A BRIEF DESCRIPTION OF GIVING FAMILY NAME CEREMONY IN MANDAILING SOCIETY

A PAPER

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ABSTRAK

Negara Kesatuan Republik Indonesia terdiri dari berbagai suku bangsa dan mempunyai bermacam – macam adapt istiadat. Adat – istiadat ini merupakan suatu kebiasaan yang akhirnya berkembang menjadi suatu kebudayaan dan merupakan cirri khas dari suatu suku bangsa. Namun semua itu terlingkup menjadi satu dalam Bhineka Tunggal Ika. Bangsa asing banyak yang tertarik untuk mempelajari kebudayaan kita karena disamping beranekaragam, kebudayaan kita juga merupakan suatu hal yang amat unik. Oleh sebab itulah penulis tertarik untuk membahas tentang kebudayaan masyarakat Mandailing yaitu tentang upacara pemberian marga. Adapun yang menjadi latar belakang penulis untuk mengangkat topik ini adalah karena penulis tahu bahwa sangat sedikit informasi tentangupacara tersebut, selain itu penulis juga ingin memberikan sedikit penjelasan tentang tujuan dan proses pelaksanaan upacara tersebut.

Akhirnya penulis menyimpulkan bahwa hanya kita yang dapat menjaga dan melestarikan kebudayaan bangsa kita sendiri agar tidak punah karena itu merupakan peninggalan dari nenek moyang kita.
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Finally, the writer would like to admit that this paper might contain many weakness, therefore, I open my hands to constructive and criticism and also suggestions.

Medan. Juni 2009

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CHAPTER I

INTRODUCTION

1.1. Background of Study

Indonesia has heterogenic society. It means that Indonesia consist of varied languages, custom, religion and ethnic group. Approximately, there are more than three hundred ethnic in Indonesia, each of them has different culture. However, all of the differences are valued as national culture that has to be ever lasted and developed.

One of Indonesia ethnic group is Mandailing, Mandailing has some traditional ceremony. Traditional ceremony activity is some aspects that usually discussed by social scientist. It is because the traditional ceremony activity which related by belief is one of cultures ornament that very difficult to change into another culture. Such as, giving family name ceremony in mandailing which is still now. The family name is very important for them, because in the family name there is regulation which should be faithful by them.

It is the reason why the writer gets interested in describing this topic, so that Indonesian youth, especially the youth of mandailing will respect and keep it as their own culture.
1.2. The Objective of Study

The writing of this paper has some objectives:

- As a Youth the writer wants to know more about *giving family name ceremony* as one of Indonesian cultures.
- As a student, the writer aims to fill up one rules and regulation to get the Diploma from the English Department of the faculty of Letters, University of north Sumatera.
- And the last, the writer hopes this paper will arose us, as the Indonesian youths, that we have so many kinds of culture that must be conserved as the wealth of Indonesian.

1.3. The Scope of Study

There are various cultures existed in Mandailing society such as wedding ceremony, giving family name ceremony. In this paper, the writer only focused on the function and process of giving family name ceremony.
1.4. The Significance of Study

By writing this paper, the writer wants to describe of cultures in Indonesia which is very interesting to learn such as giving family name ceremony in Mandailing. Beside that, the writer wants to improve his knowledge about it.

The writer hopes every one knows and understands it and is able to explain the function and process of giving family name to other people.

1.5. The method of Writing

In writing this paper, the writer has some methods, they are:

- **Library research**
  The writer reads some books and news paper in library as references, related to this topic discussed.

- **Browsing Internet**
  To support this writing, the writer also fined other references by browsing internet.
CHAPTER II
GIVING FAMILY NAME CEREMONY

2.1. Information of Giving Family Name Ceremony

The family name ceremony was born when a family transforms a group or a village. By the family name, so every generation must be use same family name.

The father’s family name which would be down for his children (patrilineal).

There are some reasons, why someone get the family name, they are:

- Giving the family name by generation
- Giving the family name by service
- Giving the family name by wedding with other ethnic
- Giving the family name by respecting

A. Giving the family name by generation is the family name which is gets by the parent (father side) suitable with patrilineal system. Wedding system in mandailing is “eksogami” characteristic, so someone can’t marry with same family name. If the husband has the family name A and his wife B, so their generation will get the father family name.

