



Makkobar Tradition at Marriage in Batang Baruhar Jae Perspective of Social Reconstruction

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Abstract

Makkobar or marata-ata is a traditional convention that regulates and provides examples. All elements of the family who are considered as important relatives must indeed be Makkobar. In this case, the community believes that the sacredness contained in the Makkobar Tradition is by acting as a bridge and a requirement for people who have a marriage intention. This paper uses Symbolic Interaction Theory. This research was conducted in Batang Baruhar Julu Village, North Padang Lawas Regency. The research informants were traditional elders, village heads and brides, totaling 32 couples. This research was conducted for approximately 2 months, starting from December 3 to January 28. All approaches taken by researchers are descriptive (qualitative) structured from observation, interviews and documentation. The results of the study illustrate that the combination of traditions that exist in the Makkobar Tradition gives meaning to symbols or objects as text requirements in carrying out kemanten. While Makkobar has three meanings, including; The Value of Effective Communication, the Values of Islamic Teachings and forming a Sakinah Mawaddah Wa Rahmah Family and communicative actions in Makkobar. In View of Social Reconstruction Makkobar Tradition has Philosophical values, stability of social status, and understanding of Islamic Law. However, seeing as time goes by there has been a shift from time to time, both from the agreement process to the event procession. First, the mention of the honest amount. Second, the agreement process. Third, the party that carries out the tradition.

Keywords : Tradition, Makkobar, Social Reconstruction.

Abstrak

Makkobar atau marata-ata merupakan konvensi traditif yang mengatur dan memberikan keteladanan. Semua unsur keluarga yang dianggap sebagai kerabat penting memang harus Makkobar. Dalam hal ini masyarakat masyarakat meyakini bahwa sakralitas yang terdapat dalam Tradisi Makkobar adalah dengan cara sebagai jembatan dan syarat masyarakat yang mempunyai hajat perkawinan. Tulisan ini menggunakan Teori Interaksi Simbolik. Penelitian ini dilakukan di Desa Batang Baruhar Julu, Kabupaten Padang Lawas Utara. Informan penelitian merupakan para tetua adat, Kepala Desa dan para pengantin yang berjumlah 32 Pasangan. Penelitian ini dilakukan selama kurang lebih 2 Bulan, yang dimulai pada tanggal 03 Desember hingga 28 Januari. Semua pendekatan yang dilakukan peneliti yaitu bersifat deskriptif (Kualitatif) yang terstruktur dari observasi, wawancara dan dokumentasi. Hasil Penelitian memberikan gambaran bahwa Perpaduan tradisi yang ada dalam Tradisi Makkobar memberikan makna terhadap simbol atau benda sebagai teks syarat dalam melakukan kemanten. Sedangkan Makkobar memiliki tiga makna, diantaranya; Nilai Komunikasi Efektif, Nilai-Nilai Ajaran Islam dan membentuk Keluarga Sakinah Mawaddah Wa Rahmah serta tindak komunikatif dalam Makkobar. Pada Pandangan Rekontruksi Sosial Tradisi Makkobar memiliki nilai-nilai Filosofis, stabilitas status sosial, dan memahami Hukum Islam. Namun melihat seiring berjalannya waktu terjadi pergeseran dari masa ke masa, baik dari proses kesepakatan sampai prosesi acaranya. Pertama, Penyebutan jumlah jujuran. Kedua, Proses kesepakatan. Ketiga, Pihak yang melakukan tradisi. **Kata Kata Kunci :** Barat dan Islam, Ontologi, Epistemologi, Aksiologi Sains.

INTRODUCTION

Art as an element of culture (Mawardi, 2013). Culture is the pillar that supports the existence of society in various traditional ceremonies, such as religious ceremonies, marriages, deaths, naming, and various kinds of traditional rituals and other community activities (Irianto, 2017). Culture is also a means of communication in people's lives. Indonesia is known for its rich language and culture in various provinces (Karolina & Randy, 2021). One of them is North Sumatra Province. North Sumatra province has various tribes. These tribes have a variety of very strong cultures and customs, including the Toba Batak, Simalungun Batak, Karo Batak, Pak-Pak Dairi Batak, Mandailing Batak, Angkola Batak, Sibolga coast, Malay, Nias.

