

Mangain Marga Tradition As An Effort To Preserve Toba Batak Culture

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Abstract. The mangain marga tradition is a tradition of the Toba Batak people which is carried out to adopt children and provide a clan. This mangain tradition is usually due to mixed marriages with ethnicities outside Batak so that it is necessary to maintain the Batak culture itself. The Mangain tradition aims to maintain cultural heritage and tribal identity in the era of mixed marriages. This tradition not only provides a solution for inter-Batak tribal marriages, but also shows the richness of culture that continues to be preserved. Although there may be shifts in social relations and marriage, Mangain is present as a way to respect and preserve family values and clan identity. By appreciating and understanding traditions like this, it will enrich cultural diversity and build strong bonds between different tribes.

Keywords: Mangain Marga; Toba Batak Culture

1. Introduction

Culture is a broad and multifaceted concept that refers to the shared practices, beliefs, values, norms, customs, languages, arts, traditions, and other elements that define a group of people or society. It shapes how individuals within a community perceive and interact with the world, and it can be passed down from generation to generation. Culture influences everything from behavior, social structures, and art, to religion, education, and communication.

According to Koentjaraningrat the term culture means "the whole system of ideas, actions and human works in the context of community life which is made into human property by learning". The elements of universal culture are: 1. Language 2. Knowledge system 3. Social organization 4. Life equipment and technology system 5. Live livelihood system 6. Religious system 7. Art. From the definition of culture above, it can be concluded that culture is a knowledge system that includes a system of ideas contained in the human mind. While the embodiment of culture are objects created by humans as cultural creatures, in the form of behaviors and objects that are real, all of which are intended to help humans in carrying out social life. [1]

Indonesia is a country with a diversity of ethnic cultures and religions, where indigenous Indonesians consist of more than 300 ethnic groups with unique cultural identity and language and when viewed from the geographical conditions of Indonesia as an archipelagic country, the population is scattered in the mountains, coastal areas or in mainland with diverse environmental characteristics. According to Muliono [8] Indonesia has a rich cultural diversity. Language,

ethnicity, religion, and community beliefs are all part of the community. The Toba Batak are a tribe found throughout North Sumatra. Each region has its own language, customs, art, and literature, all of which contain noble values. One of the cultural diversity is the Toba Batak tribe with all its uniqueness. Batak culture is a culture that originates from the Batak tribe, which is one of the largest ethnic groups in Indonesia, especially in the North Sumatra region. The Batak tribe has various sub-ethnicities including the Toba Batak, Karo Batak, Simalungun Batak, Mandailing Batak, Angkola Batak, and Pakpak Batak. Although there are differences between these sub-ethnicities, they have many similarities in terms of language, customs, and cultural values.

This shows that Indonesia is a country with a very multicultural population. However, the dynamics of plurality due to the current era of globalization have a negative impact on the culture of the Indonesian nation with the erosion of regional cultural values and the spirit of nationalism caused by the impact of cultural values adopted by Indonesian society with the values of culture from outside, the Indonesian nation to lose its identity . [2]

The Batak tribe is one of the tribes in Indonesia that is very thick with its culture. The culture inherent in the Batak tribe is an identity that distinguishes it from the identity or identity of other tribes. In general, the identity or identity that is maintained in culture identifies a civilization (tribe) of a nation. Batak people today in this digital era have replaced their identity as Batak people with other cultures that have lost their original identity. Various cultures outside of Batak culture and new cultures such as digital culture *have* penetrated the current generation. Digital culture leads the current young generation to have less understanding of Batak culture itself.

According to Sari, et al [3] The students use the Internet to gather information or download the learning materials. Moreover, they strongly agree that smartphone usage will give benefits to them. The findings of research reflect that the students engage with the smartphone as a device to support their learning activities. The students' engagement reflects the positive impact of smartphone usage on the psychological and cultural dimensions of the students. Moreover, the teachers should uphold the students' digital culture by integrating digital material resources and smartphone usage into classroom activities. Culture is a knowledge possessed by a group of people, related to their behavior. Text-books which are integrated with culture can involve students to maintain the cultural identity of students in the face of globalization [9].

In the midst of globalization, it is important for the younger generation of Batak to continue to preserve and develop this cultural heritage so that it does not become extinct. By understanding and appreciating its cultural roots, the Batak tribe can continue to develop but still maintain its unique identity. The Batak tribe is also inseparable from the guidelines of life that are used as a foundation in everyday life.

The culture of each region should be inherited so that it does not become extinct. Cultural heritage is a major element that enriches and shows the bond of identity of a generation with the previous generation and a heritage for all mankind. Cultural heritage provides an identity marker to every place and space, and is a warehouse that stores information about human experience.

