

The Roles and Symbolism of Mangupa in Sipirok Traditional Wedding Ceremony

Irmayanti

Postgraduate Students of Universitas Negeri Medan, Indonesia
yantiirma2017@gmail.com

Abstract

This paper qualitatively examines the roles and symbolism of mangupa in Sipirok wedding ceremony. This research used descriptive qualitative design to get the data. The results revealed that the presence of piramanuk na dihobolan (boiling eggs), manuk (chicken), hambeng (goat meat), and horbo (buffalo meat) bridegroom, their family and guests. Symbolizing of fertility, appreciation, sweet life to the bridegroom, blessing, creating strong bonding, good relationships between guests and marriage declaration are some of the significant on the present those mangupa in the Sipirok wedding. Hence, it is vital for Sipirok especially the young generation to appreciate and preserved these practices. The researcher hopes to provide significant contributions for the peoples in Indonesia especially the Sipiroknese in order to preserve and conserve the cultural practices. Besides that, the findings from this study also provides additional knowledge into the existing body of knowledge on the roles and symbolism of foods in Indonesian wedding ceremony. The researcher suggests a comparative work in other village of Sipirok than the four village as selected in this research which would prove beneficial for the possible validation of the findings.

Keywords: symbolism, Mangupa, Sipirok

1. INTRODUCTION

Wedding is one of the most important religion and social cultural practices for almost all nations in the world. It is a ceremony in which two individual (male and female) are united through legal action or institution called marriage. It involved processes and bringing a number of meanings that significant to human relationship (Sneizek, 2005). Weddings are influences by both culture and religion and vary greatly between ethnic groups, countries and social classes (Fukutomi, 2002). It is a special occasion in the live of network of people and community which being treated as an important event for those who invested money, time, and energy in it (DePiazza, 2004).

Mangupa ceremony or Wages is one of traditional ceremonies that originated from South Tapanuli, North Sumatera. *Mangupa* aims to restore *tondi* (soul) to the body and seek blessing from God Almighty to keep safe, healthy, and cheap sustenance of life. Attempts to call *tondi* to the body by serving a set of materials (device *pangupa*) and advice *pangupa* (*hata pangupa*: words of wages) systematically arranges and performed by various parties consisting of parents, kings, and the parties other indigenous.

According to Marpaung (1969) there are three conditions under which the ceremony *Mangupa* can be implemented, namely : (1) *hasosorang ni daganak* (the baby born), (2) *haroan boru* (referred to the marriage of boys), and (3) *marmasuk bagas na imbaru* (entering the new house). At this time, the development of *mangupa* tradition has been adopted to the needs of the South Tapanuli. So there are many types of *mangupa*, for example *mangupa haroan boru* (the marriage of the boys). *Mangupa* on wedding ceremony held before noon and usually chaired by King Panusunan Bulung holding the reins of the customary ceremonial (Marpaung 1969) and a custom King who is considered an expert on the party (Diapari, 1996).

The *mangupa* ceremony should also meet the elements of other customary include *pisang raut*, *hatobangon*, *raja pamusuk*, *raja tording balok*, *raja panusunan bulung* and *ulama*. *Pisang raut* belonging to the group of daughters, *hatobangon* according to Diapari (1990) are representatives from each and who reside in villages held *horja* (wedding party). *Raja pamusuk* can be equated as the chairman of the village in *mangupa* ceremony (Marpaung, 1969). *Raja toring balok* are the Kings that come from village adjacent to the village which is being held the wedding ceremonies. *Raja tording balok* also can be *Panusunan bulung* in each community-specific community (Parsadaan Anak dohot Boruna Harahap, 1993).

