

THE ROLE OF DALIHAN NA TOLU CULTURE IN MANDAILING BATAK WEDDING TRADITIONS

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Abstract:

This study aims to determine the role of Dalihan Na Tolu culture in Batak Mandailing marriage customs. Descriptive qualitative research was used as the research method. Research data were collected through interviews and literature studies from relevant materials. The data analysis method consists of three stages, namely data reduction, data presentation, and drawing conclusions and verification. The research findings show that Dalihan Na Tolu culture has a strategic role in the Batak Mandailing wedding customs. The Dalihan Na Tolu Institution plays an important role in making decisions. The value system in Dalihan Na Tolu is used as a guide to be used to organize life in carrying out *holong* (love) between *mora*, *kahanggi* and *anakboru*. Dalihan Na Tolu, is a custom that can penetrate the barriers of religion/belief into a social unit. Dalihan Na Tolu has different positions and functions that can change (dynamically) according to the situation, condition and place. Therefore, the Mandailing people can always adapt if needed.

Keywords: *Dalihan Na Tolu, Culture, Mandailing Batak*

Introduction

Indonesia is an archipelagic country that has a diversity of cultures, ethnicities, races, nations, beliefs, religions and languages¹. With the diversity that exists, it creates wealth and beauty for the territory of the Indonesian state. The BPS census data that was carried out in 2010 revealed that there were 1,340 ethnic groups in the country and all of them spread from Sabang to Merauke². In addition, the diversity that occurs in Indonesian society is influenced by several factors, both internal and external factors.

Dalihan Na Tolu is a culture that developed in the Mandailing community. Dalihan Na Tolu has a role in the community's traditional wedding ceremony which is carried out after the proposal process³. In Dalihan Na Tolu's marriage, the Mandailing people have marriage customs that contain a series of activities starting with *mangaririt boru* (investigating the bride and groom), *padomos hata*

¹ Latif, Muhaemin, and Erwin Hafid. "multicultural attitudes in an Islamic boarding school of South Sulawesi-Indonesia." *Cogent Education* 8.1 (2021): 1968736.

² Firdaus, Firdaus, Dian Kurnia Anggreta, and Faishal Yasin. "Internalizing multiculturalism values through education: Anticipatory strategies for multicultural problems and intolerance in Indonesia." *Jurnal Antropologi: Isu-Isu Sosial Budaya* 22.1 (2020): 131-141.

³ Village, Tunggal. "Preservation of Civic Culture Values over Dalihan Na Tolu in Mandailing Marriage as Strengthening Community National Identity in Parsalakan Huta." *Eti Setiawati, et al. (Eds.):* 743.

(delivery of intent), patobang hata (consolidating the conversation), manulak sere (handing over the dowry) to the bride and groom. this is the day of the party.

Dalihan Na Tolu consists of 3 words that come from the Batak language, namely *Dalihan*, *Na* and *Tolu*. *Dalihan* means Furnace, *Na* means yang/ke, and *Tolu* means three. So, if put together *Dalihan Na tolu* is interpreted as a three furnace or a furnace that has 3 basic supports⁴. The three basics in social and cultural life must be practiced in everyday life, especially in the customs of the Batak people. The three basics referred to include:

1. *Somba Marhula-hula (Kahanggi)*

Somba means worship, respect, and uphold. *Mar* in Indonesian is called the affix *Ber* which functions as an adjective forming. While *Hula-hula* means a male family from the wife's clan. So, in general, *Somba Marhula-hula* means respect for the male family from the wife's side. For example, if your wife is *boru Nainggolan*, then in general all men with the *Nainggolan* surname are referred to as *hula-hula mu*. So, the implementation of *Somba Marhula-hula* is that you have to respect the brothers and sisters of your wife, and in general the men of the *Nainggolan* clan.

2. *Manat Mardongan Tubu (Anak Boru)*

Manat means to be careful. *Mardongan* means friends. *Tubu* means birth, which is likened to *Sauntunga* or *Semarga*. If combined into *Manat Mardongan Tubu*, which means be careful of brothers of the same clan or clan relatives. The picture *dongan tubu* is the figure of a brother and sister. So the implementation of the *mardongan tubu manat* is that we must support each other, help each other, be close to our brothers/brothers in the same clan, and be wise to our relatives. Brothers and sisters in the same clan must have a close kinship relationship. There should be no conflict or friction between the brothers of the same clan.

