



Social Values and Norms in the Mangalop Bona Unjuk Tradition at the Batak Simalungun Traditional Wedding Ceremony

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ABSTRACT

The Batak Simalungun people have customs that are observed from conception to death, each with its own uniqueness and social values. This study aims to describe the social and ethical values in one of the Batak Simalungun traditional wedding processes, namely the Mangalop Bona Unjuk tradition, which is carried out before marriage by asking permission from an uncle or tondong. This tradition is not just a permission, but a form of respect and a manifestation of moral and social values passed down from generation to generation. This study uses a descriptive qualitative approach to explain the meaning of Mangalop Bona Unjuk, collecting data through case studies, including journals, books, and related websites. The results of the study show that this tradition embodies high social and ethical values such as respect, ethics, and family togetherness. In addition, Mangalop Bona Unjuk serves to strengthen kinship ties and secure the blessing of the extended family, ensuring the wedding process proceeds peacefully and joyfully. Thus, the Mangalop Bona Unjuk tradition plays an important role in shaping the character and maintaining the social balance of the Batak Simalungun people.

Keywords: social values, norms, Mangalop Bona unjuk, Batak Simalungun, traditional ceremony

Nilai Sosial dan Norma dalam Tradisi *Mangalop Bona Unjuk* pada Upacara Adat Pernikahan Batak Simalungun

ABSTRAK

Masyarakat Batak Simalungun memiliki adat istiadat yang dilakukan mulai dari dalam kandungan hingga meninggal dan masing-masing mempunyai keunikan serta nilai sosial di dalamnya. Penelitian ini bertujuan untuk mendeskripsikan nilai sosial dan etika dalam salah satu proses adat pernikahan Batak Simalungun, yaitu tradisi *Mangalop Bona Unjuk* yang dilakukan sebelum menikah dengan cara meminta izin kepada paman atau tondong. Tradisi ini tidak hanya sekadar permissi, tetapi merupakan bentuk rasa hormat serta wujud nilai-nilai moral dan sosial yang diwariskan secara turun-temurun. Penelitian ini menggunakan pendekatan kualitatif deskriptif untuk menjelaskan makna *Mangalop Bona Unjuk* dengan pengumpulan data melalui studi kasus seperti jurnal, buku, dan web terkait. Hasil penelitian menunjukkan bahwa tradisi ini mengandung nilai sosial dan etika yang tinggi seperti rasa hormat, etika, serta kebersamaan keluarga. Selain itu, *Mangalop Bona Unjuk* juga berfungsi sebagai sarana mempererat hubungan kekerabatan dan memastikan restu keluarga besar sehingga proses pernikahan dapat berlangsung dengan damai dan penuh sukacita. Dengan demikian, tradisi *Mangalop Bona Unjuk* berperan penting dalam membentuk karakter dan menjaga keseimbangan sosial masyarakat Batak Simalungun.

Kata kunci: nilai sosial, norma, Mangalop Bona Unjuk, Batak Simalungun, traditional ceremony

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INTRODUCTION

The Simalungun people have a variety of traditions that regulate the various phases of human life, from the time in the womb to the end of life. Custom is a collection of values, rules, and customs passed down from one generation to another in a society (Iin Turyani et al., 2024). Each phase of the tradition contains high social and ethical values as a guide in acting and interacting among members of the Batak Simalungun community such as seven months, manaksihon (lifting sidi), marhabuan (marriage), mambere tungkot pakon duda-duda (handing over betel and betel grinding), as well as death rituals (marujung goluh) which until now have become a cultural heritage. Every inherited custom and culture contains ethics and social values. Ethics are not just about existing social rules, but also develop a person's moral awareness regarding their obligations as a social entity and a cultured being (Lau et al., 2025; Lamsari et al., 2025). Thus, the culture becomes a view that is carried out so that it can become a guideline and not just disappear (Situmeang & Siahaan, 2022; Saragih, 2022).

In the context of Simalungun traditional marriage called marhabuan, this procession is a sacred ceremony that marks the formation of kinship ties between the male and female parties. One important part of the marhabuan procession is the tradition of mangalop bona unjuk. Mangalop bona unjuk or what is often heard as Mangalop bona boli is a custom where the groom asks permission from tondong or commonly called tulang. Tulang is a brother from the mother's side (Situngkir, 2022; Saragih et al., 2025). The role of this tulang has an important position in Batak customs, especially the Simalungun Batak because the tulang is a source of blessings or a giver of blessings.

