

## DESIGNING ENGLISH READING TEXT BASED ON "MBABA BELO SELAMBAR" IN TANAH KARO

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### ABSTRACT

This research is useful for increasing students' interest in reading through the local cultural reading text "*Mbaba Belo Selambar*". This research focuses on the meaning of *mbaba belo selambar* from Tanah Karo to make a reading text for students so they can be more interested in reading. This research method uses qualitative methods and there are 4 (four) informant subjects in it, consisting of tribal chiefs in Tanah Karo, the bride, the bride's family and the community. Data collection techniques through observation, interviews and documentation. The results of this study show what is the meaning of *mbaba belo Selambar* in Kutambelin Village, Tiga Panah District, Tanah Karo Regency, designing reading texts through *Mbaba BeloSelambar* for students in Kutambelin Village, Tiga Panah District, Tanah Karo Regency. The results of this study also lead to students' interest in reading, the influence of local culture on students and researchers will design reading texts in English based on "*Mbaba Belo Selambar*" in Kutambelin Village, Tiga Panah District, Tanah Karo Regency.

**Keywords:** *Reading Text, Mbaba Belo Selambar, Karo Customs, Interest in Reading*

## INTRODUCTION

### 1.1 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. *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. 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. 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 camps 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. 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. 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.

Reading is an activity that cannot be separated in the learning process. 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 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 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.

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. 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. 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.

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.

## **1.2 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?

### **1.3 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.

### **1.4 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.

### **1.5 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

## RESEARCH METHODOLOGY

### 2.1 Design of research

The research method in *Mbaba Belo Selambar's* research is a qualitative research method. In this study describes how the performance, indexicality and participants in the tradition, how the value of local wisdom contained in the tradition. Anthropological studies that examine language as culture and speaking as cultural practices are appropriate studies to examine the *mbaba belo selambar* tradition in the Karo community. This study uses qualitative research and uses an interactive model put forward by **Miels & Huberman (2014)**. The interactive model is an activity in an analysis that is carried out continuously until it is complete. Interactive model activities include data reduction, data presentation, drawing conclusions and verification. Data collection techniques in this study were interviews and documentation. The following describes the research methods which include research locations, data and data sources, data collection techniques and data analysis techniques.

### 2.2 Data Collection Technique

The data collection techniques in this study were observation, interviews and documentation, that is, the research was conducted using documentation sources and interviewing traditional leaders in Tanah Karo.

#### 2.2.1 Observation

The observation method aims to observe every event that is in this tradition. Observations are generally divided into two parts, namely non-participant observation and participant observation. Non-participant observation is an observation technique that has a distance between the researcher and those being studied. In non-participant observation the researcher can enter directly into the location and observe the setting of the participants involved and the events that are in it. Participant observation is direct observation by being a participant in the events being observed. The researcher becomes one of the participants in the event under study and performs a certain role in the social structure of the event.



### **2.2.2. Interview**

Interview is a data collection technique by interviewing informants about the *mbaba belo selambar* tradition in the Karo community. In this interview the researcher must dig up as much information as possible from the informant in order to find accurate data. The function of the interview is to obtain accurate information and a common understanding of the implementation of this tradition. Interviews can help researchers discover things that were not previously known about the MBS tradition. Interviews were conducted to obtain facts, beliefs, feelings, desires and so on that are needed to achieve the research objectives expected by the researcher.

### **2.2.3 Data Analysis Techniques**

Data analysis techniques use interactive models. Miles and Huberman suggest that the activities in qualitative data analysis are carried out interactively and continue continuously until complete so that the data is clear. Miles Huberman and Saldana (2014) analyzed data in three steps, namely: data condensation, presenting data (data display), and drawing conclusions or verification (conclusion drawing and verification). Data condensation refers to the process of selecting, focusing, simplifying, abstracting, and transforming data.

### **2.3 Data and Data Sources**

The data used in this study are primary data and secondary data. Primary data sources are in the form of recordings and pictures during the process of carrying out the *Mbaba Belo Selambar* tradition and also obtained from interviews and observations. Secondary data is in the form of books and journals about Karo culture, especially books that discuss the *mbaba belo selambar* tradition.

## 2.4 Research Sites

Research location is one of the most important things in a research. This research takes the object of language research in the *Mbaba Belo Salembar* tradition in the karo community. This research was conducted in Tanah Karo.

