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## The Development of Traditional Marriage in the “Marga Nasution” Association in Rokan Hulu Regency, Riau

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**Abstract:** Along with the times, now the indigenous Mandailing people can be found in various regions throughout Indonesia. One of the areas where the Mandailing indigenous people can be found is in the Rokan Hulu Regency of Riau. The Mandailing indigenous people in the area live by customary values brought from their place of origin, including in the field of marriage. The author is interested in researching how traditional marriages are carried out in the Mandailing community, especially nasution in the current era of globalization. This research was conducted using empirical methods, using primary data, and inductively concluded. The results of the study show that in the development of people's lives, especially in the current era of globalization, some members of the community do not practice it due to economic factors that make it difficult to make honest money payments to women, there are changes in people's thinking that are influenced by modernization or also influenced by foreign cultures.

**Keywords:** Traditional marriage; Development Marga nasution

### 1. Introduction

Marriage has a very strategic role in social life. Through marriage, a family will be formed which is a pillar supporting the existence of a society in order to maintain survival, because through marriage it is hoped that the next generation of the existence of the community group will be born. Marriage is not just a bond between two people who make a bond, but it is also a social bond or covenant between individuals and all families that form kinship relationships. The foundations of marriage are shaped by the natural elements of life itself, biological needs and functions, degradation, the need for affection and brotherhood, nurturing the children born of the marriage and educating the children to become perfect members of society. MR. Martiman, 2011, p. 23

One of the ethnic groups in Indonesia is the Batak tribe, which is located in North Sumatra. The Batak tribe is divided into five sub-tribes and each has a main area. One of the sub-tribes referred to here is Batak Angkola Mandailing, which inhabits 2 Angkola and Sipirok, Batang Toru, Sibolga, Padang Lawas, and Mandailing Pakantan. The Mandailing Batak tribe itself means one of the many Batak tribes that have long lived in a community in Mandailing-Natal Regency, the distribution is also found in North Padang Lawas Regency, and parts of South Tapanuli in North Sumatra. Mandailing people also spread to the territory of West Sumatra Province, such as in Pasaman Regency and West Pasaman Regency, and have also reached Riau Province, one of which is a lot of Mandailing people in Rokan Hulu Regency.

The form of marriage that is often used in traditional Mandailing marriages is honest marriage, which is a marriage preceded by engagement (paying sinamot) and approved by both parents of the bride. In Mandailing custom based on the Patrilineal system, which is kinship taken based on the father's lineage. This is why

all Batak people have clans. This clan is passed down from the first generation to the current generation. Therefore, in Batak custom, it is strictly forbidden to marry a clan because it is considered to marry a younger sibling or his own child. The Patrilineal System of the position of sons is more prominent in influence compared to the position of daughters, so that only sons will be heirs.

According to one version, the word "Mandailing" is derived from the word "Mandahiling", which is rooted in the words "Mandala" and "Holing", which is thought to have originated as the name of an area under the rule of a kingdom, the kingdom of Kalingga. Kalingga is a kingdom from India that once stood in this region, and formed a colony since the 12th century and allegedly intermarried with the local "Batak" indigenous population, which according to estimates of their territory was between Portibi to Pidoli. At the same time, between 1550-1850 AD was the reign of Patuan Moksa's grandchildren in Penyabungan Tonga-Mandailing Godang who ruled the kings of the Great Batang Natal descendants who constantly tried to expand their territory (Abdul Malik Nasution, 2011. P.6).

Along with the times, now Mandailing indigenous people can be found in various regions throughout Indonesia. One of the areas where Mandailing indigenous people can be found is in the Rokan Hulu Regency area. This is because many Mandailing people have migrated to get a better life, in this life the Mandailing indigenous people are governed by law, namely the Customary Law of the community itself. As a resident or group of newcomers in the destination area, of course not many things are known by migrants. This is an obstacle and obstacle to carry out all the activities of a migrant's activities in the destination area. To continue living, migrants marry either with the local community or with fellow migrants, but the marriage must be carried out by customary process.

