

## THE POSITION OF SONS IN THE MANDAILING FAMILY IN RANTAUPRAPAT

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**Abstract.** This study aims to describe the position of sons in the Mandailing family in overseas areas. This research is located in Bangun Sari Hamlet, Labuhanbatu Regency, Rantauprapat. This study uses an ethnographic approach using descriptive qualitative methods. The subjects in this study were married couples (families) who are of the Mandailing ethnicity. The number of respondents in this study were 5 people. Data collection was carried out by observing, interviewing, and studying written documents. The data obtained was then analyzed using qualitative data analysis, namely data collection, data reduction, and data presentation. Research results obtained by children in a family are the most beautiful gifts from God. In a family in the Mandailing community, sons are very important because sons carry a surname and are successors of the genealogy and are a complement to the philosophy of Dalihan Na Tolu. The Mandailing ethnic community in Bangun Sari Hamlet has an understanding that the position of sons in the Mandailing family is high because they are the successors of the clan. However, along with the times and the occurrence of assimilation in customs and culture with the Javanese, the people view boys and girls as the same. There is no difference in what happens to girls even though sons are the successors of the clan. In the past, boys were number one in education and wealth, but now they are all equal

**Keywords:** family; child's position; tradition; the Mandailing tribe

### I. INTRODUCTION

The family is the smallest institution in a society. The family institution consists of the husband (father), wife (mother), and also children. A family is formed because of the marriage bond between husband and wife officially in the eyes of law and religion. The family is also a place for the growth and development of several human aspects both psychologically, physically, socially and spiritually (Judika N Siantar [1]). The purpose of forming a family is to realize the welfare of its family members. A prosperous family is defined as a family that is formed based on legal marriage, is able to meet physical and mental needs that are appropriate, fears God Almighty, has harmonious, harmonious and balanced relationships between family members, as well as between families and the community and their environment. (Puspitawati [2]). The family is the most important and influential container for the process of human socialization. This is possible because of various conditions owned by the family. First, the family is the primary group that always meets face to face among its members, so that it can always follow the development of its members. Second, parents have high conditions for educating their children, giving rise to an emotional connection where this relationship is very much needed in the socialization process. Third, there is a fixed social relationship, so naturally parents have an important role in the child's socialization process (Suyanto [3]). The family is also the first and foremost educational institution that is obtained by each individual. This is in accordance with Article 1 paragraph 13 of Law (UU) Number 20 of 2003 concerning the National Education System which states that:

informal education is the path of family and environmental education. Meanwhile, the form of informal education carried out by the family and the environment according to Article 27 paragraph 1 of Law Number 20 of 2003 concerning the National Education System is: "independent learning activities" (Habe and Ahiruddin [4]). This means that the path of family and environmental education is also an effort to educate the life of the nation through lifelong experiences.

Children are proof of a marriage as the fruit of love and affection between husband and wife. Children in the family are very important for every parent. The presence of children in the midst of the family has its own values even though there are differences in the views of parents on children's values. Having children has a big influence on household harmony. In rural areas, children have a high value for their families. Children can give happiness to their parents, besides that children can be used as a guarantee for old age and can help the family economy. Rural communities view that many children have a lot of fortune, they believe that a child already has his own fortune (Siregar [5]). Different social backgrounds, both levels of education, health, customs or culture of a social group as well as different income or livelihoods, lead to different views about children. Culturally, children are considered to have value as the successors of any kinship system adopted. The Batak people have a saying about children, they argue that "my son is do hamoraon di au". This expression explains that children are assets for them, the child in question is a boy (Rosni and Department [6]). For the Batak people, boys are called "children" while girls are called "boru". A Batak man (father) is said to have not had children

if he does not have sons. Therefore, every Batak man is looking forward to the presence of a boy in his family. This happens because the family system in the Batak community still adheres to the patrilineal system, namely the hereditary system based on or originating from the father's side. This system is very important for Batak society, where later generations of clans and tribal groups are based on the father's side. Batak families can be said to be extinct if they do not have sons who will later form kinship groups and women form besan groups. In addition, if a family does not have sons in the family, it can be likened to a tree without roots. Because later the son is also obliged to take care of and continue the survival of his family (Nurelide [7]). This makes the position of boys to be higher than girls.

