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Integration of Educational Values In Marriage Customs of The Natal Coastal Community in Kab. Mandailing Natal

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Abstract

This study aims to determine the marriage customs that are still preserved in the coastal communities of Natal in Kab. Mandailing Natal and to find out the values of Islamic education contained in the marriage customs of the Natal coastal community in Kab. Mandailing Natal.

This research is a field research (field research) with a phenomenological approach which is descriptive in nature related to the marriage customs of the Pesisir Natal community. Data collection techniques in the form of, observation, interviews, and documentation. The results of this study indicate that the marriage customs that are still preserved in the coastal communities of Natal are (1) Adat before marriage: the process of finding a mate (matchmaking), manendei, ma anta tando, engaged. (2) the customs in the marriage process: bakaun package, manduducken urang tuo, jo na mudo-mudo, tagak banda, manta ine, mato alek, diki procession, pasumanden wine, mangolok, bacuku, marriage contract, marathion wine, arak- procession. (3) The custom of a wedding reception is only held by the bride and groom, such as entertainment with kibotan. (4) customs after the marriage process: manjalang karumah mintuo, spend the night at the in-laws house, sit in the morning jo patang, manjalang. The educational values contained in the marriage process of the coastal communities of Natal are as follows: at the stage of the procession before marriage: (1) matchmaking has the value of religious fiqh education, namely carrying out the Prophet's sunnah, (2) manendei there is the value of moral education, namely staying in touch, (3) there is a value of moral education, namely helping, (4) there is a value of religious education, namely sincerity, and the value of moral education, namely helping to help, and also the value of religious fiqh education, namely the responsibility of the husband. Then at the stage of the wedding procession: (1) the bakaun package has the value of moral education, namely helping to help, (2) manduducken urang tuo, there is the value of moral education, namely mutual respect (3) tagak banda there is the value of moral education, mutual cooperation (4) maanta ine there is the value of moral education, namely morality towards husbands (5) mato alek there is the value of moral education, namely respecting guests, and helping, and friendship, (6) pasumanden arak has the value of religious fiqh education, which is devotion to both parents (7) In reading, there is the value of moral education, namely morals towards oneself (8) the marriage contract has the value of religious fiqh education, namely carrying out the Prophet's sunnah, (9) badendang-dendang has the value of moral education, namely advice (10) marathion has educational value morals, namely family and community morals, (11) there are moral education values, namely morals towards oneself and the value of akidah education, namely good at the Koran. And at the stage of the wedding reception there is the value of moral education, which is to honor the teangga and the community. In the stages after marriage customs: (1) manjalang karumah mintuo, there is a value of moral education, namely staying in touch, and the value of religious fiqh education, namely being devoted to both parents, (2) spending the night at the in-law's house there is a value of moral education, namely silaturrahmi (3) sitting in the morning jo patang there is the value of religious fiqh education, namely the obligation to attack the wife and husband, (4) where there is the value of moral education, namely silaturrahmi.

Keywords: Islamic Educational Values; Islam Values; Marriage customs of coastal communities in Mandailing Natal



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Integrasi Nilai-Nilai Pendidikan dalam Adat Perkawinan Masyarakat Pesisir Natal di Kab. Mandailing Natal

