



Research Article

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Markobar: Local Wisdom Based-Rhetorical Model

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Abstract

The objective of the research was to find out the reference to alternative rhetoric by digging up markobar as the value of local wisdom implemented in Mandailing ethnicity that uses markobar culture as a local wisdom in communicating in a formal forum. This research used communicative ethnography method. It was conducted at Kelurahan Pasar Maga, Lembah Sorik Merapi Sub-district, Mandailing Natal Regency, North Sumatera Province, Indonesia. The event or the Markobar activity as the object of the research was the Mandailing traditional wedding ceremonies. The research subjects were the informants who got involved in the interaction in the traditional communicative activity, Markobar. The data were gathered by conducting literature study, participants' observation, and in-depth interviews. The gathered data were analyzed by using Milles and Hubberman model, consisted of Collecting Data; Data Display; Data reduction; Conclusion Drawing; and Evaluation. This model is referred to 8 (eight) components of Hymes; namely, SPEAKING rhetorical analysis. Empirical data found in the fieldwork would be connected in order to develop Markobar as a traditional local wisdom based-rhetorical model. The result of the research showed that in order to master Markobar, one had to understand Dalihan na Tolu and Tutur. In Markobar, rhetorical narration is deductive. This speech (Markobar) has to be presented with full of carefulness, especially in selecting the appropriate words and utterances. The speaking method in it is highly emphasized on the aspect of tenderness, either in intonation or in diction. As a genre, it is an art of speaking which is aimed to attract sympathy; its narration is intended to attract the attention of the listeners and to be successful in achieving its goal. The model developed is AHLI HORAS, an acronym of Akhlak (morals), Ilmu (science), Hormat (homage), and Rasional (rationality)

Keywords: Markobar, Local Wisdom, Mandailing Traditional Wedding Ceremony

1. Introduction

Rhetorical tradition in the academic world in Indonesia is mostly dominated by western rhetorical figures such as Aristotle, Marcus Tullius Cicero, Oliver Cromwell, and Abraham Lincoln who are still be used as references in the rhetorical literature (Poulakos, 1990). Western rhetoric was the first time popularized by Aristotle through his book, *Rhetoric* (335 BC.). For Aristotle, rhetoric was a medium for Mysticism in searching the truth. He found out that rhetoric was morally a neutral art which encouraged a systematic thinking in searching for the truth. The ancient Roman Kingdom (200 BC.) completed the rhetorical concept which came from the Greece. Cicero (106-43 BC.) was a prominent figure at that time in developing rhetoric. Nevertheless, the difference between the ancient Roman rhetoric and the ancient Greek rhetoric was in the use of the rhetoric itself. Aristotle looked on rhetoric as an art of speaking to obtain the truth while Cicero considered it as a medium for a political device that maintained power and public affairs (Slagell, 2002).

The effort of the ancient Roman Kingdom to make rhetoric as a political device was done by publishing a book, *Rethorica ad Herennium* (84 BC.) to be used formally in the special education for orators. There are 5 (five) important elements in rhetoric: first, *Inventio* (invention) which is referred to the invention of speech content. A good speech is selecting and narrowing the topic of discussion, conducting researches, and developing supporting materials and arguments for the speech. Secondly, *Dispositio* (disposition) in which a good speech has to be able to connect one idea with the other ideas in an oral presentation. Thirdly, *Elocutio* (style) in which a good speech has to be focused on selecting accurate words and metaphorical analogy in expressing ideas and be able to use the supporting instrument for attracting public attention. Fourthly, *Memoria* (memory) in which a good speech has to be able to be instilled the keywords or main points of speech which can be remembered by people. Fifthly, *Pronunciatio* (pronunciation) in which, in order to be effective, a speech has to convey euphony and good body gestures to increase audience's understanding about the speech message (Slagell, 2002). Modern western rhetoric underwent good development at the beginning of the 20th century. Rhetoric was not considered as a public communication media, group communication, and political communication. Modern rhetoric can become the medium of propaganda to maintain and to broaden power and, at the same time, to suppress people (Herrick, 2017).

