

Attitude of Generation Z of the Batak Tribe in Preserving Ulos as a Cultural Heritage

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Abstract - Ulos is one of the cultural heritages of the Indonesian archipelago from the Batak Tribe. The use of Ulos varies from the Ulos giver to the recipient, so that the Ulos has a variety of motif with different meanings, namely to suit the purpose of giving it. Through the attitudes and motivation of Young generation regarding the preservation of Ulos, which has become the cultural identity of the Batak Tribe. This study aims to determine the Attitude of the young Generation of the Batak Tribe regarding Ulos in preserving it as a cultural heritage. The research was conducted using descriptive quantitative methods with young generation respondents from the Batak ethnic group in Jabodetabek. Several questions related to attitudes and motivation about Ulos were included in the questionnaire which became the instrument in this study. Theories and concepts used in this study are interests with indicators of encouragement from individuals, social motives, and emotional factors. In the attitude concept using indicators, cognitive, affective, konative, and also on internal factors and external factors in which there is group interaction. The results of the study show that young generation has a positive attitude and motivation in preserving Ulos as a cultural heritage. The cognitive level of the younger generation of the Batak tribe is relatively low, so it needs to be improved, namely gaining understanding and knowledge to study ulos cloth so that it can continue to preserve it. This of course requires the role and support of parents and family.

Keywords: Attitude; Culture Identity, Young Generation; Batak Tribe; Ulos

Introduction

The Batak Tribe has several sub-tribes, namely the Toba Batak, Pakpak Batak, Mandailing Batak, Angkola Batak, Karo Batak, and Simalungun Batak, each of which has different clans, including very different customs. thick, such as Ulos, traditional activities, and other ceremonies. Ulos is used in various customary activities, through the production process, namely weaving which produces various types of motif and different color patterns (Desiani, 2022).

Initially Ulos was used only for everyday clothing for the Batak people, which was used as clothing to replace clothes, sarongs or heads and scarves. In addition, the function of the Ulos was originally to warm the body, which has developed into a symbolic function for the Batak people. The development of customs with various motif and colors, ulos has a symbolic function and meaning used in ceremonies and other traditional ritual activities (Qothrunnada, 2021).

The presence of traditional ulos weaving in various traditional ceremonies is a symbol of identity, a way of respect, a sign of affection, and a bond of unity for the person, family and group of relatives who carry out the traditional ceremony. Ulos as a binder is described in Batak philosophy; *ijuk pangihot ni hodong, ulos pangihot ni holong*, which means that if palm fiber is the binding of the midrib on the stem, then ulos is the binding of love between people (Firmando, 2021).

Ulos, which has meaning in the lives of the Batak people, is also a primary need used in Batak customs. Ulos is also a symbol of Batak cultural identity which is an ancestral heritage that must continue to be preserved. Of course, the preservation of ulos cloth is not only carried out by the generations but requires support from various parties to maintain one of Indonesia's cultural heritage (Hasibuan & Rochmat, 2021).

Three elements contained in Ulos, which are also elements in life, namely, blood, breath, and heat. The interpretation of these three elements is that blood and breath are gifts from God, and the heat that is meant is that Ulos can provide heat that can nourish the body, enough to fend off cold air. So this is the beginning, the Batak people started with the custom of carrying out the habit of giving ulos or what is commonly called 'mangolusi', because of the belief in the Batak people, namely the soul or commonly called 'tondi' his person needs to be covered or ulosied (Firmando, 2021).

Ulos comes with a deep philosophy for the Batak people, namely about life. The use of Ulos also has rules and also in giving and receiving Ulos, such as to younger families or parents to children. Giving Ulos is adjusted to the type and motif. Various Ulos motifs such as Ulos Ragihotang, Sibolang, Sirara, Manggiring, Ragidup, Tumtuman and many others (Ciputra, 2022).

Since October 17, 2014, the government has designated it as National Ulos Day, whereby designating Ulos as 'Indonesian intangible cultural heritage' which is an important step in continuing to preserve Ulos. Until now, Ulos is on its way to becoming one of the world heritages that continues to be pursued. The essence of the existence of Ulos certainly contributes to the life of the Batak people, that is, every Batak community will at least receive at least three kinds of Ulos until the end of his life, because it can be more in line with the traditional activities he participates in, with a variety of diverse motives (Hasibuan & Rochmat, 2021).

