

## The Role of Traditional Leaders in Bridging Cultural Values

Yusni Khairul Amri<sup>1</sup>, Dian Marisha Putri<sup>2</sup>

<sup>1</sup>Universitas Muhammadiyah Sumatera Utara, Indonesia

<sup>2</sup>Universitas Sumatera Utara, Indonesia

Email: yusnikhairulamri@umsu.ac.id, Caca\_milano@yahoo.com

### **Abstract:**

*The role of Angkola Mandailing traditional figures as representatives of the cultural values laid down by their ancestors in an effort to regenerate the sustainable values of Angkola Mandailing customs and culture is increasingly being eroded, this is where it is important to strengthen the role of Angkola Mandailing traditional figures. wise and wise values such as: a) maintaining human relationships with God, b) maintaining the meaning of human life, c) maintaining human relationships with the natural environment, d) maintaining human relationships with time, e) maintaining active, frugal and religious behavior, harmony one another; f) maintain the value of humility, politeness customs, g) giving traditional messages as advice in that the marriage will become a lifelong marriage; h Explain the philosophical meaning of ingredients used in ceremonies that come from animals, plants and come from nature; i) advise and encourage the bride and groom to maintain customs. The role of the Dalihan Na Tolu traditional figure is as a form of affection by maintaining relationships with social interactions between mora, kahanggi, and anak boru who are bound by the rights and obligations of one another in the Dalian na Tolu customary and cultural order. Dalihan na tolu traditional figures play a role in giving advice to maintain friendly relations and stay close. Related families have been recommended since the beginning of marriage, so that we know each other about who our relatives are*

### **Keywords:**

*Role, dalihan na tolu. values*

## **I. Introduction**

The development of the times is influenced by technology and social changes, thereby changing behavior from rural areas to urban areas. Globalization changes society's perspective in viewing customs and traditions. Changes in social customs and culture as a result of reform at all levels have an impact on social life, especially respect for cultural values which are the heritage of ancestors. Likewise, the traditions and culture of Angkola Mandailing are starting to be eroded. This can be seen in the phenomenon of society in areas that influence the mindset, perspective, appreciation for traditional and cultural values which continue to view customs as something backward. This is marked by the large number of traditional figures who have left, the traditional inheritance system and intangible heritage have begun to erode over time. In fact, it is traditional leaders who are at the forefront in protecting this intangible cultural heritage. This is an important phenomenon in the role of traditional leaders.

The role of Angkola Mandailing traditional figures as a representation of the cultural values laid down by their ancestors in an effort to regenerate the sustainable values of Angkola Mandailing customs and culture, preserving noble traditional and cultural values or culture means preserving wisdom as a systematic effort to develop traditional and cultural values which is the life guide of the Luhak Angkola Mandailing community group.

The diverse customs of Angkola Mandailing are known for their various traditional and cultural ceremonies as traditions. This tradition is full of social and spiritual values. This is because this tradition involves many people (society) and contains religious values in its rituals. Indigenous and cultural communities are involved in traditions and then interact directly with each other. They need each other. There are those who give advice and prayers and there are those who are given advice and prayers.

Culture is a human creation from ancient times to the present. Humans deliberately create culture as a guide for their lives in various life activities. It cannot be ascertained whether religion or culture was created first, or created simultaneously, or whether they actually influenced each other. However, the most important thing is how to analyze culture as an important factor that cannot be separated from human behavior. This can be seen in observed behavior and characteristics that can be concluded as the output of cultural adaptation and biological adaptation (Berry, et al, 1999)

Culture also shapes human personality. This is because culture is related to organisms and the environment, while personality is the result of a lifelong process of interaction between organisms and the environment. Furthermore, Berry, et al (1999) said that the influence of external factors allows systematic differences in the typical behavior of individuals raised in different cultures. Therefore, many traditions in personality research extend across cultures. Culture in various languages, some mention work, taste and creativity as a system of human ideas. Koentjaraningrat (1923-1999) defined culture as the entire system of ideas and feelings, actions and works produced by humans in social life which they make their own by learning. In line with that, Soemardjan (1963:42) states that culture is a human solution to its environment and an effort to maintain its survival in accordance with the best traditions.

Culture is a system of order of meaning and symbols. These symbols are then translated and interpreted in order to control behavior, extrasomatic sources of information, stabilize the individual, develop knowledge, and even how to behave. Soemardjan (1963:93) describes culture through two approaches, adaptive and ideational. Culture according to the adaptive approach is a contest of thoughts and behavior.