Of the various types of tribes, cultures and customs that exist in Indonesia, especially North Sumatra, of course, they have different customs and cultures from each of their respective regions, which are ancestral heritage passed down from generation to generation. One of them is the customs found in the Angkola Batak tribe in Batang Baruhar Jae Village, North Padang Lawas Regency. Previously, this regency was part of the South Tapanuli Regency area, which was originally a very large district and Padang Sidempuan was the capital city. After the expansion, the South Tapanuli Regency was divided into five Regencies, one of which was North Padang Lawas Regency (M. Harahap, n.d.).

North Padang Lawas Regency consists of Nine Districts and Seventy-six Villages. One of them is Batang Baruhar Julu Village, which is in North Padang Lawas Regency. According to researchers' observations, geographically this village is on the border of two regencies, so it has a very unique culture compared to the surrounding area, plus all the people in Batang Baruhar Julu Village are the Angkola Batak Tribe whose position is between the Toba Batak Tribe in Tapanuli. The North and the Malays are in West Sumatra. of course there will be a mix of culture, language and customs.

In every other ceremony and culture, the people in Batang Baruhar Julu Village are inseparable from the custom of Makkobar or speaking. In carrying out Makkobar activities or speaking, of course, it cannot be separated from advice, praise, or it can also be said with messages and impressions. The advice is conveyed to those who are being entertained or those who make *hajatan*. People in Batang Baruhar Julu Village often do this at weddings. In the marriage ceremony it is often called the Nagodang custom (R. Harahap, n.d.).

The Makkobar tradition is the topic of the researcher. All of this is done to see how far the social aspect looks at Makkobar. As the initial research found that the utterances said were advice from the *hatobangon*, both *alak boru* and *alak lahi* (R. Harahap, n.d.). But other than that, it bores the bride and groom. This is because the advice given is almost the same.

This paper will answer the questions above, and to facilitate discussion, this paper is divided into three sub-discussions starting with an introduction at the beginning. The second part is a discussion that discusses what Makkobar is, how to prepare and a series of activities, in the third part the Social Reconstruction perspective on Makkobar will be explained and ends with a closing.

RESEARCH METHOD

The theory used in this research is Symbolic Interaction Theory (Ahmadi, 2008). Symbolic Interaction Theory is part of the Social Definition Paradigm (Wirawan, 2012). The basic characteristic of this theory is a relationship that occurs naturally between humans in society and the relationship between society and individuals. Interaction between individuals develops through the symbols they create (Derung, 2017). Understanding symbolic interaction also views that individuals interact with other individuals, to produce ideas about themselves and try to understand the role of humans as social beings (Siregar, 2012). Symbolic interaction studies

social action by using introspection techniques to be able to find out something behind the social action from the actor's point of view. So symbolic interaction views humans as acting not solely because of the response stimulus, but also based on the meaning given to the action.

This research was conducted in Batang Baruhar Julu Village, North Padang Lawas Regency. The research informants were traditional elders, village heads and brides, totaling 32 couples. This research was conducted for approximately 2 months, starting from December 3 to January 28. All approaches taken by researchers are descriptive (qualitative) structured from observation, interviews and documentation.

RESULT AND DISCUSSION

The Origin of *Makkobar*

Makkobar or *marata-ata* is a traditional convention that regulates and provides exemplary language and provides examples (Putra, 2020) of politeness in carrying out speech manifestations based on the *Dalian Natolu* (Khairani, 2014) social system which is used as the basis for the procedures for carrying out Mandailing traditional ceremonies (Hasibuan et al., 2022). Because of this, social norms were created which became the order of customary speech and the variety of languages related to the density of Mandailing customs (Putra, 2020). *Makkobar* has its own charm. For some people who don't understand Mandailing customs, don't understand the variety of Mandailing languages, and also don't know Mandailing social and kinship relations, maybe this *Makkobar* program is considered very boring, a waste of time, especially especially that some of the topics covered are just that. However, that is the application of *olong* (affection) in Mandailing custom.

