

"MANJAGO PARTUTURAN" EFFORTS TO PRESERVE CULTURAL HERITAGE IN BATAK ETHNIC PARIBAN MARRIAGE

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Abstract. "Manjago Partuturan" is a kinship genealogy of the Batak tribe. Where this speech is very important as a determinant of the kinship system of our clan in the Batak community in order to continue the bloodline of the clan. 'Pariban' which is often used by Batak people. Pariban itself refers to cousins. A boy will call 'Pariban' to the daughter of Tulang (Tulang means uncle, mother's brother), and conversely a girl will call 'Pariban' to the son of her Namboru (Namboru means brother father's women, both father's brothers and sisters). Biological marpariban refers to the cousin relationship between men and women in the Toba Batak tribe. The term "pariban" is often used by Batak people. This is widely discussed because it is related to the traditions, genealogy, and also the personality of the Batak people. Many people consider the "pariban" phenomenon to be an ancient Batak term which is no longer practicable at this time. Some people know that Pariban is a tradition inherited from ancient Batak people's unique matchmaking and is sometimes no longer considered rational. The aim of the research is to find out about ethnic Batak pariban marriages in society, to find out the values of pariban marriages, and so on. According to Lofland and Lofland as quoted by Lexy. J. Moleong (2000) in his book entitled Qualitative Research Methodology, stated that the main data sources in qualitative research are words and actions, the rest is in the form of additional data such as documents and so on. According to Lofland and Lofland as quoted by Lexy. J. Moleong (2000) in his book entitled Qualitative Research Methodology, stated that the main data sources in qualitative research are words and actions, the rest is in the form of additional data such as documents and so on. Pariban is a cousin. A boy will call "pariban" to the daughter of Tulang (Tulang = uncle, mother's brother), and conversely a girl will call "pariban" to the son of her Namboru (Namboru = brother father's women, both father's brothers and sisters) This effort covers various aspects, such as carrying out traditional ceremonies at weddings, strengthening kinship relations, preserving the Batak language, and cultural education for the younger generation.

Keywords : *Manjago Partuturan, Batak Ethnic Pariban Marriage*

I. INTRODUCTION

Indonesia, with its abundant cultural and ethnic diversity, possesses a wealth of unique traditions and customs in each of its regions. One of the tribes with a strong cultural heritage is the Batak Toba ethnic group, especially in the North Sumatra region. The Batak Toba ethnic group has a marriage system called Pariban. The term Pariban is a kinship term that has two meanings: as a form of address (greeting) between one person and another, and as a term for a group or category of kinship. As a term of address (salutation), pariban is used by a boy to refer to boru Ni tulangnya (the daughter of his uncle/mother's brother) and by a girl to refer to putera namboru-nya (the son of her father's sister). Meanwhile, as a term of group or kinship, the term pariban refers to all daughters (including their husbands and children) from hulahula. Thus, pariban can be interpreted as the daughter of the uncle or the child of the aunt and the entire family of daughters from the hula-hula side (Kombongkila, 2021). The Batak community has a philosophy of life, principles, and

at the same time serves as a structure and system in their society called Dalihan na Tolu. Dalihan Natolu plays a role in the marriage law of the Batak Toba indigenous community that cannot be separated during the legitimate traditional marriage ceremony according to Batak customs. This is because the existence of Dalihan Natolu itself is accepted among the Batak Toba community as a social system. Marriage is considered valid because Dalihan Natolu has outlined and established detailed rules and regulations regarding various social relationships, both between husband and wife, between parents and their biological siblings from each party of the bride and groom, as well as with boru and hula-hula from each party. Batak marriages that are only conducted with a religious ceremony and civil registration can still be considered clandestine marriages by the Batak community when viewed from the perspective of the Dalihan Natolu custom.