Ulos is used from generation to generation as part of customs, with the times, Ulos was threatened with extinction caused by the economic conditions of the craftsmen who did not experience development, and made it difficult for the Batak people to obtain Ulos. Seeing this situation, the government is revitalizing ulos, so that the production of Ulos continues. The government's steps are through revitalization in several ways such as the inauguration of the revitalization of Kampung Ulos through development through arrangement in the area so that it can become a cultural tourist spot that attracts local and international tourists. So that through this Ulos Village, tourists will be brought in and Ulos will grow (Kominfo, 2022).

Another step is the development of Kampung Ulos. President Joko Widodo inaugurated Kampung Ulos in Lumban Suhi-Suhi Toruan Village, February 2022. The name Kampung Ulos was given by First Lady Iriana (Pardosi, 2022). The purpose of inaugurating Kampung Ulos is for the conservation of the heritage of the Batak Tribe; make public space arrangements according to the characteristics and local wisdom of culture, so that this revitalization can attract domestic and foreign tourists. The government is also targeting MSME actors who receive assistance who are members of the fostered community to increase their knowledge in developing Ulos (Fitriyani & Rachmawati, 2022).

The government's steps taken are not only because Ulos is one of the cultural heritages that must be preserved, but of course Ulos is part of the Batak Tribe which is used in various traditional activities. This is because the Batak Tribe is very close to its kinship, in the nuclear family and clan associations. The kinship system that has been passed down from generation to generation by the Batak people is 'Dalihan na tolu', which is a way of behaving that is applied to elements of kinship, namely dongan tubu (relatives of the same clan), hula-hula (the wife's family), boru (the recipient's wife's family clan). Of course, through this close kinship system, Ulos is also used by the Batak people (Firmando, 2021).

Ulos is local wisdom, which is valuable for the Batak Tribe and is a cultural heritage of the Indonesian people. Its preservation continues to be pursued by various parties, not only the government but the Batak people, including the younger generation. This is because, the customs of the Batak Tribe, including the Ulos, of course, cannot only be followed and preserved by parents and ancestors, but also the younger generation who are the next generation in carrying the clan, continuing these customs because the younger generation is not married or married, of course, will be involved in various traditional activities, so it is important to preserve Ulos so that it does not become extinct.

The attitude of the younger generation is the starting point for learning Ulos and preserving it as part of cultural heritage. Attitude is an individual reaction in assessing the object. Attitudes conveyed are divided into positive attitudes, namely objects that are liked or considered pleasant, while negative

attitudes towards objects that are disliked and neither good nor unpleasant. According to Secord and Backman, attitude is an order consisting of feelings (affection), thoughts (cognitive), and one's actions (conative) in aspects of the surrounding environment (Defiano et al., 2020).

Ulos, which has a deep philosophy and meaning for culture, certainly has civic culture values as a legacy from our ancestors that needs to be preserved and passed down to the younger generation so they don't become extinct. The younger generation needs an understanding and attitude of the importance of civic culture values, both using Ulos in various traditional Batak tribal events and also making Ulos a fashion that can be used. So that the Batak people realize the need to teach their successors to understand and preserve Ulos (Panjaitan & Sundawa, 2016)

Besides that, Ulos has become part of the life of the Batak people, and also to strengthen the cultural identity of the Batak Tribe. Through Ulos, the Batak people have pride in showing their cultural identity. So that cultural identity that continues to be shown will also introduce Ulos to others. Through the preservation of Ulos, the younger generation directly contributes to a strong sense of cultural identity and pride within the Batak Tribe, bearing in mind that cultural identity continues to be passed on to future generations.

This research focuses on how the attitude of the young generation of the Batak Tribe in preserving Ulos as a cultural identity, this research uses a descriptive quantitative methodology by distributing a questionnaire survey to the young generation of the Batak Tribe, specifically to generation Y and generation Z. According to Monk (Komariah et al., 2020), the age category in this study is the younger generation, which ranges in age from 15 to 39 years.

Theoretical Framework

According to the theory of cultural identity (Collier and Thomas, 1988; Terlutter et al., 2022), individual cultural identity can be interpreted as a sense of belonging to a cultural group. Stuart Hall said that cultural identity reflects original ethnic culture, ethnic culture, as well as linguistic and religious culture. Cultural Identity is divided into two approaches, namely cultural identity which is formed from communities that have the same culture or history, and secondly cultural identity can be marked by the many similarities and differences that occur. Cultural identity is not only formed from the past but also from the future. Hall conveys that cultural identity emphasizes 'being' and 'becoming' (Mardani & MBP, 2019).

