

## CHAPTER II

### LITERATURE REVIEW

#### 2.1 The Concept of Wedding Custom

Wedding concept is a stage where both of families will look for the people who have a kinship with their whole family. This is the main activities that must be done before implementing the family wedding. In this stage the family will design and prepare all of the things that is necessary to support the event. Basically Batak tribe only has one type of wedding custom that applied in their daily lifes, the wedding custom is *Dalihan Natolu*. The system of *Dalihan Natolu* kinship describes the relationship between one to another become the characteristic of Batak culture (Harahap and Siahaan, 1987). Everything that concerns with *Batak Toba* life will be done in a peaceful and prosperous if they do it based on *Dalihan Natolu*.

According to Dongsu, 2007, *Dalihan Natolu* consists of three elements or parts which can not be separated. First is *Hula-hula* or *Tondong*, *hula-hula* or *Tondong* is a group of people who have a 'top' position. *Hula-hula* consists of the family from the female's clan, so that's why it called *Somba Marhula-hula*. The meaning is we have to respect the female's family in order to obtain the safety and welfare. Second is *Dongan Tubu*. *Dongan tubu* is a group of people who have an 'equal' position like friend/ the family that have the same clan with us, and it called *Manat Mardongan Tubu*. *Manat Mardongan Tubu* means we must maintain our fraternity in order to avoid a feud. Third is *Boru*, *boru* is a group of people who have the 'lowest' position. It is consists of the sister, the family from her husband, and also all the female from the father's family. In daily life it called as *Elek Marboru*, and the meaning is always to love each other so they will get bless.

This wedding custom is still done because for them custom is an important thing that should not be ignored, beside religion. It is because only people who are married

that have the right to hold the traditional ceremonies and also the other traditional ceremonies such as the birth ceremony. The wedding of a female and male is a kind of bridge that brings *Dalihan Natolu* of the male parent with *Dalihan Natolu* of the female's parent. It means that, because of the marriage the *Dalihan Natolu* from the male's parents are united with *Dalihan Natolu* from the female's parents (Siahaan, 1982: 53). It is the reason why Batak tribe still doing this custom. They do it in order to preserve, and to uphold the traditions and cultural values that exist

In *Dalihan Natolu* that conducted by the Batak tribe, there are several steps they need to do before, during, or after the event was held. According to Sinaga (2012, p. 66), before wedding the bride must go through several stages of the pre-wedding ceremony, such as: *Mangaririt/Martandang*, *Marhori-hori dinding*, *Patua Hata/ Marhusip*, *Marhata Sinamot*, *Martonggo Raja / Marria Raja*, and *Martumpol*. After these steps done, they will perform the wedding ceremony which was also called as *Pesta Unjuk*. *Pesta unjuk* is the main party or the top wedding customs of Batak tribe. After all of the ceremony has been completed, the next ceremony that probably do is the parents will come to visit their son who has just started a new life with his couple like it called *Paulak Une* and *Maningkir Tangga*.

According to Koentjaraningrat, 2007, geographically '*Batak*' tribe is divided into five kinds, there are:

1. Batak Toba
2. Batak Simalungun
3. Batak Karo
4. Batak Mandailing/Angkola, and
5. Batak Pakpak.

Batak tribes are scattered in several areas in Medan, such as: Batak Karo in Karo

Regency, Batak Toba in North Tapanuli, Humbang Hasundutan, Samosir, and Toba Samosir Regency. Batak Mandailing/Angkola in South Tapanuli and Mandailing Natal Regency. Batak Simalungun in the area of Simalungun, Batak Pakpak in Dairi, and West Pakpak.

Picture below is an illustration of the distribution of the Batak tribes in Medan



Picture 1. The Distribution area of 'Batak' tribes

([http://id.wikipedia.org/wiki/Suku\\_Batak](http://id.wikipedia.org/wiki/Suku_Batak))

The picture above shows that Batak tribe dominates the total community inhabiting in Medan. In 2000 the Central Bureau of Statistics in North Sumatra noted that the number of Batak people who inhabit in Medan is 33.7% from the total population there.

The picture below is the chart that shows the percentage of Batak Tribe in Medan.