The characteristics of Batak culture are a very valuable ancestral heritage. From the kinship system, language, traditional clothing, traditional house architecture, traditional music, traditional ceremonies, traditional food, social life and kinship, traditional dance, carving art. all reflect the unique cultural wealth. Traditional ceremonies, especially marriages, are sacred and profound, such as Batak Marriages which often involve various symbolic rituals. One of the Batak traditional ceremonies is a mixed marriage ceremony. This can happen in a Batak family.

In this case, a Batak man can marry another tribe such as Javanese, Chinese, Madurese, and other tribes. Conversely, it can also happen if a Batak woman marries a man outside the Batak tribe. This can also be influenced by love and personal feelings, tolerance and open views, the influence of education and society, the influence of social media or globalization, family experiences, breaking away from tradition.

Marriage between Batak people and other tribes is often polemic, especially in the context of culture, tradition, and values held by the Batak people. Some of the reasons underlying this include:

1. **The Importance of Lineage** : In Batak culture, lineage and clan are very important. Every Batak person has a clan that is passed down from generation to generation. This clan is an important identity within the Batak community, and there are strict rules about who can marry whom, especially in the context of inter-clan marriages. In marriages with other tribes, there is concern about the loss or disruption of this clan system.
2. **Social Acceptance** : Although Indonesia is very diverse, some Batak families and **communities** may feel that marriage with other tribes can damage their cultural identity. There is a feeling that "marrying with another tribe" means mixing or changing the Batak identity itself.

However, along with the development of the era and increasingly open views, many Batak people also accept and support inter-tribal marriages. Modern society tends to prioritize equality and love, and this view begins to reduce the polemics regarding marriage between Batak people and other tribes. This is also supported by the existence of a traditional ceremony called *mangain marga* . Mangain marga is carried out so that the culture of lineage in the Batak tribe can be maintained and does not eliminate the identity of the one who is married or the one who marries. Therefore, this paper will discuss (1) How is the process of mangain marga carried out? (2) How important is marga in Batak society? The purpose of this writing is first, to describe the stages or process of mangain marga. Second, to describe the importance of marga in Batak society.

2. Research Method

This study uses a qualitative approach with a literature study type, namely describing and describing mangain marga in maintaining Batak culture. Literature study is concerned with the study of concepts and other references related to the culture that develops in social situations studied through various sources such as books, journals, articles, and previous researchers. The object of this study is mangain marga. Data collection related to mangain marga is carried out through various data sources, including books, proceedings articles, and research articles that have been published in national journals and accredited national journals as well as international journals and accredited international journals. In general, this research is carried out in several stages, namely: data collection stage, data reduction stage, data presentation stage, and conclusion drawing stage.

3. Result And Analysis

3.1. The Process of Mangain Marga as an Effort to Maintain Batak Culture

Mangain is part of the tradition of the Batak people which is carried out to adopt a child and give a surname. This Mangain tradition is usually carried out by the six Batak tribes. This Mangain tradition usually occurs due to mixed marriages with ethnicities outside of Batak and adopting children. So far, people outside the Batak tribe know Mangain as a tradition carried out before a wedding party between a

Batak person and someone who is not from the Batak tribe. By being adopted as a child and undergoing the Mangain tradition, then someone who is not Batak can marry according to Batak customs with their partner who was born as a Batak person. [4]

The Mangain tradition process is a process of giving a clan name to someone who is not from the Batak Tribe to become part of the Batak Tribe, in this case the Mangain tradition process is carried out one to two weeks before the Batak traditional wedding ceremony. [5] It can be concluded that mangain marga is a process carried out by the Batak tribe before the wedding ceremony to adopt a child and give a clan name from another tribe that is not from the Batak Tribe. The mangain marga process also has two types, namely mangain boru and mangain anak. Mangain boru means that the bride comes from a non-Batak tribe. Mangain anak means that the groom comes from a non-Batak tribe.

In general, the process of mangain marga has several stages, namely (1) Inviting the brother of the woman (Hula-hula) from the Mangain side who will later become the uncle (Tulang) of the Mangain. So in this case when entering the house of the brother of the woman (Hula-hula), the man's family (Parana) brings food to eat together with the family of the brother of the woman (Hula-hula), therefore coming to the house of the man of the woman's sister (Hula-hula) must be in a group according to what has been invited and agreed upon. (2) The first discussion of the arrival of the man's family (Parana) to the Hula-hula house is to ask the purpose and objective of the arrival of the group of the man (Parana). (3) After the discussion is finished, a meal is held together with the family of the brother of the woman (Hula-hula) with the family of the man (Parana).

