



# The tradition of markobar in mangalap boru “Picking a Bride” as advice for the women mental health in mandailing wedding ceremony<sup>☆</sup>

Tutiariani Nasution<sup>a</sup>, Robert Sibarani<sup>b,\*</sup>, Syahron Lubis<sup>b</sup>, Eddy Setia<sup>b</sup>

<sup>a</sup> Doctoral Program of Linguistics, Universitas Sumatera Utara, Medan, Indonesia

<sup>b</sup> Faculty of Cultural Science, Universitas Sumatera Utara, Medan, Indonesia

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## ABSTRACT

**Objective:** The study was conducted to explain the role of *markobar* (speech) in *mangalap boru* toward the bride (specifically) and women (generally) mental health in Mandailingnese. This study is concerned with explaining the phenomenon of using language used to console and strengthen the bride who will move into the groom's house.

**Methods:** This study used the ethnography model. The data were taken using a recording, interview, and observation. The steps in *markobar* of *mangalap boru* were analyzed based on its structure and explaining the speech that consists of advice for the bride.

**Results:** *Markobar* in *mangalap boru* produced the utterances to advise the bride to face her new situation with her groom's big family. The speech consists of an introduction by telling the steps of knowing the bride. It was then continued by a speech of accepting the bride to the grooms' big family and advice from both sides. It is covered by giving speeches of the bride's family's requests to take care of their daughter and promise from the groom's family.

**Conclusion:** Tradition *markobar* in *mangalap boru* affected the bride's mental health to release her life custom with her family and move forward with her new husband. The advice pieces in *markobar* strengthen her spirit and mental to accept the new situation and adapt it sincerely. The language used and performance in delivering *markobar* is Mandailing local wisdom that should be maintained toward an agreed life system in Mandailingnese.

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## Introduction

Marriage is one of the most important events in people's life. Hence, marriage is about people's lives who are married and involves their parents, even more broadly, concerns the whole family.<sup>1</sup> It means the marriage between the groom and bride is a tight bound between two big families.

To conduct a wedding ceremony, cooperation in a big family plays an important role in making it succeed. Cooperation is very useful to develop human resources and improve society's welfare through the value of togetherness in performing a difficult job alone.<sup>2</sup>

In Mandailingnese, the bride must move into the groom's house (groom parent's house) due to becoming the groom's responsibility to take care of her and his big family. The bride's parents move into the groom's after being pronounced as wife and husband is conducted as one step in the wedding ceremony, namely *mangalap boru* (picking the bride). In this activity, the groom and bride's big family do *markobar* (speech) to convince the bride's family that they will take care of the bride as their daughter.

In this study, the researcher described the *markobar* in *mangalap boru* activity, which explains the meaning of the speech to strengthen the bride's mental and remind other women who present at that time about their destiny.

## Method

Mandailing is a group of people who live on the southwest coast of the mainland on Sumatra, specifically in South Tapanuli. The location of the study was in Pasar Binanga village, Barungun District, Padang Lawas Regency, North Sumatera Province. This study used the qualitative method and ethnographic model. As the qualitative method, this study was subject perspective or wellknown as emic viewpoint 'insider's point of view'.

The data were taken using a recording, interview by using purposive sampling, and observation.<sup>3</sup> The anthropolinguistic approach was used as the core to investigate the speech event in *markobar* of *mangalap boru*. This research was conducted at Pasar Binanga Village, Barumun District, Padang Lawas Regency, North Sumatera Province for 6 months in March–September 2020.

## Results

Mandailing wedding ceremony deals with a requirement of marriage according to Islam law. Marriage takes place before the candidate, the bride (*boru na ni oli*) was brought to the groom's house (*bayo pangoli*). Below is the table for an explanation about

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\* Corresponding author.

E-mail addresses: [rs.sibarani@usu.ac.id](mailto:rs.sibarani@usu.ac.id), [pmc@agri.unhas.ac.id](mailto:pmc@agri.unhas.ac.id) (R. Sibarani).

**Table 1**  
Markobar in mangalap boru event.

No.	Markobar in mangalap boru	Content
1	<i>Horja pabuat boru</i>	Markobar for the handover event of the bride to the groom
2	<i>Pasahat mara</i>	Markobar for accepting responsibility for the bride
3	<i>The luggage boru na ni oil</i>	Markobar from the bride's side which contains information about the bride and requests to teach and advise her to the groom

the steps of mangalap boru in the bride parent's house after getting married.

Table 1 shows the steps that consist of three steps containing the speech to strengthen the bride about her situation later. In the first steps, the groom's family stated that they had planned to prepare a party for the *boru* (bride) to welcome her in their place. Below was the *markobar* to express the request from the groom's family to pick up the bride:

*Sondia do obar mangalap boru?*

Sobisa ita manyaloseon masalahon parjolo ita maligi masalahna sotai robarkon, *masalah nabiasa iadatta*

*Ima baen mandung isaliseon parsoalan*

*Tuor dot nikah tontu giotta mai manogu boru*

(How do we make a meeting to pick up the bride?)

To solve the problem, we first look at the problem so that we can discuss it.