All elements of the family who are considered as important relatives must indeed be *Makkobar* (Khairani, 2014). Maybe those who don't understand don't feel it's necessary, but on the other hand, people who understand their position and position will be very offended if they

are not seated in the customary density or are not given the opportunity to speak in the customary negotiations, which can even lead to internal conflicts within a kinship. The rapid development of past language activities cannot be separated from the well-established and orderly structure of social life. The Mandailing ethnicity has an script, which is the origin of the script for the entire Tapanuli area and its surroundings. The Mandailing language has seven varieties of languages. Likewise in the art system, livelihoods and so on. Then, before the development of kings in Mandailing, more and more community leaders who were competent to take care of this matter had formed (Khairani, 2014).

The figures in question are *datu* who are used as scholars in their fields such as: *Datu Pandaoni*, medical expert, *Datu Parlidung*, linguist, *Datu pangupa*, mangupa expert, *Datu Paruning-Uningan*, expert in music and *Datu Parkalaan* expert in astronomy. However, if we examine the above carefully in accordance with the existence of the Mandailing oral tradition today (Putra, 2020).

So it can be concluded how threatened the oral tradition of the Mandailing ethnicity is. In fact, some of them have become extinct altogether. Even though the Mandailing oral tradition is one of the ethnic cultures that needs to be nurtured and preserved because this ethnic literature is a national cultural repertoire that needs serious attention so that it does not disappear with time. There is no doubt that every believer and even every human being really needs advice about the rights of Allah and the rights of His servants and encouragement to fulfill them.

Beliefs and *Makkobar* Interpretation of the Batang Baruhar Julu Community.

In essence, the belief that exists within the community is a result of social interaction carried out by the Batang Baruhar Julu village community, which is a belief in *kramat* or what is commonly called sacred in society (Hanik, 2019). In a sacredness that is in the midst of society, it

starts from what the community sees and observes into concrete things and then becomes a value that is rooted in society (Zaman, 2017). In relation to this tradition, it has a very long history, starting from the naming of the origin of the village of Batang Baruhar Julu to the people's belief in "*Makkobar*" as the intermediary for the people who first occupied the village, becoming the beginning of the village called kramat. In the sense that every traditional ceremonial event referring to "*Makkobar*" must definitely carry out safety rituals including village safety, family safety and personal safety (Khairani, 2014).

In general, the village community is classified as a homogeneous society in the sense that these things are the same in terms of function, behavior and characteristics (Hasibuan et al., 2022). The majority of religions that are believed to be the religion of Islam in the sense that the belief of the village community that originates from "*Makobar*" is a medium for asking for protection from Allah SWT, but also the belief that comes from the ancestors is the first reference in living everyday life such as asking for protection from village disasters, family disasters and self-disasters, in relation to the beliefs of the village community about how social construction (R. Harahap, n.d.).

In this case, the community believes that the sacredness contained in the *Makkobar* Tradition is by acting as a bridge and a requirement for the community to have a marriage intention and an award that is considered sacred because it is said that "*Makkobar*" is a descendant of a guardian who lives in the village in honoring as an intermediary. In this case the community performs rokatan in kemantenan with a symbol that has a sacred meaning in it. The combination of traditions that exist in the *Makkobar* Tradition gives meaning to symbols or objects as text requirements in carrying out kemanten.