The Mandailing tribe is one of the Batak tribes in Indonesia. The traditional Mandailing kinship system adheres to the Patrilineal principle, namely lineage based on the male side. This lineage is characterized by the existence of a surname that is passed down from father to son. Apart from clan, there is also partuturon, which is a call from one person to another based on that kinship relationship. In this way, the kinship of each resident can be traced based on the clan and the title of the speech (Nasution [8]). This encourages the understanding of the Mandailing community about children is very high. The Mandailing people understand that the value of sons has more value than daughters, because sons will be the successors of the family clan. In the Mandailing community it is also called the term that "boys are treasure". Before having sons the desire to increase the number of children was very large. Boys also have a greater position in the family environment. Parents are also more likely to direct their daughters to respect their brothers more.

The hallmark of the Mandailing community is that they are known as people who like to wander. Merantau is a manifestation of embedded cultural values, namely Hagabeon (heredity), Hamoraon (wealth), and Hasangapon (honor) (Irene [9]). The Mandailing people migrate to get decent jobs and develop a better education. Educational progress obtained in migrating can improve the standard of living both physically and spiritually. For the Mandailing people, their sons must have a better future than their parents in order to be able to raise a high family social status such as honor, wealth, position and power. Therefore, many parents place more emphasis on their sons to migrate than their daughters, both in terms of employment and education. Because of this, the Mandailing people who migrate think that they should never go home before succeeding in other people's cities. Rantauprapat City is the capital of Labuhanbatu Regency. Rantauprapat City has an area of 2,561.38 km<sup>2</sup>. Astronomically, Labuhanbatu Regency is located between 1041'– 2044' North Latitude and 99°33'– 100°22' East Longitude with an altitude of 0 to 700 meters above sea level. Labuhanbatu Regency consists of 9 sub-districts and 98 villages/wards. In 2021, the population of Labuhanbatu will be 499,982 people with a population density of around 195 people per km<sup>2</sup> [10]. Rantauprapat city is also a multi-ethnic city. The community consists of various tribes, namely Javanese, Toba Batak, Mandailing, Malay and also Chinese.

It can be said that the original inhabitants do not exist because Rantauprapat is an overseas city. But the most dominating tribe is the Mandailing tribe. Ethnic diversity makes the city of Rantauprapat rich in diverse cultures. Bangun Sari Hamlet is one of the hamlets located in Janji Village, West Bilah District, Labuhanbatu Regency. Previously, Bangun Sari Hamlet was a plantation where the majority of the people were Javanese. The Mandailing community in Bangun Sari Hamlet is a migrant community who works on empty plantations near riverbanks. It can be said that the Javanese are around 65% and the Mandailing people are around 35%. This causes the cultural values of the Mandailing people to be said to have blended in with the Javanese people. Following are the results of interviews with several parents about the position of sons in the Mandailing family.

## II. RESEARCH METHODS

The location of this research is in Bangun Sari Hamlet, Janji Village, West Bilah District, Labuhanbatu Regency, Rantauprapat. The reason the researchers took this location was because the Mandailing tribe in Bangun Sari Hamlet is an immigrant tribe. The research subjects are people who are married and have Mandailing ethnicity and understand adat. Data collection was carried out by means of observation, interviews, and study of written documents. This form of research uses a qualitative descriptive form. Researchers emphasize notes with detailed, complete, in-depth sentence descriptions that describe the actual situation to support the presentation of data. The approach used is an ethnographic approach. Most of the ethnographic approaches in qualitative research come from the field of anthropology. The emphasis on ethnography is on the study of the whole culture (Prof. Dr. Lexy J. Moleong [11]). This approach is used because the ethnography itself is based on phenomenology, where in this problem what will be revealed is how the position of the son in the Mandailing family in Rantauprapat especially in Bangun Sari Hamlet. The data obtained was then analyzed using qualitative data analysis consisting of (a) data collection, (b) data reduction, and (c) data presentation.