From the above understanding, the author distinguishes the understanding of Mandailing Tribe from Batak Tribe. Mandailing is one of the tribes that is found in the north of Sumatra Island or more specifically in the south of North Sumatra Province. This tribe has its own blood ties, lineage, language, script, social system, arts, customs and habits that are different from Batak and Malay. Mandailing tribe itself is predominantly Muslim. While the Batak tribe itself is one of the Indonesian ethnic groups located in North Sumatra. The name Batak is a collective theme to identify several ethnic groups who live and come from Tapanuli and East Sumatra. The tribes categorized into the Batak tribe are Batak Toba, Batak Karo, Batak Pakpak, and Batak Angkola. The Batak tribe also mostly adheres to Christianity and Protestantism.

The Mandailing people are said to have originated from Munda, a region in Central India. They had been on the move in the 6th century, having been defeated by the invading Arayans from Iraq who were expanding their influence. After crossing the Himalayas they settled briefly in Mandalay, the ancient capital of Burma. It is likely that the name Mandalay itself comes from the word Mandailing, which follows the Burmese accent. Once again they were forced to move because of the tribal upheaval in Burma, which was often at war.

At that time they crossed the Straits of Melaka, which at that time was not a large sea, it is understood that at that time in certain parts of the Malay Peninsula and Sumatra were only separated by a small strait. The Munda people had succeeded in crossing the small sea and established a kingdom at Batang Pane,

Portibi, presumably around the 6th century. The Munda Holing Kingdom in Portibi has become famous and expanded its conquered territory to most of the Sumatra and Malay coasts.

Mandailing is not part of Batak. Batak is a term or description of foreigners, especially the Dutch. The Mandailing ethnic dispute to be grouped in the Batak ethnicity has been going on for more than 100 years. The term Batak was originally used by foreign researchers to refer to uncivilized people, or an undesirable term, then shifted to a term to describe people in the mountains, then processed into identity and pride. The identity then gets its main contention from the Mandailing community, Mandailing refuses to be called Batak, "No one consistently rejects Batak other than Mandailing". He said Mandailing has refused to be called Batak since 1922.

With the existence of Mandailing clan communities in the Rokan Hulu Regency area there are so many such as the Hasibuan Clan, Siregar Clan, Lubis Clan and Pulungan Clan especially in Rambah village, the majority of Mandailing Batak tribe residents are Muslims. In contrast to the Toba Batak who are predominantly Christian but these two ethnic groups originated from the same history of origin. The Nasution clan in the Rambah area is well known as an honorable clan because the Nasution clan believes that they are descendants of Si Baroar (a king from Huta in Mandailing). The Nasution clan gathering is also known for its community system, meaning like the surrounding human activities or the actions and behaviors of interacting between individuals in the space of community life. The Nasution clan, which is located in Rambah and Kaiti, Rokan Hulu Regency, has a storyline that is supported by authentic evidence, such as the tombs of each of the figures told, including three tombs of Raja Godang as authentic evidence of history..

Mandailing tribe believes that marriage is not only a matter of bonding women and men into a pair of legal husband and wife before religion, but marriage is a new lineage that can continue offspring and maintain the old lineage. In a marriage, the Mandailing tribe is known to often use the honest marriage system (*sinamot*), which is a woman who is married by her family to a man on condition of paying the *sinamot* price, meaning that the woman's clan status as a child of her father will be released and must follow the family status of her husband.

In the minds of indigenous peoples, the law is commonplace and commonly understood (Rato, 2015, p. 2). This causes cultural degradation and the gradual fading of the nation's culture in today's society. Therefore, of the many facets of Batak life, the author tries to examine one of the facets of life, namely the issue of marriage law.

Based on the description stated above, the author is interested in conducting research on the process of implementing customary marriage whether it still adheres to the traditions taught by ancestors to those who have migrated to various regions and in solving problems in the life of indigenous peoples. It is alleged that in the current era of sophistication of information technology and digitalization (globalization), the implementation of marriage customs has changed where there are still those who do not carry it out in accordance with customary provisions, especially in marriage issues.

