Developing friendly city and friendly village based on local culture: An Anthropolinguistic Study

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Abstract. This present paper discusses the role of cultures in developing friendly city and friendly village based of the cultural approach. It aims at finding the cultural performances as well as local wisdoms which can be applied to develop a friendly city and friendly village. An anthropolinguistic approach is applied to study performances related to (1) cultural building, (2) cultural traditions and (3) cultural brand for friendly city and friendly village. The analytic parameters are interconnection, valuability, and sustainability.

1. Introductions
Developing friendly city needs the touch of cultural performances which depict cultural building, cultural traditions, and cultural images that people get when going, staying, and leaving the city. It also needs the touch of cultural participation which involves all societal roles living in the city. The cultural performances and participation exist in the city which can be implemented for the sake of friendly city[1]. Because of the importance of cultural performances, it is consequently needed to formulate the model of implementing local cultures to develop friendly city or friendly village. The term “friendly” should be interpreted as “cultural” or “civilized” which is very important to develop a city or a village [2].

The friendly city or friendly village based on local culture may be interesting potentials for the tourist destination. The more the cities or villages are developed culturally, the more interesting they are for tourists (Sibarani, 2018c, p.42). The projected city mentioned in this paper is Medan as the capital of North Sumatera Province and the projected village is Tipang as one of the village in Baktiraja District, Humbang Hasundutan Regency, North Sumatera Province.

Friendly city and friendly village are two regions relate to landscape management. They are, in this case, studied by landscape anthropolinguistics. Landscape anthropolinguistics is a multidisciplinary study on landscape and layout of region based on the analysis, interpretation and implementation of language, culture, and other aspects of humankind. It is conducted by qualitative paradigm with interactive model [3][4][5].

2. Cultural performances do develop friendly city and friendly village
According to Hymes (1981:81), performance is the dimension of human life which is creative, realized, and achieved. Performance is most typically emphasized and realized in music, dance, theater, customary speech, story-telling, ritual, ceremony, drawing, architecture, houses, and other public displays which show artistic abilities, aesthetics, improvisation and creativity. The realization of the performance may be classified into buildings, traditions, and images. The differences between traditional versus modern performance or cultural performance versus common performance lie on the whether there are sacredness and local attachment on the performance [6]. There are sacredness and local attachment on the traditional or cultural performances and none of them on the modern or common performances. Cultural performance is therefore sacred and local-attached dimension of human life emphasized and realized in some traditional public displays which show artistic abilities, aesthetics, improvisation and creativity.

As the cultural performances [7], the sacred and local-attached dimension of human life are implemented into building such as architecture, houses and other public offices of the friendly city or candidate of friendly city. It is also necessary to implement such cultural to develop small friendly city as the capital of kabupaten ‘regency’, of kecamatan ‘district’, even of desa ‘village’. Bius Tipang as the traditional village at Lake Toba area may be developed based on the cultural approach.

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orienting to “friendly city”. It is easier to develop capital of regency, of district or of village than big city such as Medan based on cultural performances because they are more homogenous. The concept of this cultural performances is being suggested to develop village Tipang as my research village.

As the local people living at village Tipang is Batak Toba, the cultural performances emphasized and implemented are Batak Toba’s culture. However, the heterogenous city such as Medan may be developed with the various cultures of the locally native people living there. The natively local people living in Medan are Malay with the coming later of Batak family such as Toba, Karo, Simalungun, Angkola-Mandailing, Pakpak-Dairi. It means that Malay and Batak cultures are two main native cultures which can be implemented in developing friendly Medan city. Besides the locally native people, there are also ethnic group having been lived for a long time in Medan such as Javanese, Chinese and Indian ethnic group. The four types of cultural performances may “color” the development of the Medan friendly city with the emphasis to Malay, Batak, Javanese, Chinese, and Indian consecutively.

There are at least some components of cultural performances which can be implemented to develop friendly city or friendly village. They are cultural building, cultural traditions, and cultural brands of the city or village [8].

