

# CULTURAL VALUES OF BATAK TOBA IN WEDDING CEREMONY : A STUDY OF ORAL TRADITION

DORLINA NABABAN<sup>1</sup>, ZAINUDDIN<sup>2</sup>, MUHAMMAD NATSIR<sup>3</sup>

<sup>123</sup>UNIVERSITAS NEGERI MEDAN

## Abstract

*The objectives of this study was to find out the cultural values of Batak Toba in the wedding ceremony. The study was conducted by using textual research. The data of this study were taken from Hula-hula utterances in the wedding ceremony of Batak Toba. It was focusing on giving tradition Batak Toba cloth worn covering shoulder event (mangulosi) to the groom's family (boru). The data were analyzed by using theory of Harahap and Siahaan (1987). There were nine cultural values found in the wedding ceremony. They were kinship, religion, extended family, respect, wealth, modernization, justice, nurture, and conflict.*

**Keywords:** *Cultural Values of Toba Batak, Hula-hula Utterances, Wedding Ceremony*

## INTRODUCTION

Culture recognized as the universal reality of human life, and there is no human group society without culture (Damen, 1987). It implies that culture is as results of human activities, it may be as habits, traditions, ways in which of life, and all of what a society does and thinks. In several cases, the culture bump may happen where an individual from one culture finds himself or herself completely different, strange or uncomfortable situation when interacting with persons of a different culture. To avoid this case, ones use language to communicate their culture to others.

The culture of Batak Toba is one of the cultures that is still living in Indonesia. Batak Toba has a philosophy called *Dalihan Na Tolu* (three-legged furnace) which is connected with the social relationship (Sinaga, 2012). It has three parts, *somba marhula-hula* (respect for the wife's family), *manat mardongan tubu* (be careful with the same clan) and *elek marboru* (showing kindness for daughters). *Hula-hula* is the greeting to the parents, and brothers of the bride. *Dongan tubu* are people who have the same clan with *suhut* (bridegroom's family) and *Boru* is the husband's family. From the three components of Batak Toba the most dominant is *Hula-hula*, which is dominant because the *Hula-hula* is very decisive in all indigenous activities of Batak Toba community.

A wedding ceremony is an important thing in traditional rituals for Batak Toba society. Batak Toba society conduct special traditional rituals for those that marry. According to Sinaga (2012) traditionally, stages are leading toward marriage ceremony in

Batak Toba, they are *Marhusip* (limited discussion), *Marhata sinamot* (discussion on the Bride's dowry), *Ulaon unjuk* (marriage ceremony).

Cultural values can be seen in traditional events such as a wedding ceremony. In the wedding ceremony *Hula-hula* utterances give a blessing to their daughter (*boru*), and it contains cultural values inside but many of the young generations do not understand about it. They just know that the wedding ceremony is one of Batak Toba traditions without understanding the cultural values in that tradition. While as the young generation they need to protect the culture, and keep preserving it in this modern era.

The researcher was interested in doing this research because based on the researcher had observed and based on the previous research, culture values in wedding ceremony by *Hula-hula* utterances never examined before. Then in this research, the researcher observed the cultural values of Batak Toba in the wedding ceremony by *Hula-hula* utterances and it was focusing on giving tradition Batak Toba cloth worn covering shoulder event (*mangulosi*) to the groom's family (*boru*). It consists of nine cultural values namely kinship, religion, extended family, respect, wealth, modernization, justice, nurture and conflict (Harahap & Siahaan, 1987).

## **LITERATURE REVIEW**

### **1. Cultural Values Of Batak Toba**

Harahap & Siahaan (1987) the cultural of Batak Toba consist of nine namely kinship, religion, extended family, respect, wealth, modernization, justice and nurture and conflict.

#### **a. Kinship**

This value includes of the kinship primordial ethnic, love because of the blood's relationship and the harmony of the elements of *Dalihan Na Tolu* namely *Hula-hula*, *Dongan Tubu*, *Boru*, and everything about the kinship because of marriage, blood relationship, and *marga* (clan). Batak Toba society realize how important to know the clan, then there is no mistake in behaving according to the *Dalihan Na Tolu* element.