As research on the implementation of customary marriage has been researched by Al Maysita Dalimunthe with the title, "The Existence of Customary

Marriage in Mandailing Communities in Medan City". The results of his research can be seen from the fact that there are still people who perform traditional marriages according to the views of traditional leaders and Mandailing traditional consultants. The main factor for the Mandailing Batak Community to carry out traditional marriages is to maintain Mandailing's traditional culture and traditions. The existence of the Mandailing community as a tribe or ethnic group is shown and confirmed by the fact that the Mandailing community has its own cultural unity and language that makes it different or distinguishable from other ethnic groups. And also because Mandailing community members realize their own identity and cultural unity that makes them feel different from other community members. This research has similarities with what the author researched, namely specifically examining Mandailing customs. However, this research also has differences with what the author did, namely that the research examines broadly about Mandailing customary marriages as a whole, while the author examines only the traditional marriage of Sumu Nasution clan which is also part of Mandailing custom.

Then by Irman Antoni, with the title of his research on: "Takko Binoto Tradition in Mandailing Customs Reviewed according to Islamic Law (Case Study in Tangun Village, Bangun Purba District, Rokan Hulu Regency)". The results of his research are that the takko binoto tradition is "a tradition of running away or stealing a woman by a man with the knowledge of his parents, and the man takes away a woman who was run away or stolen and taken away from the family for a few days, so that they (male and female partners) are hastened and facilitated to carry out a marriage contract". (1) the community knows about the existence of this tradition, (2) there are three responses from the community about the takko binoto tradition, namely accepting, rejecting and not wanting to know, (3) the purpose of the community to carry out this tradition so that the marriage process is facilitated and accelerated, (4) the takko binoto tradition is one form of solution to marriage, (5) the factors that cause the takko binoto tradition in the community are because the male party is unable to fulfill the customary requests of the female party, (6) the takko binoto tradition is carried out because there has been an agreement between the two parties beforehand, (7) the method carried out in the takko binoto tradition of all Mandailing people is to run away from the female party by the male party known by the girl's parents. In the implementation of the takko binoto tradition in Mandailing indigenous people, it has an impact on those who do it, namely (1) adultery can occur, (2) conflict between the two parties, and (3) ostracized in the community. This research has similarities with the author's research, namely in the study of Mandailing customary law, but the difference is that the author examines specifically the implementation of customary marriage in the nasutioan clan. but this research examines more about the traditions that exist in Mandaling customs (Irman Antoni, 2011).

Furthermore, Meydika, with the title of her research on the Implementation of the Mandailing Traditional Marriage Ceremony by the Mandailing Community in DKI Jakarta. The results of his research were only 1 (one) couple who fully performed 18 series of Mandailing tribal traditional ceremonies. Nine couples did less than 18 series. There are nine series that are not carried out, namely mangalehen mangan pamunan, pasahat mara, mangalo-alo and manjagit boru, panaek gondang, mata ni horja, bringing the bride and groom to the building,

mangalehen gorar, mangupa and marulak ari. The non-implementation of the 9 stages is due to various influencing factors such as economy, time, practicality and lack of understanding of the meaning contained in each stage of the Mandailing traditional marriage ceremony. The lack of requirements in carrying out a stage and the busyness factor are also reasons for not using the Mandailing traditional marriage ceremony as a whole. However, there are those who make modifications so that the stages are carried out, namely at the stage of bringing the bride and groom to the tapian raya building. Of all the series of traditional marriage ceremonies that are mandatory and cannot be abandoned, namely the manulak sere traditional ceremony and the marriage contract because this series is required by Islamic teachings (Meydika, 2017).

The above studies do have similarities in terms of themes used as research subjects, namely mandailing marriage. However, the difference with what the author examines is that the author examines specifically in the Naustion clan and this research is more about the stages of the mandailing traditional ceremony, and related developments that occur in the community environment, so this research is still very interesting to do and publish as additional information for the scientific community related to marriage customs and culture which of course has undergone various developments in the midst of community life.

## **2. Method**

This research is an empirical legal research by taking data from the research location, namely Rambah District in Rokan Hulu Regency Riau. The author obtains primary data through interviews and questionnaires to respondents, namely customary leaders and couples who married in 2021 as many as 30 couples. The data obtained then the author presents by analyzing and comparing with secondary data, then drawing conclusions deductively.

## **3. Result and Discussion**

### **A. Mandailing Customary Marriage Provisions in Rokan Hulu Riau**

The form of Mandailing traditional marriage is a Patrilineal system, Patrilineal means the withdrawal of paternal (male) lineage. Societies with Patrilineal kinship forms are also known as patrilineal societies, namely societies whose composition is drawn according to the paternal line (male line). Each member of the patrilineal community feels himself to be the descendant of a man. In Patrilineal society, the mother's lineage is removed, patrilineal society is easily recognized by the names of its clans, such as the Batak people with clan names as their genealogical identity (Zulherman Idris, 2014, p. 144).