Pariban marriage is a marriage practice where someone marries their cousin, with the male party being the biological child of the mother and the female party being the

biological child of the father (Mita Sitanggang: 2019). This is done to maintain the kinship system, strengthen family ties, and preserve ancestral traditions. Pariban marriage in Batak Toba customs is legitimate and can be performed because, according to Article 2 Paragraph (1) and Paragraph (2) of Law Number 1 of 1974 concerning Marriage, State Gazette of the Republic of Indonesia 1974, which states, "Marriage is valid if conducted according to the laws of each religion and belief" (Megawati Rena, 2019). In general, the Pariban tradition has largely been abandoned by Batak people who only have a superficial understanding of Batak culture, but the original Batak people still preserve their traditions or customs from their ancestors so that their descendants can learn about the history of their regional culture or the customs that have been practiced by their ancestors. However, such a marriage system is no longer very popular. Marriage that is more free with other clans that have no blood relation, even with other ethnicities, is actually more favored. Marriage is considered an entry point into the customs and traditions of the Batak people, which is very important because it marks the beginning of each Batak individual's position and role within the Dalihan Na Tolu system as the life philosophy of the Batak people. Marriage is also a form of direct involvement by individuals in the Batak tribe through their positions and roles within Dalihan Na Tolu. But the positions and responsibilities in the customs are still taken over by parents who already hold positions in Dalihan Na Tolu. Many people are already familiar with the term "pariban" which is often used by the Batak people. This is widely discussed because it is related to customs, genealogy, and also the personality of the Batak people.

Many people consider the phenomenon of "pariban" as an ancient term of the Batak people that can no longer be practiced directly in the present. Some people know that pariban is a unique ancient matchmaking tradition of the Batak people, which is sometimes no longer considered rational in today's times. Pariban, in short, is a term for a cousin who, according to Batak customs, is highly recommended to be made a family member or married. Pariban is a cousin. A boy will call a girl "pariban" if she is the daughter of his Tulang (Tulang = uncle, mother's brother), and conversely, a girl will call a boy "pariban" if he is the son of her Namboru (Namboru = father's sister, whether older or younger). Marpariban kandung is the cousin relationship between a male and a female in the Batak Toba tribe. Because they are cousins, they usually have known each other since childhood. Because they are cousins, they usually know their pariban since childhood.

II. RESEARCH METHODS

The type of research used is qualitative research with a descriptive-analytical method. According to Sugiyono, the descriptive-analytical data collection method is a data collection method that involves gathering data based on what is proven, followed by discussion and analysis to provide an overview of the problem and encourage consideration of issues that arise during the research process. The research

results are then compiled, processed, and analyzed to draw conclusions. The type of research used is qualitative research. Data analysis according to Miles and Huberman includes the stages of data reduction, data presentation, and conclusion drawing. This process is planned systematically throughout the research process (Salim, 2020: 144). Data reduction is the process carried out to select the most relevant data from a collection of data that has been gathered. Researchers will collect all information related to the research subject, but in this process, researchers must select the most relevant facts to focus on in their research from all the data that has been collected. Data presentation in qualitative research is an important step used to present information accurately and clearly. This information can be presented in various forms such as narrative text, matrices, graphs, networks, and charts. In qualitative research, drawing conclusions is the final stage of the analysis process conducted by a researcher at the end of their study.

III. RESULT AND DISCUSSION

Pariban Marriage

Many people are familiar with the phrase "Pariban" which is commonly used by the Batak people. Pariban refers to cousins. Men will call Tulang girls "Pariban" (Tulang means uncle, mother's brother), while women will call Namboru boys "Pariban" (Namboru means father's wife, as well as father's brother and sister). Biological Marpariban is a cousin relationship between men and women in the Toba Batak tribe (Friska & Erfina, 2017). Batak people often use the phrase "pariban". This has become a hot topic because it concerns the customs, ancestry, and personality of the Batak people. Many people consider the phenomenon of "pariban" to be an old Batak word that is no longer valid today. Some people know that Pariban is a tradition inherited from the Batak people in ancient times whose unique equivalents are often no longer considered reasonable in today's era. In Batak culture, pariban refers to cousins who are highly recommended to marry or establish family ties. Pariban is a cousin. Men will call a daughter from Tulang "pariban" (Tulang = uncle, mother's brother), while girls will call a son from Namboru "pariban" (Namboru means father's sister). Both older brothers and younger sisters from the father's side (Putri Sitanggang, 2019). According to Mr. Samsudin Silalahi, in Batak people it is said that if it is a boy, his daughter is the pariban, while if it is a girl, the child of the father's female cousin is called anak ni namboru/marpariban. Pariban marriage is if the boy is marboru ni tulang while if the girl is maranak ni namboru. In Batak customs there is something called Dalihan Na Tolu, namely the philosophy of life of the Somba marhula-hula, elek marboru, manak mardongan tubu community.