#### **b. Religion**

A value that includes a belief. Traditional belief (*haporseaonon*) or the new belief. Organize the kinship with the creature, other humans and with the environment. At the beginning of Bataknese do not believe in the import *Haporseaonon*. They believe God called Mula Jadi Nabolon or Oppu Raja Mula–mula or Oppu Raja Mula Jadi. They believe their ancient as their protector, until they praise a sprit who has supranatural

power and give ritual offerings to a stone or a statue. Supreme Being God (*Mula Jadi Nabolon*) has a right to regulate Batak society's life.

**c. Extended Family**

The value that includes many generations and long life. One of the famous traditional Batak idioms that delivered when the wedding ceremony is a wish to the new groom with 17 sons and 16 daughters. One of extended family (*hagabeon*) concept mentioned as *Saur Matua Bulung* (like a leaf, fall after old). So Batak Toba society hope the groom has 33 children and wishes them a long life.

**d. Respect**

The value that includes glory, authority, charisma. The main value that gives a strong motivation to reach prosperity. This value gives a strong motivation to the Batak Toba society in this modern era to reach prosperity that can give glory, authority, charisma.

**e. Wealth**

A value includes a wealfare. One of the cultural values that motivates Batak society, especially Batak Toba society to find many properties. For Batak Toba societies, wealth is a more important thing after children, they were willing to work hard, and plow the field to increase their income and to collect many properties to become legacy for their children after they have died.

**f. Modernization**

A cultural value includes the modernization that reaches by wandering and looking for the knowledge. This cultural value motivates Batak Toba society to immigrate to all places in this world. The purpose of migration is enlarge to all paces in this world, to maintain or increase their quality and their competitiveness.

The example of this modernization, because the minimum of income in the village, the parents ask their children to go to another city, and looking for the job. The purpose of this decision is to increase their income and to get a modernization and to make their families name be better in the middle of their societies.

**g. Justice**

A cultural value that includes to *patik* or *uhum* (rules and laws). The Justice value is the strong value that is socialized by Batak Toba society and describes the truth. This value is born from the frequency of the violation of the role of Justice in Batak Toba life. They are struggling with the role of justice. This appears in Indonesian justice that write the Batak people name, they are leg or the judge.

#### **h. Nurture**

Cultural value in the socio-cultural life is not stronger than the values that mentioned in previous, probably it is because of the independence. The presence of a nurturer, protector and the welfare giver is needed in the life of Batak Toba society even though just needed in an urgent time. The example of this nurture, Batak Toba societies care more to the other societies who need help, join and protect someone who has the problem.

#### **i. Conflict**

Cultural value in Batak society that talking about the Batak Toba daily life that connected to the problem of Batak Toba. Generally, the wisdom for a solution appears when there is something forcing a group to fight. From this cultural value, Batak Toba societies will get the learning.

### **2. Wedding CeremonyOf Batak Toba**

Marriage is one of the most important things for human life. The wedding ceremony in Batak Toba is a series of ritual based on the order of custom and social life in society. The wedding ceremony should be watched by *Dalihan Na Tolu* (Three-legged furnace) from *parboru* (bride) side, and *Dalihan Na Tolu* from *paranak* (bridegroom) side in every step of ceremony. According to Sianipar (2012) traditionally, stages are leading toward marriage ceremony in Batak Toba, they are *Marhusip* (limited discussion), *Marhata sinamot* (discussion on the Bride's price), *Ulaon unjuk* (marriage ceremony).

There are some relevant studies to support this research that had been made by other researchers. These relevant studies used as references and guidance to help the researcher to conduct her study in a right way. The first by Hennilawati, (2018). *Angkola traditional marriage : Representation and cultural values*. The objective of this research was to find out the representation of cultural values in Angkola community in which there was a 'mangandung' tradition, especially in a wedding ceremony in Angkola community. The research used semiotic theory to find out the cultural values, it also used descriptive qualitative method. The result of research showed that 'mangandung' tradition in the traditional marriage of Angkola community that contained cultural values like kinship and 'holong' (love and affection).

The second by Turmuzi (2018) research about *Moral Values In Oral Tradition Bekesah Puspakrama At The Sasak Community In The West Nusa Tenggara*. This research found that Bekesah Puspakrama contains very high moral values and

philosophical for the Sasak community in West Nusa Tenggara. Moral values contained in it about the value of God, the greatness of God and the creation of a mystical.

