

The Meaning of Mangolusi in The Batak Toba Wedding Ritual

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KEYWORDS

Democracy,
intelligence, terrorists

ABSTRACT

This study explores how the meaning of Mangolusi in the traditional wedding rituals of the Batak Toba people is deeply explored and uses ethnographic communication theory to present the wedding customs of the Toba Batak people. (Hymes in Kuswarno 2008: 22) and the constructivist paradigm. Data collection techniques were conducted through in-depth interviews, non-participant observation, documentation, literature review, combination/triangulation and sources. The researcher used the traditional Toba Batak marriage subject, namely Mangolusi, as a data source to analyze the series of questions asked in the study with reference to the theory used. Research findings show that the traditional marriage landscape is in disarray. Toba Batak is a sacred custom that all members of the Toba Batak community perform or must perform, both at the time of marriage and after death. As for , the event begins with a marriage proposal from the groom's family (first her) to the bride's family. Traditional Wedding the Mangolusi event at Batak Toba begins with a marriage proposal from the groom's family to a woman from the bride's family. Thereafter, the wedding continued as a regular wedding until the end of Event. Regarding weddings, there is a gift piece Uros Cross given by the groom to the bride. This matter is a symbol of love for a life partner, and also has other meanings, namely, getting acquainted with or uniting with a formal family that takes care of the marriage. The event will then conclude with 4,444 pieces of food distributed to other people and the surrounding community. This is part of the traditional Toba Batak wedding ceremony. Traditional Batak Wedding the act of mangolusi in Toba is performed and symbolized by the gift of uros cloth from the male family to the female family. This is part of the traditional Batak wedding ceremony of Toba Mangolusi and has the significance of ritual sanctity, obligatory wedding ceremony, and symbol of love between the groom and bride women.

INTRODUCTION

Mangulosi is a special donation event for Batak cloth called Ulos. The Batak people believe that this ulos cloth protects them from all weather and conditions. Not everyone can give mangulosi or ulos. Mangulosi are usually called Hula Hula, or Elders, in Batak tradition. Ulos has patterns and motifs that have their own meaning. Ulos cloth is only available in three basic colors: red, white and black. These three colors indicate who has the right to wear them. The color red is worn by the dongantubu family or clan, white by the boru or husband's family, and black by the furahura or wife's family. Another unique thing about the series of Batak traditional rituals is Upa Upa. Upaupa means offering a prayer. Upaupa is sometimes performed not only at weddings but also at celebrations (Sumarsono, 2002: 309).

Toba Batak traditional weddings include the roles of people and things involved. According to Arnold van Gennep (Lusius Sinurat, *The Culturalization of Marriage Rituals in Traditional Batak-Toba Rules*), the complexity of wedding ceremonies can be divided into five main themes: explained by various types and lineages, family, tribe, place of residence. Uniquely, traditional marriage ceremonies Toba Batak does not only involve the bride and groom but also the entire community. The difference is that the role of the Toba Batak series in traditional wedding ceremonies is always related to the three main positions of the tradition: Dongan Satuha, Dongan Tubu, Huraura and Bol.

The author's aim in choosing this to study the wedding customs of the Toba Batak community is to dig deeper into the meaning of mangulosi in the traditional wedding rituals of the Toba Batak community. Toba Batak people in all cultures. Mangulosi custom of the Toba people. This is a discussion about Batak referring to the ulos cloth which is still a characteristic of this custom.

RESEARCH METHODOLOGY

Regarding data collection methods or techniques, data collection can be done through observation, interviews, documentation, and combination/triangulation. In qualitative research, data collection takes place in a natural setting, and primary data sources and data collection techniques include participant observation, in-depth interviews, and documentation (Sugayono 2009: 224). In this case, this research method uses several methods to obtain data that is relevant to research needs. This research contains information from various sources (scientific sources, books, internet and other sources) in order to obtain more complete information and data to support research.