B. Giving the family name by services will be happen if someone came from other area and to be the member of village. Someone which was to e member of village followed in service program in that village. Such as
irrigation, repair the road and cooperated. Because of his services, the king of the village can gives him the family name.

C. Giving the family name by wedding relation came from different ethnic where one of side (wife side or husband side) didn’t have family name before. In this case, who will give the family name and what family name tat will give for then consist of who will get the family name.

- If the family name receiver is the wife side, so the family name which give is the family name of her husband mother (her mother in law) or the grand mother of her husband.
- If the family name receiver from husband side, so the family name which give is the family name of brother in law of the wife’s father.

D. Giving the family name as respecting will be given for someone from other ethnic who is not a village member and never stay in the village. Based on this giving family name is service the extravagant by someone for village society.
2.2. The Function of Family Name for Custom Deliberations

Family name is very important in Mandailing society. Because, in the family name, there are some regulations. The regulation has regulated nicely in custom organization “Dalihan Na Tolu”. This regulation is not able to violate, if they do the violation, they should be get the custom sanction.

In custom organization “Dalihan Na Tolu” which is of Suhut, Anak Boru, kahanggi and Mora.

- **Suhut**
  
  Suhut is someone as house owner in the holding of custom ceremony.

- **Anak Boru**
  
  Anak Boru is family of wife taker from suhut family. Anak boru is very respect to Mora (giver of wife or girl). Therefore, mora give some sobriquets for them (Anak Boru).

They are:

1. *Nagogo Manjunjung*  
   (Strong to Pulp Up)
2. *Tungkot Di Na Landit*  
   (steak in the Wet Place)
3. *Sulu- sulu Di Na Golap*  
   (Bright in the Dark)
4. *Si Tambai Na Hurang*  
   (Increasing the little thing)
5. *Si Horus Na Lobi*  
   (less the more thing)
• **Mora**

Mora is gives the wife group. Usually, Mora is lovely to anak Boru very much. Mora of Mora is called *Hula-hula*.

### 2.3. The Method and Qualification of Giving Family Name ceremony

1. Every giving family name must be based on custom discussion that held by the king of the custom.
2. In the custom occasion must be start with betel leaf dedication and eat the rice as the qualification of custom deliberation.
3. Must be using the symbol of that occasion such as ulos.
4. Giving family name by respecting is not only also give the ulos but also give the twin keris. One of keris is given to the family name receiver and another for family name giver.
5. Giving family name by subservient, the family name giver usually give them a foot step house and rice cultivation.
2.4. The Elements that Need in Custom Deliberation

Every custom deliberation has the elements. The elements that need in custom deliberation must be complete. They consist of:

1. Suhut and Kahanggi (house owner)
2. Anak Boru (family of wife taker from suhut)
3. Mora (group of the wife)
4. Raja Di huta (king in the village)
5. Harajaon Torbing Balok (the honored person)
6. Raja Panusunan (the composer king)
7. Pisang raut (Anak boru in law)
CHAPTER III

SOME EXAMPLES OF GIVING FAMILY NAME CEREMONY

3.1. The Example of Giving Family Name by Asking the Family Name receiver

Giving the family name usually is given to the member who will be the village member and will stay there.

The village consists of some group that manages by a king of the group (ripe). Every king of the group must be responsible to his member. Therefore, every one has the guarantor and then that village will be peaceful because there is the control for every village member.

If there is some one who will be village member, they aren’t acceptance automatically. The comer must be look out to the ripe king or suhu ni raja. They are bringing the comer to the king. The king attitude to the comer is differences depend of condition or status the comer.

The comer will be the king servicer and stay with the king for a year. As long as, he living with the king, he follows do the king’s cultivation. And then, the king will examine the comer. After the harvest, the king will decide that the comer can receive to be member village or not. The king decisions is differences, they are:
• Rejecting become member of village
• Receiving become the member of village but must live with the king.
• Receiving become member of village and can choose to join with once of once ripe (group of family name).

This decision based on the king examined. The king gives the rice cultivation and a house to the comer (a new member). This giving family name isn’t needs a big ceremony. This occasion just present the huta king (king of the village) or panusuk king and namora natoras. Ripe king or suhu ni raja becomes suhut (the house owner in that occasion).

