

The Strategy of the Mandailing Community in Preserving the Culture of the *Dalihan Natolu* as a Form of National Identity

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Abstract – This study aims to understand the strategies carried out by the community to maintain the civic culture of Dalihan Natolu. The research design used was qualitative with descriptive research method. Data collection techniques were carried out by interviewing, observation, literature and documentation techniques. The results of the study showed that: (1) the strategies carried out by the community in preserving the culture of natolu were started from the family, then through the community which included the customary leader and local government, the latter based on awareness and desire to have and be involved in the culture (2) obstacle in the implementation of the culture of the transfer of natolu in Indigenous marriage Mandailing is an ancestor who never carried out margondang. Prohibition of marriages as high as and the minimal costs for getting married.

Keywords: *strategy, Dalihan Natolu, obstacle*

I. INTRODUCTION

The fear of erosion of traditional culture, including the philosophy of life that is believed. Indonesian people have a variety of cultures, each culture has noble values that are still maintained [1]. Batak tribe has a complete cultural wealth in regulating life. This is evident from the existence of the writing and language itself with a very complete vocabulary, and unique and specific habits that are different from other ethnic groups. *Dalihan Natolu* is one of the Batak cultural treasures [2]. The culture of *Dalihan Natolu* has begun to be unknown to the people (young generation) of the Mandailing Batak, *Tutur* or vocations are part of the *Dalihan Natolu* which is still rarely known to the younger generation, which basically the young generation must know and apply in their daily lives.

Society consciously or not has made the acculturation transition, which is the process of cultural formation after intercultural contact is taken from other countries without removing the elements of indigenous culture. Walidah states that the younger generation (millennial) is a cohort term in demographics which means followers, the habits of cyberspace become inherent in the younger generation who were born in the technological era [3]. Increasingly

sophisticated technology also makes the younger generation less concerned with the surrounding environment. Declared by Pratiwi mass media technology provides freedom of speech that affects local culture [4]. The environment of people who rarely use the traditional Mandailing marriage culture like Margondang also makes the younger generation less understand their local culture.

Concerns about the fading of cultural values in the community of the influence of foreign culture entering Indonesia are increasingly marked by some children who become cultural heritage agents in urban areas preferring to continue their studies outside the city so that the introduction of local culture to the younger generation is not as expected.

The Center for Data and Statistics of Education and Culture in 2019 states that the Trend of Determination of Intangible Cultural Heritage by the Province of the year (development of intangible cultural heritage of each province), North Sumatra province has the number of intangible cultural heritage from 2013 to 2018 is 28 inheritance from 819 Cultural heritage is not different in Indonesia. Data inheritance includes beliefs and traditions, in the Natolu tradition in the Mandailing marriage tradition there is a tradition that is recognized by the community.

This research study is Civic Education in the socio-cultural domain that focuses on the strategy of preserving Civic Culture, Natolu's transition in the customs of Mandailing marriages in the digital era which is a national identity. Reinforced by Winataputra [5] states the Civic Culture is a culture that supports citizenship which contains a series of ideas that can be effectively realized in cultural representation for the purpose of shaping citizens' identities. the realization of the culture of citizenship (Civic Culture) as one of the determinants of the growth and growth of a democratic country [6]. In addition, Civics in carrying out the vision and mission that the importance of Civics in Indonesia is to realize its citizens to be able to "think globally, act locally, and be committed to the nation and state (think globally, act locally, and commit nationally)". Mahendra said that Citizenship Education in building the nation's character should play a role as a curricular program in formal and non-formal educational institutions, as a socio-cultural citizenship movement, and as a national political education for state administrators, leaders and members of

social organizations and political organizations. All three roles must be seen as a single unit, the curricular program is an opening to the horizon of citizenship, the socio-cultural [7] Culture is a community habit, there is interaction between individuals, groups that have a system and give rise to a pattern which then becomes a collective agreement directly or indirectly [8].