RESULT AND DISCUSSION

Mangolusi Situation in Marriage Toba Batak customs

In the situation of mangolusi in Toba Batak traditional weddings, after researching in more depth by the researchers by visiting the place where the Mangolusi tradition is carried out in Toba Batak tribal weddings, they found that this Mangolusi tradition can be carried out in the bride's house or in the building and can also be carried out in the church where they are. blessed. This tradition apparently requires a large yard, so they held this traditional wedding in front of the church terrace.

In ancient times Batak people usually after the blessing at church, this traditional event was held in a large field so that everyone could attend and watch carefully. As time progressed, the Mangolusia wedding tradition was carried out in places the family wanted, such as at home, buildings, etc. In its implementation, mangolusi has its own sacredness, so that the event can be carried out correctly and in an orderly manner, it takes a long time. Then this tradition can only be carried out by parties who are in the position of hula-hula ke boru or parents of children.

In carrying out this mangulosi event, the bride and groom's family plays a very important role, starting from the welcoming ceremony then cutting the meat, distributing the meat, eating

together, and the mangulosi is also carried out by the family alone. Because this traditional ceremony is very important for the Toba Batak tribe to carry out, the respective families of the bride and groom must have extensive knowledge regarding this mangulosi tradition. Then this tradition has additional events but it does not reduce the sacredness of the event, namely, the bride and groom throw flowers, then distribute coins worth 1000 rupiah and inside there are rice, flowers and candy to the invited guests. The purpose of this event is just a feeling of happiness and gratitude because the event is expected to run smoothly and be completed in the end.

The understanding of the researchers in this research is not much different from the observation process carried out in the field. They explained the sacredness of the geraldan magolusi event, apart from that they also explained the function of the mangolusi ritual as one of their respects for the cultural heritage of their ancestors, as a blessing for receiving oa from many people, as well as many other functions such as strengthening kinship relations by symbolizing love in giving cloth ulos.

In carrying out this traditional Mangulosi event, there are many symbols and meanings which, according to the Toba Batak tribe, are very important. These symbols will later be found in the event when the event takes place. For the Toba Batak tribe, when getting married, the meaning of the symbols that will be given is very important, because the blessing of both parents will later influence happiness in domestic life. The symbols believed by the Toba Batak tribe are as follows:

1. Sinamot: shows the ability and self-esteem of the paranak family to the parboru family.
2. Welcoming: as the meaning of joyful acceptance by the paranak and parboru
3. Giving and distributing jambar meat: giving the meaning of happiness and prosperity (establishment) to the parboru so that the family can rest assured that the paranak will give happiness to the parboru
4. Manortor (dancing tortor): a form of joy
5. Ulos: as a prayer. So it is a sign that the prayer has been answered when the ulos has been pinned.
6. Mangulosi: a form of hope and prayer, joy, ideals and love which is symbolized by giving ulos, where ulos is a protective cloth so that in the future the prayers and hopes that are aspired to will then protect their marriage until death.

Carrying out mangulosi is a very important process in traditional Batak weddings. In fact, mangulosi is not only given to newly born children, those who die and are getting married, but mangulosi is used to give respect and appreciation to people who are respected. For example, the president, mayor, regent or other officials, so giving ulos is not said to be given for free because giving ulos has a different meaning from giving other objects according to the Toba Batak tribe.

This mangulosi tradition is very mandatory when carrying out weddings because this ancestral tradition has a big influence on the bride and groom, as in the previous discussion it was discussed that mangulosi is a symbol of the love of the giver of ulos for the recipient (namely the bride and groom). Batak people believe that pinning ulos to the bride and groom is a way of conveying clean prayers to the bride and groom and also means that they have received the blessing of the bride and groom's parents and family. Because this mangulosi was witnessed by both sides of the family, not just one side.

By not implementing this mangulosi tradition this means that both men and women lose their dignity, because the implementation of mangulosi is to show that both parties have family dignity, so it is delivered carefully and handed over with full respect and affection so that the bride and groom are ready to lead married life and vice versa.

Therefore, there are several reasons makes the Toba Batak tribe still carry out Mangulosi in Toba Batak wedding, because in their trust if implementation of Mangulosi in the marriage

means it's over appreciate the heritage of ancestors and He also received blessings from both of them parent. So keep it away from future ugliness in married, because in trust them if they don't do it Mangulosi in marriage then the possibility of something bad will happen in married, he didn't get it hereditary and not given responsibility answer from husband.