Meanwhile, according to the ideational approach, culture is solely a context of thought. Taylor in Sibarani (2004:2) states that ethnic identities that still exist in the community are customs so that people are civilized and orderly in carrying out social life. The Angkola traditional ceremony is one of the traditional events which is called a traditional text accompanied by speeches in the regional language. This is the opinion of Amri (2011) that language is purely human and is a non-instinctive network for communicating ideas, emotions, desires, hopes and ideals by utilizing the system as signals. Language and linguistics used in traditional text ceremonies.

Likewise, the values contained in the mangupa ceremony according to Amri (2018): The analysis results of mangupa found the local knowledge values such as: a) the human relationship with God, b) the meaning of human life, c) the human relationship with the natural surroundings, d) the human relationship with time, e) the behavior to be industrial and enterprising, thrifty, and religious, to get along peacefully with each other; f) the aesthetic value of humility, customary of politeness, g) the expectation that the marriage will be the marriage of a lifetime.

Traditional ceremonies are always performed by *paradat* or *dalihan na tolu* traditional figures with various traditional ceremonies in the form of spoken oral traditions which are called traditional ceremonies. Traditional ceremonies are a tradition passed down from generation to generation in the Angkola traditional community. Based on the explanation above, there is interest in conducting research on the role of *Dalihan Na Tolu* traditional leaders in maintaining customs and culture and the function of protecting intangible cultural heritage, which is starting to diminish the role and function of traditional and cultural figures in maintaining the traditional traditions of Angkola Mandailing.

## II. Review of Literature

### 2.1 *Dalihan Natolu* Traditional Figures in the Angkola Mandailing Community

Every traditional ceremony in the Angkola Mandailing traditional community is always performed by the *Dalihan Na Tolu* traditional figure. Whether it is the traditional *sirion* (joyful) and *siluluton* (traditional condolence) such as large marriage ceremonies are always complemented by *martahi*, *marungut-ungut marpege-pege*, traditional ceremonies, *tu tapian raya bangunan*, *margondang*, *mangupa* ceremonies. Oral traditions as traditional ancestral heritage and ritual ceremonies of *marbesar bagas naimbaru*, *marsirimpa*, *mangkokal holi* death, and other legacies as intangible heritage (*margat*, *makkail*, *lubuk ban*) are marked by ceremonies. Traditional ceremonies are always performed by traditional figures from *Dalihan Na Tolu*. So, every traditional ceremony must involve traditional figures, so that the role of the *dalihan na tolu* traditional figures cannot be replaced.

*Dalihan Na Tolu* as a Kinship System The relationship between individuals in the life of the Angkola Mandailing community is based on the *dalihan na tolu* (three-legged stove) kinship system, which etymologically means three parallel and balanced stoves. The three stoves are called *kahanggi* (friends of the same clan), *anak boru* (the family of the son-in-law or the recipient of the woman/wife) and *mora* (the family of the wife or the party giving the woman/wife);<sup>1</sup> this is where the beginning of the kinship begins and continues develop through blood descent vertically and horizontally through marriage.

In general, each ethnic group has its own kinship system. Apart from similarities, there are also differences in respect, alignment and positioning. In the *dalihan na tolu* kinship structure, each position exists formally but does not last forever. At one time a person's position can change to another position, for example, *Mora* occupies a higher position than another. Meanwhile, at certain times he occupies the position of *kahanggi* or *anak boru*. The position of each of the three components above can be clearly seen if there is a traditional ceremony such as *horja* (work) involving relatives.

### 2.2 Functions of *Dalihan Natolu* Traditional Figure

The function of kinship networks is realized through two channels, namely descent and alliance: kin members can expand both vertically and horizontally, and are open to it. According to the *dalihan na tolu* kinship system which is based on clan ties, which can be traced in the history of clans, by knowing a person's clan it will be easy to know their position in the three elements above.

The position of each element in *dalihan na tolu* can be explained as follows. *Mora* functions to provide protection to her *anak boru*. Meanwhile, the function of *kahanggi* is to bear sorrow and suffering, whether it is light or heavy or heavy to carry. *Anak boru* are willing

to sacrifice for their morals (Harahap and Hotman.1987:47-48). In other words, kahanggi is a participant, responsible person and supporter for achieving goals. Anak boru are implementing officers, supporters, sources of funds and personnel. Mora is a guide and advisor (pangidoan poda) to achieve the dreams of anak boru (Siregar, 1984:77)

The traditional marriage ceremony in the Angkola Mandailing community is horja. Likewise, births, deaths and other calamities are considered horja. At every horja ceremony, all the dalihan na tolu orders (kahanggi, mora, and anak boru) take part in it. At each horja the process starts from deliberation (martahi) between the smallest relatives to the largest deliberation involving the entire Dalihan Na Tolu order in society. Deliberations like this are absolutely necessary if someone wants to commit horja.

