

UMPASA AND UMPAMA IN BATAK TOBA CULTURE AS A MEANS OF CATECHISM IN MEDAN CATHOLIC CHURCHES

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ABSTRACT

This article explores Umpasa and umpama of Batak Toba culture as a means of catechesis within Catholic churches. The work uses qualitative methods with observation, interview and documentation. Descriptive analysis technique is employed based on the triangulation results of techniques and sources. The study targeted 20 adults, 3 Batak Toba cultural practitioners, and 2 priests and bishops who were on the island of Samosir Lake Toba. The work suggests that churches that live and develop today are based on tradition. Tradition is meant to include everything (such as customs, beliefs, habits, teachings, and so on) that is downwardly inherited. One of the traditions of Batak Toba that is still preserved to this day is umpasa and umpama. This tradition is considered wise because it is used for prayers, petitioning God, and giving advices. Umpasa or umpama has always been used in the teaching of the Medan Catholic Church to the community of Batak Toba in Samosir and its surroundings and has truly become a model of church catechesis, not only by the society of Batak Toba but also as a model for catechism. The work is based on church studies within the Archdiocese of Medan.

Keywords: Umpasa and umpama; Batak Toba culture; Catechism; Medan Catholic churches

INTRODUCTION

The Catholic churches take an open attitude towards cultures including the culture of Batak Toba. This is in accordance with the rule the Pope established regarding the Church's missionary activity during the Second Vatican Council. There are several chapters that specifically support the construction of the local Catholic church, namely Article 10. It says that "The Church must all enter into the cultural group with the same intention as Christ himself, for His purposes, has attached himself to the social and cultural conditions characteristic of man, with whom He lives." Article 22 of the Constitution of the Russian Federation states: "The local church occupies its place in church communion only if the churches adorn themselves with their traditions and show their identity as local churches." (Hardawiryana, 1991). The church always

preserves and continues to grow and develop its teaching and personality from generation to generation. This tradition began in the time of Jesus with his apostles. This period was later called the “Primary Church.” After the First Church, the Church continued to develop and deepen the expression of faith contained in the Scriptures. (Konsili Vatikan Vatikan II, 1993).

The Catholic Church, with its distinctive characteristics of being one, holy, Catholic, and Apostolic, is believed by its embracers as a religion awakened to the purity of its teaching. In its presence in the midst of a society rich in its culture, the church is not immediately accepted as an inculturation that can be recognised by the church. Inculturation can be interpreted as the formula of the question “how to continuously strive for faith to be lived in the local culture”. In this case, the measure of inculturation is not limited to the lack of local cultural elements such as indigenous clothes, music, songs, symbols, and so on. But it is easy for them to believe in it. “ The Catholic Church accepts its mission to preach the Gospel to ten peoples by entering into the lives of the people themselves. The church’s task of proclaiming Christ through the catechism or the teaching of the faith will be more acceptable when it enters the culture of local communities. (Paulus VI, 1967). The purpose of preaching is to unite cultures so that people, or listeners, can more easily accept and live the teachings of faith. Through culture, we will attract the interest and attention of local communities. The profound spiritual life of the people is united with the experiences of faith in their lives, so whether in catechesis or in evangelization, it should be Christ who is presented, including in local culture.

On the increase of the teaching of faith or the preaching of the faith, there are various types of construction that can be done, among them recollection, meditation, reflection, retreat, spiritual pilgrimage, the deepening of the Scriptures (the term in the Catechism), and the Catholic society itself is influenced by various factors. One of them is the cultural life of a particular community, which plays a very important role and cannot be released. In this context, especially in the marumpasa tradition, the culture is considered noble by the Batak Toba society itself. Marumpasa as part of culture is an aspect that can build a personality that requires good behaviour and contains cultural norms in order to have sufficient knowledge of the content of the Christian faith and have a sincere spiritual and personal experience so as to understand the meaning and purpose of his life.

