



## Angkola traditional marriage: Representation and cultural values

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### Abstract

Culture as the facility for relation to introduce identity to other countries is a product which needs to be inherited from generation to generation. One of the traditions in Angkola is 'mangandung' in a traditional marriage. As a part of the tradition, this procession has a cultural value which describes the behavior of Angkola community. 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 data consisted of 'andung' text in traditional marriage of Angkola community. The result of the research showed that 'mangandung' tradition in the traditional marriage of Angkola community that contained cultural values like kinship and 'holong' (love and affection).

**Keywords:** cultural value, mangandung tradition, angkola, representation

### 1. Introduction

Angkola Batak is one of the ethnic groups in Angkola who live in Tapanuli area in southern North Sumatra province. The name Angkola itself comes from the name of the Angkola Batang river which is in the area of Angkola. Angkola is a group of people from the ethnic Batak, who according to the story occupied the area of Angkola since many centuries ago. Batak tribe developed and recognized as a separate tribe because it has its own culture and language traditions. Based on its history Angkola tribe is still associated with Angkola Batak tribe developed and recognized as a separate tribe, because it has its own cultural traditions and languages.

Between Batak and the Mandailing, there are many similarities between cultures and languages, so that between Angkola and Mandailing are sometimes rather difficult to distinguish. Angkola language seen from the language is similar to Batak Toba language and Batak Mandailing language, but the differences can be seen from the intonation of dialect. The idialect of the Angkolis sounds softer than the Toba language, but a bit firmer and louder than the Mandailing dialect. In terms of the philosophy adopted is Dalihan Na Tolu which is a kinship, the Angkola community arranges relationships in kinship into three functions, namely the mora, the family giving giver, get the position of precedence, and highly respected in addition to kings and customary leaders; The second position is kahanggi, the executing family; And the third position is anakboru, the side of the family giving giver. Angkola tribe itself is less familiar, people are more familiar with the term Angkola or Sipirok. According to Syamsul Ritonga an area researcher Angkola this is due to lack of socialization about Angkola because of the limited number of cultural speakers Angkola. In addition, the lack of interest of the younger generation to learn the

origin of Angkola culture, as well as the lack of a sense of love of customs and culture. It is quite convincing that the people of Angkola are generally people who live in the southern Tapanuli region. But the known rights are the Mandailing people, who obviously do not want to recognize the Angkola tribe. Because both are ethnic or ethnic in contrast to different customs, although they have similarities. One of Angkola's public identity is a tradition that binds closely to rules of conduct. This tradition still survives to this day, because the oral tradition is inseparable from the wearer community. One form of oral tradition that existed in the Angkola community is the oral tradition of mangandung on the wedding ceremony. This *mangandung* tradition can usually be witnessed at a traditional feast held at the bride's home. This oral tradition of *mangandung* is believed to be united and adhesive of indigenous peoples, it will be revealed in the study. The tradition of *mangandung* is an important part of adat in marriage. If a girl does not contain the event, many negative perceptions will arise from the community.

This study also seeks to see how cultural values that exist at the customary event, which will form a philosophy of Angkola society. At the present time many people have almost forgotten this ritual, apart from the diminishing number of speakers, who have known this mangandung is no more. This is quite worrying because the more clearly the sense of public indifference to a tradition, especially mangandung tradition. Therefore, as one oral tradition Angkola tardisi mangandung community needs to be preserved and worthy to continue to be studied in order not to become extinct. Thus, the study of oral tradition mangandung this part of the effort to explore local wisdom that is often neglected by the community. For that purpose, this research is written with a focus of research entitled "Representation of Cultural Values in Tradition

Mangandung Indigenous Show of Angkola Community Marriage.

## 2. Formulation of the problem

What cultural values are denoted in the tradition of mangandung at Angkola traditional wedding ceremony?

## 3. Purpose of the study

The objectives to be achieved in this research include theoretical objectives as the main objectives accompanied by practical goals as the second goal. The theoretical goal of applying the concepts in oral tradition that exist in tradition mangandung in Angkola customary marriage ceremony which includes the cultural values that exist in the tradition mangandung on the implementation of the marriage ceremony in Angkola society in this study limiting authors in the city of Padangsidempuan.

While the practical purpose of this research is to document the tradition of mangandung as one of the cultural assets owned by Angkola society, because the tradition is already extinct, so that with the existence of society still can give appreciation to the tradition.

