





Gema Wiralodra

Publication details, including instructions for authors and subscription information:
<https://gemawiralodra.unwir.ac.id>

	Gema WIRALODRA
	Editor-in-Chief: Yudhi Mahmud
	 Publisher: Universitas Wiralodra

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To cite this article:

Siregar, S.S.P.K.A.W., Mayasari & Zuindra. (2023). The process of *margondang* in the traditional batak angkola wedding ceremony: semiotics studies. *Gema Wiralodra*, 14(2), 584-591,

To link to this article:

<https://gemawiralodra.unwir.ac.id/index.php/gemawiralodra/issue/view/22>

Published by:

Universitas Wiralodra

Jln. Ir. H. Juanda Km 3 Indramayu, West Java, Indonesia

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Submit 19-05-2023, accepted 01-07-2023, published 01-07-2023

Abstract

The purpose of this research is to provide understanding to the readers and increase their knowledge about the Margondang process in Batak Angkola wedding, so that they can easily understand it. Researchers analyzed using the theory of Ferdinand De Saussure (1857). The analysis in this study uses qualitative research methods. To support the analysis, researchers used books, journals and theses. Researchers obtained the data from videos and photos. The result search that the process of the Margondang ceremony in the Batak Angkola wedding goes through three stages and each of the traditional events carried out contains moral values.

Keywords: Margondang, Angkola Batak, Moral Value, Semiotics

1. Introduction

Initially, the customary Batak tribe is the same, inherited by the ancestors called "Oppungta Narobion," the King of Batak. Then over time, there was a change between sub-ethnic Batak tribes with one another. The change occurs due to the power of the outer of the outside of culture. As the sub-ethnic Batak Angkola in southern Tapanuli currently includes Tapanuli Selatan District, Padang Lawas Regency, Padang Lawas Utara Regency, and Padang Sidempuan City, also undergoes the influence of Islam, which also the Batak Angkola is the majority of Islamic religions.

Some customary practices have been adapted to Islamic law, and customary practices contrary to Islamic law have been abolished. That is why then, for the Batak Angkola people, religion and customs cannot be separated in everyday life but can still be distinguished. This forms a unique identity and identity in the Batak Angkola community. So the Batak Angkola people should preserve the Batak Angkola wedding customs even though the wheels of progress continue to run.

Like other tribes, the Batak Angkola people also view a wedding as very sacred, so it needs to be enshrined in a sacred event. The sacred wedding ceremony by the Batak Angkola community is manifested in the form of Margondang, which is a ceremony to celebrate a wedding party or also called Horja Godang. The Margondang party Batak Angkola people is the most meaningful wedding ceremony and pride and honor for the Batak Angkola people.

In general, the parents of the Batak Angkola tribe aspire to be able to hold a Margondang party for their son's wedding. However, in line with the dynamics of the development of the situation and conditions, many Batak Angkola people migrated and settled in cities in search of work. The Batak Angkola people are oriented towards practical and efficient things. With this mindset, many Batak Angkola people are no longer too obsessed with holding a Margondang party at their child's wedding.

From some of the descriptions above, the writer is called to write about the culture of the Batak Angkola sub-ethnic tribe titled "The process of Margondang in the traditional Batak Angkola wedding ceremony: Semiotics Studies." With the reason and consideration that in every traditional wedding process of the Batak Angkola, there are many philosophical and moral values about the value of propriety and propriety which are very useful in living married life and in society.

According to Soewarno (1981), the process demands change from a developing event to something carried out continuously. Margondang is a reference to the wedding party celebrations called Horja Godang. A wedding is an emotional and legal bond or commitment between a man and a woman that is established for a long time and involves economic, social, and partner responsibilities, physical closeness, and sexual relations. (Regan, 2003; Olson & DeFrain, 2006; Seccombe & Warner, 2004).

Customs are a complex of concepts and rules that are solid and strong in integration into the cultural system of a culture that regulates human actions in the social life of that culture (Koentjaraningrat, 2003). Batak Angkola is a sub-ethnic of the Batak ethnic group, in addition to the Batak Toba, Batak Karo, Batak Pakpak, Batak Simalungun, and Batak Mandailing.

2. Method

The research design used by the researcher is qualitative research methods. According to Saryono (2010), qualitative research is research that is used to investigate, find, describe, and explain the quality or features of social influence that cannot be explained, measured, or described through quantitative research. Data in this research is the form of the process of the Margondang ceremony. Data collection techniques in this study used qualitative data collection techniques, which included observation, interviews, documentation studies, and literature studies. Danial & Warsiah (2007) revealed that a literature study is a research technique carried out by researchers with research problems and objectives.