2.1. Cultural building for friendly city and friendly village

Cultural building includes all buildings in the city or village which indicate the culture of the city or village [9]. Because the building covers both the architectures and houses, the architectures and houses are based on the local cultures. Medan city, for example, may be developed based on the natively local people’s cultural architectures and houses (Malay, Batak, Chinese and Indian), while Tipang village may be developed based on the Batak Toba’s cultural architecture and houses. It is off course more difficult and more expensive to build the real traditional houses with original architecture nowadays especially in city. However, it is easier to build them based in village.

For it is now more difficult and expensive to build the real houses or buildings based on the locally native architectures, it is necessary to build the houses or buildings based on the traditional types of houses and architectures [10][11][12]. The material of traditional types of the houses is not the same as that of the real native ones. It is just built with cement and concrete, not wood anymore as it used to be, but the types are based on the locally native houses and architectures [13][14][15][16]. Developing friendly city such as Medan needs to build new buildings based on the types of locally native houses and architectures such as those of Malay, Batak, Javanese, Chinese, and Indian. Developing friendly village such as Tipang needs to build new buildings based on types of Batak Toba native houses and architectures.

Another cultural performance on the building which is important to develop friendly city and friendly village is the application of traditional ornaments [17][18][19]. The building may be drawn or carved with the locally native ornaments fully or partly. All the building may be drawn or carved with the locally native ornaments. The application of the traditional ornaments is the easiest and cheapest to develop friendly city and friendly village [20]. By application of ornaments of Malay, Batak, Javanese, Chinese and Indian, the new buildings including houses in Medan will be “coloured” to be a friendly city. Based on the concept, the new houses in Tipang village are drawn and carved with traditional ornaments of Batak Toba [21].

2.2. Cultural traditions for friendly city and friendly village

The English word "tradition" deriving from the Latin tradition is the noun formed from a verb tradere or tradere which means ‘to hand over, to transmit, and to give for safekeeping’ [22][23]. Tradition is therefore the habit handed over from one generation to another for a long time in order that it will be the part of community’s social life. Tradition implies three meanings. They are (1) both the lore we share and the process by which we share it; (2) something that creates and confirms identity. Selecting traditions reinforces the values and beliefs of the current group’s make-up; (3) something that the group identifies as a tradition: identified as a tradition by the community. (Martha and Martine, 2005:93). The tradition is realized as the process and activities in a community’s lives.
The ceremonial traditions which enact deeply held beliefs or values are called rituals. Rituals are repeated, sacred, habitual actions and more purposeful than custom; rituals are frequently highly patterned, organized, managed, controlled and possessed by membership in a group. Most rituals are performed with many types of folk discourses such as chants, recitations, poems, songs or other sacred texts; customary tradition such as gestures, dances or movements; and material contexts such as food, books, awards, clothing and costumes (Sims and Martine, 2005:95).

Cultural traditions in this case include cultural festivals, traditional ceremonies and rituals. Cultural festivals such as natively traditional dances, folk games, traditional sports, story-tellings, traditional fashion show, culinary and folk songs may be implemented to develop friendly city or friendly village [24]. These richly cultural festivals of local people in Medan should be well performed with the fixed schedule to develop Medan as a friendly city. By application of cultural festivals of Malay, Batak, Javanese, Chinese and Indian, Medan may be developed to be a friendly city. The cultural festivals of Batak Toba are also necessary to be well performed to develop friendly Tipang village.

Traditional ceremonies include the ceremonies of life cycle and of livelihood cycle. The life cycle ceremonies include customary ceremonies of birth, wedding and funeral, while the livelihood cycle ceremonies include the traditional event of thanksgiving of planting, maintenance and harvest. Each ethnic group in Medan has richly customary ceremonies of birth, wedding and funeral which can be implemented to develop friendly city. It is suggested to perform the well-type of locally native life cycle customary ceremonies of Malay, Batak, Javanese, Chinese and Indian in Medan for it is a part of friendly performances in this city. However, the traditional ceremonies of livelihood cycle are not appropriate for livelihood cycle at city such as Medan is not related to thanksgiving or traditional performances. The places of customary ceremonies may be identified and published publicly so that people especially tourists may get information.