Abstrak

Penelitian ini bertujuan untuk mengetahui adat perkawinan yang masih dilestarikan di masyarakat pesisir Natal di Kab. Mandailing Natal dan untuk mengetahui nilai-nilai pendidikan Islam yang terkandung dalam adat perkawinan masyarakat pesisir Natal di Kab. Mandailing Natal. Penelitian ini adalah penelitian lapangan (*field research*) dengan pendekatan fenomenologi yang bersifat dekskriptif berkaitan dengan adat perkawinan masyarakat Pesisir Natal. Teknik pengumpulan data berupa, observasi, wawancara, dan dokumentasi. Hasil dari penelitian ini menunjukkan bahwa adat perkawinan yang masih dilestarikan di masyarakat pesisir Natal adalah (1) Adat sebelum pernikahan: proses pencarian jodoh (perjodohan), *manendei*, *ma anta tando*, bertunangan. (2) adat pada proses perkawinan: *paket bakaun*, *mandudukken urang tuo*, *jo na mudo-mudo*, *tagak banda*, *manta ine*, *mato alek*, *arak-arak diki*, *arak pasumanden*, *mangolok*, *bacuku*, akad nikah, *arak maraton*, *arak-arak kaji*. (3) adat resepsi pernikahan hanya diadakan oleh pengantin seperti hiburan dengan adanya kibotan. (4) adat setelah proses pernikahan: *manjalang karumah mintuo*, *bermalam dirumah mertua*, *duduk di pagi jo patang*, *manjalang*. Nilai-nilai pendidikan yang terdapat dalam proses perkawinan masyarakat pesisir Natal adalah sebagai berikut: pada tahap prosesi sebelum pernikahan: (1) perjodohan terdapat nilai nilai pendidikan fiqih ibadah, yaitu menjalankan sunnah Nabi, (2) *manendei* terdapat nilai pendidikan akhlak, yaitu bersilaturrehmi, (3) *ma anta tando* terdapat nilai pendidikan akhlak, yaitu tolong-menolong, (4) *batunangen* terdapat nilai pendidikan akidah, yaitu ikhlas, dan nilai pendidikan akhlak yaitu tolong menolong, dan juga nilai pendidikan fiqih ibadah, yaitu tanggung jawab suami. Kemudian pada tahap prosesi pernikahan: (1) *paket bakaun* terdapat nilai pendidikan akhlak, yaitu tolong menolong, (2) *manduduken urang tuo* terdapat nilai pendidikan akhlak, yaitu saling menghormati (3) *tagak banda* terdapat nilai pendidikan akhlak, gotong royong (4) *maanta ine* terdapat nilai pendidikan akhlak, yaitu akhlak kepada suami (5) *mato alek* terdapat nilai pendidikan akhlak, yaitu menghormati tamu, dan tolong-menolong, dan silaturrahmi, (6) *arak pasumanden* terdapat nilai pendidikan fiqih ibadah, yaitu berbakti kepada kedua orang tua (7) *Bacuku* terdapat nilai pendidikan akhlak, yaitu akhlak terhadap diri sendiri (8) akad nikah terdapat nilai pendidikan fiqih ibadah, yaitu melaksanakan sunnah Nabi, (9) *badandang-dandang* terdapat nilai pendidikan akhlak, yaitu nasehat (10) *arak maraton* terdapat nilai pendidikan akhlak, yaitu akhlak berkeluarga dan bermasyarakat, (11) *arak-arak aji* terdapat nilai pendidikan akhlak yaitu akhlak terhadap diri sendiri dan nilai pendidikan akidah, yaitu pandai mengaji. Dan pada tahapan resepsi pernikahan terdapat nilai pendidikan akhlak, yaitu memuliakan teangga dan masyarakat. Pada Tahapan Setelah adat pernikahan: (1) *manjalang karumah mintuo* terdapat nilai pendidikan akhlak, yaitu bersilaturrehmi, dan nilai pendidikan fiqih ibadah yaitu berbakti kepada kedua orang tua, (2) *bermalam di rumah mertua* terdapat nilai pendidikan akhlak, yaitu silaturrahmi (3) *duduk di pagi jo patang* terdapat nilai pendidikan fiqih ibadah yaitu kewajiban serang istri dan suami, (4) *manjalang* terdapat nilai pendidikan akhlak, yaitu silaturrahmi.

Kata Kunci: Nilai-Nilai Pendidikan; Nilai Islam; Adat Perkawinan.

PRELIMINARY

Customs or customary law are actually still very thick in coloring people's lives. In fact, many people in cities still carry out customs and use customs from their respective villages or hometowns. Arriving in the city and abroad, the kinship bonds in the culture that are owned by the Natal coastal community are maintained.

In the marriage tradition of the coastal community of Mandailing Natal, there are many habits, advice, and values in the form of taboos and recommendations. These treasures and traditions have not been widely understood, meaning that even though they have become traditions in behavior and speech, nowadays traditional ceremonies are often carried out even though in simple forms. Although this custom is often carried out, the community only participates in watching and implementing it without understanding the meaning contained in it.