Suhut (The House Owner)

Santabi sapulu tu sude koum sisolkot dibarisan dalihan na tolu, songon i namora natoras, satorusna tu raja na hamı pajuguk di uluan ni pantar paradaton.

Marsukur hita tu tuhanta na dung mangalehen wahyu dohot hahirasan dihita sude rap marlagut dibagasta on.

Anso ulang on manjadi sapa- sapa di hita dalan- dalan ni parlagutan taon aropku marjanita ma au jolo saotik.

Sataon madund solpu romanopot au sada halak na ro tingon pulo Jawa na margorar si Djawoto. Anggo pandokkon na ibana tu au, na bahatma dibolus ia
huta, tai tuhanta on dope ning ibana na pade manjadi inganan pandaraman songon i parsilaungan.

Harana pade do huida pangalaho ibana, hu oban mada ibana nanapot rajai tu bagas godang. Ro ing rajai, rap dohot au ma jolo ia sahanok sataon anso hu parate- ateon sanga aha do sabotulna maksud nia manotop dikampungta on. Ning rajai mada tu au.

Dung sataon honokna, dipio rajai mada au mulak, ro pondok ibana, anggo pandapotna, pada do on manjadi parhanggionta anso mur martamba donganta sapanggadongan.

Dibaenni mada anso hupalagut hamu sude, mangido tahi sanga tar songon dia do on baenonta.

Botima jolo sahatni hata santabi sapulu

The meaning might be:

Thanks to all of Dalihan Na Tolu members, Namora Natoras and the king.

Thanks to Allah SWT who has given for us the time and opportunity to collect in this house.

First, I will tell you why we must were here now, so we aren’t fell confuse.

More than a year, a young man from the Java come to me, his name is Djawoto. He told me that he was came to some village but he said just our village which is comfortable for him to live. Because he has good manner, I accompanied him o see our king in the big house. Our king said, he has to live with me for a year. I can observe his destination living here.
After a year, the king calls me to see him; he said the man deserves to be one our brother.

Because of that, we gather to discuss what we will do about it.

That’s all I can tell you. Thanks

Kahanggi (The house Owner in the Ceremony)

Marsantabi sapulu au jolo tu hita sude koum sisolkot songon tu raja na malo pataya – taya uhum. Muda hupaihut- ihut dohot hu pasari-sari aha nadung dipajor ni angkai nangkin, anggo hamı barisan ni kahanggi, nada on manyili, harana hita do sadarion, asa hita juo do di ari na incogot.

Anggo nadung dipasahat raja i tu hita, anso dibaen ibana manjadi kahanggi, bo anggo ning rohangku da nada da tartulak i. harana anggo raja i boto ibana do mambaca hilap ni baliung sanga tudia robana. Inda mungkin raja mambaen naso pade tu hita, harana hita do incogot, hita muse do na aduan.

Dibaenni, anggo barisan ni kahanggi nada adong on na kaboratan.
Botima.

The meaning might be:

I honorable all of you in Dalihan Na tolu. I honorable the king of the village. If I think what the suhut has told us, we are as a kahanggi don’t disagree with you because we are together today, we will be together tomorrow.
If the king has ordered us to make him once of us (our kahanggi), I think we can’t refuse it. Because our king always gives the best for us. It’s impossible he gives the worst thing, because today we are together, we will be also together tomorrow.

Because of that, we don’t mind with the king decision. That’s all. Thank you.

Anak Boru (Suhut in Law)

Santabi sapulu maradopkon mora dijujung do tuanna di dege – dege tilakona tarlobi tu barisan ni namora na toras rap dohot rajai.

Anggo hamı do da barisan ni ank boru laing na totop do hamı on manjuljukon morana. Muda na pade ning mora nami, na pade juo doi di hamı.

Dibaen i auduran ma hata rap dohot mora. Botima santabi sapulu.

The meaning might be:

I honorable mora, namora natoras and the king. According to us, we still respect what namora natoras says. If namora natoras say “yes” we will say that.

Because of that, I will stop my speech. Thank you.
Namora Natoras

Santabi sapulu tu barisan ni suhut, jana sude koum sisolkot tarlobi tu rajai na manguluon hita diari sadarion.