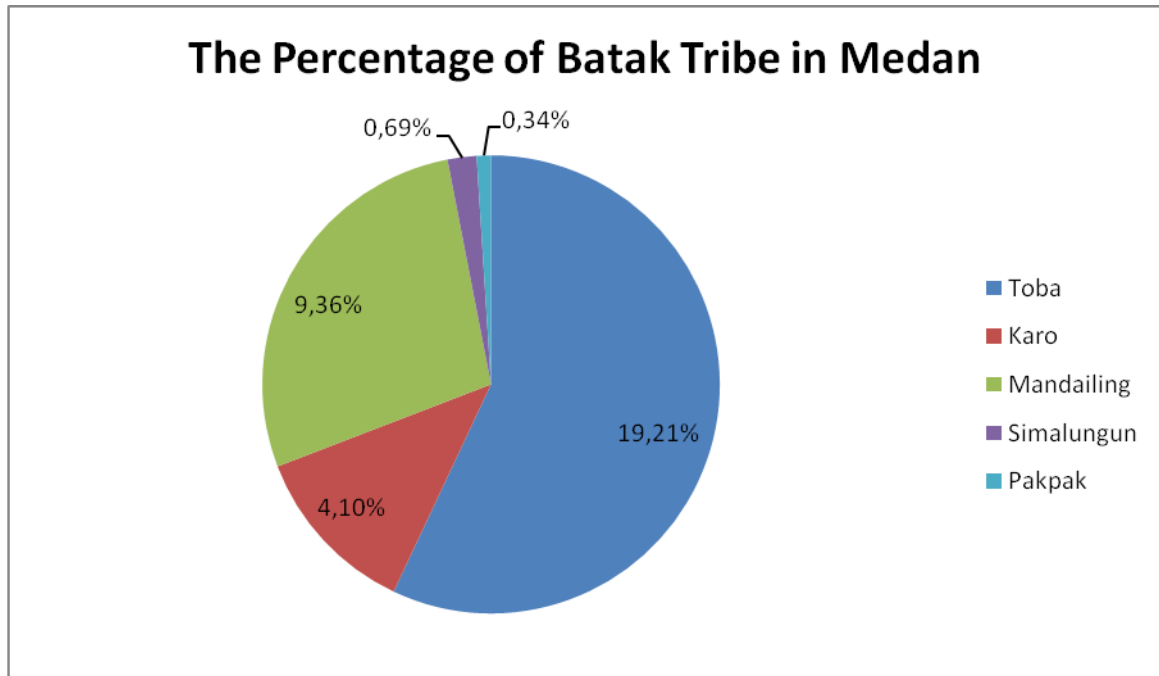


Chart 1. The Percentage of Batak Tribe in Medan

([http://id.wikipedia.org/wiki/Kota\\_Medan](http://id.wikipedia.org/wiki/Kota_Medan))

The percentage above shows that Batak Toba is the largest Batak tribe in Medan. It makes the writer interested to choose Batak Toba as the object of the discussion, especially the pre –wedding custom.

## 2.2 The stages of pre-wedding ceremony

Each tribe has different customs, it also happen with Batak tribe. These tribe tend to have a complicated custom. Wedding is one of the activities that have a full series of ceremonies. The fifth of these tribes have the same wedding customs that is *Dalihan Natolu*. The existence of *Dalihan Natolu* customs showed an identity of Batak society (Siahaan, 1982). Here are some steps of *Dalihan Natolu* wedding started from before, during, and after the wedding ceremony :

### 2.2.1 Before the pre-wedding

According to Sinaga (2012, p. 13), when a Bataknese wants to get married, things to be prepared is to find and prepare everything which are the persons involved (*Dalihan Natolu*) and the stages implemented (customary procedures). A *Dalihan Natolu* custom will run well when it supported by a complete custom actor. The elements of indigenous actor who complete that ceremony is the presence of: *Dongan tubu*, *Boru / bere*, *Hula-hula*, and also *Dongan sahuta*. Without the participation from one of these elements, we can said that the custom ceremony was considered incomplete. It is because the presence of all the elements of the indigenous actors are expected in a custom ceremonies.