## 4. Literature review

### 4.1 Representation

Representation is a concept that has some sense, namely the social process of representing. Representation refers both to processes and products to the meaning of a sign. The process of changing the concepts of abstract ideology answers what is meant by the sign, starting there is a problem. The structuralists, referring to Ferdinand de Saussure (1996), see the mark as a form of being imagined in a person's cognition that exists in meaning or content, which human beings perceive as signers. De Saussure uses the term to form a sign and signifie as its meaning. Thus de Saussure and his followers, among others, Roland Barthes see the sign as something that structuring the process of meaning in the form of a link between markers and markers.

According to Barker the term representation in cultural studies is a central part. This term means about how the world is constructed and presented socially to and by us. Cultural representation and meaning, according to him has a material nature. Among them are in every writings, images, and books produced and understood in a specific social context (Barker, 2005: 10)<sup>[4]</sup>. It means that whatever we know about the world can show a meaningful representation of the world itself in the form of writing.

### 4.2 Tradition of mangandung

Tradition mangandung in Angkola society is divided into two, namely mangandung siriaon and mangandung siluluton. Mangandung siriaon is mangandung which is carried out in the event of grief custom such as marriage. While mangandung siluluton event obtained in the event of grief. Based on the purpose mangandung in society Angkola is aimed at parents, siblings, close relatives, even the environment that used to interact with us. Usually mangandung in the event of marriage customs of women or lineage of the mother who became the performer.

### 4.3 Cultural value of Angkola

Culture comes from the Sangsekerta language buddhayah, which is the plural form of buddah (mind or intellect) is defined as matters relating to the mind and human reason. In English the term culture is culture, which is excited from Latin *Colore* means to process or to spare. Culture also concerns the way people think live. Humans learn to think, to believe and to seek what is proper through their culture (Sihabudin, 2007: 15)<sup>[7]</sup>. Culture is the order of knowledge of experiences, beliefs, values, attitudes, meanings, hierarchies, religions, time, roles, material objects and possessions. Culture gained a large group of people from generation to generation through an individual and group effort (Mulyana and Rachmat, 1990: 18)<sup>[13]</sup>. Culture is also called civilization which includes understanding the feelings of a complex nation, encompassing knowledge, belief, art, morals, laws, customs and other traits derived from members of society (Taylor in Solomon, 2000: 19).

Cultural system consists of cultural values of ideas that are very valuable to the process of life. Therefore, cultural values can determine the kakateristik a kebudayaan environment where the value is embraced. Cultural values directly or indirectly will be characterized by community actions and products kebudayaan material. It can be said that the cultural value serves as a guide in the community.

According to Koentjaraningrat (2002: 190)<sup>[6]</sup>, the cultural value system is a series of abstract conceptions that live in the minds of most of the citizens of a society, about what is perceived as having important and valuable meaning, but also about what is considered trivial and worthless in life. In the life of society, the value system is closely related to the attitude and behavior of human beings. The value system is an integral part of moral ethics, which in its manifestation is outlined in social norms, legal systems and customs that serve as rules of conduct to govern society.

Koentjaraningrat (2002: 190)<sup>[6]</sup> also adds that the value of regional culture is of course more particularistic, meaning that it is common in certain ethnic cultures. There are five basic problems in human life which form the basis for the framework of variation of cultural value systems according to (Kluckhohn in Koentjaraningrat, 2002: 191)<sup>[6]</sup>, namely:

1. Problems about the nature of human life,
2. Problems about the nature of the work of man,
3. The problem of the nature of the relationship of human positions in space and time,
4. The problem of the nature of human relationships with the natural surroundings,
5. Problems about the nature of human relationships with others

Thus, in every society both complex and simple, there are a number of cultural values that one with the other are related to a system. History, the system as a guideline of ideal concepts in culture and a powerful driver of the direction of life of its citizens.

The core values of culture of a nation or ethnic group usually reflects the identity of the tribe or nation concerned. While the identity itself means a picture or special circumstances of a person including the soul or spirit of spiritual motion from within. From the above understanding can be understood that the core values of Batak culture is quite extensive. From various studies on a number of words, Batak characters

followed by cultural customs experience in everyday life, it can be seen that there are seven kinds of core values of tribal culture Batak. The seven values of that Batak culture are kinship, religion, hagabean, hamoraon, uhum, and ugari, pengayoman, and marsisian.