Because apart from being given approval, it is wrong one legacy these ancestors provide meaning for Toba Batak men and women, men to have a hard soul, has the qualities of masculinity and heroism, and Batak women has the property of being resistant to magic infertility, so if implementation of this tradition in marriage is a miracle beautiful will appear in home life their stairs. As do all relatives will appreciate home relationships their stairs and vice versa if not carrying out the Mangulosi Tradition in marriage then it is not appreciated by fellow Toba Batak tribe and family from both sides.

Mangolusi Events in Marriage Toba Batak customs

In general, the event mangulosi can be classified into several stages of the event, as is the case reception. After the blessing process which is done in the Church, the bride and groom and big family getting ready for carry out the next Tradition. On This wedding the bride and groom attended at 10.00 WIB generally the party starts at 13.00 WIB until finished. This traditional marriage is performed in the church. The traditional party begins with an event reception, carried out by Pria's family welcoming the arrival of the bride and groom's family Woman.

At a welcoming event or something called in the Batak language, namely This welcoming, begins with men eldest of the bride's family This reception is carried out while dancing tortor, then followed by women and followed by the oldest also from the bride's family with bring rice inside the place storage of placed rice in the head. This is called marjunjung boras or upholding rice. This welcoming event was accompanied by typical Batak music called Greetings. Then both welcomed relatives and invited guests.

After the welcoming process Bridal couple finished, family guests The invitees have already sat down in their places determined. At this event the family of the parboru and paranak sat in place who separated. The bride is already sit at the place of the paraanak family that the bride is already be part of the groom and belongs to the paranak family. Then after that is, the bride and groom and their families and relatives and invited guests eat together with the terms, the groom's side hands over the meat beef, buffalo or pork. As for the results interviews with relevant informants this research, they explained that In the mangolusi event it has meaning as a blessing for the marriage they will carry it out. (For guests Invitees are usually Muslim those who have events appreciate and don't give it directly, for religious invited guests Muslims usually they already are prepare the food already confirmed to be Halal).

The meat was then given to women, and parties the woman responded with dekke or give goldfish to the party man. (On a note, the meat given to the parboru party adapted to one's abilities owned by a paranak family. And that symbol found in exchange for meat and fish this is, flesh as form or a symbol of pleasure and prosperity a promise from the paranak to gives happiness and prosperity as well as a sign of that The man's family is very happy with the bride with his whole family to rest in peace that his daughter has now become part of the paranak).

This will be explained later in explanation about Jambar. Whereas giving Goldfish embodies mutual cooperation work together to make the event a success and has the meaning of loving each other and give. After eating together, the groom's family hand over money to family parboru which is called panadaion, namely all the female descendants starting from his ancestors up current generation. Especially those that have attend and take part in a series of events Batak tradition in this party is a must get money even if you don't the amount is fixed, but the amount is issued in accordance with abilities on the part of the paranak.

Then the second incident, namely Division of Jambar, which party Paranak must bring meat it has been agreed to be distributed to parboru family as jambar. Meaning of that is that

the flesh be blessed which has been given to parboru as a form of gratitude and hope what is bestowed becomes happiness they. After praying for the handover process the meat is finished. Then parhobas or the husband of the brother/sister women from the bridal party women who will be assigned to cut jambar meat or yang meat received it and shared it to the entire female family (without except).

With the parts that have been determined and the amount that has been determined according to custom. However, the word agreed between the families of the bride and groom men and the bride's family that some of the meat was handed over to the groom's family as a sign "Ulu ni dengke mulak", or return to its original meaning returned to the owner give it.

The most important and awaited process that takes the most time old because of everything involved in this traditional wedding party and carry out these existing customs in a series of traditional Batak weddings Toba is Mangulosi. Mangulosi is the process of embedding ulos or cloth handed over by the woman's family to the bride and groom. By attaching ulos to the person the bride and groom are believed to be the way convey a clean prayer for the bride and groom and received their blessing from both sides of the bride and groom's families.