#### 1. *Dongan Tubu/Dongan Sabutuha*

According to Sinaga (2012, p. 13), *dongan tubu* is the person who has the same marga with *suhut*. *Suhut* is a person or family who intend to hold the custom ceremonies. Actually *suhut* have the same meaning with *suhut sihabolonan*, which means the family or people who intend to hold the custom ceremonies. The custom event that was expected by *suhut* will not be done well if it is not supported by the elements mentioned above. Although *suhut* was rich, but if he does not run the existing customary rules, the ceremony will not be performing well. The coverage of *dongan tubu* can be up to tens of generations, along the family was still maintaining lineage and still remain the faithful to not marry their respective descent. The function of *dongan tubu* not only as a friend to share but also as a family member who can help everything related to the wedding preparations.

The elements that mentioned above will willingly support and attend to the ceremony if *suhut* was active in custom ceremonies that ever held before. There is a proverb in Batak Toba language that says: *Sisoli-soli do uhum*

*siadapari do gogo*. It means that come and do your duty to the customs of others according to your position, so they will also be present and perform their obligations to assist in the custom ceremony that you make.

If the *suhut* was passive, *suhut paidua* will come to help them. *Suhut paidua* is the person who has the same surname and he will take the whole role to help *suhut* at the ceremony. Start from the beginning *suhut sihabolonan* and *suhut paidua* should always exchange their ideas, in order to avoid misunderstanding. It is because later on *suhut paidua* will take the whole responsibility to explain about that ceremony to the other people.

To determine *suhut paidua*, things that we have to consider is about does he really master in genealogy or not, because people who become *suhut paidua* in a custom ceremony is not just determined by our closest friends but is determined by the consanguinity. If our relatives are unable, or perhaps he do not understand about the intricacies of custom or less skilled spoke in custom ceremonies, the task can be transferred to another *dongan tubu* who also has blood ties.

## **2. *Boru/ Bere***

According to Sinaga (2012, p. 14), *boru* in custom ceremonies can be comes from the host sister, the host daughter, and the husband's of host daughter (if there is a daughter that already married). The descendants of host daughters who already married called *bere*, and it was also classified as *boru* in a custom ceremony.

The function of *Boru* in the custom ceremony is as waiters, in Batak Toba language they were called *Parhobas*. The main task of *boru* is to help *suhut* from the material aspect and also from non material aspect. In material aspect, they can help *suhut* by giving *tumpak*. *Tumpak* in custom ceremony is

like an obligation which is shown by a person according to the position at the ceremony. In general, *tumpak* is given by *dongan tubu/ dongan sabutuha, boru/bere*, and *dongan sahuta*. While in non-material aspect, they can give their power to support the ceremony. *Boru* should always be ready and close to *hula-hula*, the aim is to make *hula-hula* easy to order. But one thing that we should remember is *boru* are not allowed to sit inline with *hula-hula*. *Hula-hula* is the way how to call the female's brother, the mother's brother (uncle), grandmother's brother, and also grandparent's brother.

Batak Toba proverb says : *Durung do boru tomburan hula-hula*. It means that *Boru* should make their *hula-hula* feel happy and honored. If there are internal conflict within the family, a good *Boru* will find the way to solve it. Otherwise if *boru* seems indifferent, the *boru* will get accurst. So, we can say that someone is the good *boru* if they can honor their *hula-hula*.

### **3. *Hula-Hula***

According to Sinaga (2012, p. 16), *hula-hula* is the way to call female's brother, the mother's brother (uncle), the grandmother's brother, and also the grandparent's brother. Bataknese has adopted the patrilineal clan, because those man will continue the inheritance clan. For the male's family, the female's family deserve to be respected. It is because the female's family is willing to give his daughter as a expected wife who would provide the descent for the male's family. The respect is not just given to the level of mother, but to the level of the female's grandmother. The function of *hula-hula* in Batak custom is as a family member who can help everything related to the wedding preparations.

*Hula-hula* in daily life and in custom events are distinguished as follows:

**a. *Tulang***

Tulang is the way how to call the mother's brother (uncle).

**b. *Tulang Rorobot***

The way how the male called the female's uncle.

**c. *Bona Tulang***

The way how to call the brother of grandmother from father's clan.

**d. *Bona Ni Ari***

The way how to call the brother of grandfather's mother.

**e. *Hula- hula Ni Na Marhaha Anggi***

The way how suhut call his brother in-law family.

**f. *Hula-hula Ni Anak Manjae***

The way how suhut call his daughter-in-law. (if there is a suhut's son that already married)

**g. *Tulang Suhut***

The way how to call suhut's uncle.

