

Conference Paper

The Existence of *Mangandung* Tradition in Wedding Ceremony of Angkola Society

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Abstract

The existence of *mangandung* tradition in wedding ceremony of Angkola society was oral tradition review that existed in *Angkola* ethnic. This tradition was existed in wedding ceremony before *pasahat boru* procession. Systematically, *mangandung* was occurred after *mangupa* and before *pasahat boru* in the tradition procession. The *mangandung* procession was acted by mothers through touching sobs because bride would go away from her family to have new family from her husband. This review conducted by using culture concept that related to oral tradition. Anthropology approach based on culture was used to review old tradition that existed in the local society. It indicated that the researcher wanted to look the process of inheriting about *mangandung* tradition as well as mythology symbols and mindset of *Angkola* society. Archetype approach by Jung was appropriate approach to review issue about the inheriting of old culture that have correlation between psychology and anthropology of literatures. Qualitative method based on naturalistic was research method that used to review the existed phenomena. Based on the findings, there was existence of *mangandung* tradition in wedding ceremony in *Angkola* society but it got culture diffusion, namely the old tradition of *mangandung* consisted with touching advices changed to new tradition of *mangandung* that filled with touching musical and melody.

Keywords: *Mangandung*, Wedding Ceremony, *Angkola* Society

1. Introduction

The existing heritage of civilization is crystallization of minds, ideas, and suggestions of our ancestors that should be recognized as the biggest contribution to determine nation and state identities. Therefore, local wisdom should be called as one of factor that gives contribution to create value of leadership and it has changed up to date based on the existed era transformation. Life of *Angkola* society is created by kinds of culture and it turns to be one of local wisdom. One of local wisdom is custom that fulfilled from the birth, wedding, and death. The custom ceremony is taken to avoid

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danger and harm that possible to rise in the life. In the *Angkola* society, there are many customs, especially in wedding ceremony.

The *mangandung* tradition in wedding ceremony of *Angkola* is one of procession that very interesting to look in the wedding custom. In this tradition, *mangandung* is a performance to show touching as well as exhilarating feeling; it is to be touching performance because the advice is given for the last time by the parents before the bride come to her new life and it is called as exhilarating performance because the bride will get new life. But, the condition is rarely to find like the oldest, especially for the current life. In the past, the tradition is very interesting even if the bride can not *mangandung*, the society will be sneer like *na tilako ma boru i* in which it describes woman without gentleness and affection and the bride is be forced to get married. Based on the background, the researcher wants to review the existence of *mangandung* tradition in wedding ceremony of *Angkola* society currently.

2. Wedding Ceremony

Horja is a wedding ceremony in *Angkola* society. Procession of wedding ceremony is started with custom discussion *makkobar/makkatai* that is talking about unique and special speech-greeting between familiy in *Dalihan Na Tolu* in which every member should response to the speech-greeting like in the traditional poetry-response in rotation with the pronouncer.

The *Angkola* society is one of *Batak* ethnic that majority of the society have religion in Islam with patrilineal relationship, it means the husband is functioned to give *marga* to his generation. Pra-wedding procession in *Angkola* society:

1. *Manyapai Boru*

Introduction session is looked as important process to guarantee the relationship. In the custom of *Angkola* society, there is an introduction session that called as *manyapai boru*. If the future bride, namely *boru na di oli* respects to the groom, namely bayo pangoli, the procession will be continued to the *mangaririt boru* procession.

2. *Mangaririt Boru*

Mangaririt boru is known as next session in which the parents of groom will find background of the future bride about her attitude as well as generation in order there is no miscommunication in determining the future bride. When the parents find the compatibility toward the future bride, the parents of groom will come

to house of the future bride to know the willingness of the bride. The expected response will get through the next procession.

3. *Padamos Hata*

This procession is opportunity that given for the man to visit house of the future bride in order he get the response toward previous expectation. If he gets permission from the future bride, the next planning will be discussed to determine the custom procession that related on it, such as: time to propose marriage, and the other aspects that should be filled by family of the groom.

4. *Patobang Hata*

The point of this ritual is to ensure agreement among family of future bride and groom. Moreover, there is discussion about *sera sahatan* or bride-price for the further procession.

5. *Manulak sere*

Based on the agreement, the family of future groom with his relative family about 10-15 people come to enter *sera sahatan* or bride-price as well as things that should be given, such as *silua* or gifts and *batang boban* or valuable things.

6. *Mangalehen mangan Pamunan*

The future bride will go with her husband and she will leave her parents' house. Therefore, there is *mangan pamunan* or consume ceremony before the future bride go with her new family. For this case, in the oldest procession, the relative family is come in the consume ceremony, but, currently, this procession is done in the biggest one by inviting friend and the other society to celebrate the ceremonial party.