Gambar 1. Karo Dalam Angka 2015



## FINDINGS AND DISCUSSION

### 3.1. FINDINGS

#### 3.1.1 *Mbaba Belo Selambar*

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. The people who are obliged to attend this traditional ceremony are *sangkep geluh* (parties who are obliged to attend) from the women's family and the men's family. *Mbaba Belo Selambar* is a ceremony to propose to a girl according to Karo custom. The aim is 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 selambar* means carrying a piece of betel leaf, which has the meaning or symbol that betel leaf, lime, tobacco, areca nuts are contained therein. 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*, *lozd*, meeting hall or hall. In the process of *Mbaba Belo Selambar*, there are actually six *Kampil Kehormatan* (Kampil Kehormatan) 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). Inside the six camps (Betel Places) there are two camps 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 man's family and the woman's family. In this event the male family visited the female family and for the *Mbaba 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. On weekdays of traditional festivals, *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 orang karo*, such as making *ercibal* (offerings) asking *sibaso* teachers (shamans) and fortune-telling.

Data exposure is a description that contains research data. The research data were obtained from the results of interviews, observations and documentation related to the implementation of the *mbaba belo selambar* tradition in the Karo community. The data includes:

**Tabel 1. Many Residents in Kutambelin Village**

Desa	Gender	
	Male	Female
Kutambelin	427 person	444 person

**Tabel 2. Community Data in Kutambelin Village by age**

NO	Age Group	Amount
1.	Age 0-10 year	180 person
2.	Age 11-25 year	374 person
3.	Age 26-50 year	265 person

4.	Age 51+ year	52 person
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**Tabel 3. Data on age groups who carry out MBS in Kutambelin Village**

No	Age Group	Category MBS	Amount
1.	12-20 year	The Young Marriage	98 person
2.	21-30 year	Marry	178 person
3.	30 + year	Marry	53 person
<b>Total</b>			<b>329 person</b>

### **3.1.2 The Effect of Learning Motivation on the “Mbaba Belo Selambar” Tradition**

Menurut Samovar, Porter, & McDaniel (2010) culture influences the way a person relates to other people, behaves, and sees the world. Fordham & Ogbu; Fryer & Torelli (dalam Center on Education Policy, 2012:5) explain *“That a desire to maintain a distinct cultural identity in opposition to the dominant group can negatively affect academic motivation most notably, when high-achieving African American students are accused by their peers of acting white”*. Graham dan HudleyTorelli (dalam Center on Education Policy, 2012:5) explained as follows. *“Several studies have explored how social and cultural context can have a bearing on students’ motivations or aspirations. For example, some researchers assert that experiences with or perceptions of discrimination can damage the confidence of students of color and contribute to academic disengagement”*. Based on these opinions, it can be understood that a desire to maintain a different cultural identity can affect students' learning motivation and learning aspirations. Gannon & Newman (dalam Noordhoorn, 2010:19), explain *“Argue that a considerable amount of research indicates that culture often plays a significant role in determining who is rewarded and how. As seen, the type of organisational culture determines the employee’s behavior in the organisation”*. Based on this opinion, it can be understood that culture is important in determining the way a person behaves. The behavior of a person will be different from other people who come from different cultures. This is caused by the determination of the values that culture does to it. So, it can be concluded that the motivation shown by someone will be different from other people who come from different cultures. From the statement above it can be concluded that there is a great influence from the *Mbaba Belo Selambar* tradition on student learning motivation, where there is a great sense of curiosity about *Mbaba Belo Selambar* so that students are even more active in searching for and reading existing references from the internet, books about *Mbaba Belo Selambar*, or asking directly to traditional leaders or parents who he knows, so that students' knowledge about culture is increased which has been passed down from generation to generation in Tanah Karo.

### **3.1.3 Mbaba Belo Selambar's Reading Text**

*Mbaba Belo Selambar* which means "carrying betel leaf" is one of the traditions before marriage in the Karo tribe. This tradition is part of a series of traditional Karo wedding procedures. In the Karo tribe, the wedding tradition begins with a proposal period called *Mbaba Belo Selambar*. *Mbaba Belo Selambar* is a tradition to propose to a girl. The goal is to ask about the willingness of the girl and her family. The family in question is not only the parents, but also the *sembuyak*, *anak beru*, *singalo bere bere* and *kalimbubu* who belong to the Karo tribe.