### **2.3 The Role of Dalihan Na Tolu Traditional and Cultural Figures**

The role of dalihan na tolu as a system must fulfill several functional requirements, namely adapting, achieving goals, maintaining patterns and maintaining its unity. The goal of all functional prerequisites is to achieve balance. This idea of balance can be seen in the examples: "Hormat Marmora (respect for mora), Manat Sangape Jamot Markamaranggi (apply carefully to relatives of the same clan), and elek mar anak boru (act with love for anak boru). This is the normative basis for balance in the Dalihan Na Tolu kinship. The basic essence of Dalihan Na Tolu (mora, kahanggi, and anak boru) which is analogous to three stoves are what are called the three functional elements. Kahanggi as siblings or clan friends, functions as the creator of the "mora-anak boru" relationship through marriage. The role of this relationship is quite large in softening the unilateral characteristics of the human structure and softening the sharp edges. More than that, the Dalihan Na Tolu system is the basis for the entire existence of Mandailing and Angkola ethnic culture, and the balance of the three functions of mora, anak boru, kahanggi.

What is taken with this social system is human activity or the actions and behavior of interactions between individuals in the context of community life. This social system consists of elements of social roles that are closely related to each other, usually on the basis of a kind of division of labor that limits the rights and obligations of each party concerned. As a system, in dalihan na tolu there are functional requirements that must be fulfilled, namely adapting, achieving goals, maintaining patterns and maintaining unity. All functional prerequisites must be present in order to achieve balance and harmony.

### **2.4 The concept of values in traditional traditions**

Oral tradition, as a cultural product, marupacara adat is a various things that concern the life and life of the community that owns it, such as the value system, beliefs and religion, social rules, work ethic, and even the way social dynamics take place. (Pudentia, 2003: 1). Values according to Roland Barthes (1957:140-142) have the characteristics of values, namely: 1) values related to the subject; 2) values appear in a practical context, where the subject wants to make something; 3) value concerns the properties that are 'added' by the subject to the properties possessed by the object, value is not possessed by the object in itself. To understand values well, it is necessary to compare them with facts in the context of oral traditions so that the elements of traditional values contained in those traditions can be interpreted, so that the values of oral traditions can be accepted by everyone, even though according to each person's appreciation these values can be different.

### III. Research Methods

An ethnographic approach using this method and approach can examine the value of the role of dalihan na tolu traditional leaders in the Angkola Mandailing community. According to Miller in Moleong (2009:3) states that qualitative research is a traditional method used in social sciences which fundamentally relies on human observation. In your own environment.

Qualitative method with an ethnographic approach based on the point of view of traditional community owners, Spradley in Moleong (2009:4) quotes the view expressed by Malinowski that the aim of ethnography is to understand the presidential candidate's point of view, his relationship with life, to obtain his views on government. Use of structured techniques, content analysis, and speech studies, and traditional ceremony speech analysis techniques. The data collection steps for this research are expected to be able to represent the general thinking paradigm, with data analysis steps, among others. A) Data transcription from recorded data. B) data classification and data analysis. As described by Saidel in Moleong (2009:248), the analysis process is: a) Recording data and coding, b) Collecting, sorting data, c) Classifying data, d) synthesizing, e) Making an effort and creating an index, f ) Create categories of data and discover patterns and relationships.

### IV. Results and Discussion

Make sense the role of dalihan na tolu traditional figures in the Angkola Mandailing community. The values used in Angkola traditional ceremonies, if explored in depth, contain wise values (local wisdom), so that there are wisdom values that can be interpreted as having wisdom in traditional ceremonies to make them more It is clear the values contained in the oral tradition of the role of the Dalihan Na Tolu traditional figure in the Angkola Mandailing community:

#### 4.1 The Role of Traditional Figures in the Mangupa Ceremony such as:

Dalihan Na Tolu as a social system of the Angkola Mandailing community is based on the kinship system in society. Literally as a pedestal or three stoves that are used to support a pot or cauldron when cooking rice. These three stoves have the same distance, so that they can firmly support the cooking utensils above them. The fulcrum of the pot is on the three stoves together and with the same heavy pressure, custom and culture as the burden of obligations with traditional leaders and the Angkola Mandailing indigenous community.