3. *Elek Marboru (Mora)*

Elek means persuading, loving, protecting, nurturing. While *Boru* means woman or woman. So, *Elek marboru* means the attitude of persuading/nurturing/loving women. In short, we must protect every woman and not to hurt the feelings of every woman, whether small or old, your daughter or someone else's daughter.

The Mandailing Batak community has a *Dalihan Na Tolu* value system which means a forum used to organize life in carrying out *holong* (love) between *mora*, *kahanggi* and *anakboru*. *Dalihan Na Tolu*, is a custom that can penetrate the barriers of religion/belief into a social unit. But behind this there is the opinion of the general public, especially those outside the Mandailing tribe that they are not satisfied and feel that the *Dalihan Na Tolu* system or the elements in *Dalihan Na Tolu* are not in accordance with the social principles of society, and is a social class division. *Dalihan Na Tolu*, which consists of three elements, consists of *mora*, *kahanggi* and *anakboru*.

⁴ Habeahan, Rapina Ina Buana, and Iky Sumarthina P. Prayitno. "Dalihan Na Tolu Analogy as an Approach to Strengthen Men's Ministry Role." *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 6.2 (2022): 142-155.

Dalihan Na Tolu in the Mandailing indigenous community means three groups of people who are the foundation⁵. In traditional ceremonies, the Dalihan Na Tolu institution plays an important role in making decisions. The three elements that make up Dalihan Na Tolu have different positions and functions that can change (dynamically) according to the situation, condition and place⁶. Therefore, the Mandailing people can always adapt if needed. Deliberation is something that is highly recommended in Islam in reaching an agreement in a society. In the Mandailing Batak, all matters or problems will be discussed together by Mora, Kahanggi, and Anak Boru. Dalihan Na Tolu is the cornerstone of consensus for the Mandailing community in carrying out all matters relating to public relations. Dalihan Na Tolu is also a means of communicating and communicating all matters relating to public relations and all community activities⁷.

Dalihan Na Tolu related to communication also has patterns and rules in its implementation. Some of the communication patterns that are often seen in the cultural activities of the Mandailing Batak people, especially in marriage customs, are interpersonal communication patterns, family communication patterns, group communication patterns, mass communication patterns and Islamic communication patterns and other communication patterns. performed by Dalihan Na Tolu at the implementation of the traditional wedding ceremony⁸.

Dalihan Na Tolu in Hutaimbaru Village, Dolok Sigompulon District, North Padang Lawas Regency is underdeveloped, and there is a shift, 1) Local Culture. 2) Society / Millennials ignore the Dalihan Na Tolu concept. Because the times have started to develop. Based on observations to the research site, researchers saw that in Hutaimbaru Village no longer used the Dalihan Na Tolu Endeng-endeng Borda (Gordang Sembilan) concept before the development period for every event, whether it was weddings, birthdays, circumcision, entering a new house, people in Hutaimbaru Village used Endeng-endeng. endeng borda (Gordang Sembilan). Young people today rarely respect elders and have bad manners. This problem arises most likely the community / millennial generation do not know, or have not been informed about the Dalihan Na Tolu concept. If the problem is not resolved, there will be clashes between the millennial generation / community and Dalihan Na Tolu or not respecting each other, both the young and the oldest. Efforts must be made so that the problem is resolved, how to contribute Dalihan Na Tolu to the community or the millennial generation must be good so that the community / millennial generation can accept what is conveyed and can carry out the Dalihan Na Tolu concept. Based on the problems above, this study aims to examine the role of Dalihan Na Tolu culture in the Batak Mandailing custom.

⁵ Dalihan Na Tolu in the Mandailing indigenous community means three groups of people who are the foundation

⁶ Arifiah, Adinda, and Iskandarsyah Siregar. "Knowledge and Perception of Dalihan Na Tolu Among Batak Settlers in Jakarta." *Journal of Gender, Culture and Society* 2.1 (2022): 01-10.

⁷ Damanik, Erond Litno. "Reaching out and institutionalizing multiple kinship relationships in the social environment: Ampangnaopat among Simalungunese, Indonesia." *Journal of Human Behavior in the Social Environment* 32.6 (2022): 819-840.

⁸ Ndona, Yakobus, et al. "Dalihan Na Tolu: Vision Of The Integrity Of The Batak Toba Community And Inspiration For The Development Of National Unity." *Journal of Positive School Psychology* 6.9 (2022): 1018-1030.