In the *Mbaba Belo Selambar* event, both men and women must be attended by several parties who are required to attend the event. Parties that must be present are the man applying, the male parents, *sembuyak*, *senina sikaku ranan*, *kalimbubu singalo ulu emas*, and *anak beru*. As for the women, those who must attend are the proposed girl, parents, *Sembuyak*, *Senina Sikaku Ranan*, *Kalimbubu Singalo Bere Bere*, *Singalo Perbibin*, and *Anak Beru*.

*Mbaba Belo Selambar* begins with the submission of the village camp by the male party (applicants). The men have to prepare six *kampil*. The contents of the *kampil* are cigarettes and betel cutlery. There are six *kampil* that have been provided by the men, of which five *kampil* are handed over to the women and one other *kampil* is given to *Kalimbubu Singalo Ulu Emas*. For example: the prospective groom is surnamed *Ginting* and the prospective bride is *Beru Gurusinga*, the communication process takes place between *Anak Beru Ginting* (ABG) and *Anak Beru Gurusinga* (ABGS).

At the *Mbaba Belo Selambar* event, *Anak Beru Ginting* spoke to *Anak Beru Gurusinga* asking if *Kalimbubu* from *Beru Gurusinga* had all gathered at the *Mbaba Belo Selambar* event. In the Karo language spoken "Uga kam kalimbubu kami anak Beru Gurusinga mergana ndai, ma enggo pulung kam kerina i jenda". *Anak Beru Gurusinga* also answered the questions asked by *Anak Beru Ginting*. After that, *Anak Beru Ginting* also told *Anak Beru Gurusinga* that when everyone had gathered at the *Mbaba Belo Selambar* event, *Anak Beru Ginting* would give *Kampil* containing cigarettes and betel quid to *Anak Beru Gurusinga*. In spoken Karo language "Adi enggo kam pulung kerina, enda isap ras kampil kami Anak Beru Ginting, ban lebe isap ras belo ndu kerina"

Usually, after smoking and betelling, *Anak Beru Gurusinga* then asks *Anak Beru Ginting*'s wish to come to *Kalimbubu*. So *Anak Beru Ginting* expressed their desire to come to propose to *Beru Gurusinga* to be *Ginting Mergana*'s wife. The *Mbaba Belo Selambar* program can be said to be complete when there is agreement and willingness from the women's party to the applications that have been given by the men.

## 3.2. DISCUSSION

### 3.2.1 *Mbaba Belo Selambar*

Based on the findings of the *Mbaba Belo Selambar* cultural research which was conducted at marriages in the Karo tribe where the aim was to propose to or ask for a woman's willingness. This culture is very common or has become a tradition in the Karo tribe. Where the *Mbaba Belo* tradition is an obligation at wedding ceremonies in the Karo tribe. Some of the data exposure found by researchers, where the data is data from the Karo community in Kutambelin Village, especially on data on the age of people who do *Mbaba Belo Selambar* at weddings. So based on the data found there were several factors that prevented the implementation of *Mbaba Belo Selambar* or the cancellation of *Mbaba Belo Selambar* at the traditional Karo wedding ceremony.

#### **Factors for Canceling *Mbaba Belo Selambar***

Some of the factors that cause the cancellation of marriage proposals in the Karo customary community include:

1. The presence of a third person factor

During this fiancé, many things can happen, even something beyond logic. Because the waiting time is sometimes too long, resulting in one of the two parties breaking his promise due to the existence of another ideal woman for a young man and for a girl due to the temptation of another man or an application from another man, whom he considers more ready to accept. marry her soon than her fiancé. Due to interference from third parties, either from a man or a woman, they feel hesitant to continue their relationship to the marriage level, so they decide to cancel the application that was carried out on the pretext of not being ready to get married too soon.



2. Educational Factor

Someone's social reasons are indeed quite dominant as a background for several parties to cancel their applications. A person's education is a picture of social status in society because the level of education in certain areas is still low. So for people who feel they have higher education they are very careful to choose a partner in their life. Indirectly, the Karo indigenous people have the principle of equivalence in choosing a life partner. So, it is justified if the community considers an equivalence in choosing a candidate for their life partner, rather than having to regret it after the marriage takes place or goes through an inharmonious household, because there are many differences both in terms of thoughts and perspectives in a life.