The Batak Toba community system is defined and regulated by the Dalihan Na Tolu concept, which means *tunku nan tree*. The three legs each have functions and positions that cannot be separated and exchanged with each

other to maintain balance. Marga, as an identity obtained on the basis of a patrilineal line, is used as a reference to determine a position in the community system. The position of a person in the Dalihan Na Tolu system is said to be a democracy, meaning that each individual is given and his position against others according to the identity of marga. (Pardosi, 2008). There is a “value” that is so firmly held as a principle by the Batak Toba society that to say something, it must be covered with words that make the meaning disguised but quite understandable. Communication is saying something to someone or a group of people using the umpasa and the like. Umpasa and umpama are pantun and fairy tongues in the Indonesian santra category. Umpasa or pantun that is loaded with the hope of obtaining a pas-pasu or blessing by reaching something or making a prayer restu so that it is not the origin of one that is heard or whispered only in the sense of humour. Every word or phrase in each line contains a deep meaning and is related to each other. As soon as this is revealed, all those who listen to it will hear Emma Tutu, which means hope (or blessing and justification for what is expressed in the umpama) (Sinaga, 2013).

Umpasa and umpama are frequently used in every ulaon or meeting and in various aspects of the life of the Batak Toba community as expressions, prayers that contain requests, hopes, advice, and motivation for those present. (Toruan, 2012). This is a verbal triad with conditions of beating, shooting, rhythm, and the number of lines and parts of a certain word. The words that are structured in the contents of umpasa and umpama contain poetic values, contain the living philosophy of the Batak Toba tribe society, and contain the ethics of sophistication, laws, and the life of the Batak Toba tribe itself. The umpasa is more likely to contain the prayers that become the ideal of life for every person: hagabeon (happiness), hamoraon (wealth), hasangapon (respect), and saur matua (longevity and well-being). (Sitompul, 2009). Here is an example of the example used when the child is baptised: This is the promise of Mary, Hatubuan ni si tulan, nungnga sahat hata na uli, Sai Sautma i dipasahat of the Lord. The meaning of the above word is that all our prayers and hopes for the child who has been born and baptised will be answered by the Lord. Umpasa is often used in meetings; in this hat huta, in the tubuan lata, manang tudia pe hita, disi do Debata. The meaning of this word is to say that wherever we are, God will always be with us. Examples of umpasa when the event is the military of some place, home, or other: Martantan ma baringin, Marurat jabi-jabi, Mamora ma hita badingin, this tumpahon Ompunta Mulajadi. The meaning of the word above is that all cities are blessed by God. Examples of umpasa in marriage are: star na rumiris, ombun na sumorop, son pe riris, and boru pe torop. The meaning of the above is that the couple that has been established in marriage is given to the offspring of a male and a female by God. Previous

research on “Legitimation of Divinity in Baptism in Batak Toba Aboriginal Events” by Bendhauer Pasaribu, 2015. That the speech used in the baptism represents the legitimacy of God, both implicitly and explicitly, indicating the hope that man seeks and the relationship of man with God. The novelty in this study is that the marumpasa tradition can be used as a means of catechesis in the Catholic Church. Then, judging from the thickness of the marumpasa tradition in the Batak Toba society, the researchers are interested in digging up data to determine whether this tradition can be made one of the means of catechesis, especially through the presence of the Catholic Church in the Toba Batak community in North Sumatra.

The focus of this research is Umpasa, and the same in Batak Toba culture can be used as one of the means of catechesis, or the teaching or reporting of faith. This marumpasa is very thick and cannot be released from all aspects of Batak Toba’s life itself through various events or ulaon. From the birth of a new family member, adult and married, to the event of death, Umpasa and the like are the means of communicating prayers of supplication to God, hopes to be achieved, and advice or motivation for all listeners around him. Thus, the tradition itself unites in the practise of customs and religions that are considered to have the same meaning and purpose, namely to convey the expression of prayer, a request, and the hope that the Lord would fulfil it. Therefore, the researchers were interested in looking at how the Catholic Church viewed the “marumpasa tradition” as a wrong means of catechesis. The purpose of this study is to analyse and describe how umpasa and umpama are used in the entire Batak Toba community and how the Catholic Church views the use of umpasa and umpama as a means of catechesis or teaching the faith.