**4. *Dongan Sahuta/ Dalihan Natolu Paopat Sihal-sihal***




According to Sinaga (2012, p. 19), dongan sahuta is our neighbors. We should maintain a good relations with our neighbors and consider them as our brother and sister. It is because if there is a havoc or sorrow, they are the first



person who will help us. Beside that, if we have a party they are one of the factors that must exist in order to assist us in the ceremony. There is a Batak Toba proverb that says : *Jonok partubu jonokan do parhundul*. It means that although we have a close relationship with our siblings, we would be more closer with our neighbor.

Literally *Dalihan Natolu* means the firebox that made from stone. The firebox consists of three pieces of stone that used a cantilever for cooking food and drinks, so that's why it called as *Dalihan Natolu*. *Dalihan Natolu* used to symbolize the social order of Bataknese. The order has been providing the legal certainty on the status, rights, obligation, attitudes, behaviour, laws, rules, boundaries, kinship system, and also the custom that exist.

If we interpret the stone with a symbol, actually each stone has a meaning:

-  First stone : The symbols of *Hula-hula*
-  Second stone : The symbols of *Dongan Tubu*
-  Third stone : The symbols of *Boru*

These stone has the same size, the same height, and the same role. It means they are equal. It also happens in *Dalihan Natolu* that consist of: *Dongan tubu*, *Boru / bere*, and *Hula-hula*. *Dongan tubu*, *boru*, and *hula-hula* have the same role in customs. We need all of them to help us in custom ceremony.

According to Sinaga (2012, p. 20), beside the three stone there is one cantilever stone that seems lower than other. It called *sihal-sihal*. This special stones used as a buffer for a small pot, the purpose of this stone is to make the pot still balanced on the stove. In countryside, *sihal-sihal* was usually played by local government. While in urban *sihal-sihal* are played by our

neighbors (*dongan sahuta*). That is why sometimes people call *dongan sahuta* as *paopat sihal-sihal*. It is because *dongan sahuta* is one of the important element that must exist in order to complement the other elements that exist in a custom ceremony. In philosophy, *Dalihan Natolu Paopat Sihal-sihal* interpreted as a togetherness which is fair enough in Batak Toba daily life.

After the elements of *Dalihan Natolu* have completed, the family of female and male can do the pre-wedding customs, such as:

**1) *Mangaririt***

According to Sinaga (2012, p. 66), *mangaririt* comes from the word *irit* and the meaning is to select. It means that *mangaririt* is the way how we choose someone to be our husband/wife. In *mangaririt*, the male went to visit the female's house to make the introductions to each other.

**2) *Marhori-hori dinding***

*Marhori-hori dinding* is an ceremony in which the male came to the female's house (Ramli, 2014). At this stage the male's family tells about the seriousness of the relationship that has been forged by his son with the daughter of the host, where both of them are planning to form a family. After that, the male asked about the readiness and willingness of the female. Before that the parents of the female would call the female to ask for the truth and the answer to the statement of the male.

**3) *Patua hata / Marhusip***

According to Sinaga (2012, p. 68), *patua hata / marhusip* is a ceremony that is almost same with *marhori-hori dinding*, when they had agreed to form a household. In this ceremony they will deliver their plan to the parents. Before the official delegation of the male met the female's parents, they should be held unofficial talks between *Boru* from the

male's family and *Boru* from the female's family. It happen in order to convey the intent and to proclaim the glad tidings, and also to discuss about *sinamot* that will be given to the female.

If the informal talks are mutually approaching an agreement, it will be followed by a formal talks. More formal conversation consist of the male's parents with 5 or 8 people to meet the female's parents. Usually is composed of *dongan tubu*, *Boru*, and *Raja parhata*. They went to the female's house after informing the female's parents first about their plan to visit. For this meeting the delegates from the male's family will bring snacks such as fruit or *lampet*, while the family of the female just have to provide tea or coffee.

All of the discussion about plan and also the wedding custom will be recorded by *Boru* from both family. Those topic will also be discussed later in *marhata sinamot*, which lasted more formal. Based on the discussion they will be agreed about:

- ✚ When will they do *Martumpol*?
- ✚ When will they held the wedding?
- ✚ Where is the location of the church that they used for wedding ceremony?
- ✚ Where is the location that they choose to held the wedding custom?