3. Economic Factor

The indigenous people of Karo themselves consider that a man who has worked and can meet his own needs is considered capable of building a household, so they are given permission if they are going to marry. However, if there is a man who wants to propose to a woman he has not even worked yet depending on parents, the woman's parents do not directly accept her proposal. This is what causes a man's application to be canceled from a woman because a man is considered unable to be responsible if one day becomes a husband to support the needs of his wife and children. So for these reasons, many of the women canceled their engagements because they were afraid they would not be able to live a decent and happy life.

4. Factor of Obedience to Parents

Many family factors are also used as a reason for a person to cancel his proposal because family is the closest person who will affect their lives in the future. Marriage is a decisive first step in the process of forming a happy and harmonious family. In addition, marriage for young couples is to integrate humans into the social order of life. This is to maintain no regrets in the future.

5. Death Factor

The death of a person indeed causes the severance of all his life in the

world. Everything he ever promised would be legally null and void because only God knows the death of a human. So, when someone who is engaged then dies, one of the parties, both the male and female parties, automatically cancels the engagement. However, in the matter of imposing compensation, both parties are not charged because both parties cannot be said to have violated their promise.

#### 6. Other Factor

Before *mbaba belo* as long as there is usually a mesmerizing or whispering event, namely parents meeting parents, which is closed only involving the parents of the parties, which discusses the price of the dowry, how the party is going to be and so on, but for example during the *mbaba Belo* as long as the parents of the man who promised did not mention what had been promised, but the parents of the woman said yes to what the parents of the man said at the event to avoid a commotion, and there was a cancellation when the event was over with reasons break that promise.

### **3.2.2 Factors Inhibiting Student Learning Motivation**

Several factors inhibiting motivation to learn in students include:

1. Lack of support from parents so that students do not have motivation to learn.
2. Lack of affection so that students feel less cared for.
3. Lack of interaction in a good environment or bad environmental factors, so students are not motivated to learn. Lack of direction from the teacher or the teacher pays little attention to his students so that boredom and boredom arise, therefore students become lazy and unmotivated.
4. Incorrect use of technology, such as addiction to playing games, social media, and others.
5. Lack of facilities and infrastructure for learning resulting in a lack of student learning motivation.

### **3.2.3 Factors Inhibiting *Mbaba Belo Selambar's* Reading Text**

Some of the inhibiting factors in making reading texts include:

1. Lack of understanding in understanding the contents of a story.
2. Lack of habit of reading a book or a story that you want to make as a reading text.
3. Less careful in reading a reading text.
4. Lack of ability to determine the main idea or idea of a reading text.
5. Less interesting themes or titles in the reading text that is read.

## CONCLUSION AND SUGGESTION

### 4.1 CONCLUSION

Based on the explanation above, it can be interpreted as follows:

*The Maba Belo Selambar* culture is one of the Karo tribal cultures that is carried out if you want to get married. The *Maba Belo Selambar* ceremony is held to determine the wedding procession and traditional ceremonies to be held at a later date.

The great influence of the *Mbaba Belo Selambar* tradition on student learning motivation, where there is a great sense of curiosity about *Mbaba Belo Selambar* so that students are even more active in searching for and reading existing references from the internet, books about *Mbaba Belo Selambar*, or asking figures directly traditional leaders or parents who are familiar, so that students' knowledge about culture is increased which has been passed down from generation to generation in Tanah Karo. Several factors cause the cancellation of the marriage proposal in the Karo custom: 1) The presence of a third person 2) The educational factor 3) The economic factor 4) The obedience factor to parents 5) The death factor 6) Other factors.

*Mbaba Belo Selambar* which means "carrying betel leaf" is one of the traditions before marriage in the Karo tribe. This tradition is part of a series of traditional Karo wedding procedures. In the Karo tribe, the wedding tradition begins with a proposal period called *Mbaba Belo Selambar*. *Mbaba Belo Selambar* is a tradition to propose to a girl. The goal is to ask about the willingness of the girl and her family. The family in question is not only the parents, but also the *sembuyak, anak beru, singalo bere bere and kalimbubu* who belong to the Karo tribe.

### 4.2 SUGGESTION

Based on the results of the research that has been done, the researcher provides the following suggestions:

1. The *mbaba belo lambar* tradition really needs to be preserved so that the younger generation is able to maintain their own culture and introduce it to

future generations.

2. Students must understand more about *Mbaba Belo Selambar* to understand the order of speech spoken to *Mbaba Belo Selambar*.

3. The need for students to look for references in the form of books or sources from the internet to increase student motivation about *Mbaba Belo Selambar*.

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