Developing friendly village such as Tipang needs traditional ceremonies related to both locally native life cycle and livelihood cycle of Batak Toba. The well performances of traditional ceremonies on locally native life cycle and livelihood cycle will be interesting and impressively friendly for tourists. The implementation of the well performances of Batak Toba customary ceremonies is not only important for the friendly village but also for the revitalization and preservation of the cultural traditions. Revitalization consists of reactivating, managing and inheriting while preservation consists of protecting, developing and taking advantage (Sibarani, 2018c, p.43).

There are Moslem, Christian, Buddha, Hindu and traditional beliefs possessed by the local residents of Medan city. The performances of services in the religions or beliefs are rituals. People perform the rituals in their religions and beliefs. These well performed rituals may make the local residents and newcomers such as tourists friendly. Both local residents and newcomers may attend the services of their religions or beliefs together [25][26][27][28]. It is a friendly relationship between local residents and newcomers such as tourists [29]. It is consequently necessary for Medan City to publish publicly the well-known Mosques, Churches, Temples, Vihara and other religious places. The well-performed rituals may also be implemented to develop Tipang as a friendly village. As nearly all local residents of Tipa are Christians, they are implemented at the services at Churches. It is more necessary to depict the various Church sects such as Chatolic, Protestant and Pentecost at the village. Again, it may make the village friendly both to local residents and newcomers.

2.3. Cultural brands for friendly city and friendly village

Another cultural performance of friendly city and friendly village is cultural brand people keep in mind before going to the city or village and get home back from the city or village. There are some cultural brands being important to develop friendly city such as Medan and village such as Tipang. They are locally written information, culinary, cultural destination and souvenir. Written information is very important to give locally friendly images about the city and village. Written information on the city entrance such as airport, central station or terminal is the very important to give information about the city or village. The information of the Medan city and Tipang village may be written in local, national and foreign languages. The information of Tipang village is written with Latin as well as Batak script [30][31]. The more informative the city or village, the more friendly it is. The linguistic landscape of the written information should be neatly arranged in the friendly city or friendly village. Written information about the tourist destinations, cullinaries and souvenirs at Medan as a friendly
city and at Tipang as a friendly village should be given to newcomers. Written information is about the brief description as well as the picture of the tourist destinations [32][33].

One of the friendly city information written on the linguistic landscape such as banner is local tourist destinations [34]. In tourism, tourist destination is called ‘something to reach and see. These are Tourist destinations at Medan which are necessary to inform are Mesjid Raya ‘Raya Mosque’, Istana Maimun ‘Maimun Palace’, Museum Tjong A Fie ‘Tjong A Fie Museum’, Restoran Tiptop ‘Tiptop Restaurant’, Restaurants at Merdeka Walk, Penangkaran Buaya ‘Crocodile Breeding’, Taman Budaya ‘Cultural Park’, Rahmat International Wildlife Museum & Gallery, Pekan Raya Sumatera Utara ‘North Sumatera Fair’ and Gereja Velangkanni ‘Velangkanni Church’.

There are some tourist destinations at Tipang village such are Sampuran Sipultak Hoda ‘Sipultak Hoda Waterfall’, Aek Toba ‘Toba Irrigation’, Aek Dolok ‘Dolok Irrigation’, Polu Simamora ‘Simamora Island’, Polu Sirungkungon or Pulo Sihombing ‘Sirungkungon Island or Sihombing Island’, Batu Mamak ‘Mamak Stone’, Toguan ‘Ritual Place of Village Leaders’ and Sarkopagus (Purba, Manalu, Debata Raja, Nababan) ‘Sarcophagus (Purba, Manalu, Debata Raja, Nababan).