Rhetoric in Indonesia, besides adopting western rhetoric, can also use rhetorical tradition from the local wisdom of various Indonesian ethnicities. There are 400 ethnic groups and 1,340 tribes in Indonesia. One of the ethnicities in Indonesia that has the value of local wisdom in the rhetorical tradition is the Mandailing ethnicity that resides on the foot of the Bukit Barisan mountain, the border of North Sumatera Province and West Sumatera Province in Sumatera island (Melalatoa, 1995). Mandailing traditional community uses *Markobar* tradition as local wisdom in communicating in a formal forum. Philosophically, *Markobar* contains exemplary model and wisdom in communication (Lubis, 2014).

Local wisdom is knowledge obtained from experience and initiation which have been transmitted from generation to generation (Singsomboon, 2014). Some of the local wisdom that is still possessed by the Batak community to this day is traditional medicine, one of which is Namalo (Ismail, Manurung, Sihotang, Munthe, & Tiar, 2019), traditional ceremonies, language, traditional clothing, traditional groups and many more. The Mandailing community that is one of the tribes that resides in North Sumatera province is known as a community that has good rhetorical ability. Lance Castle (Castle, 2001) in his research, points out that the Batak tribe (Mandailing) is categorized as being adroit in delivering a speech. *Markobar*, in the Mandailing local language, means "speaking." In accordance with the rhetorical meaning as the skill in delivering a speech, it is the skill in conveying intention, ideas, opinions, or specific information by arranging words and sentences (Parinduri, 2013). In the Mandailing culture, *Markobar* is positioned as the arrangement of the method of formal speaking carried out in various traditional ceremonies of the Mandailing community such as *siriaon* ceremony (a party in a joyful atmosphere), *silulutan* ceremony (a party in sorrowful atmosphere), and various other activities in the *adat* meetings (Nasution, 2005). *Markobar* is the process of communication activities containing symbolical interactive elements (Rahmanita Ginting; Iskandar Zulkarnain, 2017).

2. Theoretical Review

2.1 Rhetorical Tradition

Rhetoric can be categorized as the branch of and originated from communication science. It is much older than journalistic study, public relations, advertisement, and even broadcasting. Etymologically, rhetoric comes from Latin, *rhetorica* which means science of speaking (Hasbiansyah, 2008). It is an art and, at the same time, a science that studies the use of language in order to yield persuasive effect. Besides logic and grammar, it is the oldest discourse science that was rooted in the ancient Greece. Up to the present time, it has been the central part of education in western countries. The skill in speaking before public and the capacity to persuade audiences to do something through the art of speaking cannot be separated from the training of intellectual persons. Rhetoric as a branch of science is closely related to the use of symbols in the interaction among people. In the systematic rhetoric of Aristotle and in the most important aspect in the rhetorical theory and basic idea, there are three types of approach for persuading audience – *logos*, *pathos*, and *ethos*.

2.2 Markobar

Markobar can be categorized as a rhetorical art which comes from the values of custom and culture of the Mandailing community. It is a traditional convention which organizes and becomes an exemplary model in having a language. It also gives an example of politeness in doing the *tutur* manifestation based on the social system of *Dalihan na Tolu* which is used as the basis for the procedure in implementing the Mandailing traditional ceremonies. Therefore, social norms are created to be the system of rules in the traditional speech and language pattern concerning the Mandailing traditional ceremonies (Lubis, 2014). In the context of the Mandailing culture, *Markobar* can be meant as a formal speech conducted in the Mandailing traditional ceremonies, either in the *siraon* ceremony (a party in the joyful atmosphere) or *silitun* ceremony (a party in the sorrowful atmosphere). As a norm which has been transmitted from generation to generation, it has the procedure which has become the convention in the Mandailing community. It is part of the Mandailing oral literature which is included in the local wisdom that has to be taken care of, and it is implemented by the Mandailing ethnicity in order to enter into ties of friendship among them and to find out their position and obligation in custom and tradition. In the old days, an oral tradition used to develop rapidly in the Mandailing community. This was closely related to their attitude toward having a language and their capacity to have a language in its efficient use which has been established (*Pantis Marata-ata Jana Raot Marumpama*).