Tai bope hudokkon songoni, laing tu raja i do on kaputusan ni on. Anggo au da na dohot do on manggogohon on. Harana nada adog rugi ni on di hita, na maruntung do hita diuta on dibaen on, harana anggo manurut pangamatanku si Djawoto bhat simaloanna, harana madung bahat ranto dibolus ibana. Halak na songonon porlu do on di hita, anso ur martamba simaloan dohot bisuk ni halak dhuhtanta.

The meaning might be:

I honorable the suhut, especially the king who will be the leader in this ceremony.

I think every thing we discuss today, consist of our king. Whatever our king says, I will support him. Because no body will get advantage I think Djawoto has some knowledge because he has visited many places. We need a person like him to be one of s, so that our knowledge and our people will be better.
King

Mardongan hapantunan marsantabi sapulu au parjolo tu ita sude.

Marsyukur hita tu tuhanta na dung mangalehen halapangan dohot hahirasan di hita rap marlagut dipantar paradaton.

Onpe muda hupaihut – ihut dohot dipatangi- tangi jamita, songon I holos ni suhut, na dipaihut- ihut kahanggina dohot ditunkoli anak boruna songoni muse dipabulus namora natoras, bo anggo au da muda dung mu tahi, au pen a mangihut do au disi.

Dibaen, pio hamu ma si Djawoto anso dilehen di ibana hata tutur dohot poda muda dung naron adong ikrar ni ibana na manarim marga on dijolonta sude.

The meaning might be:

I honorable all of you in this house.

Thank to Allah SWT who has given the time and opportunity for us together in this house.

After I think for several time, I agree with the suhut, kahanggi, namora natoras and mora. Because of that call Djawoto to give him some advises and the family name in front of us.
Note:
“Djawoto must be present in the custom meeting and king gives the instruction for him”.

King

The king will ask:
Djawoto!

Do you want to be a member in this village? And
Are you ready obeying to custom regulation in this village?

Djawoto

Djawoto answers:

I am sure want to be member in this village and I am ready to obey the custom regulation in this village.

King

As a new member, you must have given the family name, so your position clearly in the custom “Dalihan Na Tolu”. For you, I will give “Batu Bara” family name and then you will join with Batu Bara ripe (group of family name). You must know that batu bara is Anak Boru.
Batu bara namely in the custom are:

1. **Tungkot Di Na Landit**
   (Steak in the wet place)

2. **Sulu Ni Golap**
   (Bright in the dark)

3. **Sitambai Na Hurang**
   (Increasing the little things)

4. **Sihorus Na lobi**
   (Less in the more things)

Anak Boru must helps his mora in ell things and whenever.

The king asks: **do you want this family name?**

**Djawoto**

Djawoto answers:

“I received nicely”

*And then king says:*

*Madung tangkas nangkip rap hita bege alus ni si Djawoto, harana nada sala be hita dabalkan margaon tu ibana.*

*Mulai sadarion sah si Djawoto manjadi warga dihutanta on dohot mamakai marga Batu Bara hita olopkon toil ni.*
Mudah – mudahan margaon di tarimo tondi dohot badan.

Horas! Horas! Horas!

The meaning might be:

We have been hearing clearly about Djawoto. Because of it we can give this family name for him.

Since now Djawoto valid become member of our village with Batu Bara family name.

We hope this family name can received in his body and soul.

Horas! Horas! Horas!
3.2. The Example of Giving Family Name by Wedding Relation

The Member of Ceremony

1. *Suhut* (house owner in the holding of custom ceremony)
2. *Kahanggi*
3. *Anak Boru* (anak Boru from suhut and from comer).
4. The group of the asking family name and some one who will receiver the family name.
5. *Harajaon* (The honoured person)
6. king
7. Family
8. The Guest
9. The protocol (*alok-alok*).

*Anak Boru* (The girl)

(Usually deputy by the protocol)

*Santabi sapulu tu sude hita na juguk di pantar paradaton, sumurunlobi tu rajai, raja panusunan.*

*Dibaen madung juguk dison, suhut dohot kahanggina anak boru, songon i mue anak boru ni suhut na tingon Mandailing Julu, namora natoras, harajaon na*
The meaning might be:

Thanks to all of you in this custom society, especially to the king and *panusunan* king (the king who will be the leader in the ceremony).