According to Mary Jane Collier and Milt Thomas (Wijayanto & Zulfiningrum, 2023), cultural identity theory in an interpretive theoretical perspective is a combination of ethnography of communication and social construction. Then from there propose several cultural identity separators, including the following, that is each identity group does not speak the same way or have the same recognition by others, ethnic similarities and differences between individuals and their surroundings are factors that influence how strong cultural identity is, each member of the group usually has the same norms. Cultural differences as identities are closely related to gender and the nature of relationships between individuals, the people who build or produce cultural identity then communicate this way of identity.

Mary Jane Collier (1998) and Noer & Zulfiningrum (2022) states that there are three main components of the cultural system in cultural identity theory, namely symbols & meaning, norms, and history. The first component of symbols and meanings comes from the mind, which is a consistent embodiment of culture. And symbols are things that carry meaning and are recognized by a cultural group. In interacting, a person uses language with other people both verbally and nonverbally. The second component is the norm, where the norm occurs both from self-description (avowal) and by others (ascription), namely the ability to self-reflect from the perspective of others. Collier further stated that self (both avowal and ascription) is an introspection of oneself and by others. The third component, history that is formed from society. According to Collier the term "history" refers to the way that culture is preserved.

In this study, the theory of Cultural Identity by Mary Jane Collier was used. According to (Littlejohn et al., 2017) cultural identity theory is included in the theory of communication regarding identity in a communal context tied to cultural groups. Ulos is a typical cloth of the Batak Tribe which is one of the cultural identities of the Batak Tribe which the tribe believes has meaning in their culture.

Attitude. Attitudes have characteristics that explain attitudes that have consistent relevance to behavior that has been previously owned. Attitudes have the potential to change at any time. In social

interaction, there is a relationship of mutual influence between one individual and another individual, there is a reciprocal relationship that also influences the behavior pattern of each individual. According to (Azwar, 2015) several factors influence attitude-forming factors, namely personal experience, environmental factors, emotional factors, and the mass media. The attitudes are influenced by several factors, namely personal experience, environmental factors, emotional factors, and also the mass media. These factors simultaneously lead to individual attitudes, including the attitude of a person who is reflected in certain cultural groups. Secord and Backman stated that attitude is an order consisting of feelings (affection), thoughts (cognitive), and one's actions (conative) in aspects of the surrounding environment (Defiano et al., 2020), namely;

Cognitive. In the cognitive component, namely in the form of knowledge, views, and past experiences from individuals, where through this knowledge will be able to form beliefs and thoughts in perceiving an object. The belief in question is being able to explain certain attitude objects to be able to produce individual results, both to a view and opinion on issues, problems, or other matters.

Affective. Affective is a component in the form of individual feelings and emotions towards an object, whether they like or dislike, feelings of pleasure, displeasure, which can make an evaluative attitude towards the object, both positive and negative evaluations. Values owned by individuals have a close relationship with the affective component. the possibility or tendency of a person to perform certain actions related to the object of that attitude. The conative part is often used as an expression through the consumer's intention to make a purchase.

Conative. Conative is a component related to an individual's decision to be able to carry out an attitude, a motivation that forms an individual's readiness to be able to determine a behavioral decision towards an object or a certain situation. Conatives are also used in the form of individual expressions that have an intention to make a purchase, use something or do something. So that through action and learning about something, the individual gains trust and perspective which will ultimately influence his behavior.

Based on the explanation of each component of this attitude that the cognitive component has a more important role in individuals deciding something, in this study it is the younger generation who decides to preserve Ulos as a cultural identity for the Batak Tribe. Through his views and opinions, he will have direct views of important events or things that happen to society, and are increasingly supported by various sources who have done this beforehand, namely parents or ancestors of the Batak Tribe. So that parents, family and ancestors have an important role in being able to retell to provide knowledge and understanding in the use of Ulos in traditional activities.

Culture. Culture according to Hofstede (2010) is shared values and beliefs that are carried out by people in the group and are considered as a shared program. Meanwhile, culture according to Palomino & Canas (2014); Jain (2015); Lusiono & Suhartanti (2022), is defined as "a social way of life". The definition of culture has three characteristics, namely: First, culture is formed through continuous interaction of individuals in it who interact and are constantly changing. Second, culture is something that exists in all cultural groups. Third, culture is passed down from one generation to the next, from generation to generation.