This ceremony is usually attended by around five families.

#### **4) *Marhata Sinamot***

*Sinamot* is the amount of money that has been prepared by the male's family to be delivered to the female's family. This money is usually used by female's family for wedding party. According to Sinaga (2012, p. 82),

*marhata sinamot* is the ceremony to talk about the amount of money that will be submitted by the male family to the female's family as a cost of the wedding party.

If the party is carried out by the female's family it called *dialap jual*. In *dialap jual* total *sinamot* that will be received by the female will be greater. Meanwhile, if the party is carried out by the male family it called *taruhon jual*. In *taruhon jual*, total *sinamot* that will be received by the female's family is smaller. That is because the female's family does not need to rent the building and provide food for guests, they just have to provide a custom symbol like *Ulos* and *dengke*. According to Sinaga (2012, p. 52), *ulos* is one of the important thing in *Dalihan Natolu* custom. *Ulos* is the fabric that used to symbolize the affection and the respect that shows by all of the *Dalihan Natolu* elements. *Dengke* is fish that is given in the custom ceremony. Usually Bataknese use a goldfish in the ceremony. *Dengke* is fully cooked without a cut. After that we dumped the contents of the stomach and filled with vegetables such as, long beans.

Based on the custom, *sinamot* must be divided to:

✚ *Sijalo bara* or *pamarai* : suhut's brother.

✚ *Tulang* : the male's uncle.

✚ *Pariban* : the sister of suhut's wife.

5% from the total *sinamot* will be given to the uncle of the male's and the uncle of the female, and it called *Tintin marangkup*. The aims of *tintin marangkup* is to make the uncle assume them as his own child in daily life.

##### **5) Martumpol**

*Martumpol* is not a custom ceremony, but it is a church ceremonies. Church used to perform *martumpol* before the wedding ceremony are HKBP, IPR, GKPI, and PKB. Methodist, GPIB, and others are not perform *martumpol* before the wedding ceremony.

In a countryside *Martumpol* also called as *Marpadan*. But sometimes people interpreted *marpadan* / *martumpol* equal to ceremony that called *mangido tinting*. *Mangido tinting* it same as asking the church councils to inform or proclaim about the wedding plan in the church for two weeks.

According to Sinaga (2012, p. 106), *martumpol* is the ceremony where we can see the seriousness of both female and male become husband and wife on the basis of mutual love. This seriousness is written in the church daily news report, signed by both of them, signed by the witness of the church, the female's family, and the male's family. Beside that, they also would like to promise in front of the guests who come to this ceremony.

For this *martumpol* event, usually the male and his friend went to pick up the female in order to jointly go to church. The ceremony is usually held in the evening. After the devotion was over, the family were given the time to give a word. Usually the first chance was given to the male's family. The core of this ceremony is where both of family congratulates and wishes to both of them.

#### **6) *Martonggo Raja/ Marria Raja***

According to Sinaga (2012, p. 108), *Martonggo raja/ Marria raja* is the ceremony where the female family would prepare everything according to wedding party. This ceremony is usually carried out approximately two weeks before the wedding or after *martumpol* event.

*Martonggo Raja* is held by female family, and *Marria Raja* is held by the male's family.

If they choose to held *di alap jual*, it means that they will use the female church to held the wedding ceremony. Thus the female have responsibility to provide snacks and tea after *martumpol*. Therefore the female family will invite the guest to get the tea. However, if they held *taruhol jual* ceremony, the male will provide snacks, tea.

The ceremony was attended by *Boru / bere*, *dongan sahuta*, and *dongan tubu*. *Hula-hula* was not really need not to come this event. From this ceremony *boru/bere*, *dongan sahuta*, and *dongan tubu* hope that they can help the female/ male's family, at least they can help to remind all of the things that need to be prepared for the wedding custom such as: the distribution of invitation.

In the past we just need to provide snacks in this event. But today, it was not appropriate and it is common to provide special food such as pork complete with *Tudu-Tudu ni sipanganon*. But today, it was not appropriate and it is common to provide special food such as pork complete with *Tudu-Tudu ni sipanganon*. After that we can add snacks like *Lampet* paired with coffee, it was served towards the end of the ceremony.