2.3 Ethnography of Communication

Ethnography of communication is one of the research methods in communication which is based on the interpretative and constructive paradigm (Mulyana, 2010). Interpretative paradigm is the perception which is focused on the goal to understand and to explain social affairs, viewed from the viewpoint of actors who are involved in it. This method is focused on the study about communication pattern used by human beings in a speaking community which can be achieved well (Mulyana, 2010). Ethnography of communication considers communicative behavior as a physical behavior of a three-skilled interaction possessed by every person as a social being. They are linguistic skill, interactive skill, and cultural skill (Kuswarno, 2011). Communicative ethnography is implemented in the research with qualitative method because the behavior and meaning containing in the interaction in the human groups can only be understood through an analysis on their natural setting. Ethnography of communication takes a language as the form of culture in the first and the most important social situation while realizing the need for analyzing the code itself and the cognitive process of a speaker and his listeners accept the smaller scope for the linguistic description and reject the possibility of understanding how a language is alive in thought and on the tongues of its users (Ibrahim, 1994)

3. Method

The research used ethnography of communication which used symbolic interaction to analyze communication activity in the Mandailing traditional wedding ceremonies. The research was focused on *markobar* tradition as an important part of the ceremony and on finding various meanings in its communication activities. The research subject was informants who were involved in the communication activity of *Markobar* tradition. The research was conducted at Pasar Maga Village, Lembah Sorik Merapi Sub-district, Mandailing Natal Regency, North Sumatera Province, Indonesia. The data were gathered by conducting in-depth interviews, participants' observation, field notes, documentation to record every event, and library study. The gathered data were analyzed by using Milles and Hubberman model as follows: 1) data gathering in which the data were organized into narration; 2) data display by interpreting the data; 3) data reduction by categorizing and reducing the data; 4) conclusion drawing, based on the narration structure in the third phase; 5) evaluation by verifying the result of analyzing the data (Pujileksono, 2015). According to Hymes, the main parameter which yields a model is by referring to 8 (eight) components of rhetorical analysis in the context of ethnography of communication. Empirical data obtained from the fieldwork would be connected in order to develop *Markobar* traditional local content based-rhetorical model. Descriptive and Interpretative narrative method was used to analyze the whole empirical data.

4. Result

This research was entirely implemented at Pasar Maga Village, Lembah Sorik Merapi Sub-district, Mandailing Natal Regency from April until May, 2019. The map of Pasar Maga Village (in purple) as part of Lembah Sorik Merapi Sub-district can be seen in Picture 1 below:



Picture 1: The Map of Pasar Maga Village

Source: BPS of Mandailing Natal Regency (2018); Lembah Sorik Merapi Sub-district in Figure 2018

Kelurahan (village) Pasar Maga is administratively located in Lembah Sorik Merapi Sub-district, Mandailing Natal Regency. This village is relatively close to the capital of Mandailing Natal Regency, Panyabungan, about 15 kilometers from the village. It is in the area of 326.94 hectares with the area ratio of Lembah Sorik Merapi Sub-district of 9.41%. The demography of the people in the census of 2018 revealed that there were 1,900 people at the Pasar Maga Village with the density of the population about 581 people/km². Based on the gender of population ratio, it is found that there are 947 men and 953 women, 4,792 families, and the average of the members of the family was 3.86. 90% of the people were Mandailingness, and the remaining 10% were Minangkabuanese, Angkolanese, and Javanese. *Markobar* can be categorized as a rhetorical art which comes from the values of custom and culture of the Batakness that includes the Mandailing community. It cannot be separated from any traditional ceremonies such as wedding ceremony, death ceremony, or entering a new house ceremony.