The community of the Toba Batak tribe is one of the Batak ethnic groups that exists in North Sumatera and is among the largest tribes spread throughout the district and city area. The Batak Toba tribe has a variety of cultures, traditions, customs, and habits of indigenous groups, such as the system of friendship and marga, or warrior, that to this day is still preserved. As part of the tribal heritage that is still preserved, many local and international researchers who conduct research even dig the rich culture and customs of the Batak Toba tribe. So that these cultures are recognised and made into local wisdom, which is considered to contain high moral, religious, social, and other values. So the researchers are interested in one of the types of culture of the Batak Toba tribal traditions that are considered to have a value “more” as a local wisdom that is still strongly ingrained to this day: the tradition of “marumpasa” or “Umpasa and umpama”. This tradition is used in every aspect of the life of

the Batak Toba community, from the event of the birth of family members, representation, to death, as well as in various aspects such as events of joy and sorrow, and even in giving advice and following rules that are contained in the values of the “marumpasa”.

Cucumbers Zucchini Summer Squash and Carrots Kale Radishes Broccoli Rosemary Basil Pole Beans Peas Arugula Bibb Lettuce Cutting Lettuces Potatoes Usually, umpasa is used at the time of customary istiadat execution, while umpasa is often used in everyday life situations. Umpasa is almost the same as pantun in Malay-Indonesia; there is pantun advice, there is pantun humour, and so on. (Sitompul, 2009). It is a prayer to the Lord to give him grace, prosperity, salvation, and all good things. Then for the people of Batak Toba Marumpasa, it means the tradition of rowing that is carried out at the time of customary ceremonies such as marriage, death, the inauguration of a tugu or tomb, birth, entering a new home, and gratitude. Umpama is a literary language that contains norms, sanctions, rules, prohibited things, or abstracts that should be followed or done. (Toruan, 2012).

The Batak Toba community generally believes that the umpasa is a blessing or hat-pasu word given by the hula-hula party to its board or parents to their children, and so on. (Sitompul, 2009). A parable is a parable that contains the emblems around it. (Sinaga, 2013). These are norms, things that should be followed or not followed. According to R.H.P. Sitompul, 2009, in his book, he wrote the umpasa Batak Toba contains characteristics among others: the umpasa consists of four lines (in general), the first and second lines are sampiran, the third and fourth lines are the content, the sound equations in the last quarter of the first line with the third and the second line and four are ab-ab, and there is a link between the sampiran (first and second line) and the content. (baris ketiga dan ke empat). According to R.H.P. Sitompul, umpasa and umpama that are often used in Batak Toba culture have ranges such as: Pasahathon ulos mula Gaga (delivering ulos), Dakdanak na new sorang or child born (birth of a child or a new family member), Tardidi who is a babtis or a bath, malua manghatindangkon haporseaon, Parbogason or marriage (range of stages in the Batak Toba marriage), as well as death and comfort. The use of umpasa differs on each event, such as the birth of a new family member, marriage, birthday, and death.

On the occasion of the customary birth of the child: *dakka ni diara, tanggo pinagait-aithon*, in the child, *na sorang on, sai sitokka ma panahit-nahiton*. This umpasa gives meaning, and meaning is the tree of the day, strong when climbed, as well as this child born, free from all diseases. Umpasa on the customary marriage events: *star na rumiris, ombun na sumorop, son pe riris*,

boru pe torop, whose meaning is to accompany the stars, and meresap the morning embun, may be given to offspring of boys as well as daughters. In the event of death: balga tiang ni ruma, balgaan tiang Ni sopo, nungnga erga na saur matua on, sai unggabean ma hamu na umposo. The larger the column of the house of rice, the greater the number of descendants who have died from this matua, as well as the number of descendants who are still young. On the occasion of the birthday: andor haduppa togu-togu ni lombu, andor hatiti togu-togu ni horbo, pengpeng saur matua ma hamu patogu-togu pahompu, sahat tu na marnini, sahat Tu na Marnono. The meaning and significance are that Haduppa Haduppa carries cows, and the cord of hearts carries cowboys, so that the Lord gives long life to his grandchildren, up to the grandson even, Buyut.