#### **7) *Marhata Sigabe-gabe***

The next ceremony is *marhata sigabe-gabe*. According to Sinaga (2012, p. 104), *marhata sigabe-gabe* is like our gratitude, and hope that what was agreed was blessed by God. Ideally *marhata sigabe-gabe* represent all the functional elements started from: *Boru*, *dongan sahuta*, *dongan tubu*, *hula-hula* and also from the female's family.

After the female's family finished to deliver *marhata sigabe-gabe*,

then the male family will accept and do it too for the female's family. The first chance will be given to *Boru*, *dongan tubu*, *hula-hula* and parents from both family.

To simplify the reader about the steps, the writer make the chart of pre-wedding steps.

Picture below is the chart of pre-wedding steps in Batak Toba Tribe

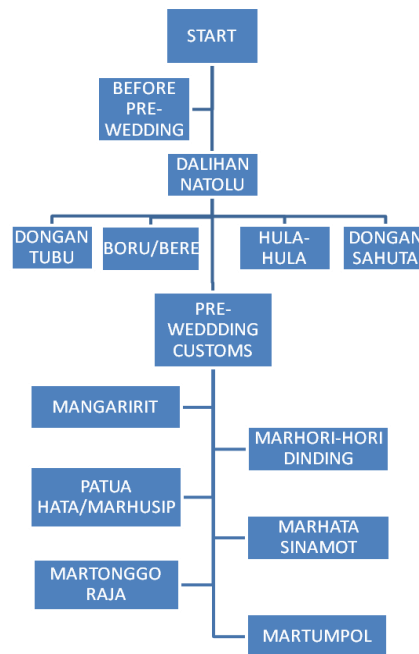


Chart. 2 The chart of pre-wedding steps in Batak Toba tribe

### **2.2.2 When establishing the wedding ceremony and pesta unjuk**

#### **1. *Marsibuha – buhai***

According to Sinaga (2012, p. 134), *marsibuha-buhai* comes from the word *buha*, and the meaning is to open. *Marsibuha-buhai* ceremony was made to open a wedding ceremony. The ceremony was conducted at the female house in the evening before leaving for church. In this ceremony the female's family was also preparing a meal with a side dish *dengke* delivered to the male's family. The male came by carrying the pork that has been cooked. The pork was brought in a square basket. At the bottom of the basket they must put the rice that had already sealed with banana leaves.

#### **2. *Wedding ceremony in church***

At the wedding ceremony, the pastors asked about willingness to stay together under any circumstances. After that is done, the next thing is to exchange the rings and the process to accept the rewards that delivered by pastor.

#### **2. *Banquets and custom events* ( sharing portion , collecting batches , giving Ulos , marhata sigabe gabe, ( paulak une and maningkir tangga ) , tortor .**

### **2.2.3 After establish the wedding ceremony and pesta unjuk**

Marriage was legal if they had done all of the activity especially and divided *Olop-Olop* and closed with a closing prayer. The ceremony is called *ulaon sadari*, which was divided after *Olop-Olop*. After divided *olop-olop* they should perform *paulak une* and *maningkir tangga*.

#### **1. *Paulak Une***

According to Sinaga (2012, p. 180), the purpose of this



ceremony is to take off the homesickness of the female to her parents, after 3 or 5 days lived with her husband. Before the ceremony was done, one of the male's family members will inform to the female's family that we have a plan to visit them. According to that ceremony the female's family will provide *dengke* for the male's family. Besides that, the female's family must invite one or two *dongan tubu*, *Boru* / *bere*, and *dongan sahuta* in this ceremony. The male's family will come with one or two *dongan sabutuha*, *Boru* and *bere*. The man's family came with the pork that has been cut / cooked. The pork was placed on top of the rice, and covered by the banana leaf.

## **2. *Maningkir Tangga***

According to Sinaga (2012, p. 188), this ceremony is about the coming of the female's parents to the male's family, it should be done after they move to their new house. The purpose of this ceremony is to make their parents know the daughter house. In *Maningkir Tangga* the female's parent will bring *dengke* and the male's parents will bring meat. The male's family would invite *Boru*, *dongan sabutuha*, and *dongan sahuta*. While the female's family will take two or three *dongan sabutuha*, *Boru* and *bere*. Thus the people that will be present at this ceremony range from 15 - 20 people