In discussing culture, it is closely related to culture which is the result of culture. According to Koentjaraningrat in Lusiono & Suhartanti (2022), culture is the whole system of thinking, acting and the results of human thought in social life. Meanwhile, according to Hwang and Choi in the same source, culture is the whole mindset, emotion, and behavior of a social group that distinguishes it from other social groups.

According to Hall in (Noer & Zulfiningrum, 2022) that culture is communication and communication is culture. Talking about communication also means talking about culture, and vice versa. Communication is a bridge of interaction between one human being and Culture according to Hofstede (2010) is shared values and beliefs that are carried out by people in the group and are considered as a shared program. Meanwhile, culture is defined as "a social way of life". The definition of culture has three characteristics, namely: First, culture is formed through continuous interaction of individuals in it who interact and are constantly changing. Second, culture is something that exists in all cultural groups. Third, culture is passed down from one generation to the next, from generation to generation.

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According to Hall in Noer & Zulfiningrum (2022) that culture is communication and communication is culture. Talking about communication also means talking about culture, and vice versa. Communication is a bridge of interaction between humans with one another, inseparable from the cultural reality of society and bound by ethics or customs. Cultural elements include a set of knowledge, beliefs, attitudes, meanings, levels, religion, the concept of time, roles, spatial relations, the concept of the universe and material objects owned by society.

In this study, Ulos is the result of the culture of the Batak Tribe in the form of clothing and has been passed down from generation to generation. Ulos weavers pass on their skills to their grandchildren. The Batak people also use Ulos in the traditions of weddings, births, deaths and other traditional parties. It is passed down continuously from the ancestors of this tribe. So Ulos is a cultural product that needs to be preserved.

Material and Methodology

This study uses a positivistic paradigm with a descriptive quantitative method. The research was conducted on respondents who are the younger generation, namely from Generations X and Z, so the researchers limited the target respondents from 15 to 39 years of age. Another characteristic is that they come from the Batak Tribe and are in any province in Indonesia. The reason for choosing these two generations is to find out the attitude of the two generations who are classified as the younger generation.

Questionnaires distributed to respondents were carried out online by using a chat application. The questionnaire was made in the Google form application to make it easier to recapitulate. The population in this study is the X and Z generations in Indonesia from the Batak Tribe whose number is not known with certainty. So to determine the number of respondents, the Lemeshow (Setiawan et al., 2022) formula was used with a test level of 10%, in order to obtain a minimum number of respondents of 100 people spread throughout Indonesia. The respondents were obtained by snowball according to the criteria, namely coming from the Batak Tribe and aged 15 to 39 years.

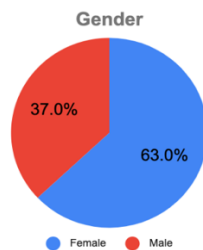
The scale used to measure the attitude of the younger generation is the Likert Scale which consists of: 5 (Strongly Agree), 4 (Agree), 3 (Undecided), 2 (Disagree), 1 (Strongly Disagree) (Tanujaya & Prahmana, 2023). The data analysis technique used is descriptive statistics and the SPSS application is used to calculate the frequency. So that we get a demographic picture and also the results of an analysis of the attitudes of the younger generation of the Batak Tribe regarding Ulos.

Table 1. Operationalization of Research Variables

<i>Variable</i>	<i>Element</i>	<i>Indicator</i>
<i>Attitude</i>	Cognitive	- Knowledge of young generation about Ulos - Young generation experience using or learning Ulos - Views (Perceptions) of young generation regarding Ulos
	Affective	- The feeling of young generation learning Ulos - Young generation emotion towards Ulos
	Conative	- Young generation attitude towards Ulos as a cultural heritage - Young generation motivation to learn Ulos as an effort to preserve culture

Source : Secord and Backman (Defiano et al., 2020).

