

CHAPTER I

INTRODUCTION

Background

Indonesia is a country that has a lot of beautiful natural wealth. Indonesia is also known as a country that has a variety of tribes and cultures. The Batak tribe is a tribe in Indonesia where most of them are likely to be in North Sumatra. One of the cultures that is often carried out by the Batak custom is eating betel which is a form of tradition that exists in the community which is carried out from generation to generation.

Man belo is a term for eating betel in the Karo language which requires other ingredients as ingredients for its ingredients, consisting of belo (betel), lime, gambier, tobacco, areca nut, some add candlenut, glutinous rice which has been stir-fried all the ingredients ingredients and wrapped in betel then chewed. The tradition of *man mbelo* is also very closely related to traditional karo ceremonies, for example: the marriage ceremony of *mbaba mbelo* a sheet (proposal), *nganting manuk* is an event carried out after *mbaba mbelo* a sheet of *kepaten* (funeral ceremony), *mengket rumah* (entering a new house) etc.



Figure 1. The *Mbaba Belo Selambar* event in Tanah Karo

Based on the description above, the researcher will discuss one of the traditional karo ceremonies, namely the *Mbaba belo* tradition, a sheet related to the research title "Designing English Reading Texts based on "*Mbaba Belo Selambar*" from Tanah Karo. And what does this have to do with education in karo land. The *Maba Belo Selambar* culture is one of the Karo ethnic cultures which is carried out if you want to hold a wedding. The *Maba Belo Selambar* ceremony is held to determine the wedding procession and traditional ceremonies to be held in the future. This traditional ceremony aims to introduce both sides of the family who want to get married and as a place for friendship to meet relatives or those closest to them. As for the people who Mandatory to attend this traditional ceremony are *sangkep geluh* (parties who must

attend) from the female and male families (**Oca Putra Ginting, 2019**). *Mbaba Belo Selambar* is a ceremony to propose to a girl according to Karo custom. The aim was to ask the willingness of the girl, parents, sembuyak, Anak Beru, Kalimbubu Singalo Bere-bere and Kalimbubu Singalo perkempun for the proposal. and to tie the knot between the man and the woman. Before the event begins, *Amak Mbentar* (Mat of Honor) and Amak Beru-beru are prepared as seats so that they face each other as seats. *Ngembah belo selambar* (nungkuni kata) is a deliberation to determine the date of the party. Etymologically, ngembah belo lambbar means carrying a sheet of betel, has the meaning or symbol that betel, lime, tobacco, areca nut are contained in it. (**Jurnal Pendidikan Bahasa dan Sastra Indonesia ISSN: 2550-0848; ISSN Online : 2614-2988 Vol. 4, No. 1, September 2019**). In the *ngembah belo selambar* event or the stage of applying for a karo girl, in the past there were only a small number of 15-30 people and it was only carried out at the women's house, whereas currently the number of invitations for the ngembah belo stage is now up to 300-400 people and the implementation is carried out in jambur, losd, meeting hall or hall (**Jurnal Komunitas Bahasa 9 (2) (2021): 101-109 Nova Elovani br Sitepu, Analisis Upacara Adat**). In the process of *Mbaba Belo Selambar*, there are actually six Kampil Kehormatan (Kampil of Honor) that will be carried out because there are six teguns who will be asked, namely 1) tegun anak beru sinereh, 2) sukut (sembuyak-senina) sinereh's parents, 3) Kalimbubu singalo bere- bere, 4) Kalimbuu Singalo perkempun, 5) Kalimbubu singalo Perninin, 6) Kalimbubu Singalo Ciken-ciken ras Ulu Emas (the groom's side). Within the six camps (Temapt Sirih) there are two campils filled with cigarettes, two each, this is the camp for Sukut Sinereh and the camp for Kalimbubu Si Ngalo ulu Emas. Culturally and historically, the *Mbaba Belo Selambar* stage was previously carried out by Sangkep Ngeluh, attended only by fifteen to thirty people from both sides of the family. At this time the *Mbaba Belo Selambar* stage has reached the number of invitees from three hundred to four hundred people. For non-nangkih marriages, the *Mbaba Belo Selambar* Stage is the first stage in the Karo marriage system. The meaning of *mbaba mbelo selambar* for Batak Karo women is to tie a promise between the male family and the female family. In this event the male family visited the female family and for the Maba Belo Selambar facility the men brought: a. Pengarihi Kampil / Pengorat Kampil b. Pudun, Uis Arinteneng, Pudun and Rp. 11,000.00 so that the event of asking the girl's availability can begin, Kampil must first run it (**Jurnal Taushiah FAI UISU Vol. 12 No. 2 Juli-Desember 2022**). On weekdays of traditional parties, belo belo is also used as a treat for guests who come to traditional parties and also in the past belo/betel was very closely related to old beliefs or pemena karo people, such as making ercibal (offerings) asking sibaso teachers (shamans) and fortune-telling.