On the occasion of the customary ceremony of tugu or makam: martantan ma baringin, marurat jabi-jabi, mamoraa ma hita badingin, tumpahon ni Ompunta Mulajadi. The meaning is rooted in the trees, rooted in the pig tree, as well as in the prosperous city, blessed by the Lord. At the end of every customary event: sahat sahat ni solu, sahat ntu bontean, lelung ma hita mangolu, sahat ma tu panggabean. The meaning of it is to the end, to the goal: may the Lord give long life to us and many offspring. The usual usage in everyday life is that of philosophy: tu ginjang ninna porda, tu toru pambarbaran, tu ginjan ninna roha, and patutoruhon do sibaran. The meaning and meaning is to grow to the top of the porda, to the rest of the cut; the treatment of anguish is the beginning of destruction. Umpama contains the ethics of courtesy: pattun hangoluan and tois hamagoan. Meaning and meaning are the capital of life; pride is the beginning of life's destruction. Umpama contains customs and laws: pauk pauk hudali, pago tarugi, na tading ta ulahi, na sega ta pauli. The meaning is the cangkul with the pacul, which we missed again and corrected. One of the most famous things about society: sotung forgot horbo sian barana and sotung peut ulos sian sangkotanna Do not forgive the people, do not forget the people.

The people of Batak Toba generally understand the meaning contained in Umpasa and Umpama. It is a prayer of prayer, of hope, of desire, of counselling to those who listen to it. Examples are: pauk-pauk hudali ma, pago-pago taruli, na tading taulahi, na sala hupauli. In this phase, the first and second lines are side lines, while the third and last lines are content. This word contains meaning, for which its function advises that any unfinished or wrong work be corrected. Likewise, the meaning or messages contained in the umpasa and other umpama serve to give a picture that advises how the Batak society can live in a good society (Tambunan, 1982).

The traditional use of umpasa and umpama cannot be left out of every indigenous event or ulaon in the daily life of Batak Toba society. The purpose of the umpasa is a form of prayer, while the aim is only a parable or a proverb that has a moral message, advice, or a complaint that is compared. (Toruan, 2012). Tradition marumpasa is a form of appeal to God to apply everything that the Batak Toa society expects in the form, context, and situation of a particular event. The prayer of the Lord or the prayer in the form of a prayer. But in the case of those who do not know the truth, they will never forget the truth or the truth of all things. The usage of umpasa among the people of Batak Toba is different at every event or meeting, although it is often used in everyday life. Therefore, it is better for parents to give advice to their children and for children not to listen to what has been a rule and advice to live in conformity with custom. The term is used, for example, at the gathering event, the birth of a new family member, the stage event towards marriage, the marriage itself, the birthday, or the death event. (Tambunan, 1982).

The umpasa and umpama used in the Batak Toba society have differences. The difference lies in the purposes of each one, where the umpasa is delivered to the Lord as a form of prayer, whereas, e.g., only as a parable often used in daily life. (Toruan, 2012). It is the prayer of the Lord for blessings, blessings, and more blessings. On the other hand, the umpama, which is more frequently used in daily life situations, is usually classified into four divisions: the umpama that contains about philosophy, the umpama that contains about ethics of consciousness, the UMPama that contains about custom and hookum, and the UMPAMA that contains about norms and rules of society.

The marumpasa tradition in the Batak Toba society is believed by each person in the tribe to have a very rich cultural value, so it is preserved to this day. Umpasa is considered to have the value of hagabeon, where this value means all prayers to God and the hope of longevity, happiness, and having offspring. Where in the custom of Batak Toba did Gaga say it was a man who had many sons and daughters? The value of Hamoraon means possession of wealth. It is said that it is rich in the Masyarakat Batak Toba if it has a job and business, has a savage and a farm, and has livestock. The religious value of which is verbally expressed by Batak Toba expresses the belief of the Batak community itself. The value of affinity, having the meaning of the status of a person's relationship with others, plays an important role in the social life of the Batak Toba community. The value of hasangapon is that there is a meaning where the people of Batak Toba respect and respect each other. This is especially important in the Batak Toba culture, where this is based on his philosophy of life "dalihan na tolu".

CATECHISM

The word catechesis comes from the Greek word *Katechein*, which is formed from the words *kat*, which means go or spread, and *echo*, which means flatter or speak. *Katchein* means flattering or sounding out. This word contains two meanings. First, *katchein* means a message being delivered. Secondly, *katchein* means teaching from leaders (Paulinus, 2022). In the Holy Scriptures, there are some who use the word catechesis, whose original meaning is to make a rhetoric, causing something to shake. (Teleumbanua, 1999). Thus, the mission of catechesis is to present the word of God so that man can meet Christ personally. Catechesis is primarily the self-revelation of Christ. A preacher must therefore truly realise that what is preached to the people is Christ and that, in his preaching, he is the instrument used by Christ to introduce Christ to people.