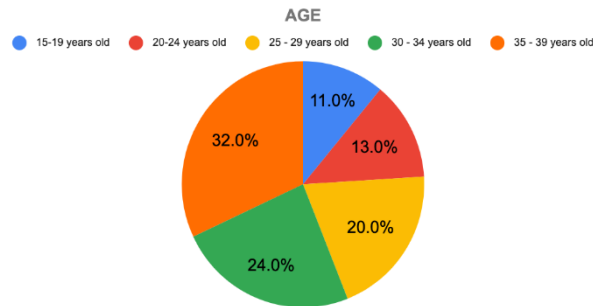
Gender



Picture 1. Gender of the respondents
Source: Data Primary

Based on the graph above, it shows that the sex of the respondents in the study as much as 63% were female respondents and 37% were male respondent.

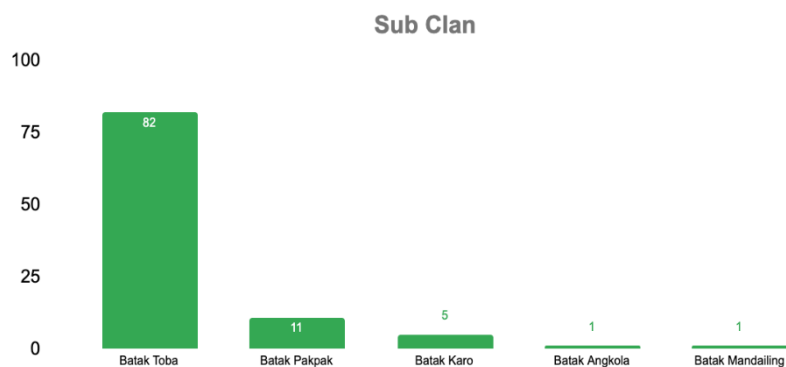
Age



Picture 2. Age of the respondents

The graph above shows that the age of the respondents from the results of the study, namely as many as 32% were aged 35-39 years, 24% were aged 30-34 years, then as many as 24% were aged 30-34 years, and 20% were 25-29 years.

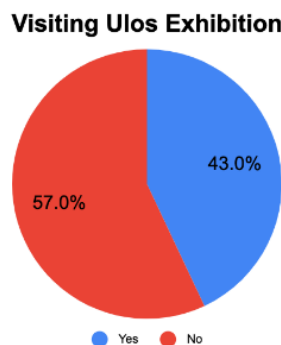
Sub Clan



Picture 3. Graphic Sub Clan
Source: Data Primary

Based on the results of the graph above, it shows that as many as 82 respondents are Toba Batak, 11 respondents are Pakpak Batak, 5 respondents are Karo Batak, and the other respondents are Angkola Batak and Mandailing Batak.

Visiting the Ulos Exhibition



Picture 4. Visiting the Ulos Exhibition

The results showed that 57% of respondents had visited Ulos exhibitions and 43% of respondents had never visited Ulos exhibitions.

Tabel 2. Motive of Ulos

Ulos Motif known by respondents	Total
<i>Sibolang</i>	43
<i>Ragi Hotang</i>	74
<i>Ragi Hidup</i>	38
<i>Mangiring</i>	31
<i>Bintang Maratur</i>	37
<i>Ragi Huting</i>	15
<i>Pinuncaan</i>	14
<i>Simarinjam Sisi</i>	4
<i>Lobu-Lobu</i>	7
<i>Sitoli Tuho</i>	7
<i>Suri-suri Na Ganjang</i>	10
<i>Tumtuman</i>	37
<i>Tutur-Tutur</i>	8
<i>Antak-antak</i>	6

Source: Data Primary

For the Ulos motive, that for the Ulos motive that is widely known by the respondents as many as 74 respondents knew the yeast hotang motif, then as many as 43 respondents knew the sibolang motif, 38 respondents knew Yeast Life, then 37 respondents knew Bintang Maratur, and 37 respondents knew *Tumtuman*.

Tabel 3. Results of the questionnaire statement

No	Statement	5	4	3	2	1	Total
		Strongly Agree	Agree	Doubtful	Disagree	Strongly Disagree	
1	I know the various motif of Ulos and the meaning contained in each Ulos.	14	15	28	22	21	100
2	I know the types of Ulos used by men and women	19	28	20	16	17	100
3	I know the function of ulos cloth which is used in various traditional events (weddings, births, deaths and other traditional rituals).	21	24	27	18	10	100
4	I know that ulos cloth is not only used in traditional rituals but can be used as fashion (clothes, bags, scarves, shawls, sarongs, shoes, etc.).	50	30	12	3	5	100
5	I know that ulos cloth is a cultural heritage that needs to be learned by the younger generation as	60	29	5	3	3	100

