

CHAPTER II

LITERATURE REVIEW

In his chapter, the writer writes the literature review and the theory that connected to the definitions of culture, custom, wedding ceremony, and Batak Toba tribe traditional wedding ceremony.

2.1 Culture

Culture is a word often heard and spoken, but sometimes difficult to define. According to Birukou (2009, p.4), culture can mean the forms of traditional behavior which are characteristic of a given society, of a group of societies, of a certain race, of certain area, or of certain period of time. Daeng (2000: 45-46) in Adhitia (2009, p.26), stated that culture generally has at least three states, namely realization of culture as a set of ideas, cultural manifestation as a patterned behavior, manifestation of culture as a set of objects and artifacts. From the definition of the experts, it can be concluded that culture is a thing that formed by itself, because of custom or habit, and culture is an abstract that is the mindset of human beings.

According to Adhitia (2009, p.27), culture is very important in human life, because humans have a provision to start a life. Culture is a collection of reference and human grip in adapting to the environment, for example by creating anything that can help human activity. According to Yoeti (2006, p.25), the process of and development of cultural viewed from two theories, namely the theory of idealistic and materialistic theories. Idealistic theory states that culture is determined by the formation of the human capacity to create and develop ideas, while the materialistic theory states that the formation of culture is determined by the natural environment and economic opportunities (= natural materials) are faced. From the above definitions, culture is an object that can't be separated with humans as perpetrators of culture itself. We conclude that culture is strongly influenced by the environment because shaping the mindset and character of the man himself.

The main function is to create a culture of community supporters continue to have unity in both have the same culture as their identity.

Culture is created or manifested is the result of interactions between human. Besides that, human also have mind, intelligence, feeling, emotions, and behavior. From all the capabilities possessed by humans, they can create culture. In other words, culture exists because human created it and humans can live amid the culture which they created. Culture will continue to live as a human when there are supporters. Therefore, culture the ideas, behavior patterns, and objects of human work.

Talking about culture, Batak Toba has a tradition or custom, which is becoming a culture among of them include the birth culture, the culture of death and wedding culture. From the overall tradition which is run by Batak Toba is wedding ceremony. For the tradition of the death, it's just a little touch of culture itself, the ceremony is more inclined towards religion as well as the tradition of the birth.

2.2 Custom and Tradition

Custom and Tradition are the same thing which both have a sense that is a habit. Both talk about human habits in life. According to The Advanced Learner's Dictionary of Current English, custom is behavior among members of a social group. Wicaksono (2011, p.7) also stated, custom is heritage from ancestors which is still maintained until now, and is known as traditional culture. Therefore, custom is a way which is becoming a heritage derived from ancestors which become hereditary habit.

Tradition is a habit that is done for a long time and become a part of the community. Tradition is something that is derived from generation the next generation because they have their own beliefs to them, so that they become hereditary.

2.3 Wedding Custom

The wedding ceremony was held in a number of series that customarily maintained and preserved by the society because of customary law wedding is a public law (the law of the people). The traditional ceremony is not only being a formality. Each traditional ceremony has the value and meaning for the tribe. The celebration usually has specific rules relating to social groups involved variations and a group of ethnic. The ceremony should be maintained until the next generation to be able to retain their cultural identity and the meaning contained although still the executing adapt to the environment of his day.

2.3.1 Definition of Batak Tribe's wedding custom

The purpose of wedding is to continue to next descent and to maintain inheritance. According to Sihite (1999, p.47), state wedding is patrilineal which aims to preserve the descent of the husband in the line of men, according to family law, because land rights, property, name and position can only be inherited by males. Implementation of wedding is required institution of wedding that it regulate the relationship between the husband and wife judicially or religious. Therefore, the wedding was inaugurated in religious, legal and social.

2.4 Batak Toba Tribe

Batak is a person who has a surname and it consists of 5 sub - ethnicities, who are ethnically divided the geographically into: Batak Toba, Simalungun, Karo, Mandailing, Pakpak.