The church is the assembly of the people of God who believe in Jesus Christ. The church develops itself through the five tasks of the church so that the people can also develop themselves, in particular in their faith life, in the real practise of life in their environment. Therefore, preaching or catechesis as a communication of faith is the effort of people to exchange and exchange experiences of faith, to establish, develop, direct, and revitalise their faith. The feast of faith in the worship of the people reveals their faith and responds to the work of salvation of the Lord with gratitude, thanksgiving, repentance, prayer, and glorification. The catechesis instills a basic attitude in every Christian: the attitude of faith. The core and central truth of the preaching or teaching of faith is the person of Jesus Christ himself. The source and substance of the activity and teaching of catechesis everywhere and on every occasion are Jesus Christ, who is the fulfilment of all revelation. In Jesus, God tells us in a reasonable way so that we can trust how to live and why to live and what is the true purpose of man's journey on earth. Marinus Teleumbanua says in his book that catechesis is an effort on the part of the Catholic Church to help people understand, live, and realise their faith in daily life. So that people, wherever they are, can know the love of God in Jesus, who is preached through the presence of the messenger of the word, and can prove God's faithfulness. (Teleumbanua, 1999).

This research uses methods with a qualitative descriptive approach by digging data and understanding the phenomena experienced by the subject of research related to the perpetrator or user "Umpasa and, e.g., in the culture of Batak Toba as one of the means of catechesis in the Catholic Church". The research approach with this descriptive method is used because, in detail, it can dig into the social conditions experienced by the perpetrators directly in the

Kevikepan Santo Thomas Apostle Pangururan, which includes 4 large paroki of the Catholic Church, namely, the Parish of Saint Michael-Pangururan as the centre of the Kevikepan of Saint Thomas Apostle, the Paroki of Saint Antonio Mario Claret-Tomok, Saint Francis of Assisi-Palipi, and Saint Paulus-Onan Runggu.

This study was conducted in the Kevikepan of St. Thomas the Apostle, with a case study of four large parishes that were in the shadow of the Kevikepan. It is then implemented with steps that include the planning stage, the implementation stage, and the finalisation stage. According to Bogdan and Biklen, the purpose of this case study is to conduct a detailed examination of a particular topic, location, object, location of document storage, or event. (Ona Sastri, Cenderato, 2022). The stages of the qualitative descriptive method have unique characteristics in themselves. This qualitative research digs up data in a naturally occurring setting, where the results of the data obtained are the natural conditions that occur in the field as well as the conditions that the subject is experiencing. The primary data sources in this study are obtained from the participation of researchers as role observations as well as participant observation, in-depth interviews, or in-depth interviews on the subject of research, namely the pastor, church manager, who is at the same time the leader. The researcher adds an angle to be able to reach generally and extensively, as well as documentation. On the analysis of the data dug, including the process of data reduction, I performed data presentation, subsequent data verification, and drew conclusions. The study was conducted within a one-year limit.

Umpasa is used as a catechesis tool containing spiritual messages.

In addition to the moral message, there is also the umpasa and umpuna (pantha or parable), which contain a spiritual message. The umpama (pantun or parable), which contains the meaning of prayer and hope, is the expression of the umpasa that the researcher intended to convey a spiritual message. This prayer and hope is more focused on a belief in God's intervention in every human being, especially the Toba broom. The words used by the Toba Batak through Umpasa and Umpasa (pantha/parable) have become common. Every word contains a message, a meaning. In a certain context, umpasa and umpasa (parable) contain meaningful prayer. In the prayer, there is the message of Umpasa and Umpama (a parable), such as expressing thanksgiving, prayer, praise, and worship of God or the Lord, who is called Debata in the language of Batak Toba "Debata". Based on the results of the interview, the informant said that the umpasa and umpama are usually spoken by the elderly (or persons

who are considered to have a statement about the umpa and umpama) when conducting an event or meeting. But in the context of the home, the family, and the parents ordinary speech, this is umpasa and umpama. Informant also said that, almost generally, the Batak Toba community believes that the Umpasa and the Umpama spoken contain goodness, such as a prayer of petition to God with shared hope that can be a blessing for those who receive it.

Umpasa and umpama contain the meanings of praise and request.