In this study, it discusses the process of mangain boru, namely the bride comes from a tribe that is not Batak. The process is as follows:

1. Talking to the hula-hula

Hula-hula is the family of the woman who has a very important role in the life of the Batak tradition. In the mangain boru event, the man's family (from the man's family) comes to ask for permission and blessings from the hula-hula so that the marriage is accepted and blessed. The man's family must express their intentions very carefully, explaining their good intentions to marry the boru. Usually, they will use formal and respectful sentences to ensure that the hula-hula feels appreciated. After conveying their greetings and intentions, the man will ask for blessings and permission from the hula-hula. This is a very important moment because the hula-hula's blessing is considered very important in ensuring the smooth running of the marriage. The hula-hula will usually give advice and suggestions to the man's family regarding marriage and family life. They may also talk about the responsibilities that the man will bear in looking after and caring for his daughter. In this case, the bride becomes the adopted child of the hula-hula (the groom's mother's brother or the groom's uncle). In other words, the hula-hula clan will automatically become the clan of the bride. Given that the Batak kinship system is patrilineal, namely a system that draws lineage, for example the embedding of clans, based on the male or paternal line. According to Ahmad Mukri Aji [7] Batak society is known for its patrilineal system. Batak people refer to its members as Dongan sabutuha (relationship based on lineage from the father). Vergowen [11] In a patrilineal society, the

goal of a marriage is to preserve the husband's path in the male line. According to the customary family law, a man still belongs to a group relative (a blood descendant). In this case, the bride's clan is the same as the groom's mother. A woman who marries a Batak man will adopt her husband's clan as part of her new family identity. This is important to maintain the continuity of the clan line in the husband's family. Basically, there is a request or approval from the extended family for the married couple, so that the clan can be accepted in the family and traditional community.

2. Tahi Pasada

Symbolically, the purpose of *the pasada tahi* is to ensure that the child or woman who has just been given a surname (in *mangain boru*) is protected from all bad things or misfortune, and to ensure that she is blessed and protected throughout her life.

In this procession, it may involve spreading or placing certain materials, which can be natural or symbolic materials that symbolize cleansing or giving protection. Along with that, prayers or hopes will be given for the welfare and safety of the daughter who is given a surname.

3. Mardaun Pogu

Mardaun pogu is a procession of proposal or introduction between the family of the man and the family of the woman which will later be continued with marriage. This tradition is one of the important parts of the Batak traditional wedding, which not only involves the prospective bride and groom, but also the extended families from both sides. Mardaun pogu is a symbol of the journey of life that unites two families and ensures that both are ready to interact with mutual respect and prioritize togetherness in Batak customs.

4. Manghatai daulat ni sipanganon

Manghatai Daulat ni Sipanganon is one way to ensure fair and traditional distribution of family wealth in Batak clans, which also reflects customary values such as justice, unity, and close family ties.

5. Marbles are my home

Marmeme is part of the process of giving advice or guidance to the boru (bride) or her family, as part of the Batak traditional ceremony. The Marmeme process in the Mangain Boru ceremony is very important because it reflects the respect and responsibility of the man's family towards the woman's family. This ceremony also often involves giving advice related to married life, forming a harmonious family, and carrying out traditional traditions. Usually, in this ceremony, there are several people who provide more in-depth advice about family life, and this is one part of the ceremony that is full of meaning in Batak culture.

6. Mandok hata sian dongan tubu, boru, dongan sahuta dohot hula-hula
At this stage, the family, including the bride's father, also provide advice or guidance. The family here can be dongan tubu abang or older brother of the bride's father, boru (sister of the groom).

7. Able to have a good sleep
Able to have a good sleep in an event Mangain Boru refers to the giving of advice or guidance from the groom's family to the bride's family, especially to the bride. In this context, "hasuhuton" means advice or guidance given with the aim of the bride being able to understand her role and responsibilities in life. have a family.

In more detail, in this procession, the family of the man, especially the parents, traditional elders, or important figures from the family will give words full of wisdom, moral direction, and prayers so that the bride and groom can build a harmonious and happy household. This advice covers various aspects of life, including family relationships, how to manage a household, maintain family honor, and cultural values that must be maintained. Setiady [12] For indigenous communities, marriage is regulated by certain values to maintain honors. The regulation aims to avoid irregularities and violations that may harm the community's honors and dignity.

Overall, Mangampu sian hasuhuton in the Mangain Boru event is not just about giving advice, but also a symbol of attention, affection, and the best wishes from the man's family towards the woman's family who is now part of them.

The process can be seen in the chart below.