	the successor to the clan in the family.						
6	I had the pleasure of learning about the various ulos motif, including their use in various traditional rituals.	41	32	18	5	4	100
7	I feel proud to use ulos patterned fashion in my daily activities.	36	35	18	4	7	100
8	I continue to study ulos cloth from various sources (parents, family, or literature, books, journals and the internet).	20	33	24	13	10	100
9	I learned the ulos cloth because of my desire as a young generation to continue the clan in the family.	25	37	19	9	10	100
10	I use ulos cloth in various traditional rituals.	34	31	14	14	7	100
11	I routinely use ulos fashion on various occasions as a Batak ethnic identity and also introduce ulos cloth to others	15	25	26	20	14	100
12	I visited various ulos cloth exhibitions organized by the Partonun community (weavers) and ulos fashion entrepreneurs to increase knowledge of ulos cloth and as a form of support for Batak culture.	14	16	27	24	19	100
13	As a young generation, I am motivated to continue to use and preserve ulos as a cultural heritage of the Batak tribe	45	36	13	2	4	100

Source: Data Primary, 2023

In the concept of attitude presented by Secord and Backman, that attitude has several components, namely cognitive, affective, and conative. This study distributed questionnaires to 100 respondents from the younger generation of the Batak ethnic group. The results showed that in the cognitive component, namely knowledge about the various ulos motif which have meanings contained in each ulos, 28% of respondents expressed doubt, 22% of respondents stated that they did not agree and 21% of respondents stated that they strongly disagreed. This directly conveys that the younger generation does not have good knowledge of the various Ulos motif and the meanings contained therein. Meanwhile, only 14%

of respondents who knew the motif of Ulos said they strongly agreed and 15% of respondents agreed. Ulos is not only used in various traditional ritual events, but the motif used has a meaning that must be known because it has different symbols and meanings, both to the ulos giver and to the recipient.

Knowledge of the types of Ulos used by both men and women, as many as 28% of respondents agreed, and 19% of respondents stated that they strongly agreed. However, 20% of respondents said they were unsure, and as many as 17% of respondents said they strongly disagreed and 16% of respondents said they did not agree. The survey results show that the majority of respondents still do not know the knowledge of the differences in the types of Ulos used by men and women. If the younger generation does not know correctly the types of ulos that are used for men and women, of course this will make the younger generation wrong in wearing this type of cloth, and it becomes a mistake because some types of Ulos are commonly used only by men and women.

The function of the Ulos used in various traditional events, both weddings, funerals and other traditional rituals, shows that the majority of the younger generation as much as 27% of respondents said they were unsure about the function of the Ulos used in various traditional events, with 18% of respondents saying no agree and 10% of respondents said strongly disagree. This shows that the young generation of the Batak Tribe in the various traditional events they participate in does not know good knowledge about which Ulos has the function of these various traditional rituals. However, the younger generation who are married in particular have an obligation to provide Ulos in accordance with their kinship ties, so that it is possible that the younger generation who are married in following these traditional rituals, ask the family to be able to provide Ulos according to its function of various kinds. the traditional rituals followed.

The younger generation who have the knowledge that Ulos is not only used in traditional rituals but can be used as a fashion item, shows positive results, that as many as 50% of respondents stated that they strongly agreed and 30% of respondents said they agreed. This shows that the knowledge of the younger generation is very good regarding the development of Ulos which was previously only used in various traditional events and rituals, now it is used in various types of fashion. Meanwhile, only 12% of respondents said they were unsure. So this directly shows that the younger generation has the potential to have an interest in fashion from the Ulos.

Knowledge of Ulos is a cultural heritage that needs to be learned by the younger generation as a cultural heritage that needs to be learned from the younger generation as the successor to the clan in the family. The results showed that the younger generation showed good knowledge, where as many as 60% of respondents stated that they strongly agreed and 29% of respondents stated that they agreed. Knowledge of Ulos which is a cultural heritage by the younger generation who are the successors of the clan is an initial understanding that must be known by the younger generation, because this statement is a form of ownership of the Batak Tribe itself. As the next generation, who helped preserve Ulos by studying Ulos to continue to be used by various Batak Tribes.