Somba marhula-hula in the Batak traditional society is taught to respect and glorify hula-hula. Elek marboru (love boru) teaches to love and guide. Manak mardongan tubu teaches to maintain good relations with fellow clan members. The continuation of the pariban marriage procedure in the Toba Batak ethnic group is that it is not permissible to elope if it is marpariban, the man's parents must go to the house of

his ancestor or the woman's parents must ask for permission from the ancestor or nantulang so that an agreement can be made in carrying out the marriage. The interaction carried out by both parents of the bride and groom in the pariban marriage is collected by Daliha Na Tolu including Mardongan Tubu, Mar Anak Boru Sianina, Mar Hula-hula, Mar Raja Parhata and Undangan Marga Sama Orang Batak. Pariban marriage is carried out there must be an effort to approach the bride and groom or it can be said in Batak language marhusip between the bride and groom, the pariban marriage of Batak people in the village of Lingga Raja is carried out first; must make an agreement with the hula-hula if we want our wife directly from the bone then if we have discussed with the hula-hula to hold a marriage with the pariban we are ready to accept the hula-hula's request, where the request of the hula-hula the man is obliged to pay the gold tokor to the hula-hula and olis merambu mersemsem to the hula-hula and it is obligatory to marry the pariban. By law, it is legal for Batak to marry the pariban. In religious law, we can say that Muslims according to religious teachings cannot be valid, because pariban is one mahram according to religious teachings. The meaning of pariban marriage for the Batak people is that it is not difficult to communicate, there is no change in the rules, only the implementation is different and if it is with other people, there is still hesitation or maintaining each of the two parties. The purpose of pariban marriage in the Batak ethnic group is to strengthen family ties so that they remain continuous or are called by the Batak people "PANUNDUTI" (increasing levels in an existing family) and to strengthen family relationships.

The benefits of pariban marriage are to continue the family lineage, create a family continuity so that it is not broken, property or family is still bound and not separated, that's why marriage occurs so we always remember our ancestors, respect each other and benefit each other, existing customs are also getting stronger, the village community is also more compact with the existence of the pariban marriage. From the pariban marriage in Batak customs, there are advantages such as always continuing as a family, mutual respect and appreciation, strengthening family relationships, increasing the strength of trust in it because they already know each other, the customs that are embraced are also increasingly close and alive since they have been carried out, making the event in the wedding easier and the inheritance of the parents remains the same as the child namboru while the minus value of this pariban marriage is such as the lack of friendship or family outside the village or environment if married with a pariban, where the intellectual mentality (thinking logically, making plans) of the child who is born and ultimately harms the family itself

The Concept of Maintaining Partuturan

Partuturan in the Toba Batak tradition is a complicated kinship system with several calls to respect kinship relationships. The speech in the pariban marriage of the Toba ethnic group, such as the groom, who used to call his mother's cousin Tulang, after the marriage, the man changed his speech, no longer calling Tulang, he had to call "AMANG", and the bride after the marriage no longer called her father's cousin Namboru, after the marriage, no longer

calling Namboru, she had to call "INANG". 1.3 Changes in Pariban Marriage

A pariban marriage is very different from a regular marriage. A pariban marriage continues the family lineage, there are customs used during a pariban marriage, a pariban marriage can be said to make a request or agreement between the man and the woman, a pariban marriage has indeed been a family since childhood, even though the person does not know their parents, they must have known each other because they are blood relatives of the same grandmother and grandfather and this pariban family is also only there (does not add to the family). While ordinary marriages must know each other's families, ordinary marriages are formal or do not use customs, cannot be forced according to their will, ordinary marriages between people who are not related, ordinary marriages after the marriage of the bride and groom then there is a family, and ordinary marriages take quite a long time.

