



# Ethnoscience of Educative Values of Margondang Custom of South Tapanuli Community in Gunung Malintang Village, Barumun Tengah Subdistrict, Padang Lawas Regency

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**Abstract:** This research has two objectives, first, to analyse the process of implementing margondang custom, and second, to analyse the educational values in margondang custom performed by the community in Gunung Malintang Village, Central Barumun District, Padang Lawas Regency. This research is a qualitative descriptive research. The informants in this research are the customary king (traditional leader), the village head, village officials, and the people of Gunung Malintang Village. The data collection techniques in this research are observation, interview, and documentation. Data analysis used the Miles and Huberman analysis method, which consists of data reduction, data presentation, and conclusion drawing. The research shows that the implementation of the Mandailing community margondang custom includes the stages of martahi, mangalap boru, marsattan boru, pataru itak godang, to horja godang. This procession begins with a traditional session, giving the title of king to the bridegroom, slaughtering buffalo, manortor according to customary status, patuaekkon or riding nacar, mangupa, and ends with a meal together. The margondang tradition that used to last 1-3 days is now generally only done in 1 day due to changes in people's habits. Apart from being a cultural heritage, margondang also contains educational values, namely religious, social, responsibility and moral values that are important for community life.

**Keywords:** Customs; Educational values; Margondang; South Tapanuli

## Introduction

Indonesia is one of the countries with a diversity of ethnicities, cultures, races and religions. The Mandailling Batak community is one of the areas that has a lot of cultural diversity (Parinduri, 2020). The dominant community in Southern Tapanuli is known as the Mandailing Batak tribe. Mandailing people have many traditions that are always preserved and taught from generation to generation to the younger generation (Hidayat, 2020). There are various traditions that exist in the community that are still carried out when rejoicing (hariaon) or in a state of grief (siluluton) (Dora, 2022).

One of the villages in Barumun Tengah Sub-district is Gunung Malintang Village. The people in Gunung Malintang village have unique and diverse traditions. One of the traditions that is still carried out is the margodang tradition. The margodang tradition is a tradition carried out at a wedding party. For the people of Gunung Malintang this tradition is an important tradition because it has meanings and meanings that have been believed by the people of Padang Lawas since long ago (Hasibuan, 2024).

This is what makes people have the desire to carry out this custom at the time of their children's marriage. The margondang event held at the wedding has been

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made a custom by the people of Gunung Malintang (Pohan, 2022). Custom is a habit that is carried out by the community repeatedly and undergoes changes and developments in space and time that occur without reducing the substance of the value that changes it (Irianto et al., 2024).

Margondang has its own value for the people of Gunung Malintang. Furthermore, the value contained in this margondang customary event is that in addition to the community being educated in speaking well, another value that can be obtained from this custom is the value of courtesy. This is what makes this custom large and in its implementation requires a large fee (Pohan, 2022). Adat should not be controlled or known only by a group of people, because adat is an identity inherent in a person and must be known by all groups of custom owners (Anggoro & Negara, 2021; Dora, 2022).

The margondang tradition is a relatively large custom in the Padang Lawas community and is included in the customary class (Harianto et al., 2023). In this case every custom has rules that must be followed by the community as people who create and carry out these customs. Before the implementation of horja godang or a big party there is one tradition in Mandailing society that cannot be abandoned in every work or big event that will be carried out by the community (Hamzah et al., 2020). This tradition is commonly called martahi or deliberation which is a tradition carried out by gathering family members and neighbours. Martahi is carried out at home by gathering families to explain how the arrangement of the event will be carried out by the host by giving responsibility to the family called dalihan natolu (mora, kahanggi, anak boru).

Alam (2017) revealed that martahi or deliberation is divided into two, namely 'martahi which begins with martahi geleng-geleng or consensus while sleeping or also called martahi ungut-ungut or consensus by whispering. This consensus is conducted by members of the nuclear family'.

The implementation of this tradition is carried out by performing a dance called tor-tor dance. The tor-tor dance in the South Tapanuli area which is performed at this marriage ceremony has a characteristic with movements performed by following the rhythm of the accompanying music (Hasibuan, 2024).

This opinion is in accordance with what is expressed by Simatupang (2019) namely, there are three elements that are interrelated and determine the harmony between the meaning of the gondang and the tor-tor, the characteristics of the gondang and the tor-tor, and also the tor-tor movements that must be lived and in harmony with the gondang rhythm that accompanies it in order to form its beauty and sacredness.