Batak is the name of an ethnic group in Indonesia. The tribe is mostly live in North Sumatra. Anthropologically Batak consist of sub-ethnics which are Toba, Karo, Simelungun, Angkola-Madailing and Pakpak Dairi. Batak people are Austronesian, but it is unknown when the Batak people ancestors first settled in Tapanuli and East Sumatra. Language and archaeological evidences indicates that people who speak Austronesian from Taiwan have been moved to the Philippines and Indonesia around 2,500 years ago, ie in a young stone age (Neolithic). The history version says Raja Batak and his entourage come from Thailand, Peninsular Malaysia and continue to cross to Sumatra and inhabits in Sianjur Mula Mula. Estimated, the king of Batak lived about the year 1200 (the beginning of the 13th century). Raja Sisingamangaraja XII is one of Batak king who is a descendant of the 19th generation (d.1907) , the son named Raja Buntal is the 20th generation.

Each tribe has a custom concept that became the tribe's identity. Vonny (2012, p.16) state that Batak has 3 principles known as *hamaroan*, *hagabeon*, and *hasangapon*;

1. *Hamaroan* (value of wealth)

They are looking for a lot of sustenance for life with hard work. It is not only in material wealth but also the number of children.

2. *Hagabeon* (value of descent)

Descendant is important to continue the lineage in the family tree. In the Batak tribe, son is the most preferred because they will continue *Marga* (surname) until the next descendant.

3. *Hasangapon* (the value of the position)

Hasangapon is the principle for the people who have the position in his work. If it is not achieved the success of his is to be considered.

2.5 Batak Toba Wedding Elements

Toba Batak wedding is clan exogamy wedding, because the wedding of the clan is strictly prohibited. According to Helga (2011, p.20), Batak Toba wedding is an institution that not only binds a man and a woman but also binds the family in to a large family. In running the custom wedding, Batakneses use the concept of kinship that use from ancient until today times especially for the wedding is *Dalihan Na Tolu*. *Dalihan Na Tolu* means three-legged furnace. Three-legged furnace has an absolute balance. If one of the legs of the furnace is lost, then the balance of the furnace is lost. This philosophy describes the Batak kinship. This principle is used in running the Batak traditional ceremonies especially wedding ceremony. *Dalihan Na Tolu* will run well, if it is supported with complete elements. Elements of *Dalihan Na Tolu* are:

1. *Dongan Tubu*

Dongan Tubu is people who have the same *Marga* with *suhut* (parents who hold the wedding ceremony)

2. *Boru*

Boru is women (have been married) who have same *Marga* with father of groom and bride.

3. *Hula-hula*

Hula-hula is divided into : brothers (have been married) of the bride, *Tulang* (brother of the bride's mother), *Tulang Rorobot* (*tulang* of mother's groom and bride), *Bona Tulang* (brother of bride's grandfather).

People believe, if there is no representative of custom elements in *Dalihan Na Tolu*, the event can be said to be flawless. *Dalihan Na Tolu* teaches are moral code contained the teachings of mutual respect (*masipasangapon*) to support the moral principles of mutual respect and help. Batak Toba tribe has *Umpasa* (poetry) as the basis for being on relatives on *Dalihan Na Tolu* is "*Somba Marhula-hula, Manat Mardongan Tubu, Elek Marboru*". The meaning of this *umpasa* is we must respect on *Hula-hula*, being careful on apply relatives in one marga and respect for Boru.

Every Batak Toba wedding has to be done with the fellow Batak Toba itself, which means that the wedding with a person who is not Batak Toba is not recognized in the custom. It is person who is not a member Batak Toba wants to marry Batak Toba must enter into the Batak Toba society, and becomes part of the Batak Toba done through the provision of his clan.