The third by Sitorus (2017) analyzed *The Cultural Values of Toba Batak in Bulu Turak Oral Tradition Simanindo Kab.Samosir*. The findings of this research were nine cultural values of Batak Toba was containing kinship, religion, extended family, respect, wealth, modernization, justice, nurture, and conflict. The most dominant cultural values of Batak Toba is conflict. The realization of cultural values of Batak Toba linguistically was described by the representation of experience was containing, mental process, verbal process, relational process, and the last finding was the reason of cultural values of Batak Toba realization because of sociocultural of character ancient, the character's love, and believe in the character creature (mula jadi nabolon).

Kumar (2015) analyzed *A sociological study on religious aspects in Hindu marriage system*. The main finding of the study shown that reasons for changes of Hindu marriage rituals, such as modern education, job opportunity of a male and female, influences of western lifestyle, constitutional legislations, concept of love marriage etc.

## **METHODOLOGY**

This research used textual analysis by Mills, Albert J. at al. (2010). It is a methodology about the understanding language, symbol, or pictures that present in text and this study research the cultural values by *Hula-hula* utterances as the spoken words.

The data were the utterances of *Hula-hula* in the wedding ceremony. it was focusing on giving tradition Batak Toba cloth worn covering shoulder event (*mangulosi*) to the groom's family (*boru*). The source data of this research were taken from wedding ceremonies of Tonggo Raja Sitorus with Debora Siagian and Ihot Pangaribuan with Elisa Silitonga.

The technique of data collection of this research. The first, researcher observed the wedding ceremony. second, watch the wedding ceremony, which is focusing on *mangulosi* event. The last, transcribe *hula-hula* utterances in *mangulosi* event.

In analyzing the data, textual analysis technique used by the following steps: 1) transcribing *Hula-hula* utterances in the wedding ceremony of Batak Toba 2) reading all transcriptions of *Hula-hula* utterances 3) during read the transcriptions, researcher was focused on finding out the cultural values of Batak Toba by *Hula-hula* utterances in the wedding ceremony based on theory of Harahap & Siahaan (1987). 4) describe the cultural values were found in the wedding ceremony.

## FINDINGS AND DISCUSSION

The researcher found 43 utterances by *Hula-hula* (the wife's family) in the wedding ceremony that contained cultural values based on theory of Harahap & Siahaan (1987). They stated that cultural values of Batak Toba consist of nine namely kinship, religion, extended family, respect, wealth, modernization, justice and nurture and conflict.

**Table I.**  
**The Cultural Values of Batak Toba**

No	Cultural Values of Batak Toba	Number of Cultural Values	Percentage
1	Kinship	7	16%
2	Religion	9	21%
3	Extended Family	6	14%
4	Respect	6	14%
5	Wealth	2	5%
6	Modernization	2	5%
7	Justice	2	5%
8	Nurture	4	9%
9	Conflict	5	12%
Total = 43			

### 1. Kinship

The main values of kinship in Batak Toba society are mainly manifested in the implementation of the *Dalihan Na Tolu* principle (*Hula-hula, Dongan Tubu, Boru*). Kinship can be seen from blood's relationship, marriage and clan (*marga*).

The example of data, "**Marhite anak mon na gabe helaku dohot borukkon na gabe parumaen mu, jadi mariboto ma au tu ho.**" (Because your son has become my son-in-law and our daughter becomes your daughter-in-law. Then you are be my sister). This utterance show the value of kinship because it makes the new relationship because of the marriage between the groom's mother and the bride's father namely they are be brother and sister.

### 2. Religion

A value that includes a belief which regulate the relationship with the creator, human and the environment.

The example of data, "**Martamiang hita tu Amanta Debata asa ditongos pasu-pasuna tu joloan ni arion, ima na lao mangulosi akka partondian muna.**" (We pray to God so that He will give His blessings in the future and will protect all of you).

This utterance shows a belief to creator because they asking God to give them blessings and to protect them.

### 3. Extended Family

A value that contain the cultural value of extended family (*hagabeon*) talk about the wish of Batak Toba society to have many descendant.

The example of data, **“Tubuan lak-lak, tubuan sikoru. Tubuan anak ma hamu tubuan boru, dongan mu saurmatua.”** (Bark grows, sikkoru grows. Hope sons and daughters are born to accompany you in your old age.) This proverb clearly contains the wish of Batak Toba society to have sons and daughters. It emphasizes that one of the important things in Batak Toba society life is to have the descendants. Having children becomes one of the purposes of life for Batak Toba society. They hope that they have sons and daughters to be their companion to spend time in their old age.

### 4. Respect

This value include glory, authority, charisma. The main value give a strong motivation to reach prosperity. This value give the strong motivation to the Batak Toba society to get good things in life.