The topics of symbolism in wedding have been studies by some researchers. Muhammad (2013) stated that the roles and symbols in wedding ceremony symbolizing of fertility, appreciation, sweet life to the bridegroom, blessing, creating strong family bonding, good relationship between guest and marriage declaration on wedding. It could be concluded that there was a meaning of symbol wedding ceremony in different culture. Purba (2014) took a chicken as a symbol in wedding ceremony of Simalungun. He found that people called *dayok na binatur*. Presentation *dayok na binatur* intends to convey a message or admonished the people to be given food (*dayok na binatur*) is" Ase Lambin taratur tene ma

pargoluhan haganupan songon paraturni Dayok na binatur on. (Hopefully our life as regular as this regular dayok na binatur). Social values in dayok na binatur are every people that receive this food, hopefully have a regular life or good life in their social life.

2. LITERATURE REVIEW

Mangupa ceremony of presenting the food laid out on Tampi (duplicate) and covered by banana leaves end portions of three strands. Food items that are used in determining the large-small *Mangupa* custom party (*Horja*). Food prepared from animals that served in device indicates the level of large-small *Mangupa* being implemented. And usually *mangupa* can be interpreted as an expression of excitement that "something" is expected to be implemented either with already materialized. If *mangupa* was completed execution traditional wedding ceremony is everything. And if there is still a traditional ceremony next, it is a complement to any event.

The purpose of *mangupa* is to strengthen the *tondi* or restore *tondi* into the body in order to *bayo pangoli* and *boru na ni oli* be strong in the face of challenge or be able to live a normal life again as usual when the *tondi* lost his . According to Pandapotan Nasution (2005: 174-181), there are various levels of *pangupa* namely:

- 1) ***Pira ni manuk*** (chicken egg, is *pangupa* the simplest, consisting of chicken eggs and rice, salt, shrimp, fish, vegetables, potato leaves, and water to drink. And the present is usually only a one house, if any outsiders are those who bring "upa-upa").
- 2) ***Manuk*** (chicken). For *pangupa* presented is baked chicken and still intact without dismembered. Coupled with three chicken eggs were boiled, *gulaen* (fish), white rice and salt. With *pangupa* from *manuk*, which is present is a member of the family and other relatives.
- 3) ***Hambeng*** (goat). This event is done with the show really implemented formally. As for the parts of the body coming we choose the head, right front leg, left leg back, tail, little meat, liver, heart and stomach as well as the content. In *pangupa* from *goat*, which is certainly present a more complete and coupled with *namora natoras* and *raja pamusuk*.
- 4) ***Horbo*** (buffalo), is a form of *pangupa* the highest and usually *pangupa* from *orbo* performed at events organized by the kings and their descendants. The materials are provided for *pangupa* from *orbo* the same as above, namely: (i) White rice is rice which is denoted as a symbol of the planning and the signs of sincerity in all things. To get to the top plate of rice requires a long process and hard work that starts from sowing seeds, hoe, planting, clear until the harvest, thresh paddy into rice and cook the rice into the rice. While the white color symbolizes sincerity; (ii) a chicken egg, as a symbol of prayer to plead for the body and soul united, stay safe and healthy; (iii) Salts ("sira"), which symbolizes strength. Salt indispensable man. as well as the "diupa-upa" is expected to remain needed and helpful to others; (iv) Water symbolizes sincerity because in doing something to be with the heart - heart and a clean and sincere; (v) "Gulaen" (fish) is symbolizing dynamism and unity. Fish wages -

wages consists of two tail symbolizes the husband and wife as the fish, which is always the same - the same upstream and equal - equal to downstream; (vi) Shrimp symbolizes a life strategy. Movement back and forth is a character shrimp; (vii) potato leaves are tied sheet after sheet. Potato leaves symbolize a long and useful life; and (ix) the buffalo "pangupa" the greatest. "Ulu Pangupa horbo ni" is brought to the face of the bride in one piece. But for now rarely used "buffalo head" as a whole as "*pangupa*" on custom events. This occurred after the entry of the Islamic religion as incompatible with the teachings of Islam. However, there are terms as are customary that states "*hombar do adat dohot ibadat*", which means customs and worship are inseparable. Indigenous must not conflict with the teachings of the Islamic religion, if it is contrary in practice it is customary to be waived so that the head of the buffalo as *pangupa* abolished.