Batak Toba people often use expressions such as umpasa, for example, to speak to children or family members in the form of prayer. Prayer expressed through the languages of Umpasa and Umpama is a very profound expression of heart content for the Batak Toba community and for those who will be prayed for. This prayer is expressed in the form of prayer and thanksgiving. This tradition is inherent in the daily life of the Batak Toba community and can be used as advice to live better and give advice. Based on the interview, the informant said that the young people of today sometimes have a hard time receiving input or advice from parents when they are directed, but when they hear the umpasa and the umpama spoken, they can understand the meaning or message delivered and the consequences.

The meaning of prayer in the wedding ceremony

In the customary ceremony of marriage, Umpasa and the same are also spoken to married couples, with the hope that the family will live harmoniously, get a rescue, always be under the protection and thanksgiving of God, quickly have offspring, and so on. The form of expression through the umpasa is a source of hope for all those who carry out the marriage and also for a large family. Prayer and hope for happiness and harmony become hopes for the spouse. It becomes a provision, motivation, encouragement, message, reminder, or warning to the new family that forms the household. Based on the results of interviews with informants who were of general adult age, they said that umpasa and umpama in marriage were very many, which contained the meaning of a prayer of reverence to the married couple, the request that the household life be blessed by God and given to the offspring of men and women, and so on. This period begins with the stages of marriage preparation and ends with the marriage stage, where there are many stages to go through before marriage itself to discuss all the important things between men and women. Cucumbers Zucchini Summer Squash Carrots Kale Radishes Broccoli Rosemary Basil Pole Beans Peas Arugula Bibb Lettuce Cutting Lettuces Potatoes The meaning of this chapter is that the Lord bless the offspring of sons and daughters with

long lives and be removed from all diseases.

Prayer and wishes of parents to their children.

Praying to the Lord to give resurrection, blessing, power, and participation from the Almighty is a form of expression that parents always do for their children. The form of belief or belief in the presence and blessing of God on children is the hope for all parents. In this context, it is also missed by the parents of Batak Toba. Informants generally say that the meaning behind this marumpasa is prayer. The distinctions in the territory of the Batak Toba community can also affect the differences in the umpasa and its interpretation, but in their understanding it remains the same. Based on an interview with the informant, who identified himself as “Raja Parhata” or the elderly and said he was concerned enough to see young people around him who are less concerned with the culture of Batak Toba, he said that the umpasa has been spoken since the ancestors who contained the “prayer” to God. He believes that what our ancestors have advised as an inheritance must be applied to the present.

Dealing with leaders or officials of the community and the church

Chennai Madurai Salem Delhi Mumbai Pune Bhopal Trichy Tirupur coimbatore Cuddalore Dindigul Erode Kanchipuram Karur Nagapattinam Namakkal Perambalur Ramanathapuram Pudukkottai Thanjavur The informant generally refers to the statement that “Umpasa is the worship of the Lord Debata,” which means prayer or a request to God. Umpasa and umpama have existed since the development of the Batak Toba people and are used in indigenous events. But it does not have to be in ordinary events; it can be in the family and in everyday life as rules or rules of conduct or advice that is always connected with the present.

Chennai Madurai Salem Delhi Mumbai Pune Bhopal Trichy Tirupur coimbatore Cuddalore Dindigul Erode Kanchipuram Karur Nagapattinam Namakkal Perambalur Ramanathapuram Pudukkottai Thanjavur The value system contains moral and spiritual aspects. The guidance and guidance of the prayer, the guidance, the advice, and the warning The moral message contained in the parable empowers the leaders and all the listeners of the time to meet all the needs of society or the church according to the demands of the time. As a leader, you should be able to give a living example, have more knowledge, and have a spirit of leadership. A leader has a spirit of loyalty, responsibility, courage, and willingness to sacrifice, and also has an attitude of transparency and attention to small communities.