Problems as usual in our customs.

Because the issue of his marriage dowry had already been resolved, of course, the next step was to take the bride.)

In this session, the *markobar* was delivered by the groom's side to open the conversation. At this moment, the atmosphere of emotion was seen because the time had come for the bride to leave her house. At that time, the bride's father brings the hands together with the bride and groom and say, "I am giving my daughter to you to be taken. Now and hereafter, she is your responsibility".<sup>4</sup>

The next steps was the hand over responsibility for the safety of the bride. *bayo pangoli* (groom) and *boru na dioli* (bride) also sit on pantar back and forth (where people gather in the house). All items default has been put in the middle of the fire (alternating), which is on interpret it as *pasahat mara* (meaning to give up salvation) *boru na ni oil* and *luggage to bayo pangoli* and his family (is the full responsibility). During this *pasahat mara* event, the *boru na ni oil* family must explain to the *bayo pangoli* family that this girl is not can be wasted because, for the family, this child is a child (have high marks).

*Tu bagas ni alaklai nai.*

*Onma bahan obankonon tu mora ni bayoi*

*Tai biasona sasampe tu bagas nimora padti ipanaek tu bagas adat,*

Dibagas adat borui ijago anakboru nimora, raja, mora nimora nipangoli, hatobangon, malim dot kapala desa

*Nah tontu pihak nipangoli nadiparwakilkon tu kahanggina*

*Angkan nandok songon giot parmasalahan taon ima dot hata*

To the house of the groom

This is the luggage to mora's house

but usually when he arrived at his house mora went straight to the traditional house/party

The customary spirit/bridal party is guarded by the mora's daughters, the king, the mora, the parents in the village, the religious scholars, and the village head.

So, of course, the family we went to was represented by the *kahangg'si* going to how we solve this (custom) problem with language.

The groom's family convinced the bride's family that they would take care of the bride as their family member. Besides, there is *mora* (group in groom's family who have the same clan with the bride who lives in the groom village) as one of the big groom families who also has the responsibility to take care of the bride now in the same place.<sup>3,5</sup>

In the last steps, the *markobar* was coming from the bride's big family. It was started by the aunts from her mother's side and then the aunts from her father's side. The expression informs about the bride's habit, especially her weakness, such as not cooking or not good at cleaning the house.<sup>6,7</sup> Therefore, they hoped the groom's family understood and was patient with her condition, even though they wanted to teach the bride more than they did. This speech more as politeness saying than the truth. On her leaving, the bride is equipped with:

- 1) Amak lapis (mat).
- 2) Custom cloth.
- 3) *Bulang* (goods).
- 4) Rolled pillows/wrapped with complete custom mats with its pillowcase.
- 5) The wedding bed and accessories, mats, pillows and the bedding.
- 6) Plates, bowls, and other kitchen utensils.
- 7) Abit sahundang bonang (clothes).

The set of *markobar* in mangalap boru is local wisdom in the Mandailingnese wedding ceremony. Local wisdom is indigenous knowledge or local genius of a society derived from making peace and improving community welfare.<sup>8,9</sup> Local wisdom can be local knowledge, local skill, local intelligence, local resources, local social process, local norms, and local customs. Moreover, local wisdom will be the source of character building for the younger generation to create a generation that craves welfare improvement through hardworking, discipline, loving education, loving health, loving cooperation, loving gender management, loving cultural conservation, and creativity caring for nature.<sup>10</sup> It will also create a generation who always craves peace through the character of good manners, honesty, loyalty, being harmonious and peaceful, being committed, positive thinking, and always grateful.<sup>11</sup>

## Discussion

The speech in *mangalap boru* session was a promise, a statement to convince the bride, the bride's family, and the women in the room when this *markobar* was conducted. The performance of the *markobar* performers has an important role in strengthening the bride verbally and nonverbally.<sup>12</sup> Humans are creative in expressing their ideas, thoughts, and feelings in literal and nonliteral. It is also because every sign is produced has meaning and indexicality.<sup>13</sup> The way the performer perform *markobar* in mangalap boru is unique and accepted in Mandailingnese. The language used is fundamentally multimodal. Multimodal includes body movement, facial expression, face and gaze, and also gestures. All of them have meanings.<sup>14,15</sup>

Through the *mangalap boru* session, families and women will experience the advice manifested in their traditions. Helping each other is one of their way of life and strengthen each other. Helping each other is thought to affect neural networks and strengthen positive traits in humans.<sup>8,16</sup>

## Conclusion

In Mandailingnese, mangalap boru is a part of the wedding ceremony, which must be conducted as customary provisions. The expertise in doing *markobar* to convince the bride (especially), the women, and the bride's family is local wisdom in Mandailingnese to solve the problem of sadness to leave the family (for the bride) and to release a daughter (for the bride's family). However, the moment to release what we have before and turn to the new situation, it is not an easy thing, therefore, to strengthen the bride and women including those who are married and those who are about to get married, *markobar* in mangalap boru session was occurred to solve this problem.

## Conflicts of interest

The authors declare no conflict of interest.

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