The Christmas coastal community marriage ceremony has a predetermined procedure. For coastal communities, one of the most important parts of Christmas is the aji procession. Arak-aji is a traditional process in which the marapule (the groom) and Anak daro (the bride) are brought around the village accompanied by a singing child. Where the aji procession is carried out if the daro child is good at reading the Koran, the aji procession will be carried out, on the contrary if the daro child is not good at reading the Koran then this aji procession will not be carried out even though the marapule is good at reading the Koran. 'an, the one who determines the holding of this aji is the bride.

This process is carried out before the contract, the marapule and anak daro will be asked by the lord about the pillars of Islam, the pillars of faith, tested for shahada, the pillars of bathing, and here also women will be tested for reciting the Koran, the master kadi will show the verse to be read, then anak daro will read the verse and if the child is able, then the aji will be held in the afternoon. This question-and-answer process was carried out at the Singkuang community KUA office.

The marriage customs of the Natal coastal communities also flex when dealing with the times, the development of science and technology, directly or indirectly affecting social systems and values.

By observing the customs and culture in a series of traditional wedding

ceremonies that exist in the Christmas coastal community, there are values that are not yet known by the community.

Based on the researcher's initial observations on February 12, 2020, the researcher sought information from a person named Amraini who lives in Singkuang village, Muara Batang Gadis sub-district, Mandailing Natal district. He said that this arak aji tradition is an inherent tradition that has become a custom in the Natal coastal community.

Marriage customs that exist in Natal coastal communities start from customs before marriage beginning with marisiek or kecek-kecek di ayie (satire words), manendei (determining the conversation), manyuruh (ask), ma anta tando (deliver delivery), and betrothed. , then the stage of marriage, starting with the Bakaun package, manduken urang tuo (parents sitting), jamba anyuiek (eating together), arak patang (afternoon parade), tapung tawa (plain flour), marriage, singing, and so on. -other.

And what prompted the researcher to conduct this research was in the customary rules of men living in women's homes if they were married. So as we know that in the Mandailing custom, it is the woman who follows her husband, in this village it is different even more to the Minang Kabau custom, even though the location of this village is still the Mandailing area, and moreover this village is far from Padang.

And when researchers conducted observations in the field, many researchers found that there were many interesting traditional processes, seen from the traditional clothes worn, the decorations of the bridal house, and the traditional processes that took place, in which the community played a direct role in this marriage.

RESEARCH METHODS

This research was conducted in Singkuang Village, Muara Batang Gadis District, Mandailing Natal Regency. This type of research is field research, that is, a research that is carried out systematically by collecting data from the field.

Descriptive research is to make a systematic, factual and accurate description/picture or painting of the facts, properties and relationships between the phenomena being investigated. And using a phenomenological type of approach.

The subject of this research is indigenous peoples as actors who maintain local wisdom in Singkuang Village which is the target of observation or informants in the research that the researcher is doing. Sources of data in this study are oral data sources and written data sources.

Data collection techniques used in this research are observation, interviews and documentation. Data analysis techniques are carried out interactively and take place continuously, so that the required data is obtained perfectly. That is by means of data reduction, data display, conclusion drawing/verification, and triangulation of data.

There are four criteria that can be used to test the validity of the data, namely credibility, transferability, dependability, and certainty of data from research results. In addition, data triangulation was also carried out.

RESULTS AND DISCUSSION

1. Marriage Customs of the Natal Coastal Community in Mandailing Natal District

After conducting the research, the researcher got the difference between procession and reception. The procession is a sequence of events in a wedding from beginning to end, while the reception is a special event after the consent and greetings.

The researcher also found how the stages of the event and the values of Islamic education contained in the wedding ritual were divided into several stages. The marriage customs that are still preserved in the Natal Coastal Community are as follows:

a. Customs Before Marriage

Customs before marriage in the customs of the Natal coastal community are divided into several stages, namely a process of finding a mate (matchmaking), manendei, ma anta tando, and finally getting engaged.

b. Customs In The Marriage Process

The customs that are carried out in the traditional process of marriage of the Natal coastal community start from the bakaun package, manikutken urang

tuo, jo na mudo-mudo, tagak banda, manta ine, mato alek, diki wine, pasumanden wine, mangolok, bacuku, marriage contract , marathon procession, review procession.

c. Wedding Reception Traditions

At this stage it is only held by the bride and groom as entertainment with the kibotan.

d. Customs After The Wedding Process

As for the customs that are carried out in the process after the wedding of the Natal coastal community, starting from, manjalang karumah mintuo, spending the night at the in-laws' house, sitting in the morning jo patang, manjalang.