On the affective component, focusing on emotional feelings. The statement on studying the Ulos and also in its use in various traditional rituals, showed positive results that as many as 41% of the younger generation stated that they strongly agreed and 32% of respondents agreed. Only 18% of the younger generation expressed their doubts and 5% of respondents and 4% of respondents stated that they strongly disagreed. This shows that the younger generation directly has emotional feelings in the form of pleasure in learning Ulos. Thus the younger generation does not feel coerced into gaining good knowledge about Ulos, bearing in mind that various traditional rituals performed by the Batak Tribe will continue to be carried out from generation to generation.

An expression of pride in using ulos patterned fashion in various daily activities, the younger generation of the Batak Tribe feels proud to wear it. This is shown through the results of the study, namely as many as 36% of respondents said they strongly agreed and 35% of respondents said they agreed. The pride of the younger generation for Ulos is of course evidence of a sense of ownership of the cultural identity of the Batak people.

In the statement to continue studying Ulos from various sources such as parents, family, or literature, journals and the internet, the results of the study show that the younger generation has a desire to be able to continue learning about the Ulos itself, so that the younger generation seeks from various sources, including utilizing existing literature sources. This is shown through the results of the study, namely as many as 33% of respondents agreed and 20% of respondents stated that they strongly agreed. However, there were still quite a high number of respondents who expressed doubt, namely as many as

24% of respondents and 13% of respondents said they disagreed and 10% of respondents said they strongly disagreed.

The younger generation has a desire of their own to learn Ulos, this is shown through the results of the questionnaire, namely as many as 37% of respondents agreed and 25% of respondents stated that they strongly agreed. This is certainly proof that the younger generation shows a sense of ownership of the Ulos itself as part of the Batak Tribe because of their sense of responsibility as successors in learning Ulos. Even so, there were still as many as 19% of respondents who expressed doubt, 10% of respondents stated that they strongly disagreed and 9% of respondents stated that they strongly disagreed.

In the statement to use Ulos in various traditional rituals, the results showed that 34% of respondents stated that they strongly agreed and 31% agreed. This directly shows that the younger generation already has the attitude to use Ulos in various rituals. This decision becomes the final component of the attitude process itself. By having a desire in the form of an attitude to decide to use Ulos, the younger generation has the responsibility to preserve Ulos.

For the statement "I routinely use ulos fashion on various occasions as a Batak ethnic identity and also introduce Ulos to other people", only 15% stated that they strongly agreed and 25% stated that they agreed. While the remaining 26% expressed doubt, 20% disagreed and 14% strongly disagreed. This indicates that the younger generation is more open to all kinds of fashion. And it doesn't have to be routine to use ulos fashion as a Batak cultural identity.

In terms of visiting exhibitions held by the Partonun (weaver) community and ulos fashion entrepreneurs as a form of support for Batak culture, research results show that only a few agree with this opinion. That is, only 14% stated that they strongly agreed and 16% stated that they agreed. This could, according to the younger generation, show their support not only through exhibitions. But it can be through other containers that were not examined in this study.

In terms of motivation for using and preserving ulos as a Batak cultural heritage, 45% of respondents stated that they strongly agreed with this. And 36% agreed. Only a few stated that they disagreed (2%) and strongly disagreed (4%). This shows that as the younger generation they have high motivation in preserving ulos and also have high motivation to use it.

Discussion

Collier and Thomas in Terlutter et al (2020) say that cultural identity is a sense of belonging to a cultural group. The ownership in question is the beliefs, values, norms, customary arrangements that apply in cultural groups, in this study is the Batak Tribe. The results of the study show that the younger generation has an awareness that Ulos is part of the cultural identity of the Batak Tribe that needs to be preserved. This high sense of ownership is a sense of pride in the younger generation as the successors of their respective clans.

Cultural identity has three main components conveyed by Collier in Noer & Zulfiningrum (2022), namely the components of symbols and meanings, in this study the symbols and meanings in question are the use of Ulos on various occasions, both in various traditional Batak rituals as well as ulos fabrics that have experienced development, namely being used as various fashions. When the younger generation uses Ulos, a meaning will appear in it as a symbol, namely the younger generation who use Ulos is the Batak Tribe and even deeper, in the Batak Tribe various types and functions of Ulos have various meanings which are interpreted as prayers and hopes given to the recipient of the ulos.