In the implementation of the custom event *mangupa* buffalo head placed on a *induri* after the pedestal berui with *bulung bulung ujung* (banana leaf) sebayak three strands as a symbol of *dalian na tolu*. While the other ingredients have cooked arranged on a large plate. *Induri* is the epitome of community as something that is right and wrong. After the custom event *pangupa* from *horbo* is completed, then in the evening followed by the *mangoloi na loja* that serve working during the traditional wedding ceremony is taking place and for the *suhut* thank the relatives who had helped in the implementation of *horja godang*. Not uncommon in the implementation of food served to eat together all the elements of *dalian na tolu* and people who helped during the execution of traditional wedding ceremony at home *suhut*. Furthermore, after a shared meal is finished, then *suhut* give them a pack that contains the meat or *tulang rinca* along with side dishes as expression gratitude.

In essence, this event is giving moral encouragement to the victim so as not to fear and be grateful to the miraculous presence of God has saved. According to the story of the ancients, when a person escaped death for example the ship sank but the person survived, or a Tiger did not pounce on someone, then the victim must be forgotten. For such victims, the parents will boil a chicken egg to feed it on the loved one and ended it by drinking water. Sipirok's custom has combined with Islam religion. It mean that all the ceremony of Mangupa should based on its religion rule.

3. RESEARCH METHODS

The quantitative approach using face to face interview was used in order to get an in depth information from the elderly with average age of 45 years old until 60 years old. This range of age is suitable in this study because they have a lot of experienced compared to others. Besides that, this interview focus on more to the women because customarily in Sipirok wedding, women more attentive and aware with the preparation in wedding ceremony. They become a leader in arrange and decide all the preparation from dress, food, gift and so on. However, male also play important roles and involves in wedding ceremony particularly in food preparation. Thus, three female and two male whose are originated from Sipirok were interviewed. These three areas were chosen in order to widen the information

gathered. Prior to the actual survey, all the elderly informants were directly contacted via telephone or through relative to obtain permission and also to decide a date and location of the interview. Subsequently, time for the interview was decided by the informants to concern of their leisure time and also to make sure there has no interruption occur during the interview session. One day before the actual interview session, the informant will be reconfirming to recap her/him about it. The data collection process was conducted in 5-6 Mei 2016. Media Player (MP3) recorder was used to record was used to record the conversation of the interview. All the interviews took approximately 40 minutes.

4. FINDINGS

4.1 Informants' Profiles

The informant 1 is a 52 years old housewife from Baringin Village and has 4 sons who already married. She has various experienced in managing their sons' wedding ceremony particularly in *mangupa* preparation. A 60 years old male trader who is also from Bunga Bondar is the informant 2 and always become a head of mangupa preparation for the community wedding ceremony. In addition, this man who is also experiences in handling his son's wedding. A single mother who is a housewife from Pasar Sipirok village is the informant 3. She is 53 years old and has five sons. Similar to the above informants, she experiences in managing her son's wedding. Unlike the other informant, the informant 4 originated from Bagas na Godang village the highest qualification of Degree in local university. He works as a high school teacher and experience in managing two of his sons' wedding ceremony. Active in community programme, she always takes a part as *mangupa* organizer in many wedding ceremony in his own community. The informant 5 is a 50 years old housewife from Hutasuhut village and has 3 sons. Her eldest and second sons are already getting married and she had experience in managing and preparing mangupa for her son's wedding. All informants' profiles are simplified and presented in the following table :

Table 1. Informants' Profile Types of Mangupa

Informant	Sex	Age	Status	Occupation	Educational Level
1	Male	52	Married	Housewife	SMP
2	Female	54	Married	Contractor	SMA
3	Male	53	Single Mother	Housewife	SMA
4	Female	60	Married	Teacher	S-1
5	Male	40	Married	Housewife	SMA

The first question asked to the informant of 'what types of mangupa held in Sipirok society? There are various responses and sight from informants. Majority their answer, mangupa held when someone or somebody get bad and good luck, entering new houses, have a new baby, get promotion, and getting married. Quotes from all informants are:

“.....commonly, mangupa held when someone or somebody get accident, sick, have promotion in their job, entering new house, have a baby, and getting married. The devices used in mangupa is different based on the situation, if the it is get accident, or sick, magupa done by giving piramanuk nadi hobolan and manuk, but if it is big even like married and entering new hous, the mangupa devices will be more bigger, like hambeng an horbo.”