3. Research Results and Discussion

Manjagit or Haroroan Boru

Manjagit or Haroroan Boru means accepting the arrival of a woman who is brought by a boy to his parents' house after completing the wedding process at the woman's parent's house. The Manjagit or Haroroan Boru event is the initial stage of the implementation of a Margondang or Horja Godang event to be held. In the Manjagit or Haroroan Boru event, the reception is carried out by:

- 1) In front of the entrance of the male parent's house, a banana stem and sidingin-dingin leaf leaves are placed, then before entering the bride sets her foot on the banana stem midrib and sidingin-dingin leaf and is then led into the house.
- 2) Inside the house, the bride and groom are seated on traditional mats and then served with coconut milk drink accompanied by a welcome to the in-laws' house, hopefully bringing good luck and blessings to the extended family.
- 3) Handing over Burangir (betel) called Burangir Taon-taon which means the message and ideals to always maintain mental and physical health because when it comes to a good day, a big event will be made for both of them. When Burangir Taon-taon has been handed over to the bride and groom, it becomes a customary debt for the parents of the groom to carry out the Margondang or

Horja Godang party for their children and in-laws. These debts and customs have no time limit, depending on the readiness and ability of the male parents when they can realize the Margondang or Horja Godang party according to their messages and expectations.

- 4) The bride touches hot or warm rice which means that the bride has been accepted as part of her husband's extended family and will always receive warm treatment.
- 5) Welcoming words to the bride and groom were delivered starting from the words Suhut, Kahanggi, Anak Boru, Pisang Raut preceded by the mothers then the fathers who were attended and witnessed by people by Hatobangan Ni Huta (who was elder in custom).
- 6) Serving welcoming dishes and eating together.

The moral values contained in the Manjagit or Haroroan Boru event is *malalu silua na godang boru namora namarobantua, suluh di nagolap tukkot di dalam nalandit* (big gifts have arrived, honorable women who bring good luck, become torches in the dark and become sticks in the dark. slippery road). Every Batak Angkola parent hopes to have a daughter-in-law who brings good luck to the family. Therefore, every Batak Angkola woman learns and is guided by her parents so that she can become what her in-laws expect after wedding.



Tahi Geleng-geleng

Tahi Geleng-geleng is a small deliberation conducted by the father and mother of the groom. Tahi Geleng-geleng is carried out by the father and mother of men to discuss their customary debts to their sons and daughters-in-law that have been said during the Manjagit or Haroroan Boru event the other day. From Tahi Geleng-geleng will result in an agreement about the readiness and ability to realize their dreams of carrying out the Margondang or Horja Godang party for their children and in-laws.

The moral value contained in Tahi Geleng-geleng event is *haranni denggan ni pokat amanta soripada dohot inanta soripada do na maroban hasaya tu popparanna* (because it is a good agreement between father and mother that brings goodness to their offspring). A good agreement between husband and wife will result in a good decision as well.

Tahi Ulu Tot

Tahi Ulu Tot is a deliberation attended by all family members from the father of the groom, brother and wife, younger brother and wife, sister and husband, including brothers and sisters who are single. In Tahi Ulu Tot, the parents of the groom convey his intention to his brothers who were present to carry out Margondang or Horja Godang to raise their son and daughter-in-law who were welcomed the other day at the Manjagit or Haroroan Boru event. At Tahi Ulu Tot, it resulted in the approval and support of all the brothers of the groom's father's side, with the approval and support it can be continued to the next stage.

The moral values contained in Tahi Ulu Tot event is saanak saboru, rap marsigobakan rap marsipagodangan do nasaama saina (one child, covering each other and raising each other's mother and father). That fellow biological mothers of the same age as mothers and fathers share the same fate, both in joy and in sorrow.

Tahi Sakahanggi

Tahi Sakahanggi, also known as Tahi Sahudon, is a meeting attended by the entire extended family of Sa Om Pu (one grandfather) and Sa Apatobang (one great-grandfather) from the father's side of the son, both male and female and their respective partners. In the implementation of Tahi Sakahanggi, the one who conveys the intent and purpose of the Tahi Sakahanggi event is the brother or sister of the father of the groom. The core in Tahi Sakahanggi are:

- 1) That Tahi Ulu Tot has been implemented
- 2) It has been agreed and agreed in Tahi Ulu Tot to carry out a heartfelt welcome to the son-in-law who was welcomed at the Manjagit or Haroroan Boru event the other day with Margondang or Horja Godang.
- 3) It is agreed that the animal to be slaughtered for the purposes of the traditional ceremony is one buffalo and one goat.
- 4) Submit the plan for the Margondang or Horja Godang event to be carried out to the entire family in Tahi Sakahanggi, be it Kahanggi, Anak Boru, and Pisang Raut.

From Tahi Sakahanggi the result is:

- 1) Agree to raise the Parumaen (daughter-in-law) who have come by organizing Margondang or Horja Godang
- 2) Agree that the slaughtered animal as a condition for the establishment of the custom for Margondang or Horja Godang will be prepared with one buffalo and one goat plus one oxen as donation from all anak boru in Tahi Sakahanggi.

After the Tahi Sakahanggi event, all those present were treated to a yellow pulut dish along with the core as the closing of the Tahi event. With the results of the Tahi Sakahanggi, the next stage of the custom can be carried out.