7. *Horja Haroan Boru*

After having the custom ceremony in the house of *bayo pangoli*, *boru na di oli* will dance like tor-tor to show the ceremonial party before she leave her parents' house.

8. *Marpokat haroan boru*

There is a discussion (*marpokat*) to elaborate duty based on *dalihan natolu* principle that consist of *kahanggi*, *anak boru*, dan *mora* before wedding custom is created.

9. *Mangalo-alo Boru dan manjagit Boru*

The procession of bride and groom will be existed by this session with two people that show martial arts, carriers of the spear and umbrella and line of family from the bride and groom in traditional drum sensation to enter the bride and groom to the house. After that, both of bride and groom will get consume party (*mangalehen mangan*) to taste the meat gift and have advices from the elders custom. After having the advices, the bride and groom and the existed society come together to location of wedding ceremony (*bagas suhut*).

10. *Panaek gondang*

In this procession, the *gondang sambilan* or traditional drums will be played in which they are respected by the *Angkola* society, hence, it needs custom permission to play the *gondang sambilan*, after having the permission, the *gondang sambilan* are played and it indicates that discussion or *mangkobar* among *suhut*, *kahanggi*, *anakboru*, and the traditional drummer, the custom elders as well as king of the society. Moreover, the traditional dance or *manortor-tor* is played in line with the musical of the *gondang sambilan*.

11. *Mata ni horja*

Mata ni horja is known as the summit of ceremony that existed in the house of *suhut*. Once again, dance of *tor-tor* is played by the kings of custom and it is followed *suhut*, *kahanggi*, *anak boru*, *raja-raja*, and *raja-raja panusunan*.

12. *Membawa Pengantin ke tapian Raya Bangunan*

This procession is believed to release bad attitude of the bride and groom in their single life. The bride and groom will be sprinkled with lime-water by using *daun silinjuan* or a green-leaves.

13. *Mangalehen gorar* (Menabalkan Gelar Adat)

This procession is conducted to give name of king custom of society to the groom or *bayo pangoli*. But, it should be conducted through discussion in order there is an appropriate name from his grandfather.

14. *Mangupa*

The point of this procession is giving advices of custom to the bride and groom, *bayo pangoli* dan *boru nadioli*. *Mangupa* is known as face of happiness that integrated in the custom ceremony and it indicates that the procession of custom will be covered and the bride and groom have legal-married in the view of custom society.

3. Mangandung Tradition

Tradition is the habitual-action that acted by the society in their life. The tradition is developed and implemented to next generation in the society in order the tradition is conducted by further generation time by time. Therefore, the tradition is known as habitual-ethnic by one generation to the other generation. The old tradition is acted through oral-performance because it is looked as the norm and it is not important to be written. In relating to the concept, Vansina (1985:1) explains "*Oral traditions are historical sources of special nature*". He states that oral-tradition is separated orally. Sibarani (2012:43-46) in his book, local wisdom, proposes characteristics of oral-tradition, namely: 1) part of custom activity, 2) have context of the procession, 3) it is possible to review and performance, 4) traditional sense, 5) it is developed through next generation, 6) have oral process, 7) have value and norm about the local custom of the society, 8) have variety in the language oral-performance, 9) anonymous and collectively, 10) have potential to be developed.

In the previous explanation, there are several processions that related to the wedding ceremony in the *Angkola* society. Every procession of the custom is not far away with *Dalihan Na Tolo* concept in which it indicates the three *tungku* or fireplace that describes system of relative family in the social-custom activity.

Functional relationship concept between *marga* in the *Dalian Na Tolu* gets three elements, namely *kahanggi* that is male-relative family from male-parents generation. *Anak boru* is male-relative family from the husband' sister that have married and the last *Mora* is male-relative family from wife-family. These elements are have important position in the relative family in the *Angkola* society.

Mangandung tradition is closely with wedding ceremony in *Angkola* society. Where *mangandung* is found by two processions for the *Angkola* society, namely sorrow and happiness. *Mangandung* tradition in the wedding ceremony is face of touching weeping that acted by female-relative family, it is showed through advices with hope the bride have self-control in her husband-family Tinggi Barani (2015: 8). The advices are conveyed through metaphor in which there is no right of the parents toward the bride, in contrast, the bride loses her right to tell her complain toward the parents, ideally, the bride should tell the good news toward her parents after having the married because the condition indicates that her parents are success to educate her in the previous life. In other side, if the parents get bad news about the bride attitude, it indicates that they have lost to educate her girl. The touching advices describe that the female-married is difficult to be free-act.