The musical instruments used in this tradition are traditional musical instruments in the form of gondang, flute, and gong. The margondang tradition with its distinctive dance and music is usually performed during major ceremonies in the community known as horja godang (Muchtar & Mayasari, 2023). According to Diana et al. (2017) tortor is the art of dance by moving the whole body whose movements are in rhythm with musical accompaniment that is guided or played with traditional musical instruments such as gondang, flute, and ogung with the centre of movement on the hands and fingers, feet and soles, back and shoulders. From this statement it can be interpreted that in tor-tor there is a line that forms like a hill that looks up and down, this is related to tor-tor dance which in its implementation there are movements up and down.

Tor-tor dance according to Mandailing tribal people is not only used as one of the typical dances passed down from generation to generation, but this tor-tor dance is one of the media used by the community to socialise with other people who have the same or different tribes. In its implementation, tor-tor dance and musical accompaniment performed in this event always appear in tandem and become a unity that cannot be separated (E. S. Siregar, 2021).

The margondang custom that has existed for a long time is not only used as a medium for socialising. More than that, this margondang custom can also be used as an educational medium that contains educational values that provide learning to the younger generation about how a person behaves humbly, cares, respects each other, respects each other, is polite, polite, cooperates, and establishes a good relationship between others (Nugrahaningsih et al., 2019).

In the margondang custom by performing tor-tor dance, there is a moral message conveyed to each dancer who performs. This can only be accepted by people who understand and understand how the meaning of the margondang event is carried out.

In its implementation, there are still many people who are not aware of the many educational values contained in the traditional margondang ceremony. Most people only follow and carry out the margondang traditional ceremony because this traditional ceremony is considered big and has a considerable influence on a person's position seen based on custom. This makes people forget and ignore the importance and important values contained in the traditional margondang ceremony (Urrahman et al., 2024). So that the margondang traditional ceremony which previously had rules that could not be changed, now with increasingly sophisticated changes many have changed and differed from the rules for implementing the

previous margodang custom which had such a sacred value (Astuty & Indrayuda, 2020).

The beauty and uniqueness that exists in the margodang wedding party with such neat sequences in the custom. In accordance with the description above, however, there are still many people who still think that the implementation of the margodang traditional party is only measured by money as the main thing in its implementation.

## Method

This research uses a qualitative approach with a qualitative descriptive method used to determine the real and natural state of objects or often referred to as naturalistic research (Sugiyono, 2019). Research using descriptive methods is also called taxonomic research because this research intends to explore or clarify a symptom, phenomenon or social reality and then describe it objectively. Hidayat Syah revealed that research with descriptive methods is a research method used to expand knowledge on the object of knowledge research. Descriptive methods are also known as describing or describing certain conditions that are being studied in the form of people, institutions and everything related to the variables under study (Samsu, 2013).

Researchers use this method, because the problems used in this study will be solved and studied in depth using methods that can describe how the margodang custom is. The location used as a place for this research is Gunung Malintang Village, Central Barumun District, Padang Lawas Regency.

Researchers chose this location as a research site because the location is suitable as a location to answer problems in research related to the research title that researchers raise related to Mandailing customs. In this study, the Gunung Malintang Village community will be the subject of research. Key informants or key informants are kings or customary elders in Gunung Malintang Village, and free informants of the Village Head, Village Apparatus and residents of Gunung Malintang Village. Researchers found research data by conducting several techniques, namely observation, interviews, and documentation. In this study, the data was viewed through data validity with data triangulation. The data analysis technique used in this research is the Miles and Huberman data analysis technique which consists of data reduction, data presentation, and data verification or conclusion drawing (Sugiyono, 2019).

## Result and Discussion

### *The Process of Implementing the Margodang Custom in Gunung Malintang Village*

#### *Martahi Ulu Tot or Small Deliberation*

Martahi ulu tot is carried out with the nuclear family called dalihannatolu. This process is carried out first from a series of other processes because it is in this activity that the family determines and determines the implementation of the custom to be carried out. For this event only light snacks such as bread and tea are served.

#### *Martahi Godang or Big Meeting*

Martahi godang or big deliberation is carried out by the extended family and hatobangon in the huta or customary elders who discuss the implementation of horja godang which has previously been determined in the martahi menek process. at this event, generally the people of Gunung Malintang provide special food of sticky rice and core (grated coconut with brown sugar) which has become a habit that has been carried out for generations so as not to burden those who want to carry out horja.

#### *Mangalap Boru, or the Process of Picking Up the Bride*

The mangalap boru process is carried out by several people who have been determined by hatobangon or customary elders when the martahi godang event is held consisting of anak boru, kahanggi, mora and naposo nauli bulung. The process of mangalap boru is carried out by several people who have been determined by the hatobangon or customary elders when the martahi godang event is held, consisting of anak boru, kahanggi, mora and naposo nauli bulung. Mangalap boru is an event that is carried out with the intention of picking up the bride who is then taken to the groom's house.