Based on this description, the formulation of the problem discussed in this study is: (1) how is the implementation of the mangalop bona unjuk tradition in traditional Batak wedding ceremonies? 2.) What social values or norms are related to Mangalop bona unjuk? Through the implementa-

tion of mangalop bona unjuk, the Simalungun community aims to emphasize the importance of maintaining ethics, respect, and social responsibility in every cultural interaction and the benefits of this research as a means of passing on moral values to the younger generation so that they continue to respect their ancestors, uphold customs, and strengthen ties. social relations between families. It is important to study ethics and social values in the bona juk mangalop tradition so that the cultural meaning contained therein can be understood in depth and not simply practiced from generation to generation without meaning.

The relevant research conducted previously entitled "Theological Re-Interpretation of Mangido Pasu-Pasu from Bones in Wedding Rites in Huta Manik Village, Sumbul District (Manik et al., 2024a) The research is related to this research because both discuss the process of requesting permission from bones in a series of traditional wedding ceremonies. The research explains that the Mangido Pasu-Pasu Tradition from bones is an important part of the series of Toba Batak traditional weddings that are carried out before the wedding. This tradition is not only a traditional formality, but contains the meaning of respect for the kinship structure, especially the relationship between bere and bones as the party giving blessings. Traditionally, Mangido Pasu-Pasu aims to obtain blessings and blessings from bones in order to achieve 3H, namely Hamoraon, Hagabeon, and Hasangapon which symbolize prosperity, descendants, and family honor. This tradition also strengthens family ties between the two parties. From a theological perspective, this tradition is understood as an extension of God's hand through bones in providing prayers and blessings for the prospective bride and groom, so it does not conflict with faith. Christian, but rather a form of unification between tradition and spirituality in the lives of the Toba Batak people. Therefore, previous research provides an important foundation for the author to uncover the ethical and social values contained in this traditional procession and demonstrate its relevance to the lives of the Simalungun



people today.

METHOD

In writing a scientific paper, a research method must be used to demonstrate that the research is conducted systematically and in line with the desired objectives. The method used in this research is a qualitative research method. Qualitative research methods are used to describe data verbally and in writing without using numbers, but rather through descriptive explanations. According to (Nurrisa & Hermina, 2025), qualitative research is a type of research that does not rely on mathematical models, statistics, or computer tools.

The initial step in this research is to formulate the basic assumptions and principles of thinking that will be applied in the research process. In qualitative research, researchers focus on collecting data without using numbers and interpreting the results obtained. The approach used in data collection for this research is literature review and interviews. Literature review is conducted by reviewing various sources, such as books on culture that are studies, journals, and websites relevant to the research topic, while interviews were conducted to obtain direct information from sources who understand the implementation of the Mangalop Bona Unjuk tradition in the Batak Simalungun traditional wedding ceremony. The use of this method aims to deeply understand the social and ethical values contained in the tradition through natural and contextual descriptions.

RESULT

The Mangalop Bona Unjuk Tradition

The process of the Mangalop Bona Unjuk tradition involves bringing the following items to the bone house: a dayok jaguran nailoppah, panrappahi meat, enough beauty, and demban na dop iattupan secukupni. Before arriving at the bone house, the groom's family brings a group of people to the bone house:

- a. suhut bolon (paranak),
- b. anak yang lahou marahajabuan,

- c. Sanina,
- d. anak boru jabu.

Furthermore, not only does the groom, or the person about to marry, bring preparations to the bone house; the bone also prepares for his nephew (panogolan), namely: a. sada dayok jaguran na ipanggang, b. nailoppah fish, c. enough beauty. Upon arriving at the bone house, the bride and groom are seated and the bride and groom are offered a handshake (demban). The demban, a betel leaf, serves as an opening sign in a traditional event or as a symbol of inviting others to attend the ceremony. During this ceremony, the parents of the child who is about to marry present the hand-held dembelan. This is to inform the child that their nephew wishes to marry, to give permission to the child to settle down, and to provide the food they brought before coming to the child's house. After the meal, the groom presents the dembelan satangga (stagnant) placed on a plate and weighed down with money. The dembelan is then handed over by the child to the child.

This tradition, known as the dembelan salpu mangan (smoking cigarette) is made inside and communicates the purpose of the visit. Before the child speaks, the child prepares a single-shoulder bone containing the tenger sanggolom (a kind of money) and money as a sign of the nephew's mangalop bona (a kind of money). In Simalungun tradition, the specified amount of money is 6, 12, 24, 36, and so on. At the time of the handover, the bone conveys several words as a form of advice and blessing to the groom's side "Nasiam parboruan nami, ijon ibahen hanami do bona unjuk panogolan hon ase atap morgan a ijahani pe holi na ialop panogolan hon, Sarupa boru hu rumah nami on mai ai holi" After that, rice is given on his head or what is called di boras tengeri nephew who wants to get married and this is what the bone says to the nephew "age pe lang boru hu rumah on ialop ho jadi parinangonmuanggap na hunrumah on ma parinangonmu ai".