(informant 1)

In addition, the female informant 3 exemplified based on her experienced:

“.....in my eldest son’s wedding ceremony I used goat as mangupa. This the middle devices of mangupa. Usually the head of goat is simmered with ingredients and coconut milk, boiling eggs, small fishes from river, shrimps, and all of that put on anduri covered with banana leaves. These devices arrange where the head of goat and boiling eggs in the middle of anduri, then fishes, shrimps, and some goat meat.

Accordingly, different capability of the family who held the wedding party, they have different devices for mangupa. The female informant 1 and the male informant 2 stated the horbo is the highest position for mangupa, because usually the family of the bridge held margondang and patuaekkon. The female informant 1 for instance expressed that:

“....horbo is the highest devices for mangupa, if the family of bridge can use it as pangupa, it the reflection that they have rich family, and usually the party held patuaekkon and margondang (traditional music of Sipirok). The party held 3 days. The head of buffalo put in the tray and covered with ulos. The white rice put in bale (the box made from wood), draped with ulos, then white and red wajik arrange in the edge of bale, three boiling eggs in the middle of bale, a little of salt, small fishes and shrimps arranged on the white rice, then the meat of buffalo spread over it.” Don’t forget to make small flags adorned the bale.

In addition, the male informant 2 revealed that:

“in my opinion, when the party use buffalo as pangupa, it means the family of the bridge has high social status in society, the family not only cut buffalo but also cow, as food preserved on the party, usually the party held in three days and followed with margondang. Mangupa is done after patuaekkon. “

Beside that, giving a new name for the bridge and bridegroom is stated during this ceremony by the female informant 3 and the male informant 4. Quoted from the male informant 4:

“.....my oldest son as baginda na mora tua, and his wife naduma na denggan roha. These name given on patuaekkon by harajaon. “

On the other hand, the female informant 5 articulates that:

".... mangupa with goat is done by many people in my society. Mangupa here is not the same with horbo. We don't held patuaekkon and margondang but consist with giving name. The head of goat simmered in spices and coconut milk. The white rice put on anduri cover with banana leaves, then small fishes and shrimps arranged on it, then boiling eggs put in the middle of pangupa and don't forget put a bit salt next to the boiling egg."

The informant also revealed that they will serve a distinctive mangupa for the bride, groom, and their family. Usually this held after makkobar and giving name by harajaon. The male informant 2 articulate that:

"mangupa with goat is also done by giving name too, harajaon giving my son name with Tongku Raja Lumayan, after that mangupa for my son and my daughter in law is carried out. "

4.3 Roles and Symbolic meaning of mangupa in wedding ceremony

The informants were also asked about the roles and symbolic meanings of mangupa. Again, there are various responses given by them. Chicken, goat, an buffalo presents a symbolic meaning of prosperity, happiness and wealth, here some responses of the informant:

"....white rice symbolize planning the sign of sincerely of everything. The white rice has along process and hard work till it can be eaten. Boiling egg symbolize of praying for united body and soul of the bridge, healthy and prosperity. Salt symbolize of strength. Fish means that the bridegroom must be together in happy and sad situation. Cassava leaves mean the bridge hopefully have long life."