Friendly city or friendly village should provide special local culinaries. Newcomers such as tourists look for culinaries whenever they visit a city or village. In tourism, the culinary is called ‘something to eat’. They regard the city or village as friendly if they find culinaries in the city or village. When newcomers come to the city or village, they usually look for the culinaries. When they come to Medan, they look for culinaries such as durian, bolu Meranti ‘Meranti cake’, mie Aceh ‘Aceh noodle’, soto Medan ‘Medan soup’, bika Ambon ‘Ambon cake’, sirup markisa ‘passion fruit syrup’ and teri Medan ‘Medan anchovy’. However, when people go to Tipang village, they may find culinaries made of rice such as sasagun, tipatipua, sinaok, and lampet.

Another cultural brand is the local souvenir provided and offered at the friendly city and friendly village. It is “something to buy” in tourism. The question “what to buy” from the city or from the village will give impressing image which makes the city or village friendly. The products of local creative industry apart from culinary are necessary for local souvenir. The local souvenir of Medan city is still dominated by traditional clothes of Malay and Batak ethnic groups. Malay and Batak sub-ethnic groups have their own traditional clothes which are designed and made to be dresses, shirts, jackets, suits, handbags and shoes. The original traditional clothes are woven, but there are new locally motive printed materials. The local product of Tipang village is dominated by woven traditional clothes without being designed and sewn up. The designs and finished products made of woven traditional clothes need to be improved in the future in order to be souvenirs at Tipang village.

Culturally creative industry should be increased to create local souvenirs which become the cultural brand in Medan city and Tipang village. Other local products of culturally creative industry should be created in the future besides traditional clothes such as souvenirs out of wood.

3. Leaders’ local wisdoms for friendly city and friendly village

Leaders play very significant role in implementing local wisdoms of cultural performances to develop friendly city and friendly village. Local wisdom is the implementation of cultural values of the local community’s social life that can be utilized to manage and govern the life order of local society for shake of their peace and prosperity (Sibarani, 2018c, p.42). For the leaders of Medan city and Tipang Village have different characteristics, the implementation of the local wisdoms are therefore differentiated. Medan City is led by Wali Kota ‘Mayor’ while Tipang Village is complementarily led by Raja Bius ‘Traditional Leader of Village’ as well as Kepala Desa ‘Modern Leader of Village’ as follows.

As an executive, Wali Kota ‘Mayor’ is the highest policy maker for developing a city. Developing Medan as a friendly city, or dignified city according to the present governor, Medan Mayor should possess the local wisdom way of thinking to develop a friendly city. The local wisdom way of thinking pushes him to implement the cultural performances to develop a friendly city. The role of Medan Mayor’s local wisdom to develop Medan as a friendly city.

Unlike Medan city, Tipang Village is complementarily led by Kepala Desa “modern village leader” and Raja Bius “traditional village leder”. Among villages around Lake Toba area, as far as we know, Tipang village is the only village still being managed by Raja Bius. Kepala Desa usually takes care of the official government affairs while Raja Bius takes care of socio-cultural affairs including customary ceremonies of life cycle and livelihood cycle. Kepala Desa practices the wisdom oriented
to governmental rules while Raja Bius practices the wisdom oriented to local socio-cultural norms. *Raja Bius* of Tipang consists of duet *Parsanggul Baringin* and *Pangulu Oloan*.

4. Conclusion
Cultural performances are necessary to be implemented to develop friendly city or friendly village. The cultural performances are cultural buildings, cultural traditions, and cultural brands of the city or village. The cultural performances will give culturally impressive image of Medan as a friendly city and Tipang as a friendly village. Friendly city and friendly village are oriented to be friendly for local residents and new-comers or tourists. The friendly city means the city which is friendly because of its cultural performances or traditions and of its residents living in the city look friendly. Consequently, the friendliness of the city may attract tourists and convince the local people.” (Sibarani, 2018a, p.2)

The cultural performances indexicalize cultural values which can be wisely implemented to develop friendly cities in North Sumatera. Such cultural values are local wisdoms for developing friendly cities (Sibarani, 2018c, p.42).

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