The division of inheritance between men and women in Batak customs is that inheritance is divided by sons, the house left by parents with the youngest son, if it is with a daughter, it is a joint deliberation and there is no need to divide it equally between men and women because the daughter has the right to her husband's family. The prohibition in pariban marriages is that marrying a pariban must be thought out very carefully, if it has been married it cannot be divorced because if a divorce or fight occurs, the family that is martulang with namarnamboru will be damaged. The sanction for violating the prohibition in a pariban marriage is if it is with a Batak person there is no sanction, there is only a message from the parents first, if the woman who violates it will get divorced and she will be fined. Si ganda sigaddua, urat ni podom-podom, si sasa gabe dua, na tolu gabe onom. That is called the cost of marriage or custom that must be returned and if the man is guilty of violating the rules and customs he will leave the house, leaving his children and wife. According to the Head of Lingga Raja Village, nowadays it is no longer preserved because it has been socialized that pariban is not good according to descent so the community does not accept it so they don't do it anymore.

Marriage is referred to in Arabic literature with two words: nikah (also zawaj in the language of al-jam'u and al-dhamu, which means gathering). Marriage (zawaj) can be understood as aqdu al-tazwii (marriage contract), or as wat'u al-zauj (sexual relations with the wife). Etymologically, the term marriage (nikah) has many meanings, including gathering, uniting, cohabiting, and conducting a contract. (Khairani and Cut Nanda, 2017). Marriage is essentially about sexual relations. Then it is grandly interpreted as a contract, because it contains binding cause and effect. Imam Syafi'i defines marriage as a contract that legitimizes the sexual relationship between a man and a woman. According to Law Number 1 of 1974 in the journal (Megawati: 2017) on Marriage in Chapter 1 of the Marriage Foundation that:

"Marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the belief in the Almighty God." Here are the subjects listed below. The term "men and women" refers to the ability to overcome obstacles

to achieve success. Others are also involved. In this essay, we will learn about the history of Western countries. It means "living together" in Arabic, referring to a family. Answer: This definition also states that the purpose of marriage is to create a happy and eternal family, excluding mut'ah marriage, as seen in the study of submissive marriage. Answer: Marriage is a religious ceremony in Islam that commemorates dependence on the Almighty God and is carried out to fulfill Islamic teachings.

Understanding Pariban

Many people are familiar with the term "Pariban," which is commonly used by the Batak people. Pariban refers to a cousin. Men will call their uncle's daughter "Pariban" (Uncle means mother's brother), while women will call their aunt's son "Pariban" (Aunt means father's sister, as well as father's brother and sister). Marpariban biologis is the cousin relationship between males and females in the Batak Toba tribe (Friska & Erfina, 2017). Batak people often use the term "pariban." This has become a hot topic of discussion because it involves customs, lineage, and the personality of the Batak people. Many people consider the phenomenon of "pariban" to be an ancient Batak word that is no longer applicable today. Some people know that Pariban is a traditional custom inherited from the ancient Batak community, whose unique counterpart is often no longer considered reasonable in today's era. Marpariban kandung refers to the relationship between male and female cousins in the Batak Toba tribe. Because they are cousins, they have often known each other since childhood. Since the relationship between pariban is similar to that of cousins, many pariban choose not to marry. They reject this arranged marriage because their relationship is too close, and they fear the occurrence of incest (sexual relations between partners who have a close relationship) (Meliana, 2017).

Pariban Marriage

Marriage is an important event in the life of society because it not only involves the two brides but also their families (Wahyuni et al., 2019). Marriage is very important for the Batak Toba community, wherever they are, because marriage determines rights and obligations within the group to maintain the lineage. This marriage also serves as a bridge to the Dalihan Na Tolu customary system among the Batak Toba community. The Batak Toba people prefer to marry their Pariban. Currently, pariban marriages are facing various challenges, but the people of Lingga Raja Village continue to strive to maintain and preserve their traditions. Through the concept of "manjago partuturan," they are committed to preserving customary rules and practices within the kinship system that have been passed down from generation to generation. These efforts encompass various aspects, such as the implementation of traditional ceremonies in weddings, strengthening kinship relations, preserving the Batak language, and cultural education for the younger generation. (Lubis et al., 2019). Marriage is viewed as an entry point into the customary practices of the Batak tribe, which is very important because it determines the position and function of each Batak individual within the Dalihan Na Tolu system, which is the life concept of the Batak community. Marriage is

also a direct form of engagement for members of the Batak Tribe due to their status and function within Dalihan Na Tolu. However, the roles and obligations in the tradition are still carried out by the elders who have held positions in Dalihan Na Tolu.