The nation's identity can be seen from one of the habits that prevail in society. "Nation creates national identity", a nation creates a national identity, which makes people have a feeling of belonging to a nation. This research study will describe the community's strategy in maintaining and preserving the existence of the *Dalihan Natolu* Civic Culture in the digital era as a constructive one.

II. THEORETICAL REVIEW

The *Dalihan Natolu* culture is a National Identity and a concept of citizenship culture as an identity of the Mandailing custom. The nation's identity can be said to be a symbol of pride in being a member of the nation's community. Harahap said Dalihan was three stones placed in a triangle position with the same distance and height. three stones are placed or planted at the same distance in the middle of the tataring as a stove when cooking. The distance between the surface of the tataring in the center of the three stoves with the base of the furnace and cauldron is between 15 and 20 cm. Firewood is put under a container, curling iron, cauldron or cage through the sidelines of three stone furnaces. Thus there is sufficient space and ventilation to produce the heat needed from firewood that is burned while cooking [9] In line with the parsarga clan writing team, the Harahap clan states that *Dalihan Natolu* has several elements, kahanggi, boru children, mora [10].

Cultural characteristics of citizenship (Civic Culture) include [9]: Values in Citizenship, attitudes and behaviors of citizens, Virtue of citizenship (citizenship morality) includes legalitarian, mutual trust, tolerance, cooperative life, solidarity, and community spirit. Culture has been implanted in humans and passed down through communication and imitation. Furthermore *Dalihan Natolu* as a family system regulates the Batak tribe among one another [14], so it is very important to remain preserved as a local Mandailing culture. Referring to Minister of Education and Culture Regulation number 10 of 2014, it is explained that the preservation of tradition is an effort to protect, develop, and utilize a habit of a group of cultural support societies whose distribution and inheritance take place for generations. According to the statement, the preservation of *Dalihan Natolu* culture in the Mandailing Indigenous marriage is included in this aspect. The following gives the author an illustration in the form of a picture of how the strategy used by the Huta Tunggul village community in preserving their local culture.

III. RESEARCH METHOD

In this study, the research method used is descriptive research method (descriptive research) that will describe the phenomenon as it is by examining it regularly and strictly. Al Muchtar stated that qualitative research was conducted to determine the truth within the framework of problem solving to build principles, concepts, scientific theories and models

regarding the problem to be studied [11]. The selection of the use of a qualitative approach in this study, intends to describe the results of research or the phenomena under study are described in the form of descriptions that show the preservation strategy of *Dalihan Natolu* in the Mandailing Marriage Tradition as Strengthening Community Cultural Identity in Huta Tunggul Village, South Tapanuli Regency.

Qualitative research needs to look at the main characteristics that are different at each stage of the researcher's process namely exploring problems and developing detailed understanding of central phenomena. Making the literature review play a small role but justifying the problem. Mention research intentions and questions in an open-ended form to capture participants' experiences [12].

IV. RESULTS AND DISCUSSION

Strategy Carried Out by the Community in Preserving the Culture of Transitional Natolu

Culture that is owned by the community and passed down from generation to generation. Narottama states that cultural identity is a basic form of a person and the same similarity is in someone who has the same ethnicity and common ancestors [13]

Culture is the view of life of a group of people in the form of behavior, beliefs, values and symbols that they receive unconsciously / without thinking, all of which are passed on through the process of communication and imitation from one generation to the next. as stated by Normina that culture cannot live apart, because within a group of people there is a culture and is a way of life that is developed and shared by a certain group of people [14].



Cultural preservation strategy *Dalihan Natolu* in Mandailing Customary Marriage

Based on the illustrative picture in preserving the *Dalihan Natolu* culture in the Mandailing Indigenous Culture starting from the family phase, through families the children will learn to recognize the values, norms, social roles, and customs that are instilled by their parents since

childhood. The process of socialization is concerned with the process of learning culture in the relations of social systems.