In this moment we visit the *suhut*, with their sister, *anak boru*, *namora natoras* (The honoured person) and the king.

**Raja Panusunan (The person who will be the leader in the ceremony)**

*Mardongan hapantunon marsantabi au parjolo tu hita sude na juguk di pantar paradatton on.*

*Manyambut manyaluangi sapa- sapa ni anak boru ni suhut sude na dipataon ni suhut di ari madung salpu, ngada sala beda I surdu hamu ma jolo napuran tu sude raja- raja on, baru naron dibuka galanggang paradatton, harana songon pondok ni umpama I do, tek- tek mula ni gondang, burangir mulo ni hata. Dung I songon na ni dok ni anak boru, adong silua na I oban anak boru na ro tingon Mandailing julu I, ngada sala rap hita parrasokian jolo harana anngo.*
dung diparasaokion si pulut rap dohot intina mur malokot mai naronpartahian.

Botima,

The meaning might be:

By poem of for lines, I say thank you to all of you in this place. Then, to continue the speech by anak boru of suhut that they bring the gift (food) from Mandailing Julu. As well as, we must eat together because after we ate together our fraternity feeling will be better than before. That’s all. Thanks

Alok alok (The protocol)

Mauliate ma di raja i madung mangaleen hata ni tutur, adope kahanggi, pature hamu ma silua na ni oban kahanggintai, anso rap hita parrasakion.

The meaning might be:

Thanks to the king who has given the speech in this moment, and for kahanggi (the sister), put your gift (food) so we can eat together.

Alok- alok inviting suhut to speak his purpose and asking the custom king especially Panusunan king about the purpose of the meeting.
Suhut (The house owner)

Nada tarukur godang dohot jop ni roha nami di nayang ni langka I sude kaum sisolkot nami.

Dinatuari on majolo na tama dokonon, ro anak boru nami manopot hamidison, mangoloskon na tarsangkap di sitamunangi i ibana. Dinaenni mada anso sugary bolas pangidoan anso rap dison ma hita jolo manarimo anak boru amion, aso rap tangkasnaron hita bege sanga aha do holos dohot andung dihalahi.dibaen juguk di dison anak boru goruk- goruk hapinis nami na manogu nogu halahi tu galanggang paradaton on, aropku ibana doma na padamos dohot patangkas na anso rap torang di hita pangalohona. Botima jolo. Santabi sapulu.

The meaning might be:

Thank you to all of Dalihan Na Tolu members. Especially to panusunan king who be trusted become the leader in the ceremony.

We very proud and nice for your attend today. Few day ago, anak boru (the girl) come to me to tell about her problem, so I visit all of you to tell about that problem. because of anak boru was come here, I want anak boru must tell alone in front of the Dalihan Na Tolu members tat she want get marry with the boys from other ethnic. That’s all. Thank you.
CHAPTER IV

CONCLUSIONS AND SUGGESTIONS

4.1. Conclusions

According to the research, we can see that “Dalihan Na Tolu” relative which consist of Nationalism and development enthusiasm make the truly the giving family name for some one who isn’t member of Dalihan Na Tolu before. But you must remember that giving family name can’t give easily. Giving family name must be done be careful with the consider all things and make the custom meeting base on custom deliberation (Domu Ni tahi). Custom society is some one who has dynamism and modern in sting.

4.2. Suggestions

In writing this paper, the writer wants to give some suggestion as follows:

1. All of the tribes of the custom ceremonies are valued assets of our culture. Therefore, they have to be developed, perpetuated, and maintained.

2. The existence of varied culture in Indonesia is our identity. So that, we should be known, especially by young generation, because it is impossible to love something if we don’t know about it.
3. Integrity, solidarity, mutual cooperation and communication in society that are described in the ceremony must be applied, not only in the ceremony, but also in their daily life.

4. We have to be proud of our original cultures and introduce them as tourist attraction to the worldwide. It has the purpose to increase income and economy of our country.

5. The writer realizes that the writing of this paper is far from being perfect, so the writer hopes the readers would like to do further research on the topic of this paper.
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