#### *Marsattan Boru*

Marsattan boru is the process of welcoming the bride and the group that has been determined to pick up the bride. The marsattan event has the meaning of asking Allah SWT for the safety of the household of the bride and groom and as a form of gratitude for the arrival of the bride in the groom's house. Dalihan natolu as the messenger to pick up the bride tells the elders and the community that they have brought the bride to the groom's house. In language, marsattan or mangupa is a gift. Meanwhile, this is a custom performed by those who want to wish the person being marsattaned well. The next process is mangalo-alo mora by bringing the itak godang brought by the mora as a form of greatness from the mora for the horja held by his son borunya.

### *Pataru Itak Godang*

Itak is a traditional food typical of Mandailing people made during the traditional event of haroan boru or ngunduh mantu in Mandailing society. Itak godang is brought by relatives from the groom's family.

### *Opening of the Customary Kings or Raja-raja Luat*

Each region has its own luat king as the highest rule holder in the traditions carried out by Mandailing people, especially the Padang Lawas Regency area, Central Barumun District which has 2 luats, namely Unterudang luat and Huristak luat. Gunung Malintang is classified into the Unterudang luat. This maralok-alok event begins with presenting betel nut by anak boru to all traditional elders present.

### *Slaughtering Buffaloes*

The implementation of this tradition is identical to the procession of slaughtering livestock. In a wedding feast there are no levels of horja godang performed by the Angkola community. The smallest level, known as horja menek, is where chicken and eggs are traditionally served.

### *Educative Values of Margondang Custom*

#### *Religious Values*

Based on the results of interviews with Mr Jamaluddin Siregar, among the values contained in the Margondang tradition are religious values. It is explained that the mangupa procession, which is an expression of gratitude from parents and relatives for the implementation of the tradition and as a guide for the bride and groom on how to live a healthy household life, contains religious values (Siregar et al., 2022).

### *Example of Advice or Hata Pasu-Pasu Mangupa*

Assalamualaikum warahmatullahi wabarakatuh amang dohot maen baen nadisurduhun dihamu burangir, burangir sirara huduk sibottar adop-adop, sataon so ra rotten sabulan so ra malos, paboahon nadung sincere patidahon nadung dapot. In the case of the paboahon tu hamu nadung sincere бага-baga nami in tarhadap tu hamu nadua diharoro ni hamu tubagasan bagas taon harana disi nada lupa nada lolos disurduhon do dihamu burangir taon-taon napataon tondi dohot badan munu. Young people withstand 3 out of 7 bornins with no reason to do so. If you're a young person who's been through a lot of hardship, hopefully you'll be able to enjoy your body. The young people at the highway construction site have a lot of fun with the tondi dohot body, and the young people have a lot of fun with the pangupa pardomuan, pangupa ni tondi dohot body. Horas ma hamu on tu ginjang ni ari mardakka mardupang hamu songot halak nadua tolu i, lak-lak di ginjang pittu sikkoru di golom-golom maranak hamu

sappuluh pitu marboru sappulu onom, marsinondak hamu songon moon jala marsinar songon mataniari jong-jong hamu so tudosan juguk so parsapaan anggiat can hamu nian manonga manopi tu koum kahanggi ta nadi jae dohot nadijulu. I'm sure you've heard of this, and I'm sure you've heard of this, and I'm sure you've heard of this, and I'm sure you've heard of this, and I'm sure you've heard of this, and I'm sure you've heard of this. Husduahi ma, Wassalamualaikum warahmatullahi wabarakatuh.

### *Social Values*

There are several social values in the margondang tradition carried out by the Gunung Malintang community. Based on the research conducted, there is social value during the implementation of martahi and mandohoni. Martahi which means deliberation is carried out before the traditional feast is held. In this activity the family invites the closest relatives and the community in the village to conduct deliberations or provide information about the traditional party that will be held. From this activity, it will be appointed who will mandohoni or invite relatives who are considered close by visiting the house of the guest to be invited. In the mandohoni process, the one sent (doli-doli invitation podang nadua simanjujung) will bring burangir pudun-pudun. Examples of words delivered by the pandohoni