The role of traditional figures in the Mangupa traditional ceremony includes wise and wise values such as:

- a. maintain man's relationship with God,
- b. preserving the meaning of human life,
- c. maintain human relationships with the natural environment,
- d. maintaining human relationships with time,
- e. maintain enterprising, frugal, and religious behavior, being in harmony with one another;
- f. maintain the values of humility, politeness,
- g. giving traditional messages as advice in that the marriage will become a lifelong marriage;
- h. Explain the philosophical meaning of ingredients used in ceremonies that come from animals, plants and come from nature;
- i. advise and encourage the bride and groom to maintain customs

#### 4.2 The role of the Dalihan Na Tolu Traditional Figure as a form of love

Traditional figures *Dalihan Na Tolu* realizing love for indigenous people because in the traditional view, *saanak saboru* means child and in traditional terms it is the responsibility of all the adat and community leaders according to the view of the Angkola-Mandailing tribe as in the saying stated in the Speech, '*na palaluhon holong*' in Speech *Suhut Sihabolan*. Speech in the traditional text: '*pasonang anak*' which means pleasing children is further strengthened by the traditional text: '*pasonang ma baya amang di roha muon*' Make your heart happy, my child.

The love of parents for their children is intended to be realized when the time comes. It is expressed in the traditional text: '*on Madung do Baya Marbulu Batangon on, Natarsolot Bay at Ate Ate Baya Munui*' which means there has been an intention long ago when the time has come, which is stored in the heart. So, parents have instilled intentions long ago when their children were still small. "*Akon in baen korja si jolo na adaton i, pasonang ma baya amang in roha muon* It has to be customary to make it meaningful, so that it can make your heart happy, my child... which is meaningful *Pasonang anak boru on di jolo munu on maro ia da si doli siakkan on si Hamdan da haholonganon* pleasing children in front of a large audience. So, every parent's intention which is an expression of love can be realized, so that there is no longer anything stuck in the parent's heart so that the burden, which is a responsibility, can be fulfilled.

#### 4.3 The Role of Dalihan Na Tolu Traditional Leaders in Providing Advice

The meaning of advice on living in harmony includes inter-citizen, religious and inter-ethnic harmony in the concepts of multiculturalism and pluralism. This is expressed in advice on harmony and being good at family and family, such as: "*Sareto maroban jait, dobu so solkot na markoum 'let the family get along.'*" The traditional text reads "...*Sadoa mahita baya tu god on in haroro niparumaen munu i, maroban jail ale domu- domu on, re maroban gutting balls on in hamu doda sapanganan ale sapanggadongan on, tuppa doda baya hamu in garonggang on, muda hu suan intention najolo i ihut do anak boru, mora munui randang missng do dipudi munu on...*" Meaning: "...we pray to God Almighty for the arrival of a daughter-in-law, bring good fortune to this meeting, don't divide the family."

So, traditional figures of *Dalihan na tolu* roled to realize the affection in advising people to maintain close relationships with related families has been recommended since the beginning of marriage, so that each other knows who our relatives are. By knowing the relatives you have, harmony between families will be created from the beginning (*songon na dibaen opputta na jolo*).

#### 4.4 The Role of Dalihan Na Tolu Traditional Leaders in Maintaining Family Relations

The role of traditional leaders *Dalihan Na Tolu* as a form of affection by maintaining relationships with social interactions between *mora, kahanggi*, And *anak boru* who are bound by each other's rights and obligations in the customary and cultural order *Dalian Na Tolu*. Traditional figures *Dalihan Na Tolu* manifest compassion by giving advice such as: *manat-manat markahanggi* (be careful with *kahanggi*) so that disputes do not arise between members of the same clan, because of that *markahanggi* can work together. Maintaining kinship relations is a very essential thing conveyed by *Harajaon, Hatobangon, Natobang na toras* and ulama scholars maintain kinship and affection for the proverb *holong mangalap holong* to all relatives and indigenous communities (*koum sisolkot sasudena*).

The prayer for health is expressed in the text: "...*torkis mada sude da sipardahan on,sai sure do ale di anak baya boru munu on...*" is reaffirmed in Speech *Ombar Suhut traditional ceremony* in the Speech: "...*torkis you sude sipanajar on, healthy maon anak boru munu on...*" (custom text *Ombar Suhut*). This is based on the advice of King Pangundian in the advice in Topi Raya Gedung such as, "*Denggan ma ho tu kahanggimu, elek ma ho, maranak boru, sombah ma ho tu moramu.*" The values of kinship in society have been ingrained since they stepped into marriage. So that these kinship values are imprinted in the souls of almost every Angkola person (Mandailing, Angkola and Batak). In this way, kinship values are maintained, especially the elements *Dalihan na tolu* Still maintaining that order continues to this day.