The moral value contained in Tahi Sakahanggi event is di kahanggi do gogo ni harejo (in kahanggi is strength in every job). Kahanggi's support will determine the success of the traditional event to be held. So throughout life you must continue to maintain a harmonious relationship with all kahanggi.

Tahi Godang

Tahi Godang is a large deliberation attended by all residents of the village/village. Where Tahi Godang was led by King Pamusuk Ni Huta, Ompui Sian Bagas Godang (King of customs), Hatobangan Ni Huta (people who were

elders in custom) and Hurakkaya (son of boru who was given the title/position as Hurakkaya). The order of events in Tahi Godang is as follows:

- 1) The introductory event by presenting the yellow pulut dish and its essence
- 2) The host through the anak boru gives Burangir (betel) called Burangir Nahombang which is placed in a large plate complete with areca nut, tobacco, gambier, soda and wrapped in yellow cloth to the leader of Tahi Godang.
- 3) The host party consisting of Suhut, Anak Boru, and Pisang Raut conveyed the results of Tahi Sakahanggi regarding the plan of Margondang or Horja Godang and at the same time handed over its implementation to the leadership of Tahi Godang
- 4) The leadership of Tahi Godang invites each present to provide feedback, if those present at Tahi Godang have the same speech or customary status, the response can be represented by only one person as a representative
- 5) After all those present gave their responses, the Tahi Godang leader continued the Mangarengreng Pulungan Ni adat event (outlining the terms and conditions for the traditional event to be carried out) or a kind of formation of a working committee to deal with Margondang or Horja Godang. It must be clear who does what and what is responsible according to their respective positions in the culture.
- 6) The leadership of Tahi Godang then ratifies what has been agreed in Tahi Godang for the implementation plan of Horja Godang that will be faced together. After the implementation of Tahi Godang, the entire series of Horja Godang plans that will be implemented have become the responsibility of the traditional king and his apparatus, as far as possible the host/who has a celebration no longer intervenes directly then Tahi Godang is closed by the Tahi leadership with Horas saying 3 times.

The moral value contained in Tahi Godang event is the rap marsipatoruk abarana nabe mida markoum nasahuta (equally lowering their shoulders if they are brothers and sisters in the same village). Brothers and sisters in the same hometown bear the responsibility according to their respective roles to organize those who have a celebration.

Discussion

After the wedding process takes place at the bride's parents' house, it should be no later than 6 pm the bride has been picked up and brought by the groom's family to the groom's parents' house, but if the bride comes from another tribe, it often happens the bride is only allowed to be brought after the wedding reception at the bride's parents' house is over, even sometimes the groom stays at the bride's house after the reception which is actually very taboo in Batak Angkola customs.

If the parents of the bride know that her wedding child will have a Margondang or Horja Godang party by the groom's parents, then the daughter should be brought by customary rules Abit Godang (ulos cloth) as part of the Marbagas boru goods (the bride's luggage), but if the bride comes from another tribe, abit godang (ulos traditional cloth) as the bride's luggage is finally held by the groom's parents to cover the extended family and customary kings.

In the implementation of Tahi (customary deliberation/assembly) especially starting from the Tahi Godang and Maralokhalok levels, the implementation time is very long and tedious because all those present want to provide feedback even

though the content of the response is the same and repeat the previous person's response, if limited can be offended and is no longer willing to attend the next event, even though in each position of traditional speech it is enough to be responded to by one person as a representative, for example the traditional king of Nabalok (directly adjacent) there are four customary kings, then one customary king is sufficient to represent the other king of Nabalok. And so on the traditional kings and other traditional speech positions.

It turns out that at this time there are only a few people Paronang-onang or Na Pande, even though the series of events on the implementation of Margondang in the Batak Angkola traditional marriage depends on Paronang-onang or Na Pande, as well as the group of players playing Margondang musical instruments also limited. This is due to the absence of an institution that conducts cadre for the Paronang-onang and the Gondang musical instrument player group. So it often happens that people who intend to carry out Margondang at their son's wedding have to adjust to the schedule of Paronang-onang/Na Pande and the Gondang group of players.

4. Conclusion

Whereas the process of the Margondang or Horja Godang ceremony in the Batak Angkola wedding custom goes through the initial stages, namely the Manjagit/Haroroan Boru event, the preparation stage is the Tahi Geleng-geleng event, Tahi Ulu Tot, Tahi Sakahanggi and Tahi Godang, the implementation stage is Panaek Gondang, Mangaloalo Mora, Marhalokhalok, Margalanggar, the departure of Tapan Raya Bangunan (Nacar) and Mangupa Pardomuan, and the final stage is a meal together with traditional kings who are served directly by the bride and groom and hand over souvenirs in the form of grilled buffalo meat to the traditional kings who going home. If one of the traditional events in this stage is not carried out, it cannot be called Margondang or Horja Godang. Each of the traditional events carried out contains moral values as described in each traditional event in chapter four. Which, if understood, is very beneficial for personal life, household life and social life.

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