Endam dagna
2. Kata penambahi
3. Ginting mergana ras kemberahenna
4. Ngalo-ngalo kepulungen kalimbubu
5. Maka mejuah-juah lah kita kerina

Translate:

1. English
2. These are all words
3. The additional of speech act
4. The ginting clan families with her waves
5. Welcome all kalimbubu
6. Then safe and healthy we all

5.4 Pemasu-Masun Song in the Kalimbubu of the Bride's Family

In the pemasu-masun in the kalimbubu of the bride's family consist of four parts, namely a) the welcoming of kalimbubu the bride's family, b) have fortune and healthy to the groom and bride and their kalimbubu c) hopefully all of the kalimbubu of the bride's family forgives for all the shortcomings d) the additional speech act from the bride's family to his all their kalimbubu

a. The welcoming of kalimbubu the bride's family

In this part, the function of song is welcoming of kalimbubu the bride's family, as an example 4.1

Example 4.1

1. Tampak kam karina kalimbubu kami
2. Singalo bere-bere, perkempun ras perbibin
3. Mereken pedah ajar toto simehuli
4. Nandangi kami kerina anak berundu
5. Malem kel ate kami megiken cakapndu

Translate:

1. All of you our kalimbubu
2. Singalo bere-bere, perkempun. perbibin
3. Convey good advice and prayers
4. To us all your anak beru
5. We are happy to hear your speech

b. Have fortune and healthy to the groom and bride and their kalimbubu

In this part, the function of song is fortune and healthy to the groom and bride and their kalimbubu, as an example 4.2

Example 4.2

1. Gelah sangap dengen mejuah-juah
2. Kami kerina anak berundu
3. Terlebih-lebih man siebaru erjabu
4. Kam pe karina kalimbubu kami rikut puang kalimbubu
5. Cawir kam karina metua man ingan penggurun kami

Translate:

1. To be lucky and healthy
2. All of us your anak beru
3. Especially for newly married
4. All of you our kalimbubu with puang kalimbubu
5. Live until you are old for give us some advice

c. Hopefully all of the kalimbubu of the bride's family forgives for all the shortcomings

In this part, the function of song is hopefully all of the kalimbubu of the bride's family forgives for all the shortcomings, as an example 4.3

Example 4.3

1. Kalimbubu kami ras puang kalimbubu kami
2. Ula kel ukurndu sangkut ibas kurang pengalo-ngalo kami
3. Labo perban arah karus kami
4. E perbahan kurang beluh kami

Translate:

1. Our kalimbubu and our puang kalimbubu
2. Don't be offended by our shortcomings in welcoming all of you
3. Not on our intention
4. Just because we are not smart

d. The additional speech act from the bride's family to all their kalimbubu

In this part, the function of song is to additional speech act from the bride's family to their kalimbubu, as an example 4.4

Example 4.4

1. Bageim
2. Kalimbubu ras puang kalimbubu kami
3. Endam cakap penambahi ginting mergana
4. Ibas ngalo-ngalo kepulunen ndu

Translate:

1. That's it
2. Our kalimbubu and our puang kalimbubu
3. This is an additional speech act from ginting's clan
4. In welcoming all of your presence

6. Conclusion

In the implementation of the wedding ceremony according to Karo custom there is a speech act delivery. Speech acts are delivered by three groups in the Karo kinship system, both to the groom's family and to the bride's family. At the end of the delivery of the speech act, it is possible to present a chanting song.

Looking at the contents of each part of the song, the function of singing is more of an expression of feelings that is communicated to fellow relatives. The feelings

communicated include congratulating the married family and conveying hopes and advice. Besides that, it is always conveyed a kind of prayer to get the generosity of sustenance, get convenience in living life, get physical and spiritual health and can always consult with fellow relatives. Thus, it is believed that they will receive blessings and grace for life.

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