## III. RESULTS AND DISCUSSION

### *The position of the son in the Mandailing family*

The kinship system that exists in the Mandailing community is called Dalihan Na Tolu which consists of three elements, namely, Khanggi (friends from the same clan), Anak Boru (recipient of girls), Mora (recipient of girls). These three elements must be compact, united, in every activity both in the face of happiness, sorrow and misfortune. The Mandailing people believe that welfare and happiness will be realized if the three functional elements of Dalihan Na Tolu unite as is the case with human existence which consists of three elements, namely hosa (breath), mudar (blood), juhut (flesh) (Bedriati Ibrahim [12]). The existence of the three elements in Dalihan Na Tolu shows the level of kinship or is called partuturon in Mandailing society. Partuturon (greeting)

is a person's position or status towards others in adat. Partuturon ask each other about traditional identity, the Mandailing people when they get to know other people they will ask people they don't know about Partuturon. Usually he asked about the surname, then asked about the mother's surname of someone who could also be associated with a known family. Boys in Mandailing culture are called Lian (derived from the word Dalihan) and girls are Taing (derived from the word Tatarang). Tatarang is a typical place for cooking in the kitchen and the dalihan is the pile of stones supporting the pot on top of the tatarang. In this way, sons function as a support for the family, a pillar of hope for continuing the lineage of the Mandailing people who are patrilineal, and daughters are the foundation of the family. Married women are called Induk ni tatarang (Nasution [8]). Even though they are adults, they can still be called by that name by people who are older than them, not only by their parents.

The existence of sons and daughters does have different levels in the Batak ethnic family, there are different obligations and rights. The son's obligation is to continue the family tree. Meanwhile, the rights of boys can be seen from the habits of daily life, where boys are not allowed to help their sisters with the housework. Boys are only allowed to go to the fields to help their parents and boys have various obligations in society. The position of women in Mandailing customs and culture is not the same as that of men. Girls in everyday life are required by their parents to show respect and affection to their bou. Girls in the Mandailing family are called Si Taing. The term Taing for girls refers to the word tatarang, which is a stove where rice is cooked. This term has a philosophical meaning that girls are prepared to take care of the kitchen (Nasution [8]). Every daughter before marriage will always be trained to be good at cooking. A married daughter who is not good at cooking is considered a disgrace and is often a source of domestic squabbles. According to respondent 1, Mr. Safrizal Hasibuan, he said that in the Mandailing custom, the position of boys is indeed higher than that of girls and this is already a culture for the Mandailing people. In addition, for us Mandailing people, sons are to continue the family clan. I am surnamed Hasibuan, later my grandson from my son will also be surnamed Hasibuan. As well as in power and inheritance, sons also have a higher position than daughters. However, in family life, I do not differentiate between boys and girls. For me everything is equal even though I have one son and two daughters there is no difference for me.

The second respondent, Mr. Zahri Hasibuan, said that in Mandailing customs and culture, sons have a high position because they are the successors of the clan. For the Mandailing people who do not have sons, they will feel very disappointed, this causes the husband to remarry to have sons. In addition to being the successor to the clan, boys in the Mandailing family are highly expected by their parents to help with farming and paddy fields. But nowadays, especially for me, there is no longer any difference between boys and girls for me. For me, wanting a daughter or son is the same, both in terms of affection, education and wealth. The thing that

makes a son important is because he is only the successor of the clan. The results of the interview with the 3rd respondent, Mr. Khairuddin Hasibuan, explained that the value of a son in the Mandailing family is something to be proud of, because a son will be the successor to the family clan. Because of this, boys in Mandailing customs and culture are number one. In the family, sons also have great responsibilities towards their families such as looking after their sisters when their parents are not around and solving current problems. For the Batak community, sons who are successful both in terms of the economy and education will raise the family's honor and dignity. Therefore, boys are preferred in any case. Even though in adat, boys are prioritized, in my family there is no difference between boys and girls. In fact, my children have all become successful people so that their family can be proud. It's just that I emphasize more the attitude of great responsibility towards sons.