Research Method

This research uses descriptive qualitative methods. The data collection technique in this study was direct observation in the field by observing and paying attention to the traditional process of marriage from beginning to end, in-depth interviews with several traditional leaders, and documentation related to the research. The time and place taken for the time of research and observation is for 1 (one) week which is located in the village of Hutaimbaru, Dolok Sigompulon district, North Padang Lawas Regency. The informants in this study were the Village Head, Kahanggi, Anak Boru and Mora to find out Dalihan Na Tolu in Hutaimbaru Village, Dolok Sigompulon District, North Padang Lawas Regency. The research data were analyzed using the Miles and Huberman model data analysis using 3 parts of the analysis that went hand in hand, namely; data reduction, data presentation and conclusion drawing/verification

Results and Discussion

The Philosophy of the Mandailing Batak Society

The socio-cultural system is the totality of values, social order, and human behavior to realize their view of life⁹. The social system is reflected in the mindset and behavior patterns of individuals in the community. In the context of Mandailing culture, his view of life refers to the philosophy of "holong dohot domu" which means "love and togetherness"¹⁰. Therefore, all speech patterns and behavior patterns of every citizen must be within the framework of achieving that goal. The concept of holong dohot domu is unwritten. The concept is taught from generation to generation from parents to children and strengthened by the behavior of the environment. Everyone is bound by patterns of speech and behavior that have been mutually agreed upon as a value system. The value system is manifested in behavior in the family, behavior in society, and behavior before the government. People who violate it will be referred to as alak naso maradat (people who do not have customs). In this social layer, each individual designs his behavior in front of other groups based on propriety. If the behavior is not in accordance with existing norms, it will be called naso maradat, meaning not customary. The formation of this behavior starts from the family since the child is still small¹¹.

Batak traditional marriage system

Marriage is the only way to continue the lineage. In the Batak indigenous people, the issue of marriage is considered important and influential in life because through marriage, the clan of a male parent can be passed on to their offspring¹². Marriage among the Batak people is regulated according to customs, established according to the foundation contained in the Dalihan Natolu philosophy. Batak

⁹ Martynshyn, Yaroslav, Olena Khlystun, and Martina Blašková. "The System as a Socio-Cultural Phenomenon Philosophy of Management." *Socio-Cultural Management Journal* 3.1 (2020): 3-38.

¹⁰ Wahyuni, Rahmi. "Pola Komunikasi Dalihan Na Tolu pada Adat Pernikahan Etnik Mandailing di Kabupaten Mandailing Natal." *AL-BALAGH: Jurnal Komunikasi Islam* 3.2 (2019): 145-165.

¹¹ Zhang, Carol X., Philip Pearce, and Ganghua Chen. "Not losing our collective face: Social identity and Chinese tourists' reflections on uncivilised behaviour." *Tourism Management* 73 (2019): 71-82.

¹² Bakara, Lyudmita Karolina M., et al. "Perkawinan Campur antara Etnis Batak-Dayak di Kalimantan Barat." *Etnoreflika: Jurnal Sosial dan Budaya* 9.2 (2020): 103-118.

marriages are marriages with people outside their own clan¹³. This kind of marriage is a marriage in which the parties to the marriage must have different memberships / clans. Therefore, the marriage system of the Batak people is determined by drawing the lineage from the father to avoid offspring and enforce the Dalihan Natolu law. Deviation of marriage from the prevailing standards means that it will damage Dalihan Natolu. Marriage in the Mandailing Batak tradition has several stages¹⁴, including:

1. Mangaririt boru

Mangaririt boru is a stage where the parents of the groom will find out the ins and outs of the woman their child wants. Avoiding making the wrong choice is not like giving a cat in a sack whose weight is not clear. Feeling suitable, then the man's parents came to the woman's residence to ask her willingness. The answer was not given at that moment, but at another time in the next procession.

2. Manyapai boru (Applying for a Prospective Bride)

Manyapai boru in the sense of an approach period is still an important process in the continuation of a relationship. In the North Padanglawas / South Tapanuli Batak customs, there is an approach period called Manyapai boru, and if boru na ni olo (bride candidate), gives a positive response to the bayo (groom), the Manggaririt boru process will continue.

3. Padamos hata

Once again, the man's family connected the woman's house to get an answer. This ritual will also discuss when is the right time to apply, as well as what conditions must be met by the man's family.

4. Patobang hata

The essence of this ceremony is to strengthen the agreement between two parties, the bride's family and the groom's family. In addition, several sere (gold) will be discussed which will be delivered to the next procession.