According to the way the marriage occurs or the preparation for marriage, the forms of traditional marriage can be divided into Perkawinan Pinang, which is a form of marriage in which the preparation for the implementation of marriage is carried out by proposing or proposing. The proposal is generally from the man to the woman to establish a marriage. Marriage Lari Bersama, namely, a marriage in which the prospective husband and wife, based on the agreement of both parties to avoid various obligations as a result of marriage, both of them run somewhere to hold a marriage. Meanwhile, Kawin Bawa Lari is a form of marriage in which a man forcibly runs away from a woman.

Humans will not be able to continue their offspring without a process called marriage. Through marriage, offspring are born which will then lead to the creation of a family and then eventually develop into relatives and society. Marriage in the Nasution clan indigenous community in Rambah Village, Rokan Hulu Regency is carried out in stages based on traditions and customs and follows the customary marriage law that was born from their ancestors and continues to be implemented by the Nasution clan indigenous community.

Based on the author's interview with the customary parent, stated about the customary marriage process in the Nasution Clan Association in the West Central Rambah District area of Rokan Hulu Regency, the information includes the following:

The Nasution Clan Association is a community from the Mandailing tribe. Where in carrying out marriage is carried out with several processes that are quite long and carried out in stages, namely:

1. *Susulu aek/ manyapai boru* (the approach period)

The male party here comes to the female party for a period of approach between the two, if the female party has not received a proposal from anyone or received goods from another man then accept the proposal from the man..

2. *Padamos Hata*

After the acceptance of the proposal, about a week or two after that, it was reported from the tribal chief of the woman to the tribal chief of the man that the sign or proposal given by the man was accepted, then the man brought his tribal chief to marelong (deliberation) to the tribal chief of the woman. After the news was delivered and with the completion of the deliberation, pulut (sticky rice) or wajik (food that is usually brought at the proposal ceremony) was cooked, at that time other Mandailing clans were also presented such as the Hasibuan, Siregar, Lubis, Daulay clans and were heard by the customary master and attended by the Customary King, mosque priests and RW / RT..

3. *Patobang Hata*

After the presentations are complete, it is ratified that the proposal is accepted by the customary harapatan and others.

4. *Marhusip*

After the proposal is made and accepted, the next step is to discuss the sinamot, which involves the families of both the male and female parties. This stage is called patobang hata, the information is explained by the traditional leader. To strengthen the agreement between the two sides of the woman's family and the man's family. In addition, some sere (gifts) that will be given in the next procession will also be discussed.

Marhusip is held at the woman's house, and in this case the parents of both parties are not present but are represented by an intermediary. Hula-hula from both parties are not present at the marhusip meeting, but at the marhata sinamot event they will speak up. During the marhusip, it is also decided when the man's parents will come to the woman's parents' house to discuss the man's wishes with the woman's parents officially.

5. *Marhata Sinamot*

This process discusses how much dowry will be prepared by the male party to be given to the female party. Marhata Sinamot means discussing the amount of

sinamot that must be submitted by the male party. Usually in this discussion there is bargaining, which later falls on the amount that has been determined at the time of marhusip. Sinamot is usually in the form of money and animals, sinamot consisting of money is usually handed over to the woman's parents called Manjalo Sinamot. While the sinamot consisting of animals is handed over later. At the time of the marhata sinamot, all important matters in the implementation of the marriage and when the marriage will be held are discussed.

#### 6. Married

After a long process, the woman agrees, and the marriage can take place at the woman's house or at the KUA (Office of Religious Affairs) with the bride's family and traditional harapan present. If the time is right, then the marriage is performed at the Religious Affairs Office (KUA) or now there are also those who perform the marriage at the bride's house. Family members from both sides of the family attend. When doing the marriage contract, the bride-to-be must be in the room or if married at the mosque or Religious Affairs Office then the place is separated. the father of the bride will tell his daughter that she will be married to the groom. After the ijab kabul is completed, the bride and groom are matched and the taklik nikah is read by the male party.