The educational values contained in the marriage process of the Natal coastal community are as follows:

- a) Stage of the procession before the wedding
 - 1) Matchmaking has the value of religious fiqh education, namely carrying out the Sunnah of the Prophet and there is also the value of social education, namely the interaction between the two parties to strengthen brotherhood.
 - 2) Manendei has the value of moral education, namely staying in touch.
 - 3) Ma anta tando has the value of moral education, namely helping each other.
 - 4) Batunangen has the value of aqidah education, namely sincerity, and the value of moral education, namely helping, and also the value of religious fiqh education, namely the husband's responsibility.
- b) Stage of the wedding procession
 - 1) The Bakaun package contains the value of moral education and the value of social education, namely please help.
 - 2) The people of urang tuo have the value of moral education, namely mutual respect.
 - 3) Tagak banda has the value of social education, namely mutual cooperation.
 - 4) Manta ine, the value of moral education is household morals.
 - 5) Mato Alek has the value of moral education, namely respect for guests, and mutual assistance, and friendship, and the value of social education where many people gather to complete their big cooking job.
 - 6) The Pasumanden wine has the value of religious fiqh education, namely being devoted to both parents, and aesthetic values, where the pasumanden wear traditional clothes.

- 7) Bacuku has the value of moral education, namely morality towards oneself. And there is also the aesthetic value of applying make-up.
 - 8) The marriage contract has the value of religious fiqh education, namely carrying out the sunnah of the prophet or munakahat.
 - 9) Badendang-badendang there is a moral education value, namely advice and there is also an aesthetic value because in badendang-dendang there are song lyrics in the form of advice messages sung to the bride and groom.
 - 10) Marathon wine has the value of moral education, namely family morals, and also aesthetic values where the bride and groom wear traditional clothes in the area.
 - 11) The procession of the study contains the value of moral education, namely, the morals of choosing a wife, and there is also the value of creed education, namely being good at reciting the Koran. And there is also an aesthetic value where the accompanists perform songs that make people who hear laugh or become excited.
- c) The stages of the wedding reception have the value of moral education, namely glorifying neighbors and society.
- d) Stages After Marriage Customs.
- 1) Manjalang karumah mintuo terdapat nilai pendidikan akhlak dan ibadah, yaitu bersilaturahmi dan berbakti kepada kedua orang tua.
 - 2) Overnight at the in-laws' house there is the value of moral education, namely staying in touch, and the value of social education, namely the prospective bride interacts at her in-laws' house.
 - 3) Sitting in the morning jo patang there are values of religious fiqh education, namely the obligations of a wife and husband, and aesthetic values where the bride preening to look beautiful by her husband, and seen by the public.
 - 4) Manjalang has the value of moral education, namely staying in touch.

CONCLUSIONS AND RECOMMENDATIONS

The results of this study indicate that the marriage customs that are still preserved in the Natal coastal community are (1) Customs before marriage: the process of finding a mate (matchmaking), manendei, ma anta tando, engaged. (2) customs in the marriage process: bakaun package, manikutken urang tuo, jo na mudo-mudo, tagak banda, manta ine, mato alek, diki wine, pasumanden wine, mangolok, bacuku, marriage contract, marathon wine, wine wine. (3) the custom of

the wedding reception is only held by the bride and groom such as entertainment with the presence of kibotan. (4) customs after the wedding process: manjalang karumah mintuo, spending the night at the in-laws' house, sitting in the morning jopatang, manjalang. In the process of marriage, it must have educational values, both religious, moral, worship, social, and aesthetic values.

Thus, several suggestions are submitted as follows: (1) It is hoped that the customary holders will maintain the integrity of customs, especially customs in weddings and generally other customs that contain Islamic educational values. (2) It is hoped that the customary holders and the community can consider customs that do not contain Islamic educational values or that are not in accordance with Islamic teachings. (3) It is hoped that community leaders and parents will truly instill the values of Islamic education contained in this coastal community wedding party.

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