## V. Conclusion

The role of Angkola Mandailing traditional figures as representatives of the cultural values laid down by their ancestors in an effort to regenerate the sustainable values of Angkola Mandailing customs and culture is increasingly being eroded, this is where it is important to strengthen the role of Angkola Mandailing traditional figures. wise and wise values such as: a) maintaining human relationships with God, b) maintaining the meaning of human life, c) maintaining human relationships with the natural environment, d) maintaining human relationships with time, e) maintaining active, frugal and religious behavior, harmony one another; f) maintain the value of humility, politeness customs, g) giving traditional messages as advice in that the marriage will become a lifelong marriage; h) Explain the philosophical meaning of ingredients used in ceremonies that come from animals, plants and come from nature; i) advise and require the bride and groom to maintain customs.

The role of traditional leaders *Dalihan Na Tolu* as a form of affection by maintaining relationships with social interactions between *mora, kahanggi*, and *anak boru* who are bound by each other's rights and obligations in the customary and cultural order *Dalian Na Tolu*. Traditional figures of *Dalihan na tolu* roled to give the advice to maintain friendly relations remains close, related families have been recommended since the beginning of marriage, so that we know each other who our relatives are.

## References

- Amri, Y.K. (2011). Tradisi Lisan Upacara Perkawinan Adat Angkola Mandailing: Pemahaman Leksikon Remaja Di Padangsidempuan. Medan: Universitas Sumatera Utara.
- Amri, Y.K. (2018). Kearifan Lokal Adat Istiadat Angkola Mandailing. Jawa Timur: Kun Fayakun.
- Amri, Y.K. (2011). Mangupa; An Oral Tradition of Angkola Community. Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Volume I, No 2I, June 2018, Page: 51-61. [www.birci-journal.com](http://www.birci-journal.com)
- Berry, David. 1999. Pokok-Pokok Pikiran Dalam Sosiologi. Jakarta: Rajawali.
- Barthes, Roland. 1957. Mythologies. Paris: Editions du Seuil.
- Barthes, Roland. 2007. Petualangan Semiologi. Yogyakarta: Pustaka Pelajar.
- <https://www.detik.com/edu/detikpedia/d-5725690/5-pengertian-kebudayaan-menurut-para-ahli> .
- Koentjaraningrat. 1994. Sejarah Teori Antropologi. Jakarta: UI Press

- Lubis, Z. Pangaduan, 2001. "Revitalisasi Kebudayaan Mandailing" (Makalah) Disampaikan pada Seminar Adat Mandailing di Medan, 28 April 2001.
- Moleong, Ixey J. 2009. Metodologi Penelitian Kualitatif Edisi Revisi. Bandung: Remaja Rosda Karya.
- Nasution H. Pandapotan, 2005. Adat Budaya Mandailing: dalam Tantangan Zaman. Medan: Forkala.
- Parsadaan Marga Harahap Dohot Anakboruna, Karya Bersama. 1993. Horja "Adat Istiadat Dalihan Na Tolu". Jakarta : Parsadaan Marga Harahap Dohot Anakboruna di Jakarta Sahumaliangna
- Pudentia. 2003. Antologi Prosa Rakyat Melayu Indonesia. Jakarta: Pusat Bahasa.
- Ritonga, Parlaungan dan Ridwan Azhar, 2002, Sistem Pertuturan Masyarakat Angkola Mandailing, Medan: Yandira Agung.
- Sibarani, Robert. 2012. Kearifan Lokal "Hakekat, Peran, dan Metode Tradisi Lisan. Jakarta: Asosiasi Tradisi Lisan (ATL)
- Soemardjan, Selo & Soelaeman, S. 1964. Pengantar Sejarah Kebudayaan Indonesia Jilid I. Yogyakarta: Yayasan Kanisius. Setangkai Bunga Sosiologi. Jakarta.
- Harahap, Basyral Hamidy Harahap dan Hotman M. Siahaan. 1987. Orientasi Nilai-Nilai Budaya Batak : Suatu Pendekatan Perilaku Batak Toba dan Angkola dan Mandailing (Jakarta: Willem Iskander)
- Siregar Baumi, G. 1984. Surat Tumbaga Holing: Ada Batak Angkola-Sipirok-Padangbolak Batang Natal-Natal (Padangsidimpuan: tnp.)