Markobar is a traditional convention which organizes and gives exemplary behavior in having a language. It also gives the example of politeness in doing the manifestation of *tutur* based on the social system of *Dalihan na Tolu* which is used as the basis for communication in implementing the Mandailing traditional ceremonies

Parlindungan (1990), Harahap (2004), and Sibrani (1981) point out that there are three basic things which can make a person skillful in rhetoric in *Markobar* tradition. First, he has to find out and understand the social system of *Dalihan na Tolu*; secondly, he has to master Mandailing local language; thirdly, he has to master the technique of delivering a speech, verbally and non-verbally which is in accordance with the Mandailing custom and tradition.

Markobar is part of the Mandailing oral literature which is included in the local wisdom which should be conserved. This activity is basically implemented by the whole Mandailing community to enter into ties of friendship among them and to find out their position and obligation in custom and tradition. In the old days, oral tradition was developing rapidly in the Mandailing community. It was, of course, closely related to their attitude toward having a language in using the established language (*Pantis Marata-Atajana Raot Marumpama*). The following is the result of the research which is referred to the component of ethnography of communication, and SPEAKING, developed by Hymes:

4.1 Setting

The result of direct observation of *Markobar* activity in the *siriaon* ceremony where wedding ceremony was held revealed that the chairs for the people or the guests who were involved in the activity had been arranged in such a way. The arrangement should be in accordance with the positions of the members of *Dalihan na Tolu*. Besides that, the arrangement of sitting position where the guests should sit down depends on their position in the Mandailing *adat* community. The decoration for the place where the ceremony is held is also arranged in such a way as it is reflected the Mandailing custom. It is dominated by the colors of black, red, and yellow which are spread on the walls. The way they wear their clothes should also be in accordance with the atmosphere of *Markobar* activity. The men are required to wear a kind of cap/headress, *batik* or shirt, pants or sarong. The women have to wear *jilbab* (hijab) or *kerudung* (a kind of veil which covers hair). They can also wear *kebaya* (a Javanese blues) or *gamis* clothes (a shirt-like dress with an unfitted waistline).



Picture 2. Implementation of *Markobar* in Wedding Party

Source: Research Documentation 2020

The result of research observation showed that the *Markobar* in the Mandailing traditional wedding ceremony consists of two activities: *Markobar* for the nuclear family (*Markobar indahan tungkus panuturi*) and *Markobar* for public (*markobar maralok-alok*). The two types of *Markobar* are different because the implementation of the activities should be adjusted to the difference in location. *Markobar Indahan Tungkus Panuturi* is held inside the room of a house, it is exclusive, and it is an internal communication in the social and genetic relationship system. The interaction is about entrusting the bride of *suhut* (bride's side) to the *anak boru* (groom's side) in order to make the wedding ceremony valid according to the *adat*. This activity has to be witnessed by an *Arajaon* (King of Village), *Hatabangon* (public figures that are considered seniors), *Namora Natoras* (respectable people), and religious leaders. The following is the outline of *Markobar* situation in the nuclear family:

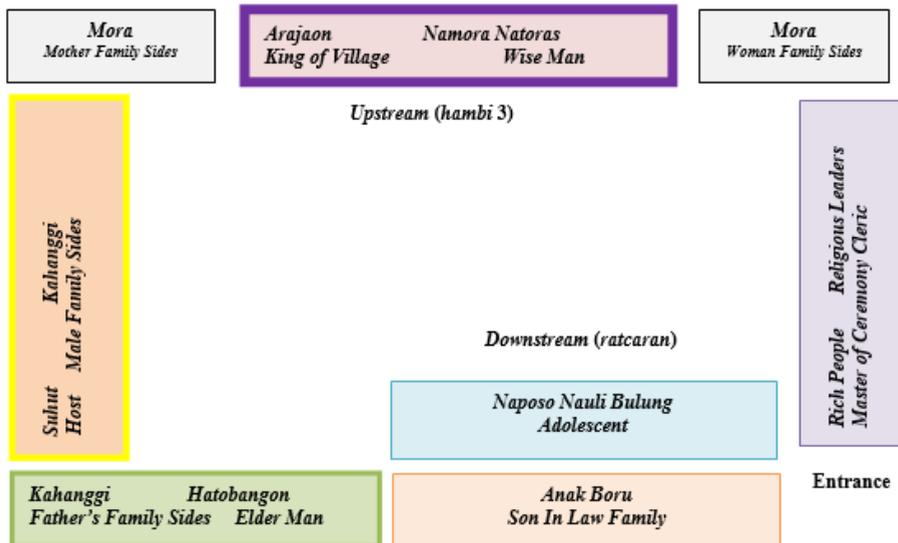


Diagram 1. Markobar Situation Outline

Sitting position is as follows: in the upstream sit *Arajaon* and *Namora. Mora* (male) and *Hombar Suhut* (family with different clan) take their seat in the left and right sides of *Arajaon*. In the downstream sit *Mora* (the line of female parents-in-law). At the back are *Anak boru* (the line of sons/daughters in-law), *Hatobangon* (those who are considered as seniors), and *Kahanggi* (families of the female's side with the same clan). In the line of the right side of King of Village sit *Suhut Bolon* (host) and *Kahanggi* (male) while in the line in the left side of King of Village are religious leaders and *Orang Kaya* (Master of Ceremony or M.C.).

4.2 Participant

In the implementation of *Markobar* in the Mandailing traditional wedding ceremony, all people in the structure of *Dalihan na Tolu* traditional community are required to participate. Clans of *kahanggi*, *mora*, and *anak boru* will get their roles in this activity. Besides the three parties in the *Dalihan na Tolu*, the result of the observation showed that the participants in the ceremony also consisted of other parties that were placed in the important position. They are *Suhut*, the host who hold the ceremony, *Atobangon*, the persons who are considered seniors, *Namora Natoras*, the persons who are considered clever and respected for their broad knowledge, and *Arajaon*, the king of the village. All of the persons who are involved in this ceremony will give their ideas, opinions, and inputs to the audience. The main purpose is to make the ceremony run smoothly. Concerning the age of the participants in the *Markobar* activities, most of them are middle-aged, from 40 to 50 years old. They should be mature in their ages, according to Rivai Nasution, because, psychologically, they have already had good preparedness in mentality, knowledge, and skills about the Mandailing culture. It is recommended that adolescents and young persons become audience in the *Markobar* so that they can learn and inherit the skill of *Markobar*.

4.3 End

The result of the interview with Rivai Nasution revealed that the main purpose of *Markobar* in the Mandailing traditional wedding ceremonies is to make them run smoothly and fulfill all of the requirements of Mandailing custom. He also points out that the Mandailing community should adhere and pay homage to their custom and tradition through traditional wedding ceremonies. The purpose of each participant in the Mandailing traditional wedding ceremony can be observed from the way they deliver their speeches as follows:

Table 1. The Position of the Speaker and the Speech Message

No	Position of Speaker	Points of Speech Message
1	<i>Suhut</i>	Explaining the main purpose of Implementing the <i>Markobar</i> activity
2	<i>Kahanggi</i>	Strengthening the message conveyed by the <i>Suhut</i> about the objective and the <i>Markobar</i> activity.
3	<i>Anak Boru</i>	Giving support and participating in what is requested by the <i>Suhut</i>
4	<i>Mora</i>	Conveying permission and joy on the request of the <i>Suhut</i> .
5	<i>Atobangon</i>	Confirming the message and supporting the request of the <i>Suhut</i> as well as responding to the message of the <i>Mora</i> .
6	<i>Namora Natoras</i>	Summarizing, blessing, and revising the <i>adat</i> meeting.
7	<i>Arajaon</i>	Giving the closing remarks and announcing the result of the <i>adat</i> meeting.