Thus, after the procession is carried out, the groom again gives the naniatupan demban which

is placed in a plate, pressed with some money, and covered using banana leaves. This demban naniattupan was then handed over to the bone party as a sign of respect as well as a closing symbol in the series of Mangalop Bona Unjuk activities and said "on ma tondong demban nami ia nasadia pen na boi padas hanami lazy ma uhur nasiam anjaha tonggohon nasiam panogolan ni nasiam healthy bani on ni household event". After the event, the traditional process was closed with prayer.

1. Social Values in the Mangalop Bona Unjuk Tradition

The Mangalop Bona Unjuk tradition in traditional Batak Simalungun wedding ceremonies contains strong social values and norms. This tradition not only symbolizes respect between the groom and the bride, but also serves as a means to strengthen kinship ties within the extended family. The social values embodied in this tradition reflect the principles of Simalungun society, which uphold togetherness, respect, and social responsibility. Some of these social values include.

1.1 Family Values

Family values encompass the virtues necessary to build a family. One component of these family values is the value of love and cooperation or mutual assistance (Embhun Nurani Dwi Sari Heryanto Heryana et al., 2024). In the Mangalop Bona Unjuk tradition in traditional Batak Simalungun wedding ceremonies, family values are clearly evident through the involvement of the entire family in preparing and carrying out the traditional procession. The groom, along with the sanina and anak boru (children), work together to prepare various items to be brought to the house of the deceased, such as the dayok jaguran nailoppah (a traditional Japanese traditional cloth), demban (a traditional Japanese traditional cloth), and other food supplies. This reflects the spirit of mutual cooperation and a sense of shared responsibility in maintaining the family's honor.

1.2 The Value of Respect

The series of rituals in the Mangalop Bona Unjuk tradition, such as the giving of the demban to the deceased, reflect a high level of respect and courtesy. This act serves as a form of permission, as well as a request for blessings and forgiveness from the deceased for not being the groom's life partner.

The giving of the demban is not only a traditional symbol, but also a concrete manifestation of the ethics and moral values of the Simalungun people in maintaining kinship ties. Through this process, the groom demonstrates his deep appreciation and respect for the deceased, as he holds a vital position in the Batak Simalungun kinship system.

1.3 The Value of Mutual Cooperation

The word "gotong royong" comes from two words: "gotong," meaning "to work," and "royong," meaning "together." Literally, gotong royong can be interpreted as an activity of working collectively or doing a job together to achieve a common goal (Anggraeni Oktavia & Sumardi, 2021). In the Mangalop Bona Unjuk tradition, the value of gotong royong is reflected in the togetherness of all family members and relatives in preparing various needs for traditional ceremonies. The men do not work alone, but are assisted by sanina, anak boru, and other family members in preparing dishes, traditional equipment, and organizing events. This spirit of gotong royong shows that the Simalungun people uphold the value of togetherness and mutual assistance, not only in social activities, but also in preserving customs and culture. Thus, the Mangalop Bona Unjuk tradition plays an important role in instilling and maintaining the value of gotong royong as part of the social identity of the Batak Simalungun people.

2. Norms in the Mangalop Bona Unjuk Tradition

This tradition also contains various norms that serve as guidelines for community behavior in maintaining harmony and customary honor. The



various norms contained in this study are norms of politeness, customary norms, social norms.

2.1 Norms of Politeness

Norms of politeness are unwritten rules that govern a person's behavior so that they act in accordance with the customs, ethics, and etiquette prevailing in society. In the Mangalop Bona Unjuk tradition, norms of politeness are clearly evident through speech and respect for bones. Men, for example, demonstrate politeness by speaking softly, acting humbly, and observing customary order when dealing with bones. This respect is also reflected in asking for blessings from the bones as a form of respect and adherence to the customs and kinship structures held in high esteem by the Simalungun people.

2.2 Customary Norms

Customary norms are guidelines that regulate the implementation of a tradition to ensure it remains in line with the values and rules passed down from generation to generation by ancestors. In Simalungun society, the implementation of traditional traditions must follow established rules and sequences, as each stage has its own symbolic meaning and sacred value. In the Mangalop Bona Unjuk tradition, the entire procession, from preparation to the presentation of the demban to the bone, is carried out according to applicable customary regulations. Deviations from the order, delivery method, or use of traditional symbols are considered disrespectful and may result in reprimands from traditional elders. This demonstrates the strong role of customary norms in maintaining the purity and sustainability of the Mangalop Bona Unjuk tradition as a cultural heritage of the Simalungun Batak people.