Manjago Partuturan in Batak Custom

Partuturan is the kinship lineage of the Batak tribe (Novriansyah, 2019). This lineage is very important as a determinant of our clan's kinship system in Batak society to maintain the lineage of that clan. Community Theory Understanding social relationships, norms, and shared values helps explain how cousin marriages and the practice of "manjago partuturan" create communal bonds in Lingga Raja Village. This idea shows how participation in customary ceremonies and related traditions can enhance social cohesion and a sense of belonging within the community. Partuturan in the Batak Toba tradition is a complex kinship system with several calls to honor kinship relationships. Here are some examples of commonly used parts of the speech:

a. Grandfather and Grandmother:

1. Ompung Doli (Grandfather): A special term for our grandfather, the father of our father/mother.
2. Ompung Boru (Grandmother): A special term for our grandmother, the mother of our father/mother.

b. Mr. and Mrs.

1. Amang (Na)poso / Bapa (Na)poso / Apa (Na)poso: Our (female) term of address for the male nephew of our male sibling, the child of our ito, the male who calls us "namboru," and all males who share our surname but are of a lower generation than us.
2. Inang (Na)poso: Our (female) term for the wife of our amang na poso and the daughter-in-law of our male relative.

c. Child

Pahompu / Hompu (Grandchild): Every descendant from male and female children.

d. Older Brother and Younger Brother

1. Abang / Haha (Older Brother): Younger brother towards older brother.
2. Ito (Older Sister): Younger sister towards older sister.
3. Anggi (Younger Brother/Sister): Younger brother or sister.

a. Ipar

1. Inangbao (Sister-in-law)**: Man towards sister-in-law.

2. Ito (Brother-in-law)**: Woman towards her brother-in-law.

b. Others

1. Lae (Boy): A term (for a male) used to refer to a boy from a brother or uncle.

2. Eda (Daughter): A term (female) for a daughter of our uncle or aunt.

Uda/Amang Uda/Bapa Uda: A term of address for the younger brother of one's father, of the same clan whose lineage is at the same level as our father but our father is older than him, and the husband of our mother's younger sister.

3. Inang Uda, Nanguda: The term used for the wife of our father's younger brother, the wife of our relative whose lineage is on the same level as our father's but our father is older than her, and our mother's older sister.

4. Amang Tua, Bapa Tua (Pak Tua): A term of address for a male relative who is older than our father, of the same clan

whose lineage is at the same level as our father's but our father is younger than him, and the husband of our mother's older sister.

5. Inang Tua, Nantua (Mak Tua): The term used for the wife of an elder brother of our father, the wife of a person of the same clan whose lineage is at the same level as our father but our father is younger than him, and the elder sister of our mother.

By understanding this etiquette, we can respect and showcase the richness of Batak Toba culture in social interactions.

3. Heritage Preservation

Cultural preservation is an effort to maintain creative and cultural qualities, as well as traditional values, by fostering dynamic, flexible, and productive progress and responding to ever-changing and evolving regulations and conditions (Anggraini et al., 2018).

The preservation of Batak culture aims to conserve, protect, and promote the cultural values of the Batak community. Batak culture is a cultural wealth of Indonesia that includes customs, arts, language, religion, and local wisdom. Cultural values influence a person's actions. Tribe, language, character, and customs are cultural qualities used by the Batak people to define their identity. The Batak tribe is known for its traveling habits. The decision of the Batak tribe to move is primarily motivated by the concepts of hamoraon (wealth), hagabeon (prosperity), hasangpaon (honor), and hamajuon (progress). The Batak Toba tribe strives to preserve and uphold their traditions, arts, and cultural values (Lopiana and Dadang, 2016). This includes various activities carried out by the local community, the government, and non-governmental organizations to ensure that the Batak Toba cultural heritage does not disappear or be forgotten amidst modernity. According to Sianturi et al. (2020), there are many key factors in preserving Batak Toba cultural heritage:

- a) Preservation Language and Literature
- b) Adat and Upacara Tradisional
- c) Traditional Music and Dance
- d) Crafts and Visual Arts
- e) Education and Cultural Awareness

The efforts to preserve the Batak Toba cultural heritage are very important to ensure that the wealth and unique identity of this culture will continue to live on and be enjoyed by future generations.