Batak Toba wedding is clan exogamy wedding, because the wedding of the clan is strictly prohibited. Therefore, the ideal wedding of Batak Toba society is wedding between a man with a daughter of the brother of the man's mother the relation between man and woman is *Pariban*. There are two types of Batak Toba, they are *Dialap Jual* and *Taruhon Jual*. Steps or procession that done in this types is same. The difference is just different host executing the customary wedding ceremony. *Dialap jual* is a wedding that implemented in bride's house, *Sinamot* (dowry) is just paid by groom family. For *Dialap Jual*, *Sinamot* should be much more. *Taruhon Jual* is a

wedding that implemented at the ceremony of groom. Usually, the dowry is less than *Dialap jual*.

2.5.1 Steps on Pre-Wedding

In Batak wedding there are several things called pre-wedding step. Before bringing the wedding Batak Toba tribe traditional wedding ceremony, there several steps should be brought. Based on Marudut (1999, p.49), there are 8 steps in traditional pre-wedding ceremony. They are;

1 *Mangaririt* (Seeking for future wife)

This step is a very early step in which the youth are looking for future wife.

2 Signs Engagement

At this stage, the man conveying a purpose if he would continue to pursue the relationship further. Usually, the man gives a woman a ring and gave a piece of cloth *Ulos* (The traditional clothes of Batak)

3 *Patuahon Hata* (Submission of purpose to Parents)

After men and women have agreed to create a new household, there was a meeting between the parents of men and women.

4 *Marhusip*

Marhusip is the meeting between the two families. At this meeting the whole immediate family of the men and women discuss the wedding date.

5 *Marhata Sinamot*

Sinamot is money that has been prepared for the families of men was given to women or it can be called dowry. This money usually used for the cost the bride's family wedding ceremony. When the ceremony is done in place of the bride then it is called *Dialap Jual* so *sinamot* should be bigger.

When the ceremony is done at the groom is called the *Taruhon Jual* so that only the bride is just preparing *Ulos* (traditional cloth of the Batak) and *Arsik* (fish).

6 *Marhata Sigabe-gabe*

This event is to give the opening speech of hope on what was agreed would be blessed by God. There are elements that must convey *Parhata sigabe-bage* are a representative of *parboru* (the ceremony of women) and a representative from *paranak* (the ceremony of man).

7 *Partumpolon / Martumpol*

Partumpolon is an event where both families heard the determination of both the bride and groom. Where men and women reveal their first promise, it was attended by a large family but this stage they are not valid in the custom or religion.

8 *Martonggo Raja*

Martonggo Raja is an event where *Parboru* (the ceremony of woman) prepare everything for facing the wedding. *Martonggo Raja* is a step where each divide task to be done on wedding ceremony. Usually, the event is done around five days before the wedding.

2.5.2 Wedding Ceremony

The Batak Toba tribe traditional wedding ceremony after doing traditional pre-wedding ceremony, the bride, groom and the both of families should do the several steps. Distance between Pre-wedding and wedding ceremony should be 2 weeks. Based on Richard (2012, p. 134), there are 7 steps should be brought. They are;

1 Marsibuha-buhai step

Marsibuha-buhai is from the word of *Buha* which means open, so *marsibuha-buhai* is an opening ceremony. In *Marsibuha-buhai*, *Parboru* (bride's party) prepare fish dishes which is cooked traditionally called *Arsik*, whereas *Paranak* (ceremony of groom) prepare meat that is covered with *Ulos* (traditional cloth of Batak).

After shaking hands with each other, *parboru* put *Arsik* and meat in the middle of a family *Paranak* and *Parboru*. When food is available, the family of women and men put hands a plate of food with a sense they will give their daughter and son. After eating the food, the parents of the bride put rice on the head of the bride and groom, it means rice for the strengthening the soul, is called the "*Boras Sipir Ni Tondi*"

2 Blessing Event

Nowadays most of Batak Toba people just conduct their wedding ceremony until the blessing event without continuing or completing the customary wedding. The Batak Toba people conduct their wedding ceremony just until the blessing event, it will be considered valid based on religion, but will not be considered valid based on a custom, because it is not a customary wedding. Therefore, they should do it soon. If they do not do it, it will be debt, and debt should be paid.