4.4 Act Sequence

From the result of observation and interviews with the source persons, it was found that there were the

sequences of the speech structure in the *Markobar* tradition. The following is the visualization of *Markobar* system in the context of rhetoric sequence in the practical stages:

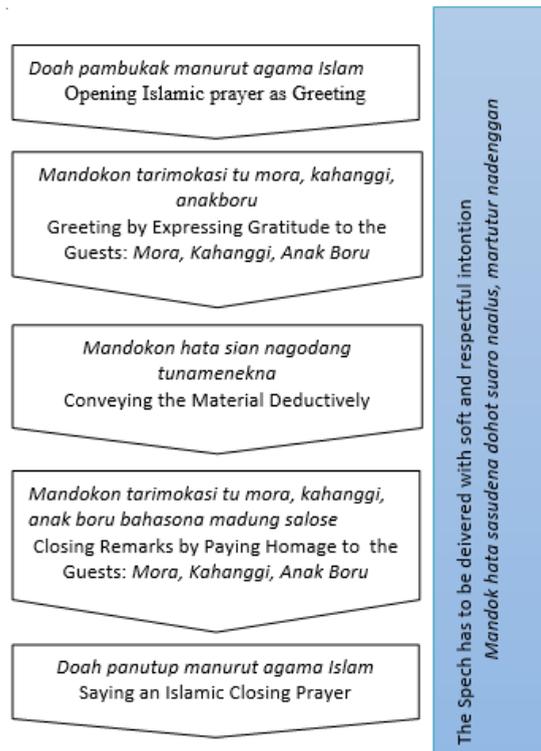


Diagram 2. Speech System in *Markobar* Tradition

Islamic values are very strong in the Mandailing community; therefore, it is no wonder if this regency is known as the “Lobby of Mecca” of North Sumatera. This is also the case with *Markobar* activities in the Mandailing community. All utterances, words, sentences, and opinions conveyed in *Markobar* are always started and closed with prayers, greeting Allah SWT (God the Most Holy) and the Prophet Muhammad.

In *Markobar*, the rhetoric narration conveyed the speakers is in a deductive method, from general to specific. Rivai Nasution points out that a speaker in *Markobar* is required to tell the objective of the party or ceremony indirectly toward its subject matter. However, it is preferable for him to develop a narration by telling trivial things, his own personal lineage, or his great impression and his happiness of getting involved in the place where *Markobar* is being carried out. After a speaker has told about ‘introduction’, he is allowed to convey his aims and objectives. However, he has to be very careful in diction (choice of words) and utterances which will not hurt the listeners.

4.5 Key

In *Markobar*, the opening and closing speech has to pay homage to the audience, to close it with Islamic greeting, and to pray to God the Almighty. Generally, a speech in the *Markobar* highly emphasizes politeness, homage, and high religious values. Besides that, he has to be very careful in emphasizing tenderness, either in his intonation or in his choice of words. The fact that the Mandailingnese have

their specific tender intonation and words (which are different from of the Batak Toba local language which is blunt) is in accordance with the result of the research conducted by Khairani Lubis (Lubis, 2014), which points out that the politeness or manners in having a language for the Mandailingnese is highly prioritized. It can be seen from their philosophy which says, “*pantun angoluan, teas amatean*” which means that “by using euphemistic and polite language we will live peacefully, but obscenities will cause danger, harm, and death.”

4.6 Instrumentalities

Linguistic instrument and code used by a person in a speech in the *Markobar* activities, in the researchers’ observation, is required to use Mandailing local language. This is confirmed by the research informant, Rivai Nasution, that *Markobar* which does not use Madailing local language will be sour or unpleasant. For him, Mandailing local language is full of ethics and levels of standard. It is the same as Javanese which has the standard level that depends on what stratum of people who use it. *Markobar* uses verbal and non-verbal language

4.7 Norm

Rules and norms in *Markobar* are referred to the Mandailing cultural root itself. Principally, one should understand the concept of *Dalihan naTolu* because by understanding it he will be able to place his position and other people’s position well and appropriately.

Another rule is that one should understand the concept of *tutur*. It is a term of a pronoun for addressing nicknames among individuals, among groups, or between groups and individuals. When all relatives, based on the *tutur*, are grouped into the three concept of *Dalihan na Tolu*, they will become the composition of the members of relatives of *Kahanggi*, *Anak Boru*, and *Mora*.