2.3 Social Norms

Social norms are reflected in the community's togetherness and spirit of mutual cooperation in preparing and carrying out traditional ceremonies. Each family and community member has a

role to play, both in terms of energy and thought. This demonstrates the strong solidarity and sense of shared responsibility in maintaining the continuity of customs and strengthening relationships within the Simalungun kinship system.

DISCUSSION

Humans are both individual entities and part of society. In its relationship as part of society, it is implied that no human being can be separated from other individuals. From the beginning, humans were destined to interact with one another. Interaction between humans will occur in various forms of communication and conditions (Hapsah et al., 2024). Since the beginning of creation, humans were created in pairs, namely men and women, who have the nature to complement each other. Therefore, humans are endowed with the instinct to form a bond in the form of marriage as the basis for the formation of a harmonious family and social life. Marriage is a bonding process between a man and a woman as husband and wife with the aim of forming a harmonious and prosperous family. In the Batak tribe, especially the Simalungun community, marriage is not only interpreted as the union of two people, but is also accompanied by the implementation of sacred traditional ceremonies as a form of respect for cultural and ancestral values. For the Simalungun community, marriage is called marhajabuan, which is a tradition that has social, moral, and spiritual meaning. Simalungun traditional weddings are not only seen as the union of two individuals, but also as the merging of two extended families and two clans into a new kinship. Therefore, each stage of the wedding ceremony is carried out with utmost decorum, accompanied by traditional symbols embodying ethical values, responsibility, and respect for others.

Marhajabuan is not merely a ceremonial process, but also contains deep meaning regarding the position and role of each party involved. Each element in the ceremony has a specific function and responsibility that reflects the social system of the

Simalungun people, namely the tolu sahundulan lima saodoran. The stages in this marhabuan are parpadanan namaposo, mambere goloman, marlasa-lasa, mangalop bona unjuk, pajabu parsahapan, mamboan indahan indahan paralop, pamasumasuan hu gareja, pardasni pengantin hu rumahni paranak, paulak goloman, ranggi ni horja irumah ni paranak, manuruhkon indahan si opat borngin, paulak limbas, patandangkon boru bayu hu rumahni tulang pakon pajeohon niombah.

Mangalop Bona unjuk is one of the wedding processes that must be completed by the Simalungun people before carrying out the traditional wedding, known as Marhabuan. This custom is carried out by the groom. Mangalop Bona unjuk in Indonesian Mangalop means to pick up Bona means the beginning of the foundation and unjuk means prosperity or happiness. In this process, the biggest role is held by the bone, or also called tondong, namely the maternal uncle. The presence of the bone has a very important position in the implementation of traditional ceremonies, because it is considered a source of blessings and blessings for the bride and groom (Monika Pemariah Manik et al., 2024). With the active role of the bone, a series of traditional events can run smoothly, full of meaning, and reflect the value of respect for the kinship system that is highly respected by the Batak people. In this context, the party that will be visited in the traditional procession is the tondong pamupus. Tondong pamupus is a biological brother from the mother's side, but comes from the groom's lineage. In addition to asking for blessings, the nephew (panogolan) also apologizes to the bone. This is done as a form of respect because the daughter of the bone does not become his life partner. This apology symbolizes humility, respect, and an awareness of ethical values in kinship (Damanik, 2020). Through this process, it is hoped that the relationship between the two parties will remain harmonious and loving, leaving no trace of offense or disappointment within the family.

CONCLUSION

The Mangalop Bona Unjuk tradition in traditional wedding ceremonies of the Simalungun Batak people is a tradition performed by the groom to seek blessings and apologize to the bridegroom for not marrying his daughter. This tradition is not merely a ceremonial procession, but also contains deep social, moral, and cultural meanings and reflects noble values upheld by the community, such as respect, responsibility, togetherness, and appreciation for kinship. Through this tradition, the Simalungun people emphasize the importance of maintaining ethics and etiquette as a form of respect for the bridegroom as the giver of blessings and symbol of blessings. In addition to embodying social values such as kinship, respect, and mutual cooperation, Mangalop Bona Unjuk also reflects the application of various norms, including norms of politeness, customary norms, and social norms. These three norms play a crucial role in regulating behavior, strengthening solidarity, and maintaining harmonious relationships between families within the Tolu Sahundulan Lima Saodoran kinship system. Thus, the Mangalop Bona Unjuk tradition serves not only as a means of respect during traditional weddings, but also as a means of transmitting moral and social values to future generations. Preserving this tradition is a concrete manifestation of the Simalungun people's efforts to maintain their cultural identity and strengthen the social bonds inherited from their ancestors.

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