"... in wedding ceremony, mangupa is something important thing to do by the parents of the bridge, egg means determination boy and soul of the bridge, fish means that they have to comply with their mate. Salt means the strength of the body and soul to face the life. Shrimps symbolize the strategy of life, up and down. Chicken, goat or buffalo is depend on how big the party that would be held. Cassava leaves symbolize the couple will gifted long life by God. "

Most of the informants believed that *mangupa* is symbolic of prosperity, healthy, wealthy, and united of the couple. . In addition, white rice is represented of sincere and hard work. Due to nature of which rice very difficult to get from plant till harvest, it is also said as representative of each family with the intent to built and strengthen the relationship between families and couples. Besides that, the devices of mangupa are also symbolized the royalty which refer to the bride and groom. Chicken used for mangupa in small scope or just a family member. It is same with

mangupa use egg. Meanwhile goat and buffalo is more formal, the society or family in big scope will be invited to attend the wedding ceremony.

5. DISCUSSION

The culture of Mangupa in Sipirok wedding was combine to Islamic culture. Sipirok Grandfathers said that this ceremony was not forbidden in Islamic religion. Based on Sipirok custom *Pangupa* does not contradict with Islam because there are nothing in it, while *pangupa* was a way only calls *tondi* (spirit) instead of dead spirits. As for the confident can be confident where the *tondi* was back to see with the body and also get bless from Allah SWT. Calling *tondi* has been done by our ancestors in South Tapanuli until the entry of Islam.

The above findings signify that mangupa in Sipirok wedding ceremony symbolized the aspects of life. *Egg* (symbol of unity), *white rice* (symbol of sincerely) fish (fellowship), *shrimps* (the up down of life) are some of the examples. Togetherness, social bonding and ways of appreciation clearly indicate that mangupa is significant for this ethnic. Therefore, it is important for the people especially the young generation to know all those practices or else these customs and traditions will lessen and disappeared.

Muhammad (2013) stated that the roles and symbols in wedding ceremony symbolizing of fertility, appreciation, sweet life to the bridegroom, blessing, creating strong family bonding, good relationship between guest and marriage declaration on wedding. Purba (2014) took a chicken as a symbol in wedding ceremony of Simalungun which brings social values in dayok na binatur, that is, every people that receive this food, hopefully have a regular life or good life in their social life. The both of previous study above showed that the function of symbolism of wedding ceremony was giving blessing to bride and groom to get good next generations.

If we saw in Islam Alquran based on An-nisa Chapter 1:

“All men, fear your Lord, who created you from a single self, and from him God created his wife; And of them God has multiplied many men and women. And fear Allah who by His name you ask one another, and (nurture) the relationship of silaturrahim. Allah always guards and watches over you.”

The words means that people who come in the wedding ceremony gave the pray to bride and groom to get their generation who fear of God or *Maranak sapulu, marboru sapulu onom*, (Siregar: 2016). The findings also showed that the metaphor of mangupa was symbolize with manuk or chicken. They believe chickens' character will bring arrangement in his family. He become a hard worker husband or responsibility husband. Wife should live together with her husband and leave her parents. Wife should take care of all children in her family.

6. CONCLUSION

This study finds that the presence of piramanuk na dihobolan (boiling eggs), manuk (chicken), hambeng (goat meat), and horbo (buffalo meat) bridegroom, their

family and guests. Symbolizing of fertility, appreciation, sweet life to the bridegroom, blessing, creating strong bonding, good relationships between guests and marriage declaration are some of the significant on the present those mangupa in the Sipirok wedding. Hence, it is vital for Sipirok especially the young generation to appreciate and preserved these practices.

In addition, the researcher hopes to provide significant contributions for the peoples in Indonesia especially the Sipiroknese in order to preserve and conserve the cultural practices. Besides that, the findings from this study also provides additional knowledge into the existing body of knowledge on the roles and symbolism of foods in Indonesian wedding ceremony. The limitation of this study is related to sampling. It is the nature of the qualitative research as well to have less numbers of respondents than a quantitative research as it is attempted to provide an in depth understanding of the research topic instead of researching a mass target respondents. Therefore, the researcher suggests a comparative work in other village of Sipirok than the four village as selected in this research which would prove beneficial for the possible validation of the findings. It is recommended for the further researcher to focus on the guests' attitude and satisfaction.

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