The meaning of Makkobar in the life of the people of Batang Baruhar Julu

The *Makkobar* carried out by the *Suhut* (Khairani, 2014) has deep value because it is not

only a form of extended family communication (*Dalihan Na Tolu*) (Putra, 2020) but there is a meaning of local wisdom in communication, including: First, the value of effective communication. This value is known through the habit of expressing opinions orally and exchanging opinions wisely and politely. Between one and another talk sequentially and answered sequentially according to their position, led by the King and the Rich as a guide or host. The process of expressing opinions in *makkobar* is not only conveyed in the customary language that those present at the hearing understand, but can also be conveyed in everyday language, or even Indonesian. This is intended to facilitate communication, because not all attendees are able to communicate using the traditional language. At *Makkobar maralok-alok* in galanggang, the opinions and advice of the King, *Hatobangon*/elderly figures, and *Namora-natoras*/elders are important to be respected, heard and applied because they contain traditional learning. The term adat is not express but implied, that is the reason that when *Makkobar* is held it is a process of exchanging information or the process of teaching knowledge related to adat. The more frequently a person is involved in *makkobar*, the richer will be the knowledge of the traditional language and customary procedures that were indirectly taught at that time.

Second, the values of Islamic teachings and forming a Sakinah, Mawadah, Warahmah family (Rosyid & Zahro, 2020). In *Makkobar* the word Assalamu'alaikum warohmatullahi wabarokatuh is always pronounced at the beginning and end of the sentence. Words such as Nur, Sholawat, Alhamdulillah, Allah subhanahu wata'ala, Muhammad Shallallahu `alaihi Wa Sallam, as well as the words carrying out orders and avoiding prohibitions. Like the sentence "Sholawat dohot salam *mari hita* flattering *ima tu Nabinta* Muhammad Shallallahu `alaihi Wa Sallam" means Sholawat and greetings let us praise our Prophet Muhammad Shallallahu `alaihi Wa Sallam. The sentence "Gratitude Alhamdulillah *hita katon* tu Allah subhanahu wata'ala" means Thank God

we say to Allah subhanahu wata'ala. This example illustrates that the *Makkobar* conversation also reflects the teachings of the Islamic religion adhered to by the community. Likewise, the prayer uttered by Alim Ulama confirms that this traditional event is in accordance with the Islamic religion. The prayers conveyed include the hope that the bride and groom can form a *sakinah, mawaddah, warohmah* family as excerpts from the prayer delivered by the religious scholars as follows "...Izziyal ya Alloh nikahuma Amin Fauji maajaujatihi sakinata, mawaddah, warohmah...". *Makkobar* is a form of communication within the extended family which is supported by traditional instruments so that the *Horja Godang* which is held is legally valid according to custom. After the implementation of the *Horja Godang*, which includes *makkobar*, if a marriage problem occurs, it is not only the responsibility of the nuclear family, but also the responsibility of the traditional apparatus, especially *Hatobangon*. This strengthens the marriage relationship of the bride and groom.

Third, Communicative Action in *Makkobar* (Ginting et al., 2018). Verbal communicative acts contained in the conversation that took place in the trial. Elements of *Dalihan na tolu* (Susilowati & Nasoichah, n.d.) in *Makkobar Indahan Tukkus Panuturi* express words of praise, prayer and advice for the good of the bride and groom. At *Makkobar Maralok-alok* there is a tone of statement and appeal to the Kings. Kings tend to give orders, give advice, praise, and share experiences. Rich people and *Paronang-onang* have a persuasive tone and warn them to carry out the advice. Non-verbal communicative acts in the form of giving betel nut/*manyurduhon burangir* is a form of asking for blessing.

Makkobar Tradition Perspective of Social Reconstruction

After the writer conducted research on the "*Makkobar*" tradition, here the writer tries to classify layers of society in carrying out the

"Makkobar" tradition, namely, First, Believing in philosophical values (Khairani, 2014). In general, every tradition that exists in society must be loaded with values that have been believed for a long time. as well as what is in the "*Makkobar*" tradition in the Mandailing traditional marriage which is full of values, both in terms of religion and myth. Beginning with a procession of agreement at the *batang* event, in this event a bargain is made between the two families, and values are stored that can prove the extent of the seriousness of the man towards the woman. After finding an agreement on the amount to be honest, it is continued by giving a "*patalian*" or receipt in the form of modest money or a ring. This is intended so that the woman takes care of herself because she already has a fiancé or is called a *balarangan*. Next is the "*Makkobar*" procession, where the honest money is placed in the "basket" or a place to wash rice. It is believed that the honest money which will later be used for the provision of life for the bride and groom will cool down and the sustenance will continue to flow like a place for washing rice where cold water is always running. In addition to the honest money that is handed over to the woman, there is the term "*piduduk*" as a complement that must also be handed over to the woman. The *piduduk* include, rice with a value so that the bride and groom's fortune will never run out, sugar and salt with a value so that the bride and groom are able to pass through trials in being married, then banana and coconut (coconut) so that the marriage that is built by *Ruhui Rahayu* only once until death separates .