3 Welcoming *Hula-hula*

Most of guests who have been invited in the building before the bride entered. Officers must prepare food. *Hula-hula Parboru* and *Hula-hula Paranak* do not directly enter the

building, but they will come if they are asked to come in. Troupe of *Hula-hula Parboru* and *Hula-hula Paranak* bring *Arsik* or *Boras Sibir Na Tondi* given directly to *suhut* (parents both of groom and bride). After that, *Raja parhata* (protocol) invites guests to stand for greeting the family of the groom and the bride. There are some rules for entering the building.

1) *Dialap Jual*

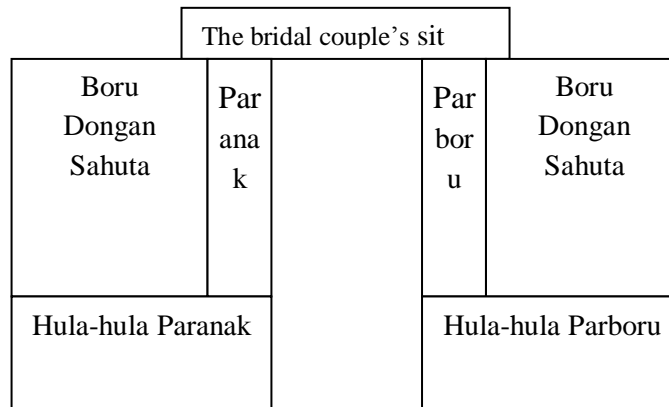
Dialap Jual is the wedding ceremony which is held by the bride's families. *Dialap* means taken, so *Dialap Jual* term means the groom's families buy the woman as the bride. In *Dialap Jual*, *Hula-hula parboru* enter the building firstly.

2) *Taruhon Jual*

Taruhon Jual is the wedding ceremony which is held by the groom's families. *Taruhon* means given, so *Taruhon Jual* term means the bride's families give the daughter as the bride. In *Taruhon Jual*, *Hula-hula Paranak* enter the building firstly.

When they have entered into the building, they will dance *Tortor* (Batak Traditional Dance), and they will follow rhythm of *Gondang* (Batak's Music). Arriving in front of the bridal couple sit, *Boru* (women who become *Dongan Tubu* of *Suhut*) of *suhut parboru* receives rice (*Boras Sibir ni*) and fish (*Arsik*) from *Hula-hula*. After they are receiving *Boras Sibir Ni Tondi* from *Hula-hula*, *Hula-hula* are guided to their seats and *Suhut Parboru* (bride's family) returned to the altar. *Raja parhata* of *Parboru* give time to the *Raja parhata* for inviting *Hula-hula paranak* get into the building. It is the same like *parboru*, *Hula-hula paranak* bring *Arsik* and *Boras sipir ni tondi*, and it is given to *Boru* of *suhut paranak*. After that, if all of *Hula-hula* sit, all of the people stand to welcoming the groom and bride. If all of

suhut are already seated, *Raja parhata* of *parboru* say welcome to the guests and *Raja parhata* of *paranak* give words means the show is started. There are some rules for sitting on customary ceremony as the shown from the picture below:



4. Eating Time step

Before eating, *Paranak* bring meat, whereas *Parboru* bring *Arsik*. Families of groom and bride hold the plate of *Tudu-Tudu ni sipanganon*. There are two sections in holding plate of *Tudu-Tudu Ni Sipanganon*;

- a) When both of families hold the plate of *Arsik*, palm of hand of bride's families should face down, means that family of bride give their daughter. Otherwise, palm of family of groom should face up, means that receive their daughter.
- b) When both of families hold the plate of meat, palm of hand of groom's families should face down, means that family of groom give their son. Otherwise, palm of family of bride should face up, means that receive their son.