Figure 1. Process of Mangampu Sian Hasuhuton in the Mangain Boru

3.2. The Importance of Clans in the Batak Tribe as Cultural Identity

Marga in Batak society is not just a family name. Marga symbolizes heritage, responsibility, and social status. Relationships between clans are regulated in the Batak customary system which pays great attention to harmony between extended families. Therefore, in Batak marriages, it is very important to consider the suitability of the clan, even though there have been many changes in social views.

Marriage does not only involve the relationship between the couple but also affects the family relationships of both parties. In Indonesia, couples are expected to obey the rules that have been implemented according to the customs of the community. [6]. Soekanto [10] The Batakese people believe that an ideal marriage is between rumples people or between a man and his mother's brother's daughter. Thus, a Batak man is very unyielding to marry a woman from his clan. Nevertheless, such practice has no longer been done.

1. Characteristics or identity of Batak descendants.

Marga is always attached to a person's name. Marga for the Batak people not only shows the family name, but also contains historical value that connects a person to their ancestors. This marga describes a long lineage, which can show the origin and history of the family in Batak society. By having a marga, a person is directly connected to their ancestors, so that the marga functions as an identity that is very close to culture and tradition.

2. Kinship System

Marga plays a role in the Batak kinship system which is very tightly structured. In Batak culture, there are clear rules regarding kinship relationships based on marga, for example rules regarding who can marry whom. For example, in Batak culture, someone from the same marga is not allowed to marry, because they are considered to still be blood relatives. This shows how important marga is in maintaining the social structure and relationships between individuals in Batak society.

3. Maintaining Batak Traditions and Cultural Values

Marga also plays an important role in preserving Batak traditions and cultural values. As part of the inherited identity, marga binds each individual in the community to maintain and care for the customs that have existed since ancient times. Traditional events, religious ceremonies, and rituals in daily life usually involve marga as part of the arrangement and implementation. Without a clear understanding of marga, many aspects of Batak tradition could be threatened with extinction or lost over time.

4. Symbol of Honor and Dignity

Marga is also often associated with honor and dignity. In Batak culture, a person is expected to uphold the good name of their marga, both in personal attitudes, social actions, and in relationships with others. Marga can be a symbol of social status and dignity in the Batak community, and there is an obligation to maintain a good reputation within the community.

5. Community Uniter

The clans among the Batak people also serve to strengthen social ties between individuals in the larger community. Although there are various clans in the Batak people, the similarity of the clan can create a sense of brotherhood and solidarity. This strengthens the sense of togetherness between Batak people who have the same clan, even if they come from different regions.

6. Social Relations and Networks

In addition to being a family and lineage identity, clans also influence a person's social relations in everyday life. The same clan can open up opportunities to establish closer relationships with fellow clan members. In many ways, clans also function as social networks that connect people in terms of work, business, or other social affairs.

7. Inheritance of Assets and Position

In the Batak tribe, clans are also closely related to the inheritance system of property and certain positions in the family. In some cases, customary positions or leadership in society are also inherited through the clan line, so that the clan system helps maintain the continuity of customary government and the management of family resources.

8. Spiritual Aspect

The clan in the Batak tribe is also seen as having a deep spiritual dimension. Clans are often associated with direct relationships with ancestors, who are believed to be able to provide blessings or protect family members who have the clan. In spiritual life, clans are an inseparable part of traditional and religious ceremonies, such as the inauguration of traditional houses, major celebrations, or funeral rituals.

Table 1. The role of the clan

No.	Role	Function
1	Characteristics or identity of Batak descendants.	show family name
2	Kinship System	Dalihan Na Tolu remains. The lineage of the clan continues
3	Preserving Batak Traditions and Cultural Values	Traditional events, religious ceremonies and rituals in daily life usually involve clans as part of the arrangements and implementation.
4	Symbol of Honor and Dignity	symbol of social status and dignity in the Batak community
5	Community Uniter	strengthening the sense of togetherness among Batak tribe members who have the same clan

6	Social Relations and Networks	connecting people in terms of work, business, or social affairs
7	Inheritance of Property and Position	maintaining the continuity of customary governance and management of family resources.
8	Spiritual Aspect	direct relationship with ancestors, who are believed to provide blessings or protect family members who have that surname.

4 Conclusion

Marga in Batak society is not just a family name. Marga symbolizes heritage, responsibility, and social standing. The relationship between marga is regulated in the Batak customary system which pays great attention to harmony between extended families. Therefore, in Batak marriages, it is very important to consider the suitability of marga, even though there have been many changes in social views.

Marga is one of the cultural heritages owned by Batak culture. This is also one of the efforts to maintain the Batak culture. With the existence of mangain marga activities, the cultural heritage from generation to generation will not be extinct.

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