4. Angkola Society

Angkola is one of sub-ethnic of *Batak* ethnic between *Batak Toba*, *Karo*, *Dairi*, *Simalungun*, and *Mandailing*. Generally, *Angkola* society is placed in same position with *Mandailing*, but there are several variety among them. *Angkola* have position in district of *Tapanuli Selatan*, North Sumatera, but, currently, many of them are seperated from district of *Tapanuli Selatan*. In the district of *Tapanuli Selatan* they have position in subdistrict of *Batang Toru*, *Sipirok*, *Saipar Dolok Hole*, *padang Bolak*, *Barumum Tengah*, *Sosa*, *Barumum*, *sosopan*, *Padangsidempuan*, and *Batang Angkola*.

Almost the *Angkola* society has Islam religion from 1821 and majority of them are farmer. The *Angkola* is consisted with two regions, namely *Angkola Jae* and *Angkola Julu*. After Rajendra Chola I kingdom, there is a hero who knew as *Jolak Maribu Dalimunthe*. Eventless the *Angkola* society get development, there is a group on the society that maintain their custom.

The other references of history lesson that come from book of *Adat Tapanuli Selatan* (1984) by B.G. Siregar in the letter of *Surat Tumbaga Holing* state that the development of *Angkola* society is *Portibi*, a sub-region of *Padang lawas* (*Padang Bolak*) and *Tapanuli Selatan*. In this area, the society people are combined with *Mandailing* or the others ethnic.

5. Literature Review

Related to oral tradition, cultural antropology is considered the most relevant for analyzing cultural traditions. Anthropology is also included in the *arketaipal* approach, which emphasizes the cultural heritage of the past. This is in line with what is presented (Ratna, 2012: 353) that anthropology pays attention to man as a cultural agent, the system of *kekerabatan*, myth system, and other habits. In this case researchers focus more on the inheritance of the tradition through the symbols of the mythology and mindset of society.

As for to analyze how the existence of tradition *mangandung* in *Angkola* society marriage event, *arketaipal* theory. *Arketaipal* or archetype comes from Greek which means original form. The *arketaipal* approach is a literary study in oral tradition that emphasizes the past cultural heritage. Jung (1875-1961) is the pioneer of this theory. Jung (Sikana, 2009: 138) explained that, in man has a sense which is known as intuition. The basis of the study of this study is the *mangandung* tradition, which sees the existence of the tradition is still there or not. Thus the archetype approach emphasizes the study of past cultural heritage that has a relationship between the

field of psychology and anthropological literature. The legacy can also be seen in the tradition of *mangandung* in the Angkola community marriage ceremony.

6. Research Method

The method used in *Mangandung* tradition research at Angkola Community Marriage event is qualitative research which is naturalistic, ethnography, case study, or phenomenology. Qualitative research produces descriptive data in the form of written or oral words about people or behavior that can be observed. According to (Ratna, 2004: 7) qualitative methods mrnberiksn attention to natural data, data in relation to the context of its existence. This means that the research is more directed to the process than the product and is usually limited to one case. This method is also based on the use of pure and natural data so that the results obtained research that explains the real reality that can give the results exactly how the process of tradition *mangandung* in Angkola society marriage.

The data used in this study is the oral speech that the author of the researcher obtained from the speaker andung as well as key informant that is Ompung Yanti (68 years) who is currently still able to know andung in the marriage ceremony in Angkola. Researchers choose him because he is the descendant of the king at his time, and very clever *mangandung*. Sementara data sources that the authors obtain is the source of oral data from sipangandung during Angkola adat marriage ceremony, coupled with a source of written data obtained from books, articles, scientific papers, and notes of interviews with informants.

Data collection in the study of Mangist Tradition Existence in Angkola Society Marriage Event was conducted in literature study and field research. Data collection is done by collecting data pustaka data through documents relating to the object to be studied that *mangandung* in marriage ceremony. While fieldwork researchers conducted interviews to get data directly to the interviewees. This is stated by Moeleong (2005) that the interview is a conversation with a specific purpose and purpose. This interview was conducted to obtain the data collected from the answers of informants from the statements submitted by researchers.

7. Discussion

This research is related to the concept of culture which has the meaning of the value of abstract ideas, norms, and symbolic objects, as well as materials. Culture can be viewed as something that is inherited from one generation to another. This is in line

with what is expressed by Koentjaraningrat (1990; 180) which states that culture as a whole system of ideas, actions, works of human beings in the framework of community life that belongs to human self, which includes the idea of behavior such as beliefs, attitudes, how to apply, and the results of a typical human activity for a particular group of people.