Moral values are principles or standards used to determine what is right or wrong in behavior and decisions taken by a person or group of people. Moral is related to the good and bad attitude of humans as beings who have reason (**Jurnal Pendidikan, Volume 19 Nomor 1 Tahun 2021 Chastanti & Munthe, 2019**). There are two moral values related to attitudes/actions, morals, and manners that can be used as guidelines for behaving in social life, namely discipline and care for the environment. Therefore, the moral value of the Tanah Karo "*Mbaba Belo Selambar*" Tradition is that the *Ngembah Belo Selambar* semiotic symbol/sign is a type of cultural semiotic, in which cultural semiotics specifically examines the system of signs that apply in the culture of a particular society.

Reading comprehension is an activity to understand the essence of a text that we read in English. The core referred to here is the idea or ideas contained in every English text. Currently students in Tanah Karo experience low grades in learning. One of the factors causing the low scores of students in learning is the lack of interest in reading from students at school. Based on the results of data analysis, it was found that there were two factors causing students' lack of interest in reading, namely internal factors, which are factors originating from students themselves, namely reading ability, understanding the meaning contained in reading, lack of habit of reading, reading books on the orders of the teacher, students rarely look for books or materials reading according to their needs, students who complete assignments via the internet without books. (*D Solahudin · 2022*) ·

Reading is an activity that cannot be separated in the learning process. **Putra (2008: 129), CP Sari 2018** states that a nation's reading culture or reading habit is often a benchmark for the progress or civilization of a nation. Reading is one of the important things in all kinds of learning processes. Through reading various knowledge, which can lead to success, we can get (**Proceeding of Biology Education, (2019), 3 (1), 26 -31 Arum Nisma Wulanjani, Candradewi Wahyu Anggraeni**). Less interest in reading can also affect the learning process, why does this happen? because the reading material is less varied, causing boredom to students. Factors that influence interest in reading in children m) are (1) Internal factors, namely factors related to physical encouragement, (2) Emotional or feeling factors, namely factors that can cause feelings of pleasure, and (3) Social motive factors namely factors that can arouse interest in carrying out activities in order to fulfill the need to be recognized or accepted by their social environment (**DWIJA CENDEKIA: Jurnal Riset Pedagogik 3 (2) (2019) 123-132**). This low interest in reading is evidenced by the Indonesian society index of

only around 0.001. This means that out of 1000 residents only one person has an interest in reading (**Tanah Karo (SIB), 2018**).

Therefore, the author will try to create / compile a new reading material based on local culture, namely "mbaba belo sembar". because culture is also closely related to education. Culture is very important because it can support student learning, with a culture in education, the potential of students is growing (**thesiscommons.org2022**). A person's reading culture is an attitude or action or action to read that is carried out regularly and continuously. Fostering an interest in reading is the first step in efforts to create a reading culture in society (**H Friantary • 2019**). This study also aims to prove that it is true that students will be more interested in reading when they have read reading texts about this custom and can add moral values to students in Tanah Karo. So that students can also add insight and preserve their culture wherever they are. Many of the Karo tribes now do not know their ethnicity and customs, what are their customary traditions, and some even do not know how to speak, because of the loss of the tribe they adhere to (**RUNGGU RAKUT, ADAT, CULTURE, SPEAKING: 2020**).

The urgency of this research is to increase skills in reading and add insight to students in how "*Mbah Belo Selambar*" is carried out at traditional karo weddings in Tanah Karo. The application of karo culture is also important for students who are in Tanah Karo because this custom adheres to strong moral values for students in Tanah Karo. This research is also to deepen the morals and discipline of students in Tanah Karo where students are taught to respect one another, good grammar, good speech, manners, how to greet and admonish older people and even our neighbors. Based on the description above, the researcher was motivated to design a reading text about *Mbaba Belo Selambar* in Tanah Karo.

The problem of a study

Based on the problems described above, the researcher is interested in conducting research on:

1. What is "*Mbaba Belo Selambar*" in Tanah Karo?
2. How does the influence of student learning motivation on the "*Mbaba Belo Selambar*" tradition in Tanah Karo and what morals can be taken from it?
3. How to turn "*Mbaba Belo Selambar*" into one reading material?

Objective of study

1. To Know the Design in the Tradition of the Mbaba Belo Sembar (MBS) Application Process in English reading texts at Tanah Karo in 2023”
2. To reveal how much influence Karo culture or tradition has on students in Tanah Karo.
3. To add reading material to students about "Mbaba Belo Selambar" in Tanah Karo.

Scope of study

In order for the researcher to be more focused and not extend beyond the intended discussion, this proposal limits the scope. So the focus of the research that the researchers found was designing English reading texts based on *Mbaba Belo Selambar* from Tanah Karo. and this research also focuses on the use of karo culture as a teaching strategy that teachers can use in the learning process.

Significances of study

Researchers can apply the theory that has been obtained in lectures and develop insights about design.

1. Theoretical Benefits

One of the theoretical benefits of this research is to increase interest in reading among students in Tanah Karo and to add insight into references in the *Mbaba Belo Selambar* Tradition in Tanah Karo.

2. Practical Benefits

a) As input for practitioners or interested parties in the *Mbah Belo Selambar* Tradition in Tanah Karo.

b) As a reference for students and the general public for those who need it.

c) As the application of karo culture in society