From the explanation of the customary head or Induk Adat above, it can be seen that at this initial stage the male party must first know that the woman he wants to approach already has or has not another man coming to her until a marriage is carried out. Based on the information above, it can be described that when carrying out Ijab Qabul, the bride and groom are separated until the completion of the ijab Qabul. Mandailing indigenous people have known that customary marriage laws must use applicable customary laws and Mandailing people also use religious provisions in conducting marriages. Because customary law in Mandailing is based on Islamic religious law as well.

### B. The Development of Marriage Implementation within the Nasution Association Indigenous Community in the Era of Globalization

In this research, the author traces the data in the Nasution community of Rambah Rokan Hulu Subdistrict, part of which is no longer carried out according to the original provisions. There were 50 percent of respondents who admitted that they did not carry out marriages according to hereditary customary marriage law. Data on the implementation of marriage in the author's research location can be presented as follows:

**Table I**  
**Spouse's response regarding the implementation of marriage in the Nasution Clan Association in the West Central Rambah District of Rokan Hulu Regency**

No	Respondent's Answer	Number of Respondents	Percentage
1.	According to Customary Law	15	50 %
2.	Not according to customary law	15	50 %
	Total	30	100%

Source: Field Processed Data, 2021



From the data presented in the table above, it can be seen from the research location that currently there has been a development in the form of a shift in the implementation of marriages in indigenous communities. Not all marriages today maintain the contents of ancestral customs due to various factors. Marriages that are not carried out according to the original customary provisions are caused by the wishes of the couple themselves and their extended families. As additional data, the author can present the following table.

**Table II**  
**Reasons for Couples Who Do Not Perform Customary Marriages at Nasution Societies in the West Central Rambah Subdistrict of Rokan Hulu Regency**

No	Respondent's Answer	Number of Respondents	Percentage
1.	Due to the agreement of the whole family	9	60 %
2.	Due to lack of desire to do	6	40 %
	Total	15	100%

Source: Field Processed Data, 2021

Based on the author's interview with the Induk adat, he stated that the problems of marriages carried out based on customary provisions and marriages that are not carried out based on customary provisions in the area of West Central Rambah District, Rokan Hulu Regency are:

"Basically, every marriage that is carried out by each couple is expected to respect and appreciate the existing provisions, so that when a marriage is carried out in accordance with the provisions that are customary in an area, it is carried out or carried out in accordance with customary provisions, traditionally this is not a problem, but when a marriage that is carried out is not in accordance with customary provisions, this can be a picture of problems in community life because especially in that area it still upholds customary provisions".

The presence of indigenous peoples has always been a social reality. Indigenous peoples did not grow and develop with any kind of political idealism. Its existence has existed for hundreds of years, marked by the existence of various human groups with an order of life in a certain territory. Their association is always based on a philosophy of life that they have determined, which is usually characterized by togetherness and kinship (Zulherman Idris et al, 2019, p. 126).

Marriage is a very important event in human life. The basics of marriage are formed by the natural elements of human life itself which include love and brotherhood, raising children to become perfect members of society (volwaardig). Marriage itself has an important meaning in human life, because in it there are elements of the rights and obligations of each party, concerning family life issues that must be fulfilled, both the rights and obligations of husband and wife as well as the existence of marital status, children, wealth, inheritance and population factors in the order of social life (Titik Triwulan, 2007, p. 2).

Adat is a rule, a custom that has been followed or practiced for a long time (Poerwadarminta, 2007, p. 7). Adat refers to the way of life of a certain community group that is commonly obeyed and carried out for generations. So that if it is related to the existence of customary marriage in the Nasution Clan in

the Rokan Hulu Regency area, it is also a custom carried out by its indigenous people, but due to changes and developments in life there are still a handful of people who do not carry out the provisions of customary law in the marriage process.

Based on the author's interview with the customary parent, the violations committed by Nasution clan couples in traditional marriages in the area of West Central Rambah District, Rokan Hulu Regency are:

"In the marriage procession, it is expected that there will be no violations committed by each couple. However, this cannot be avoided because there are many factors that can cause violations. One example of a violation that occurs is that there are a handful of couples who marry first without being based on customary provisions because to avoid honest money that will be given to the female party because it will burden the male party, this is due to difficult economic factors. In addition, violations occur due to a change in the thinking of the couple who are influenced by modernization or are also influenced by foreign cultures. So that the marriage is not recognized by custom".