5. Manulek Sere

Manulek sere is a desire to get married, sweetie (meeting his parents) an agreement on sere (gold) and the manulek sere trial is carried out, while manulek sere means there is a bond between the prospective groom and bride. This bond is a bond that should not be considered a joke because there are certain things that must be obeyed, namely it is no longer allowed for the bride-to-be to accept proposals from other people, as well as for the groom-to-be they are no longer allowed to propose to other girls.

6. Mangalehen manganese pamunan

A girl who is about to be married off will go with her husband to leave her parents' house. Before letting go of his daughter's departure, a meal was held together / manganese pamunan. Eating together is not only with the nuclear family, nowadays this procession is held on a large scale inviting the closest relatives and friends of the bride and groom to celebrate the farewell.

¹³ Gultom, Olina Hartani Muliani, Turnomo Rahardjo, and Triyono Lukmantoro. "Identity Negotiation in Mixed Marriage Couples Between the Batak and Other Ethnic Without Having to Adopt a Batak's 'Marga'(Clan)." *Interaksi Online* 10.4 (2022): 63-72.

¹⁴ Harahap, Baginda, and Fitri Dalimunthe. "Horas Tondi Madingin Pir Tondi Matogu Pernikahan Baginda Harahap Dengan Fitri Dalimunthe." *Cebong Journal* 1.3 (2022): 80-87.

The Role of Dalihan Na Tolu in the Batak Mandailing Wedding Custom

Dalihan Na Tolu means a three-legged stove, not a four- or five-legged one. The three-legged furnace craves absolute balance¹⁵. If one of the three legs is damaged, the furnace cannot be used. Unlike the five-legged furnace, if one leg is damaged, it can still be used with a slight adjustment in placing the load, as well as the four-legged furnace. But for a three-legged furnace this is not possible. This is what the ancestors of the Mandailing community chose as the philosophy of life in the order of kinship between brothers and sisters, with mora and boru children. There needs to be an absolute balance in the order of life between the three elements in Dalihan Na Tolu. To maintain that balance. It should be realized that everyone will be a mora, a kahanggi, and a boru child.

Dalihan Na Tolu as a culture that exists in the Mandailing community has a role in the community's traditional wedding ceremony which is carried out after the proposal process¹⁶. In Dalihan Na Tolu's marriage, the Mandailing people have marriage customs that contain a series of activities starting with mangaririt boru (investigating the bride and groom), padomos hata (delivery of intent), patobang hata (consolidating the conversation), manulak sere (handing over the dowry) to the bride and groom. this is the day of the party. The value system in Dalihan Na Tolu is used as a guide to be used to organize life in carrying out holong (love) between mora, kahanggi and anakboru. Dalihan Na Tolu, is a custom that can penetrate the barriers of religion/belief into a social unit¹⁷.

In traditional ceremonies, the Dalihan Na Tolu institution plays an important role in making decisions. The three elements that make up Dalihan Na Tolu have different positions and functions that can change (dynamically) according to the situation, condition and place. Therefore, the Mandailing people can always adapt if needed. Deliberation is something that is highly recommended in Islam in reaching an agreement in a society. In the Mandailing Batak, all matters or problems will be discussed together by Mora, Kahanggi, and Anak Boru. Dalihan Na Tolu is the cornerstone of consensus for the Mandailing community in carrying out all matters relating to public relations. Dalihan Na Tolu is also a means of communicating and communicating all matters relating to public relations and all community activities.

Conclusion

Based on the research findings, it was concluded that the purpose and meaning of Batak traditional marriages in Hutaimbaru Village, Dolok Sigompulon District, North Padanglawas Regency were (i) to enter into the dalihan natolu system (kinship system), (ii) so that children would be the successors of the clan, especially for boys. -men, (iii) to have in-laws (mora), (iv) to have siblings (kahanggi), (v) to have a girl taking party (anak boru), and (vi) to carry out Islamic teachings. Dalihan Na Tolu in the Mandailing indigenous community means three

¹⁵ Ambarita, Getha Novianti, Hotma Simanjuntak, and Sesilia Seli. "Kajian Semantik Peristilahan Adat Dalam Upacara Perkawinan Batak Toba." *Jurnal Pendidikan dan Pembelajaran Khatulistiwa* 8.7: 360-372.

¹⁶ Siregar, Mangihut. "Marriage Ceremony in Batak Toba Tribe: Between Consumerism and Purpose of Life." *International Journal of Applied Science* 2.3 (2019): p40-p40.

¹⁷ Village, Tunggal. "Preservation of Civic Culture Values over Dalihan Na Tolu in Mandailing Marriage as Strengthening Community National Identity in Parsalakan Huta." *Eti Setiawati, et al.(Eds.):* 743.

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