Ulos is used as a blanket when it's cold, and an umbrella when it's hot, This is the real function of ulos as a cloth but from that it is to be expected that giving of ulos is as a form protector in any situation becomes the beginning of this sacred process as inheritance ancestors so that this becomes a custom very attached to this day. In process This is not just a giver of ulos just embed it, but also give advice to the bride and groom to always be harmonious, and happy, too other marriage advice so that be the best partner you can be. However not just giving advice, advice and just pray for this Mangulosi show sincere joy to the bride and groom for their success blessings in the Church and also success customs carried out by both parties.

Mangolusi Actions in Marriage Toba Batak customs

This Mangulosi process begins by giving ulos by parent bride parboru to the bride and groom and giving advice, marriage prayers. Accompanied by Batak gondang and dancing tortor before giving this ulos, it has the meaning that give full prayer excitement. At weddings, gifts ulos by the bride's parents. Then continued with Mangulosi parents of Marison Silaban or party groom. As form he entrusted the bride to him man's family. So that he always gives it affection and protection as well a form of respect.

Then after that the process follows giving ulos to the bride and groom from Mr Uda Na (uncle) and Inang Uda na (wife) with umpasa-umpasa or prayers are just as good. Both processes This ulos is a very important gift of ulos because this gift of ulos was given by family closest to the bride and groom Woman. Mangulosi from the nuclear family has attached ulos to the two bride and groom, in the same sitting position, and don't forget the permanent Gondang Batak played, continue with the process Mangulosi is next from the clan side relating to the nuclear family.

After this process, the nuclear family of the bride's party, namely gave ulos the first time and that give both given the remaining money previously distributed money is the remainder of the cinamot that has been discussed previously, the nuclear family participate in giving money while dancing tortor accompanied by Gondang. This meaning, so that those who give ulos feel it the same joy as family core.

Next ulos is given with other related clans with the bride and groom's family, Process This mangulosi goes on over and over again in the same way then lastly closed with the Bone family (uncle) the bride's mother's family Woman. This is differentiated because Bones are the most respected and cherished until the amount of money sinamot given must be larger than the previous gift of money from the other party, because of this shows dignity and female family honor.

After the Mangulosi process, the bride and groom were led to around the party venue to performround three times according to conditions ulos still covered their bodies and both of

them while holding the ends of the ulos so as not to fall, accompanied by Gondang and guided by the paranak's family and then in the final round it is paraded with the whole family to head wedding chair. While dancing tortor and still accompanied with Gondang Batak as a form happiness and signifies that it's family from both sides The party is very enthusiastic and happy that parboru already belongs to paranak and well received and pleased by man's family. And so they both were become a Toba Batak couple complete and traditionally recognized.

CONCLUSION

In the context of Toba Batak wedding customs, "mangolusi" is one of the stages that involves negotiation and the exchange of gifts between both sides of the family. This is done as a form of respect and willingness to establish a harmonious relationship between the two families who will become one through marriage. Mangolusi is also a symbol of the importance of harmony and cooperation between both parties in building strong family relationships. At Toba Batak traditional weddings, a ritual called mangolusi is considered sacred and must be followed by all members of the Toba Batak community. This ritual begins with a proposal from the groom's family to the bride's family, then continues with a series of wedding ceremonies until the closing of the event. One important part of this ritual is the gift of ulos cloth from the groom to the bride, which symbolizes love and closeness between the two families. This action must be carried out in accordance with hereditary traditions, and if it is not carried out, it can be sanctioned by the traditional tribal chief. The procedures and details for giving ulos cloth are determined in advance at the engagement event. This act of mangolusi has meaning as an inseparable part of the sacredness of the Toba Batak traditional wedding ceremony. The process of determining the ulos cloth, including the type and motif, has been previously arranged at the parankhon hatta or engagement event as part of the wedding preparations. The existence of the mangolusi custom can show the importance of maintaining and respecting customs which have become an inseparable part of their cultural identity. Thus, the act of mangolusi is not just a wedding ritual, but is also a form of respect and embodiment of the values of togetherness and unity in Toba Batak society.

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