#### 4.4 Angkola Society

Angkola who live in South Tapanuli area, North Sumatra province comes from the name of the river in Angkola is Angkola batang river. According to the story the river was given the name by Rajendra Kola (Chola I), ruler of the Chola kingdom (1014-1044M) in southern India when it entered through Padanglawas. Angkola region itself is divided into two areas that are south of Batang Angkola named Angkola Jae or downstream and the north is named Angkola Julu or upstream. The clans in the community of Angkola in general are Dalimunthe, Harahap, siregar, Nasution, Ritonga, Coal, daulay and others. Some clans exist in Angkola tribe is also found in the Toba and Batak Mandailing. Historically, it seems that the Batak Batak tribe is related to the Toba Batak tribe and Batak Mandailing tribe, although at this time they recognize the difference with each other. For other people outside this tribe is often confusing to distinguish between Batak Batak tribe with Batak Mandailing tribe. Because in terms of culture and language, it can be said almost similar, only distinguished by intonation Toba Batak language, but still harder than intonation Batak Mandailing language.

Some Angkaka Batak tribes converted to Islam after receiving Islamic influence from Tuanku Lelo (surnamed Nasution), who spread Islam with his sword, in the Padri mission 1821 from Minangkabau. But others remain to reserve indigenous religions that they resume practicing since from the time of their ancestors, such as Pelbegu and Parmalim. But it was not long before Dutch troops entered the area to drive the Padri troops that were trying to Islamize the Angkola region, and some of the Angkola people who had survived the influence of Padri Islam eventually accepted the Christian journey introduced by the Dutch missionaries in this Angkola region. Batak Batak community on Generally live as farmers, such as open rice fields and fields. In addition they also planted hard such as Arabica coffee and others. Other activities are raising livestock such as chickens, ducks, geese and buffaloes or cows.

#### 5. Theoretical foundation

Etymologically the term semiotics comes from the Greek word *semeion* meaning sign. The mark itself is defined as something that is marked by the basis of a previously constructed convention. Semiotically, semiotics can be identified as objects, events, whole cultures as signs. Semiotics is a science that examines signs within human life.

In the context of Modern Europe and America there are two popular terms used to refer to the science of signs, namely semiology and semiotics which in the end both terms are then considered equal. In medieval culture, semiotic is the science of discourse, the study of the symbol or symbol of language with Maengacu Aristotelian logic.

In analyzing this mangandung text will be used semiotics used by Roland Barthes. Roland Barthes is the successor of Saussure thought. Saussure is interested in the complex way

of formation of sentences and the way sentence shapes dictate meaning, but is less interested in the fact that the same sentence may convey different meanings to people of different situations.

Barthes develops semiotics into two levels of marking, namely denotation and connotation. Denotation is the level of signification that explains the relationship of signifiers and markers to reality, producing explicit, direct and definite meaning. The connotation is the level of the marker that explains the relationship of the signifier and the marker in it operating a meaning that is neither explicit, indirect, nor uncertain (Barthes, 2007: 82)<sup>[2]</sup>. According to Barthes (1985: 89) an expression or sign can have some content or marker through a certain relation. Thus, to analyze the meaning of text mangandung will be used semiotics put forward by Roland Barthes.

#### 6. Research Methods

The design used in this research is descriptive approach. In this study researchers used qualitative descriptive type. Qualitative research is different from quantitative research. Qualitative research is often referred to as naturalistic, ethnographic, case study or phenomenological research. This qualitative research produces descriptive data in the form of written or oral words about people or behavior that can be observed. This is in line with what is said (Moleong 2005: 5)<sup>[11]</sup> that, qualitative research is the collection of data in a scientific setting using scientific method, and done by people or researchers. The descriptive method is chosen because the research undertaken aims to illustrate clearly the object under investigation naturally. This method is based on the use of pure and natural data so that the results obtained research that explains the real reality. Based on this method also analyzed the data obtained, so it can give results as positively and accurately as possible.

In qualitative research, data collection is done on natural setting (natural condition). Data in this research is divided from primary and secondary data. Primary data obtained by recording mangandung with data source obtained through speaker andung. While secondary data sources researchers obtain via text andung on the context of traditional events in Angkola society marriage, which originated in writings such as books, articles, scientific papers, written sources on the internet and the like.