4.8 Genre

Markobar, according to its genre, is functioned as the art of speaking to attract sympathy and as the narration to get attention and to win the goal. What it means by attracting sympathy is that how a speaker in a *Markobar* activity can get homage from others and, at the same time, pay homage to them. What it means by getting attention is that how a speaker can get good impression from an audience by telling about his personality and his experiences. What it means by winning a goal is that how a speaker, after having gotten sympathy and attention, will get sympathy and attention from the audience on his will, intention, and objective in a *Markobar* activity. From this research, the researchers of this research will develop a rhetorical model, besides rhetorical systematic model which has been mentioned in Picture 3. We reduce the result of the interview with the research informants about what a *Markobar* is and about the description of the persons who are skillful in *Markobar* by developing a rhetorical model in itself. This rhetorical model is an acronym, called by the researchers as *Ahli Horas*, which is explained as follows:

AHLI HORAS

AHL	I	HO	RAS
<i>Ahlak</i> (Morals)	<i>Ilmu</i> (science)	<i>Hormat</i> (homage)	<i>Rasional</i> (rationality)

Picture 3. *Markobar* Culture Based-Rhetorical Model

This model is called AHLI HORAS as an acronym of *Ahlak* (manners), *Ilmu* (science), *Hormat* (homage), and *Rasional* (rationality). Manners constitute an initial foundation of a person who wants to be a rhetorical expert in speaking before a public in a *Markobar*. It is referred to how a person who

always reminds him and other people of the divine power of God the Almighty. A person who has good manners is the one who realizes that what he says will be accounted for in the future. A person who has good manners is also the one who always has good personality and is not haughty or arrogant. These types of personality will automatically become a person's capacity to be accepted by his audience.

Science is also part of this *Markobar* culture based-rhetorical model. The concept of science is meant that a person who wants to be a good orator should have good science and knowledge. Knowledge, insight, and astuteness are absolute conditions for a person who wants to be a good orator. With broad knowledge and insight, a person can develop a good and valuable rhetorical narration before his audience. Respect is an inseparable part of *Markobar* culture based-rhetorical model. As it has been mentioned above, paying homage to other people in the rhetoric is highly prioritized. Understanding about the concept of *Dalihan naTolu* and *tutur* is highly needed by a speaker as a guideline for him to talk in a *Markobar* activity. A person who wants to be respected by other people has to be able to respect them. When an orator is delivering a speech and he pays homage to his audience, he will surely get homage from them. Rationality means that a good orator is a person who organizes his speech narration systematically and deductively. It can also mean that an orator has to be able to pay homage to the truth and to avoid falsehood in his speech.

5. Conclusion

From the result of the research, it could be concluded that rhetorical tradition is an integral part of the culture of Mandailing community. Substantively, however, there was significant difference between western rhetorical tradition and *Markobar* tradition. The difference lies on a person who has to master the concepts of *Dalihan na Tolu* and *Tutur* and to say an Islamic prayer in *Markobar*. Rhetoric in *Markobar* highly emphasizes cautiousness in selecting diction in organizing sentences and, at the same time, knows the position of the audience in a ceremony according to their position in the *Dalihan na Tolu*. The Islamic significant influence on the Mandailing ethnicity is reflected in the communication messages which have to be started with an opening greeting in an Islamic prayer and with a closing greeting in an Islamic prayer, too.

In conveying the core message (the principal part of a speech), *Markobar* tradition prioritizes deductive method, speaking from the general matters to the specific ones. What it means by the word, 'general' is that the core message should be connected with the narration about general matters; for example, a story about the speaker's own hometown or his own experiences. After that, he begins to present the objective, the willingness, the expectation, or the substance of the problems. The implementation of *Markobar* as the main reference of local wisdom based-rhetoric can be used as an alternative in developing rhetorical capacity. The sacredness of *Markobar* contains a lot of positive values for the doers of communication such as paying homage to those who are considered seniors and to younger people. Cleverness in selecting diction and sentences which pays homage to interlocutors without looking down on them is also very important

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