Then, they shake hands each other. Each of them are back to his seat and one of the *Paranak* lead the pray for eating. At eating times, *Boru* from *Parboru*, distribute meat, and is placed on the table of guests whereas *Boru* from *paranak* distribute *Arsik*.

5. *Jambar*

Jambar is interpreted as a right for a person. There are 2 types of *jambar* are the right to get food distribution (*jambar juhut*), and the right to speak (*jambar hata*).

1) *Jambar Juhut*

Jambar Juhut is the right to get meat and *arsik*, are brought by *paranak* and *Parboru*. It will be distributed to relatives. The meat which is used usually is buffalo meat.

2) *Jambar Hata*

Jambar hata is right to give speech. *Jambar hata* is delivered by each group such as the group of *Hula-hula Paranak*, *Hula-hula parboru*, *Boru of Paranak*, and *Boru of Parboru*. From each group there is a person as a representative.

6. *Tumpak*

Tumpak is money that given to the bride and groom. *Tumpak* is given by the family of groom which are *Boru Paranak* and *Hula-hula paranak*. The families of bride could not give *tumpak*, because *parboru* will give *Ulos* on *Mangulosi* section. In all parts of the task Batak wedding has become a tradition that became hereditary, so the Batak people must understand their role in the event. While the *suhut paranak* dan *hula-hula paranak* give the *Tumpak*, they shake hand to the

suhut paranak, *suhut parboru*, groom, and bride. Money is put in the special case which has been provided by *Suhut*. After all invitations from *paranak* give *Tumpak*, *Tumpak* is taken from place that has been provided. It will be taken if bride is given permission by *Raja parhata* of *paranak*. Bride should take with one hand. After it was taken with one hand, bride gives it to groom.

7. Adat Nagok

Adat Nagok is the real wedding ceremony. Before *Adat Nagok* is done, *Raja Parhata Paranak* and *Raja Parhata Parboru* will deliver his speech and verse. The role of *Raja Parhata* is very important, because *Raja Parhata* as device that will convey and deliver the purpose from both of family. There are sub-steps on *Adat Nagok*, they are:

a) Pinggan Panukhunan

In batak language *Pinggan* is a plate and *Panukhunan* is a question, so *Pinggan Panukhunan* is a plate of question. The meaning of *Pinggan Panukhunan* is a plate where *Raja parhata* of *parboru* ask to *Raja Parhata* of *Paranak* what the purpose of their arrival. When asking question to *Raja parhata* of *paranak*, the plate is received by *Raja Parhata* of *paranak*. It is called *Pinggan Pangalusi*. *Pinggan Pangalusi* means the plate of answer. Therefore, when *Raja Parhata* of *paranak* receive the plate, he must answer the question that asked by *Raja Parhata* of *parboru*.

Ramli, as a cultural observer of Batak Toba tribe, state that *Pinggán Panukhunan* or *Pinggán Pangalusi*, there are some elements that should be used, they are:

- *Sipir Ni Tondi* (Rice)
Boras Sipiri Ni Tondi has a certain philosophy, namely, rice is a blessing from God, so that the rice as well as a prayer for the bride so that they are always filled with blessings.
- *Tanggo-tanggo* (Meat)
Asa lam tanggo do partuturon, Asa lam tanggo do tu hita tu jolo nia ari on that verse means that hopefully families of men and women who have a close relationship because their children are bound in a wedding.
- *Napuran Si Raja Bulung* (betel leaf)
In Batak Toa tribe, betel leaf means light.
- *Ringgit Na Mar Saudara* (money)
Ringgit in Indonesian is money. *Ringgit Na Mar Saudara* means that the hard work of both the bride and groom to fruition so that they can get married.