Data analysis techniques in this study, researchers do by describing cultural values in tradition mangandung on traditional ceremonies marriage Angkola society with the steps as follows: (1) record data using recorder. (2) transcribing data that has been recorded and adapted to field notes and transcribed into phonetic form by still using Angkola language (3) translating data obtained from Angkola language assisted by someone who mastered the language. (4) summarizing the results of research in the form of cultural values in the customary event of Angkola community marriage.

#### 7. Research Results and Discussion

In every society, both complex and simple, there are a number of cultural values that are intertwined with one another to make a system. The system as a guide of ideal concepts in

culture gives a strong impetus to the lives of its citizens. Similarly, the Angkola community has some cultural values that cover all aspects of Angkola society life.

In tradition mangandung there are some cultural values such as the value of kinship and holong or affection described as follows.

### 7.1 Kinship

Kinship includes primordial tribal relationships, compassion on the basis of blood relations, harmony, the elements of na transfer of tolu (mora, kahanggi, and anak boru) and all yang associated with kinship relationships due to marriage, clan solidarity and others. This is illustrated from the following text.

*Andung tu inang na* (tangisan terhadap ibu)  
*iiii.....,ke...ma au da inang.....*  
*ke ma au da inang.....tu huta sihadaon i...i....*  
***O inang....., o inang.....***, tolong jagit doma jolo da inang,  
*Tangan jau solom ni borumu au.....*  
*Nasiak panomuan on..... da inang.....*  
***O inang....., o inang.....***, marbulus ni pangan rohai mahe  
*damang dainang.....*  
*Palangka simanjojok ni borumu au.....*  
*Namancada bulung on da inang.....*  
*Tu luhat sihadaon i,iiii.....*

In this text will be seen how the relationship of kinship between the pangandung and yang diandunginya. So also in terms of marriage will be clear how emotional closeness between a mother with her child. In Angkola society if women will marry then parents and their families will be conceived by the bride. From the text above it is clear that the relationship between the two is mother and child, this can be seen clearly as the Host..... which is a call for a mother in Angkola society.

### 7.2 Holong (affection)

Love or holiness in Angkola society is a general picture showing a solidarity relationship to strengthen a kinship relationship within Angkola society. This can be seen in various customary activities either siriaon (joy) or siluluton (sorrow).

In mangandung (crying) activity at traditional ceremony of marriage is clearly visible relationship between the pangandung with yangandung. Sipangandung in this case is boru or bride. While the party here is like the mother of the bride, the father of the bride, bride, and close relatives of the bride.

***Jagit-jagit tangan jau solom ni borumu da inang nadangolni andung. Hi.....***  
*Ois harani dia maho inang dibaen mopop hapogan simangido munu, manjagit omas sigumorsing ni na dua tolu, pado ni pangolu ni borumu na matcada bulung au hiiiiii.....*  
*Ois muda mangkulin da inang.....*  
*Ronggur simadalung-dalung.....*  
*Disuakkon maida inang siubeon ni borumu na.....*  
*Mancada bulung i.....*  
*Ois baya, songon salohot di topi dalam.....*

*Mai da na mansada bulung au.....*

*Na dirambas dilaoskon ni dongan nadua tolu iiii.....*

The meaning of the first line in bold is a parable when the bride will leave her parents she will cry while talking with a long-lasting apology with the phrase jagit jago hand solom ni boruu da inang nadangol ni andung, it means accept my sorry mother who is not Can I expression. These words are strung together considering how lovingly it is a mother to nurture and educate her child or daughter from childhood to lead her to marriage. This affection is strongly bonded and disappears when the transition of responsibility from the parents to the prospective husband. This is what makes it even worse and sadder that there is no story to spoil anymore, that there is no action what we can do when we are with parents, freedom of togetherness with parents and family will only be a memory when we go to the ladder wedding.

Ois baya songon saloat ni topi ni dalam  
Maida na mancada bulung au on  
Nadiramabas ni laoskon dongan na dua tolu.....

This means that the parable is as if after marrying a woman like a field of weeds that sometimes is not too caring anymore.

### 8. Conclusions

From the results of research that has been done the recipe of cultural values in Angkola society mangandung tradition can be taken conclusion that there are some things found in the representation of cultural values of mangandung tradition two of which are the value of kinship, and holong or affection.

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