4. Batak Toba Ethnic Group

According to Sihombing in (Rosida, 2022), there are six categorized into Batak tribes, namely Batak Toba, Batak Pakpak, Batak Simalungun, Batak Karo, Batak Mandailing, and Batak Angkola. There is a form of local wisdom philosophy among the Batak Toba ethnic group called Dalihan Na Tolu, which emphasizes the importance of solidarity and the principle of kinship within their tribal community. Dalihan Na Tolu, also known as "Tungku Nan Tiga" (Butarbutar et al., 2020). There are three familial elements in Dalihan Na Tolu, namely the wife's family (Hula-Hula), clan friends (Dongan Tubu), and the family of our male son-in-law (Boru) (Lubis et al., 2019). Dalihan Na Tolu is a philosophy embraced by the Batak Toba community. In every activity, whether in wedding celebrations, funerals, or births.

B. Theory as a Unit of Analysis

Cultural identity theory, This theory relates to how individuals and groups define their identity based on the culture, traditions, and values they adhere to. In the context of manjago partuturan, cultural identity theory can help explain how the practice of pariban marriage and other traditional ceremonies contribute to the formation of the Batak community's cultural identity. By preserving customs and traditions, the Batak community maintains a sense of identity and connection with their ancestral heritage, which is an important aspect of cultural continuity. In line with cultural identity theory, the discourse within the Batak ethnic group is clarified in Dalihan Na Tolu (Rosita Manalu:2019). Dalihan Na Tolu is a philosophical concept or socio-cultural insight that pertains to the Batak community and culture. Dalihan Na Tolu serves as a framework that encompasses blood relations and marital connections that bind a group together. The values contained in dalihan na tolu are used as a life guide as well as a source of motivation for behavior (Simanjuntak:2018). Dalihan Na Tolu consists of:

a. Mora/Somba Marhula-Hula

Hulu-hula in the Batak tribe means the wife's family, and this position is the most important in the Batak tribe. It is interpreted as a source of blessings for the family.

b. Anak Boru/ Elek Marboru

Boru in Batak society is defined as a woman. This group of boru is also the one that can take a wife from the huluhula group. This boru is responsible for marhobas in every traditional ceremony. This Boru is responsible for marhobas in every traditional ceremony.

c. Sibling/Manat Mardongan Tubu

Manat mardongan tubu is a male sibling who shares the same clan with us and comes from the same ancestors. Therefore, the attitude of respecting and honoring fellow clansmen is highly valued. Dalihan Na Tolu is what plays an important role for the Batak community in the implementation of customs.

IV. CONCLUSION

The custom of the pariban marriage is In the Batak Toba ethnic group, there is something called Pariban. The term pariban is a kinship term that has two meanings: as a form of address (greeting) between one person and another, and as a term for a group or category of kinship. As a form of address (greeting), pariban is used by a boy to refer to Boru Ni Tulangnya (the daughter of his uncle/mother's brother) and by a girl to refer to her putera namboru (the son of her father's sister). Meanwhile, as a term of group or kinship, the term pariban Referring to all daughters (including their husbands and children) of the hula-hula. Thus, pariban can be interpreted as the daughter of the uncle or the child of the aunt and the entire family of daughters from the hula-hula side. The existence of the concepts of hamoraon (wealth), hagabeon (prosperity), hasangpaon (honor), and hamajuon (progress) in Batak culture serves as the main foundation for the Batak people to leave their hometowns to migrate. The Batak people's migration activities are also driven by economic motives to seek a better livelihood elsewhere. This

is primarily driven by the success of several migrants who previously traveled to foreign places. Besides the culture of migration among the Batak tribe, there is also the law of inheritance. Inheritance law is a part of family law that plays a very important role, even determining and reflecting the system and form of law that applies in a society.

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