From the results of data discussions based on qualitative, descriptive, and quantitative angket, the following results can be obtained: the use of queries in the form of the given angket can lead to the conclusion that Umpasa and the like in the culture of the Batak Toba society have a significant role in the face of catechesis. This is demonstrated by tests that show that r counts a table r with a value of 0.708 0.312, which means that if R counts the table r , then there is a significant influence. Then Umpasa and Umpama proved to be a real part of the traditions that are still preserved by the Batak Toba society to this day. This is evident from the custom of marumpasa used in every event or ulaon, which is considered to contain moral wisdom and the values of prayer in the form of a request of all their hopes to the Almighty God. Therefore, the role and contribution of the catechist or teacher of the faith greatly influence the improvement of catechism, as evidenced by the results of qualitative observations and interviews with research informants. Observations on church leaders when preaching also include the use of umpasa and the like. It should be noted that there are no events, activities, meetings, customs, or ulaon of the Batak Toba community that do not use this umpasa and the like.

It shows its connection with catechesis that the primary function of the preaching or teaching of the faith is to provide the core of the message of Christ. The umpasa and umpama that Batak Toba society always uses contain spiritual values, wisdom values in everyday life, moral values, and so on. The worship of the worshippers, the prayer of the Lord, the pleasure of the people, and the blessing of the Lord The community of Batak Toba passes on Umpasa and Umpama to each generation through various aspects of daily life activities, also believing that Umpasa and Umpama contain sacred elements that cannot be altered without delay, delivered by the person represented. The community of Batak Toba passes on Umpasa and Umpama to each generation through various aspects of daily life activities, also believing that Umpasa and Umpama contain sacred elements that cannot be altered without delay, delivered by the person represented. Seeing the fact that Umpasa and Umpama are very relevant, they are used as one of the means of catechesis and support for the people, in particular the Batak Toba community. Thus, catechesis through the marumpasa tradition is not omitted as a means of communicating faith. This research is also supported by the previous study, "Synthetic polars of word selection in umpada and umpama by Anni Rahimah, 2017. As well as the analysis of meaning and inner values in the umpasa umpama custom Batak Toba by Astuti Samosir, 2018.

CONCLUSION

Culture can be said to be a form of implementation of all actions and results performed by humans that give meaning to their surroundings. In other words, culture is the essence of human effort and the result of infusing his life with the nature of reality through his mind. Thus, if you want to understand mankind as best as possible, you must conform to the cultural context. It must be taught because culture is the sphere in which human beings must live. That is, culture is a dimension of human behaviour. Man is born, grows, and develops not only as determined by the environment but also as supported by his culture. In the culture of the Batak Toba community, Umpasa and Umpama are very likely to become one of the means of catechesis because this tradition is always used in every customary event, or *ulaon*, in religious meetings or other meetings. In the context of building the faith of the people, of course, responsibility plays a very important role in increasing the interest of people so that people are made easy. This can be done by the existence of people's constructions through local culture, one through Umpasa and the other.

The researchers cited the results of the discussion formulation presented in the priest study in 2017, which reads: "In the cultural context of the Batak Toba society, a pastoral or catechesis officer paid attention to the language in the context of Batak Toba culture. Humpa has a lot of moral values in him. In the study of culture and language, a pastoral officer must prioritise the attitude of openness of a priest to participate in the course programme held at KAM. As pastoral ministers, we must remember that not knowing the language does not mean knowing local wisdom." Marumpasa, or the use of Umpasa and Umpama in the culture of the Batak Toba society, is still running and has been preserved. Umpasa and umpama) cannot be freed from the Batak Toba people and have proven to be always used in various aspects of the life activities of the Toba Batak, both in the celebration of sacraments and sacramentals. It should be noted that there are no events, activities, meetings, or customary people of Batak Toba who do not use Umpasa. This shows its connection with the catechesis that the primary function of the proclamation of faith is to provide the core of the message of Christ. Chennai Madurai Salem Delhi Mumbai Pune Bhopal Trichy Tirupur coimbatore Cuddalore Dindigul Erode Kanchipuram Karur Nagapattinam Namakkal Perambalur Ramanathapuram Pudukkottai Thanjavur Theni Thirunelveli Hyderabad Madras Karnataka The tribe of Batak Toba passes on Umpasa and Umpama to each generation through various aspects of daily activities, also believing that Umpaza and Umpama contain sacred elements that cannot be altered without delay, delivered by the person representing them. Seeing the statement that Umpasa and the like in the Batak Toba society are very relevant as one of the means of catechesis as a means of

communication of faith in various aspects of life, it is hoped that in addition to continuing to preserve this culture, the facilitators of catechism will also be equipped with a number of knowledges about catechesis, methods, and means that can be used through the effort to enter and study local culture.

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