b) *Panggohi*

Panggohi is the rest of *Sinamot* (dowry) that given by groom's parents to the bride's parents. *Sinamot* is used as money to fill the necessity on wedding ceremony. On pre-wedding has been given the part of *Sinamot* to the bride family, but the rest of *Sinamot* which is given on the wedding ceremony as symbol that *sinamot* have been given to women party, so groom's parents have no obligation to the bride's parents.

c) *Panandaion*

Panandaion is money that given to the invitations or some families. The aim of *Panandaion* is to introduce groom and bride to the other families. Before giving *Panandaion*, parents of groom and bride make a list for the people that should receive the money of *Panandaion*. *Panandaion* is also called as *panggohi ni sinamot*. *Panandaion* is given for 30 until 40 people.

d) *Tintin Marangkup*

Tintin Marangkup is money in envelope that should be received by uncle of groom, and it should be 2:1. *Tintin Marangkup* is a symbol, means uncle of groom should receive their daughter as their child although she is not their daughter. When giving *Tintin Marangkup*, the money should be placed in plate. In the plate included rice and battle leaf, and their uncles receive it with *ulos*.

e) *Mangulosi*

Mangulosi is to grant *Ulos*. The people who have right to receive are the families of groom whereas the family of bride should give the *Ulos*. These are the sequences of reception *Ulos*:

1) *Ulos* for *Pangoli*

Pangoli are the parents of groom and bride. *Ulos* is given to parent of groom from the parents of bride.

2) *Ulos* for *Hela*

Ulos is given to the bride and groom. At the time of giving *Ulos*, mother of the bride gives *Sarung* to

the groom which is implied a message symbolized with *Sarung*. The message is the groom should be able to arrange and give orders to the families to be close to the other, especially if there is other Batak event. When parents of bride give *Ulos* on the backs of them, the parents give advice for them. After the bride's parents are giving advice, they give rice on groom's and bride's head. After putting the rice, parent binding *Ulos* in the back of the bride and groom with their meanings will be one forever.

3) *Ulos* for *Ibotona*

Ulos is given to the sister of groom

4) *Ulos* for *Simoloho*

Ulos is given to brother of groom

5) *Ulos* for *Anak Manjae*

Ulos is given to sibling of groom

6) *Ulos* for *Amangtua*

Ulos is given to the elder sibling of father and mother of groom

7) *Ulos* for *Amanguda*

Ulos is given to the younger sibling of father and mother of groom

8) *Ulos* for *Ompung*

Ulos is given to grandfather and grandmother of groom

9) *Ulos* for *Namboru*

Ulos is given the sister of groom's father.

10) *Ulos* for *pariban*

Ulos is given the child of groom's *Namboru*

f) Olop-Olop

Olop-Olop is money as a symbol of thanksgiving to God by giving money can give to all of the invitations.

8. *Paulak Une*

In Batak Toba language *Paulak Une* means return back so that it is good. This is done after wedding ceremony has done. *Paulak Une* is family of groom come to family bride's house. It's 3 or 5 days after wedding ceremony. During 3 or 5 days, bride lives in parents of groom. It is done to know closer all of the family of groom. *Paulak Une* is done in the house of bride's parents. On *Paulak Une*, bride's families prepare fish (*Arsik*) which will be served to the groom's families whereas groom's families prepare meat which covered with banana leaf. After all of the dishes is ready, all of the groom's families and the bridal couple come to the house bride families. The purpose is to confront the bride with her mother.

9. *Mangikir Tangga*

After several months after *Paulak Une*, is held *mangikir tangga*. *Mangikir tangga* is to visit the new house of bridal couple. The parents of bridal will hold the *mangikir tangga*, based on the culture bride's families will prepare fish (*Arsik*) and groom's families will prepare meat.

In Batak Toba *Mangikir Tangga* means carving the stairs, but it is not the real meaning. The purpose is to look over the new house of bridal couple.