Existence in Tradition *Mangandung* in Marriage Angkola society today is still there found. This can be witnessed upon completion of the mangupa boru event, the family of the bride where the mother as the bride's parent is given the first assignment to give advice to her daughter, then followed by the natolu dalihan in this case is called the maternal line. This aims to later the princess can put themselves as well as possible in the husband's family. Women in the Angkola society when deciding to spawn, all behaviors of girls should be changed. Women in fostering married life should be able to be the best of wives, daughters, and mothers for children and role models in society. The obligation of a woman when carrying this mandate was once considered very heavy. This means that the mandate charged must be met as expected, because when a woman can not carry out the mandate the whole extended family participate in the problem. Embarrassed by our behavior, is the image of our parents' upbringing. It also causes how women feel sad when will die out the magnitude. When a parent's right turns to a husband, there is no longer a parent's right to interfere in the child's life. Of the marriage ritual procession that is through this *mangandung* tradition is a very exciting event because this is the last advice given to a girl before the surrender of rights to her husband. This is reflected from the andung speech that is spoken by pagandung (in this case the bride).

iiii....., kehe... ma....au...da inang.....

Ke ma au da inang tu huta sihadaonan i

O inang oinang tolong jagit doma jolo da inang....

Tangan jau solom ni borumu

Au nasiak panomuan on da inang

O inang.... oinang....

Marbulus nipangan rohahi mahe damang dainang.....

Palangka simanjojok ni borumu au....

Na macanda bulung on da inang.....

Tu luhat sihadaonan i,iiii.....

It means:

I will go mom... go with a new family
Accept my sorry greeting mother...
Sorry from me your daughter
Moms....
When I will step on my feet
With this self away go to a distant place.....

The implied meaning of a woman shows that she feels very alienated, sad because she is no longer useful to her parents. This is the jewel of feeling that comes when *mangandungi* occur.

Based on observations made by researchers there are several factors that resulted in a shift in tradition *mangandung* in marriage in Angkola, among others:

1. The influence of globalization and modernity

The influence of globalization is a contemporary development that affects all aspects of people's lives. There are societies that can accept the effects of globalization such as the younger generation, people with high social status, and urban society. But there are also people who are difficult to accept or even reject globalization like people in remote areas, old generation whose lives are stagnant, and people who are not ready physically or mentally.

One effect of modernization is a shift in value. This is reflected by the changes that occur in the community. When there is a new element yang attracts the heart, then masyarakatpun change slowly but surely follow the pattern on the value. Modernization should be interpreted as meeting the various elements both in terms of positive and negative. This means we need to selectively adopt the incoming cultural elements. The most easily influenced group of modernity is the youth, where young people are usually characterized by a self-cultivation process. one of the influences of modernity is the lifestyle.

2. Language

Andung language which is a distinctive language used in the tradition of *mangandung* in Angkola society marriage ceremony has been very rarely used during the marriage event was even a step of use because no one can use it and if there is still a parent aged above 60 years now (interview with Yanti ompung, November 2016). Ompung Yanti the speakers are very clever *mangandungi* even without any marriage event he reflexes tears when *mangandung*. According to him people now do not know the language andung, because andung language function

has changed into language hasomalon language and shifted to the Indonesian language.

3. Economy

Patterns of life that is increasingly oriented to the things that are economic is one of the shifting tradition *mangandung* this. When now boru or bride when parents give advice is rarely found in crying. The change is now transformed into a singing song on stage with keyboard music while singing. It is now more touching to the bride's conscience and usually when singing *rere au narere* which means humiliating sad when more expressing the bride's feelings. This is also one of the causes of the shifting tradition of *mangandung* which was still a natural nature has now been modified by the singing on stage and lasted until now.

8. Conclusions

As for the conclusions obtained from this study, that the existence of tradition *Man-gandung* in Angkola Society Angkol Event still found, just shifting value in this tradition experiencing change this matter influenced by several factors, among others:

1. Factors of globalization and modernity affect much the mindset and lifestyle of today's society. In the past this tradition is very sacred because the advice is something that becomes memories that can not be forgotten for life. Andung bride to the bride is a magical words if not heard and carried out will give bad effects for life, and vice versa very useful if we want menderngar and carry out advice from the andung said. The influence of globalization and the modernity of life alters the mind-set of the society to make the form of speech in a song to be more modern and exhilarating.
2. Andung language nowadays, there are many who can not use it anymore, because the andung language functions changed to the language of somal or everyday language even now the function of somal language has changed into Indonesian language.

3. Economics

Current economic factors can erode the value of wisdom in a culture. It is also found in the tradition *mangandung* in Angkola society marriage ceremony.

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