In the second component, it is a norm that comes from depicting oneself or others which is a self-reflection from the views of others. This research shows that as the next generation in the Batak Tribe, the younger generation continues the norms that apply in their families and in the Batak Tribe. The norm in question is the use of Ulos in various rituals of the Batak Tribe, and the order for the use of Ulos for women and men, which research results show that knowledge of this matter is still low among the younger generation. But even so, the younger generation has good knowledge to continue studying Ulos so that they can follow and of course preserve Ulos.

The third component, Collier conveyed, is the history that is formed from society, namely in the form of the way that culture is preserved. In the Batak Tribe, the history that has been formed from generation to generation is that the Ulos is part of the culture which was interpreted by the previous ancestors as blood, breath, heat. However, along with its development, the Ulos is interpreted as a prayer and hope for the recipient and the giver of the Ulos itself. So for the Batak Tribe, the history of preserving the Ulos is by continuing to use the Ulos in various traditional rituals, so that the Ulos can

be passed on by all subsequent generations. The development of the current era has also made Ulos used as part of fashion, without reducing the meaning of the Ulos itself. However, the results of the study show that the younger generation only knows in general terms, that is, Ulos needs to be preserved and is part of cultural identity, but does not have a detailed understanding of history in sequence.

Based on a survey that has been conducted on the younger generation, it shows that the attitude of the younger generation which consists of three components, the cognitive of the younger generation is still relatively low. This is shown through the lack of knowledge of the younger generation regarding the function of the Ulos used and the meaning of each motif, even though the various motif owned by Ulos have different meanings and their respective uses. However, the majority of the younger generation in this study only knew about one or two motives. In fact, from various traditional rituals, including weddings, births, thanksgiving, death and so on, these motif have different functions.

The young generation of the Batak Tribe only has high knowledge of the use of ulos as a fashion which has recently been used. So that it directly shows that the fashion used from Ulos does not require in-depth knowledge of its meaning as if used in traditional rituals. However, as part of their cultural identity, the younger generation does not only understand Ulos as fashion, but also as a symbol in traditional Batak rituals.

In the affective component, Secord and Backman said that affective is the emotional form of the individual. The results of the study show that the younger generation has high emotional feelings for preserving Ulos as part of the Batak Tribe. The younger generation of the Batak Tribe has a sense of pride and joy in learning about Ulos, using Ulos and even preserving Ulos as part of cultural heritage. The younger generation has self-awareness to preserve it as part of their responsibilities as the next generation for their clan and even the Batak Tribe.

The conative of the younger generation of the Batak Tribe from the results of the research shows that the younger generation has the decision to preserve Ulos, this is evident from the younger generation using Ulos on various occasions, even though their knowledge is still low, but by continuing to use it, the younger generation will directly learn and observing its use in various rituals of the Batak Tribe. However, using Ulos as fashion, the younger generation is still classified as not using it on various occasions, of course this is motivated by the fact that there are still not many fashions that use Ulos. This is also in line with the decisions and attitudes of the younger generation in visiting Ulos exhibitions, in this case the lack of information from various sources in promoting ulos exhibitions, so that the younger generation, especially the Batak Tribe, can regularly visit exhibitions, to increase their knowledge of Ulos.

Ulos as part of the cultural identity of the Batak Tribe, of course, requires the younger generation as successors to jointly preserve Ulos as a cultural heritage. Research shows that the younger generation has the motivation to continue to use and preserve the heritage of the Batak Tribe. The cognitive component that is still low is owned by the younger generation, has a major role in the young generation to be able to preserve Ulos. So it is important for the younger generation of the Batak Tribe to increase their knowledge of Ulos so that the resulting attitude can develop Ulos and continue to preserve it. Given that attitudes have the potential to change at any time, but with attitudes that are influenced by the personal experience of the younger generation, environmental factors from the family can continue to support them to provide knowledge and understanding of the function and meaning of ulos motif, and emotional factors that are inherent in the younger generation. , so that these various factors can continue to complement the attitude of the younger generation.

Conclusion

Based on the results of the research above, it can be concluded that the younger generation of the Batak Tribe has an attitude to preserve ulos cloth as part of the cultural identity of the Batak tribe. However, the cognitive level of the younger generation of the Batak tribe is still relatively low, it needs to be improved so that the younger generation of the Batak tribe has an understanding of learning, using and preserving it for the next generation. The cultural identity attached to the Batak tribe is shown through the motivation of the younger generation to continue studying ulos cloth, so that the need for support from family and also the Batak community.

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