The example of data, **“Tinaba hau toras, mambaen sopo di balian. Burju ma hamu na matoras, asa dapotan parsaulian.”** (Cut down old wood, make a hut in the fields. Do good to parents, so both of you will receive the blessings.) This utterance contains the value of respect. This is reflected in the phrase *“burju ma hamu na matoras”* which means a child must be obedient and must give the best thing to their parents, because when they have a good attitude to their parents, God will bless them wherever they go. In daily life, Batak Toba society always teach their children to be a good people, especially to their parents.

### 5. Wealth

A value includes the prosperity which is having a lot of money and many descents. The example of data, **“Singkoru ma inna juhut di atas tano, mamora ma borukku dohot helakku tu joloanon alai tumangkas ma dapotan gabe.”** (Singkoru grow on land, may my son-in-law and my daughter get wealthy and will get the victory in their future) which is means that the parents of the bridal couple pray to God so that God gives wealth and also gives sons and daughters to the bridal couple, because for Batak Toba society having sons and daughters is one of the most important thing and having children is symbol of wealth for Batak Toba society.

## 6. Modernization

A cultural value include the modernization that reach by wander and looking for knowledge.

The example of data, **“Jadi songoni do nang diho boru, apala nga ganjang didalani ho pardalanan mulai sian huta ta sian lobu siregar ro ho muse tu panguntusan on tu huta na godang on sahat muse ho tu Kalimantan pajuppang hamu dohot hela on.”** (For my daughter, you have traveled a lot, starting from Siregar village, then to Pangantusan and you go again to Kalimantan till you met with my son-in-law in Kalimantan.) This utterance means that the bride and groom met in Kalimantan, which means the sentence shows that Batak Toba societies go to other places (*mangaratto*) to improve their quality of life. It means that there is progress (*Hamajuon*) of Batak Toba society.

## 7. Justice

A cultural value that include to rules and laws (*patik* or *uhum*). The justice value is the strong value that socialized by Batak Toba society and it is the customary law which is the rules of norms, regulations or unwritten procedures that regulate and determine the relationships in Batak Toba society.

The example of data, **“Saleleng on burju do ho tu omak dohot bapak, jadi ikkon songoni do baenon mu sogot haduan tu simatua mu on, unang mardikkan ho. hahologi ma simatuamon songon holong mi tu bapak dohot tu omak.”** (All this time, you have been kind to your father and mother, so in the future, you also have to be kind to your parent-in-law. You have to be fair. You must love them as you love your father and mother.) This utterance means that a daughter-in-law or a son-in-law must be able to love their parent-in-law as they love their parents. They must be fair to their parent-in-law. Then, they must respect and love their parent-in-law as they respect and love their parents.

## 8. Nurture

The presence of protector is needed in the life of Batak Toba society. Nurturer is the person who give advice, give welfare and the protector that is obeyed

The example of data, **“Diho boru di buan hami do ulos na ganjang. Ganjang ma umur muna tu joloan ni ari. Ulos na hapal do on helaku dohot ho boru pakken mu ma on attong di las ni ari nang di borngin ni ari.”** (For you my daughter, here we brought *ulos naganjang*. We wish both of you having long life. My son-in-law and my daughter, this is *ulos na hapal*. You can use this in the day and in the night.) This utterance shows that nurture value can be seen when Hula-hula give *ulos naganjang*



(traditional Batak Toba cloth worn covering shoulder) and said to the bridal to use it all the time, in the day and in the night. Giving *ulos na ganjang* as a symbol of love to their daughter (*boru*). Hula-hula give it as the guardians to their daughter.

## 9. Conflict

A cultural value that talking about Batak Toba daily life that connected to the problem of Bataknese.

The example of data, **“pangidoan ku hamu ikkon marsiaminan ma hamuna di rumah tangga muna. Molo adong pe, lobih hurang marpanganju ma hamu na. Ima pangidoan ku tu hamuna nadua.”** (I ask both of you to understand one each other. When there are someone’s weaknesses, you must understand and succumb one each other. That's my wishing to both of you.) This utterance means that in Batak Toba society the conflicts often occur when a husband cannot accept his wife's weaknesses or otherwise and cannot understand each other.