Perhaps the reduction of customary values in society is one of the causes of the moral decadence and deviation of values that currently occur in society. In fact, customary values are the wealth or cultural treasures of the nation that become the identity and identity of Indonesian society and as a reference in the development of national law. Although the reduction of customary values is caused by external factors (factors from outside) of the community that are negative, if the community holds strong cultural values that have been passed down from generation to generation, of course the condition of the customary culture of the community is not like today which is increasingly eroded by modernization and globalization, which is marked by the pervasion of individualism and greed, thus eliminating communalism and simple life. The reduction of traditional values cannot be entirely blamed on the younger generation alone. It cannot be denied that customs have now become rare items that are only known and understood by a group of people. The continuity of customs supported by the younger generation's understanding of these customary values certainly rests on the shoulders of customary leaders, in this case *niniok mamak*. This is because the customary leader is tasked with giving instructions and being a role model for the community he leads (Desi Apriani, 2017, p. 94).

A social problem that still often occurs today is the community's view of the procedures for implementing marriage. So far, the implementation has been linked to the culture or customs adopted by the local community. However, not a few of the traditional marriage ceremony processes are actually complicated. Whereas the purpose of marriage is to create peace, tranquility and pleasure (*sakinah, mawaddah wa rahmah*) for the bride and groom in particular, the family and society in general (Rizal Fahmi, 2015, p. 2).

Based on the author's interview with the customary parent, he stated that the sanctions for violations in the customary marriage process at the Nasution Clan Association are:

"Couples who commit customary violations will be subject to customary sanctions, but if the couple does not carry out the existing sanctions, then it is clear that the couple does not recognize the existence of adat, so adat will not recognize it either".

As is known, the purpose of marriage for kinship customary law communities is to maintain and continue offspring according to fatherly and maternal or fatherly lines, for family/relative happiness, to obtain cultural customs and peace, and to maintain inheritance (Hilman Hadikusuma, 2007). The legality of marriage according to customary law for indigenous peoples in Indonesia in general for religious adherents depends on the religion adhered to by the indigenous community concerned. That is, if it has been carried out according to the rules of religious law, then the marriage is valid according to customary law (Zainudin Ali, 2006).

In Rokan Hulu, the marriage ceremony is a sacred thing that is a must for the Rokan Hulu community to do with all their beliefs and beliefs. This has become an ancestral legacy that continues to be carried out until now. Every Rokan Hulu community who wants to carry out a marriage, it is a must to carry out this tradition, because it has become a habit in the community, the community's adherence to tradition is very high and their awareness to always maintain and preserve their traditions never seems to fade. Their assumption is that if this tradition is abandoned, there will be a feeling of discomfort if it is not carried out. Likewise, there is not a single community that violates or violates these rules, even though today's times are advanced (modern) compared to traditional times, but they always follow what their ancestors did because they are afraid of repentance if they do not carry out these traditions.

Law as a product of history can be understood from the history of legal development itself from the beginning until it was formed in the form of codified laws and regulations as it is today. The stages of legal formation can be seen from the thoughts of Sir Henry Maine who stated that the development of law and law making will go through five stages of development (Antonius Cahyadi, 2007).

#### **4. Conclusion**

Customary Marriage in the Nasution Clan Association in the West Central Rambah District area of Rokan Hulu Regency is carried out with several processes, namely the approach of the male party to the female party to carry out the proposal (Susulu aek /anyapai boru), notification to the male party of the acceptance of the proposal (padamos hata), ratification of the proposal by meeting the two parties (patobang hata), and with the sign of the female party accepting the jujuran money until the wedding is held which is then held a thanksgiving or reception event accompanied by tor-tor dances. In the development of community life, especially in the current era of globalization, some community members do not carry it out due to economic factors that are difficult to make honest money payments to the female party, changes in community thinking influenced by modernization or influenced by foreign cultures. A marriage that is conducted under customary law will receive customary recognition so that when a problem arises in the family, be it in the form of a quarrel or divorce, custom is the first to resolve it, but if the marriage is not

conducted under customary law, if a problem arises, the customary people such as the customary leader cannot intervene to resolve it.

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