Based on the opinions of some of the respondents above, it can be said that the clan is very important for every Madailing family. Because of its importance, the patrilineal genealogy of each family is recorded in a book called Tarombo. Notes in tarombo are drawn from the first ancestor of the same clan to the last generation. For example, the descendants of the Nasution clan are recorded starting from Sibaroar or Sutan Diaru who are referred to as their ancestors. The Lubis clan is recorded from their ancestor Namora Pande Bosi (Nasution [8]). In that tarombo, each person can be referred to the origin of his family based on the record. Tarombo is inherited from a king to his successor just like inheriting other valuable objects. Then according to the 4th respondent Mr. Awaluddin Pasaribu as a religious leader explained that the Mandailing people are predominantly Muslim and in their lives are more inclined towards religion. It is the positions in the Qur'an and Hadith that are applied in the Mandailing community. In inheritance, men have a higher position. As explained in the Qur'an the share of a boy is equal to the share of two girls. For the Mandailing people, a son is an honor so that parents have a great responsibility for the education and success of their child's life. If the mandailing parents are unable to continue their son's education, the child will go abroad because he feels ashamed in his hometown. This is done to get a better job, so as to elevate the dignity of his family.

This understanding was then confirmed again by Mr. Jamaluddin Ritonga as the head of Bangun Sari Hamlet and also one of the Mandailing people. He said that the position of sons in the Mandailing family was as the successor to the clan. When viewed from their place of origin, the Mandailing people really prioritize sons. This happens because for the Mandiling community, boys are a matter of pride and honor. A son who is successful in his family will raise the dignity of his family. In Bangun Sari Hamlet, cultural and customary values have also blended in a lot with Javanese culture, because the Mandiling people here are a minority. The Mandailing community is no longer proud when the head of the family and his sons go looking for wood and demand oil palm for their daily livelihood. The education of children in Bangun Sari Hamlet is only up to the junior and senior high

school stages, while those who continue their education to the advanced level are very small. This may be driven by family economic factors. However, if you look at it now, the many advances in education and road construction that have taken place leading to Bangun Sari Hamlet have had a huge impact. With the existence of universities located in Rantauprapat and also the bidikmisi program for outstanding students from disadvantaged groups to help them continue their education level. If you look at the Bangun Sari hamlet, girls are the most dominating about education. His son only chose education up to the high school stage and chose to help the family's economy.

Culture develops or is dynamic along with human development itself, therefore there is no static culture. Thus, culture will change. Socio-cultural change is a symptom of changing social structures and cultural patterns in a society. These changes occur all the time, every change that occurs is in accordance with the nature and nature of humans who always want to make changes. Assimilation is a social process that occurs in various groups of people with different cultural backgrounds after they interact intensively, so that the distinctive characteristics of the cultural elements of each group change into elements of a mixed culture (Silvia [13]).

#### IV. CONCLUSION

Based on the discussion of the research results, it is concluded that children in a family are the most beautiful gift from God Almighty. In a family in the Mandailing community, sons are very important because sons carry a surname and are successors of the genealogy and are a complement to the philosophy of Dalihan Na Tolu. The Mandailing ethnic community in Bangun Sari Hamlet has an understanding that the position of sons in the Mandailing family is high because they are the successors of the clan. However, along with the times and the occurrence of assimilation in customs and culture with the Javanese, the people view boys and girls as the same. There is no difference in what happens to girls even though sons are the successors of the clan. In the past, boys were number one in education and wealth, but now they are all equal. In Bangun Sari Hamlet, it is girls who dominate the field of education and success.

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