In the next stage through the community and local government, in this case good communication between communities makes the introduction of culture to the younger generation very supportive, besides that the local government also provides musical instruments as a means of cultural introduction to the younger generation, usually the North Sumatra Provincial government holds an event a cultural festival every year, and the South Tapanuli regional government also holds a cultural festival every year, which will present cultural performances in each region, students and young people in each region who will fill the cultural festival. Hildigardis called it Culture Experience is the preservation of culture, especially the younger generation carried out by means of a direct goal into a cultural experience [15]. If the culture takes the form of dance then the community is encouraged to learn and practice in mastering dance and can be staged at any event or festival.

In line with the Industrial Revolution Era 4.0 which is the digital era, accompanied by increasingly sophisticated technological developments. When young people are involved in carrying out cultural festivals, they will upload the results of art and culture in each region to social media, such as Facebook, YouTube, Instagram, and others. This will be one of the strategies to maintain and protect local culture and the values contained therein remain as a form of national identity. The appeal of the younger generation to culture will increase when they go directly and play a role in it. In this cultural festival the majority is played by children under the age of 20, playing various traditions in the Mandailing tribe, such as makkobar, pabagas boru, which are part of the Natolu transition to the offering of tor-dance dances and its musical instruments. So when they play a role in it and upload videos, photos of cultural festival performances and Mandailing traditional wedding traditions on social media, the dissemination of information will increasingly increase, and foster a sense of pride and want to have also maintain it.

The process of preserving Dalihan Natolu's culture is supported by the community itself and makes it strong. That way there is no other interest besides maintaining a value system and preserving local culture. To preserve inheritance that is not in the form of objects, the preservation process cannot influence the socio-economic structure of society [16]. The preservation of *Dalihan Natolu* culture in Mandailing Indigenous marriages is carried out to optimize the role of parents and the community who provide their own strength.

The inhibiting factor in the implementation of the *Dalihan Natolu* in Indigenous Mandailing marriage

The obstacles that occur does not mean that the culture will not be implemented by the village community Parsambat Huta Tunggal, if there are people who do not know and want to know about the culture by adapting and mingling with the children's community it will be easier to understand the culture. As stated by Sumantri how to overcome the

obstacles that are felt by the community, namely by adapting, besides that they also often associate with local communities so they can learn about their cultures [17].

Inhibiting factors in the implementation of the Mandailing Indigenous Peoples, including when the community wants to carry out the intentions but are neglected with very minimal funds, resulting in the threat of failure in the implementation of the *Dalihan Natolu* culture in the Mandailing marriage traditions. Every problem has a solution, when the community is confronted with this problem, the community and traditional leaders in the area have prepared it long beforehand and deliberated to overcome it, by means of Marpege-pege.

The next inhibiting factor when people want to carry out margondang (big party) but after traced the family has a grandfather or his descendants did not cut buffalo. This becomes a problem and inhibiting factor in the implementation of Mandailing culture, and the inhibiting factor can be overcome by if the family wants to carry out margondang (big party) on condition that they have to cut 1 buffalo in its meaning as a substitute for their previous descendants who have never cut buffalo. Some of the inhibiting factors do not become a very big problem so that when carrying out horja or a big party the writer does not feel the inhibiting factor is one of the obstacles to continue implementing the custom of marriage, because the solution is very good and agreed upon by the community to overcome obstacles and problems faced by the community when implementing the culture.

This paper also seeks to describe the factors causing the occurrence of same-sex marriage among the Mandailing Batak community. This becomes important for the study of Islamic law and Customary law, where the relationship between the two is not static but changes according to the context that surrounds it. In line with Pohan's opinion in a patrilineal society, marriage aims to maintain the father's lineage [18]. So boys must carry out forms of marriage taking wives (with honest payment of money).

V. CONCLUSION

In the era of industrial revolution 4.0 the Huta Tunggal community has stages in how to preserve culture *Dalihan Natolu's* through family, which is taught and understood from childhood, then the community, a community that is very supportive with understanding and participation given from the community to the driving factor for the continuation of the culture of transcendence in the traditional Mandailing marriage is then on the basis of self-awareness, with the people's understanding of the culture over time will make someone appreciate and feel like possessing and maintaining the culture of *Dalihan Natolu* in the Mandailing wedding customs

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