Assalamualaikum warahmatullahi wabarakatuh, So songonon mada raja nami baen naro hami sian huta Gunung Malintang namanopoti raja nami tu bagasan bagason leng marcarito mada jolo au saotik. Attong taringot di anggi nami anak ni amak tua Sutan Natoras daung maroban si lomo ni roha tu bagasan bagas nami ima boru ni mora nami sian Aloban boru ni mora nami par Harahap clan. Attong da raja nami dohot singkat ni carito na muda ma jolo silomo ni roha on nadialap maon dohot natobang siang Gunung Malintang jana dipabuat natobang sian huta Aloban. The young people of the community are also young people of the community of worship, and the young people of the community of worship are young people of the community of worship. cold satorus na sattan pamborgo-borgo i dohot burangir taon-taon leng on mada natobang nami tarsunggul di burangir taon-taon on leng naget mammbaen sigodang niroha ma tu tu anggi dohot ala hanggi di ari Sunday 22 August 2023. The skeleton of the skeleton is the name of the moth on the heart of the skeleton, the ulterior moth totalling the moth's satorusna. Madung on pudun natobang ni Gunung Malintang. Muda landasan ni siulaon ima sada horbo beard, sada tobing gargaran dohot longa tinutung. Attong leng songonon ma hami nadi suruh ni natobang sian Gunung Malintang mangalap raja nami tu huta on aso leng rap dapot hita present on Sunday 22 August 2023. Wassalamualaikum warahmatullahi wabarakatuh.



The social education value in artwork can be seen from the reflection of the interpreted community life (Rosyadi, in Amalia, 2010). Humans will realize the importance of group life in family ties between individuals thanks to the value of social education. The relationship between humans and other humans in their environment is called the value of social education.

Value of Responsibility

Based on the results of the research conducted, the value of Responsibility forms the essence of this tradition. Various activities show this important value, namely when this custom will be carried out, each relative or dalihan natolu has a role and responsibility that has been given by the party owner (Wijayanto, 2023). Anak boru has the responsibility to process and do work in the field of cooking and take care of all the needs of the party that will be held. Kahanggi has the responsibility to receive guests and serve relatives who come, both harajaon and mora who come from outside. Mora has the responsibility to accompany guests or

kings in the galanggang when the party is taking place until the guests go home (Nasrida, 2022).

Moral Value or Mutual Respect

Moral values are one of the values contained in the margondang tradition. This value is found in the process of implementing the tor-tor dance which is performed when the mora manortor, namely there is a somba dance which means a movement showing respect for the mora. This movement is often referred to as somba marhula-hula, which means respecting and giving a welcome to Mora. From this tor-tor there is also a positive life value where every level of society will feel like a mora because the process of life that always turns and will ensure that everyone is respected and appreciated in the spirit of mardongang (Heniwaty et al., 2020; Rohana, 2023).

These values include religious, social, responsibility, and moral aspects, each of which has an important role in maintaining harmony and integrity in community life. The following is an explanation of these values (Sitanggang, 2021).

Table 1. Educative Values of Margondang Custom

Value	Educational Values in the Margondang Tradition
Religious value	Mangupa as an expression of gratitude, containing prayers and advice for the newlyweds.
Social value	Martahi or deliberation conducted by relatives to organize the event together, emphasizing mutual assistance in every activity.
Responsibility value	Dalihan natolu embodies the responsibility for the success of the event being held.
Moral value	Tor-tor somba, performed as a gesture of respect to Allah SWT.

Conclusion

Based on the results of the research that has been conducted and has been described in the previous chapter, the following conclusions can be formulated. The process of implementing the margondang tradition carried out by the Gunung Malintang Village community consists of several stages of the process that must be carried out, namely: the martahi process, mangalap boru, marsattan boru, pataru itak godang, horja godang which begins with a traditional court session or giving the title of king to the groom, slaughtering a buffalo, dressing the bride and groom in Mandailing traditional clothes, taking the bride and groom out to the galanggang or pelaminan, the king of panusunan bulung appoints pangatak pangetong or the host, manortor which is carried out according to the customary status of a person (suhut siabolonan, kahanggi, anak boru, pisang raut, mora, raja torbing blok, bayo-bayo luat, panusunan bulung sidara bujing and closed by bayo pangoli dohot boru nadioli or the bride and groom), patuaekkon or manaik nacar, mangupa, and eating together. The implementation process of the Margondang custom of the Mandailing community has changed in terms of implementation

time. The implementation time of Margondang which was previously carried out for a minimum of one day and one night and a maximum of 3 days and 3 nights, but now it has become a general habit to only be carried out for 1 day. This is because many people feel unable and do not have time to follow the series of events when it is carried out for more than 1 day. The educational values contained in the Margondang tradition consist of religious values, social values, responsibility values and moral values. These values are obtained in each element of the Margondang custom which is passed down from generation to generation to the next generation so that they can maintain good relations with the family and community of Gunung Malintang village in particular and the Mandailing community in general so that the values contained in the Margondang custom are maintained and well understood by the younger generation as the successors to the customs that have existed since long ago.

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The authors declare no conflict of interest related to this research.

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