Based on the results above, it can concluded that all the cultural values of Batak Toba were found in the wedding ceremony. It can proof that Batak Toba society still hold and keep the cultural values as well. The finding of this research supported by the previous study that also used Harahap and Siahaan’s theory. Sitorus (2017) analyzed the cultural values of Batak Toba in Bulu Turak oral tradition Simanindo Kab.Samosir. She also found the nine cultural values but in that oral tradition of Bulu turak. This is can be as a proof that cultural values of Batak Toba is generated to all generation because Bula Turak is a oral tradition and it was been a long time ago while wedding ceremony is still being done in this modern era but the cultural values still done by Batak Toba society.

## CONCLUSION AND SUGGESTIONS

There were nine cultural values of Batak Toba in wedding ceremony by *Hula-hula* utterances was containing kinship 16%, religion 21%, extended family 14%, respect 14%, wealth 5%, modernization 5%, justice 5%, nurture 9%, and conflict 12 %. The cultural values was used to convey the purpose of their utterances that contains the blessing (*pasu-pasu*) through cultural values for their daughter (*boru*).

Based on the results of the analysis that has been done, then these are some suggestions as follows :

1. This research can be used as one of the reference to enrich the knowledge about cultural values, especially culture values of Batak Toba.

2. The findings of this study were suggested for the other Batak Toba societies in keeping their cultural values, especially for the young generation to keep their cultural values.
3. It is suggest for the next research to explore about the cultural values in other ceremony or other ethnics, because Indonesia has many ethnics and culture that need to protect and keep perserving it in this modern era and this research can be as a reference.

## REFERENCES

- Ahmad Turmuzy, E. E. (2018). Moral Values in Oral Tradition Bekesah Puspakrama at the Sasak Community in the West Nusa. *Advances in Language and Literary Studies*. Vol 9. No 3. pp. 98-103.
- Damen, L. (1987). *Culture learning: the fifth dimension in the language classroom*. Cambridge: Cambridge University Press.
- Faramarzi, Sajad. at al. (2015). Genre-based Discourse Analysis of Wedding Invitation Cards in Iran. *Journal Of Language Teaching And Researc*. Vol 6. No 3. pp 662-668.
- Harahap, Basyral Hamidy and Siahaan, Hotman. (1987). *Orientaasi Nilai-Nilai Budaya Batak*. Jakarta : Sanggar William Iskandar.
- Hennilawati, R..S. at.al. (2018). Angkola traditional marriage: Representation and cultural values . *International Journal of Multidisciplinary Research and Development* , Vol 5. Issue 2. pp 31-34.
- Kumar, Kavan and Kavya CN (2015). A sociological study on religious aspects in Hindu marriage system. *International Journal of Applied Research*. Vol 1. Issue 13. pp 530-537.
- Mills, Albert J. at al. (2010). *Case Study Research*. London : SAGE Publications, Inc.
- Nasution, Khairina. (2019). Mandailing Cultural Values In Local Genius Umpasa: Native Speakers' Perception. *International Journal Of Scientific & Technology Research* Vol 8. Issue 5. pp 21-26.
- Silalahi, Roswita and Pardede. (2019). Textual Meaning and Function of Juhut Giving (A Case Study in Batak Toba Wedding Tradition). *American Journal of Humanities and Social Sciences Research*. Vol 3. Issue 4. pp 208-214
- Ridwan, M and Wahdian, A. (2017). Structure, Function And Value The Tradition Of Oral Literature In Sumenep Madura. *Journal of Intensive Studies on Language, Literature, Art, and Culture*. Vol. 1 No. 1. pp 252-273.
- Roy, Reena. et.al. (2014). Traditional Marriage Customs in Rajasthan, India: A Study of Kayad Village of Ajmer District. *International Research Journal of Social Sciences*. Vol 4. No 2. pp 1-8.
- Sari, Harmita. et al. (2020). Analysis of Social and Cultural Values in Ma'parapa (Silence) Text of Rampanan Kapa' Prosession (Wedding Party) in Tana Toraja.

*International Journal of Advanced Science and Technology*. Vol. 29. No.8. pp. 1718-1724.

Sibarani, R. (2007). *Nilai Budaya Batak Toba*. Jakarta: Sanggar William Iskandar.

Sinaga. R. (2012). *Perkawinan Adat Dalihan Natolu*. Jakarta : Balai Pustaka.

Wilson, Jerry. (2016). Interpretation of Proverbs as Moral Messages and Character-Building Motivation: Batak Toba Marriage Customs in Indonesia. *International Journal of Science and Research*. Vol 6. Issue 12. Pp 248-245