Second, the stability of social status (Putra, 2020). Every society that lives side by side for a long time, then the interest is born to get social status among the surrounding community. therefore if someone wants to marry off their child then one of the most important elements is the "*Makkobar*" tradition. The amount of honesty handed over to the woman will be in the spotlight among the surrounding community, besides that the *panggiring* goods, the whole room and so on will also determine the social status of both sides of the family. From the

explanation above, the author sees that some people when carrying out the "*Makkobar*" tradition both in terms of the number of honest people or the procession when handing over the money, there is an interest in maintaining social status among the surrounding community, especially if the number of honest people is small compared to the "number of markets". the amount that was in effect at that time, it will have an impact on the social status of both sides of the bride's family.

Third, Understanding Islamic law (Ginting et al., 2018). The Mandailing ethnic community realizes that the "*Makkobar*" tradition is one of the traditions that must be carried out when someone wants to carry out a marriage, but some people understand that honesty in Mandailing language is the same as dowry in Islam, with the condition that when applying the entire amount of honesty is stated in the contract marriage, but if what is mentioned is only part of it, then the rest is honest only as a gift.

After the author describes matters related to the "*Makkobar*" tradition, the author sees that over time there has been a shift from time to time, both from the agreement process to the event procession. Therefore, here the author will explain the shifts that have occurred in the practice of the "*Makkobar*" tradition in Mandailing traditional marriages that took place in Batang Baruhar Julu Village, namely as follows: First, the mention of the number of honest people (Khairani, 2014). In ancient times, all the honest amounts that had been agreed upon at the *badang* or *basasuluh* ceremony were mentioned when the consent was granted, thus honesty is the same as the position of dowry in Islam which has power in the eyes of Islamic law and positive law, this relates to the return of honest or dowry if it occurs the failure of the marriage or known as "*kada bakabaikan*" that is, the wife asks for a divorce before her husband interferes with her. Meanwhile, nowadays, when a marriage contract is held, the number of honest people is not mentioned in its entirety, but only a few. Therefore, honesty here only has

the status of a gift and has no legal force in the event of a divorce between the bride and groom.

Second, the agreement process (Putra, 2020). The people in ancient times when the process of bargaining and agreeing on the amount of honest money at the *badang* or *papapayuan* ceremony were carried out using money covered with cloth and then handed over to the woman. As for now, the agreement process is carried out by direct dialogue between the two sides of the family without using the medium of money directly as was done in ancient times.

Third, the party that carries out the tradition (Ginting et al., 2018). In ancient times, the party delivering the dish consisted of all men, because in ancient times this ceremony was held at night after evening prayer. Whereas nowadays, the process of delivering honesty is carried out by a group consisting of elderly women, and the ceremony is carried out in the afternoon after noon.

CONCLUSION

Makkobar or *marata-ata* is a traditional convention that regulates and provides examples. All elements of the family who are considered as important relatives must indeed be *Makkobar*. In this case, the community believes that the sacredness contained in the *Makkobar* Tradition is by acting as a bridge and a requirement for the community to have a marriage intention and an award that is considered sacred because it is said that "*Makkobar*" is a descendant of a guardian who lives in the village in honoring as an intermediary. In this case the community performs *rokatan* in *kemantenan* with a symbol that has a sacred meaning in it. The combination of traditions that exist in the *Makkobar* Tradition gives meaning to symbols or objects as text requirements in carrying out *kemanten*.

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